

UDC 008.81; IRSTI 16.01.09

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## SEMANTIC CONNECTION IN KAZAKH AND NOGAI LANGUAGES

**Abstract.** The article examines the Kazakh and Nogai languages, which according to the classification of Turkic languages, belong to the Kipchak branch. A lexico-semantic analysis of common nouns in these languages was conducted to determine their specific features. To broaden the scope of the comparative historical direction of linguistics, the present study holds significant importance for the fields of semantics and etymology of Turkic languages. It is noteworthy that the Nogai and Kazakh languages, which were closely in contact with each other during historical development, exhibit similarities in their grammatical and phonetic systems across linguistic units. The names of weapons, religious concepts, livestock, household items, certain traditions, and customs found in historical epic poems language exhibit a lexical layer that demonstrates their proximity. It is known that today, languages have diverged from each other due to various historical, and economic conditions, and territorial distances. Research shows that they have even adopted features from other unrelated languages. However, the fundamental nature of Turkic languages, which share a common origin, has remained intact. These foundational features pave the way for scientific inquiry. By examining common words across related languages, it is possible to uncover linguistic characteristics and enrich the corpus of today's linguistic studies with hidden linguistic information.

**Keywords:** Turkic languages, Nogai language, Turkic units, semanticization, comparative method, lexical-semantic approach.

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Assenova A.Kh., Salkynbay A.B., Issayeva Zh.I. Semantic Connection in Kazakh and Nogai Languages // Ясауи университетінің хабаршысы. – 2024. – №3 (133). – Б. 137–147. <https://doi.org/10.47526/2024-3/2664-0686.80>

**\*Cite us correctly:**

Assenova A.Kh., Salkynbay A.B., Issayeva Zh.I. Semantic Connection in Kazakh and Nogai Languages // Iasaui universitetinin habarshysy. – 2024. – №3 (133). – Б. 137–147. <https://doi.org/10.47526/2024-3/2664-0686.80>

Date of receipt of the article 24.01.2024 / Date of acceptance 27.09.2024

### Қазақ және ноғай тілдеріндегі семантикалық байланыс

**Аңдатпа.** Мақалада түркі тілдерінің классификациясы бойынша қыпшақ бұтағына кіретін қазақ және ноғай тілдері қарастырылды. Аталған тілдердегі ортақ атауларға лексика-семантикалық талдау жасалып, өзіндік ерекшеліктері айқындалды. Тіл білімінің салыстырмалы-тарихи бағытының аясын кеңейту мақсатында қарастырылып отырған зерттеуіміз түбі бір түркі тілдерінің семантизация, этимология салалары үшін де зор маңызға ие. Тарихи даму барысында бір-бірімен тығыз байланыста болған ноғай-қазақ тілдерінің тілдік бірліктері арқылы грамматикалық, фонетикалық жүйелері ұқсас екенін байқаймыз. Тарихи эпостық жырлардың тіліндегі қару-жарақ атаулары, діни ұғымдар, мал атаулары, тұрмыстық бұйымдар атаулары, кейбір дәстүрлері мен әдет-ғұрыптары секілді т.б. лексикалық қабаты бір-біріне жақындығын дәлелдеп отыр. Түрлі тарихи-экономикалық жағдайлар мен аумақтық қашықтық әсерінен бүгінде тілдердің бір-бірінен алыстап кеткендігі белгілі. Тіпті өзге туыс емес тілдердің ерекшеліктерін бойына қабылдап алғанын да зерттеулер көрсетіп отыр. Алайда түбі бір түркілік тілдердің табиғаты өзінің негізін сақтап қалған. Осы негіздік белгілер біздің ғылыми зерттеулерімізге жол ашады. Ұқсас тілдердегі ортақ сөздер арқылы тілдердің табиғатын ашып, қойнауындағы жасырын тілдік ақпараттарымен бүгінгі тіл саласының қорын байыта аламыз.

**Кілт сөздер:** түркі тілдері, ноғай тілі, түркілік бірліктер, семантизация, салыстырмалы әдіс, лексика-семантикалық тәсіл.

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### Семантическая связь в казахском и ногайском языках

**Аннотация.** В статье рассмотрены казахский и ногайский языки, входящие в кыпчакскую ветвь по классификации тюркских языков. Проведен лексико-семантический анализ общих названий в данных языках, выявлены специфические особенности. В целях расширения сферы сравнительно-исторического направления языкознания рассматриваемое исследование имеет большое значение и для областей семантизации, этимологии тюркских языков. В ходе исторического развития видно, что ногайско-казахские языки имеют схожие грамматические, фонетические системы через языковые единицы. Лексический слой исторических эпических поэм, таких как названия оружия, религиозные понятия, названия животных, наименования предметов быта, некоторые традиции и обычаи и т.д., доказывает близость друг к другу. Известно, что языки сегодня отошли друг от друга под влиянием различных историко-экономических условий и территориальной дистанции. Исследования показывают, что они даже переняли особенности других неродственных языков. Однако природа тюркских языков сохранила свою основу. Эти фундаментальные признаки открывают нам путь к научным исследованиям. С помощью общих слов в похожих языках мы можем раскрыть природу языков и обогатить запасы современной языковой отрасли скрытой языковой информацией.

**Ключевые слова:** тюркские языки, ногайский язык, тюркские единицы, семантизация, сравнительный метод, лексико-семантический подход.

## Introduction

Turkic languages have a deep and multifaceted history. Their formation was greatly influenced by the nationalities and ethnic groups of the ancient Turkic period. The complexity of the formation and development of Turkic languages arises from the fact that Turkic tribes were at times united in tribal unions and at other times lived within other states. Consequently, classifying Turkic languages has not been a straightforward task. It is known that many turkologists, conducting their research, have classified them into different groups and subgroups. Among such classifications, we find the work of the scholar N. Baskakov. According to his classification, the focus of our research is the Kazakh and Nogai languages, which belong to the Kipchak branch

The Kazakh literary language evolved from the linguistic heritage of the ancient Turkic period and has undergone extensive development over time, shaped by various historical events. Throughout its historical formation, characteristic features of the Nogai language are evident in folklore and epic works. Linguistic materials indicate that the linguistic heritage of the two ethnic groups is identical. Utilizing this shared literary and linguistic heritage, we assess the current state of both languages and their common features. Through the examination of the overall continuity and similarity between the Nogai and Kazakh languages, as evidenced by the cumulative function of language, we can discern their contribution to the formation of contemporary Kazakh linguistic knowledge.

Through the method of comparative analysis of Turkic languages, we ascertain the dynamics of language development and broaden the scope of research in this area.

## Research methods and materials

When examining the shared features of the Kazakh and Nogai languages, both descending from the Kipchak branch, we based our analysis on the theoretical principles and scientific research methods of the lexical nature of epic songs associated with the Nogai language.

The work of turkologist N. Baskakov “The Nogai language and its dialect”, I. Sikaliyev monograph “Nogai heroic epic”, a collection of works by Ch. Valikhanov on the language of the songs of the Nogai era, K. Omiraliyev “Research on ancient Turkic literary monuments”, M. Tomanov «Comparative grammar of Turkic languages», A. Kuryshzhanov “The History of the Study and Grammatical Sketches of the Monuments of Orkhon-Yenisei Writing”, R. Syzdyk “History of the Kazakh literary language”, research by Zh. Mankeyeva “Problems of Kazakh linguistics”, A. Salkynbay candidate's thesis entitled “Semantics and function of the “-u” ending infinitive form verbs in the modern Kazakh language”, scientific article K. Kurkebayev and D. Kaliakpar “Lexical character of the epic works of the Nogai era”, dissertation by M. Abdurakhmanova “Eye concept: linguocultural and cognitive paradigm”, Nogai-Russian dictionary, phraseological dictionaries of the Nogai language were used. In the analysis of shared linguistic units characteristic of both languages, methods including semantic analysis, comparison, and historical-genetic analysis were employed.

It is historically known that following the collapse of the Golden Horde Khanate and the weakening of the Ak Horde, the Nogai Horde emerged between the Volga and the Urals. It is noteworthy that Ch. Valikhanov referred to the Kazakh Khanate and the Nogai Horde as a “brotherly Horde”. The historical psalms “Er Sayin”, “Edige”, “Er Shora”, “Er Zhabai”, and “Orak-Mamai”, which were referred to as the “literature of the Nogai era”, have now become an integral part of our Kazakh literary heritage. These folklore works from the XIV–XVI centuries represent the golden legacy of the Nogai era.

In Turkology, according to the well-known N. Baskakov classification, the historical connection between the Kazakh and Nogai languages is evident in the permeation of many linguistic features characteristic of the Nogai language into the Kazakh language.

Regarding the literary heritage dating back to the Nogai period, the scholar Ch. Valikhanov, including representatives of Zhyrau poetry, expressed the following observations: “The works of Az-Zhanibek, Zhirenshe sheshen, and Asan Kaigy were born during the Nogai-Kazakh era and they mark the golden age of poems” [1, p. 86].

Indeed, the linguistic characteristics of historical poems, which are regarded in the Kazakh language as belonging to the Nogai era, have been studied by scientists. The linguistic features of these historical songs were identified and analyzed.

At the outset of this journey, the research conducted by the scholar R. Syzdyk holds significant importance. Academician R. Syzdyk, while examining lexemes in Zhyrau poetry, observed that some usages are unfamiliar to the Kazakh language and possess unclear meanings.

Using examples such as the words of Kaztugan «Салп-салпыншақ» (*Salp-salpynshak*) and Shalkiyiz «Күліктен бек ұнармын» (*Kulikten bek unarmyn*), he suggested that there may be features characteristic of the Nogai language.

For the first time, the presence of such features in the Nogai era was noted by the scholar K. Omiraliyev in his study «Research on ancient Turkic literary monuments», suggesting that they entered the Kazakh language through tribes from the Nogai Horde [2, pp. 85–87].

To identify the similarities between the Nogai and Kazakh languages, a linguistic analysis was conducted based on I. Sikaliyev monograph “Nogai heroic epic» and the epic song of the Nogai people “Edige” [3, p. 243].

### Results and discussion

We are witnessing an increase in linguistic differences among related languages due to historical and economic conditions as well as geographical disparities. Presently, the Nogai language is spoken in the Astrakhan region, Stavropol, Dagestan and the Circassian regions. Some grammatical features bear similarities to Karakalpak and are closely related to the Kazakh language. The ties between Nogai and Kazakh diverged during the historical Kazakh-Dzungar invasion.

The study of the Nogai language commenced in the early 19th century. To date, various research has been conducted by turkologists and corresponding scientists. Leading this endeavor is the turkic scholar N. Baskakov, known for authoring more than 300 scientific works.

In his research, the scholar N. Baskakov divided the Nogai dialects into three:

1. Ak Nogai dialect (turkic: *ak* – «white»);
2. Kara Nogai dialect (turkic: *kara* – «black»);
3. Nogai dialect;

The Ak Nogai dialect is spoken by the Nogais of the Kuban, who inhabit the Karachay-Cherkess region. The Kara Nogai dialect is characteristic of the Nogais living in the Karanogai region. The Nogai dialect is spoken by the people living in the Ashchikudyk and Koyasuly regions.

The ethnic composition of the Nogai period was formed by the Yellow, Black, Mangyt and Caucasian Nogai, together with tribes of Turkish origin. The yellow Nogai (Tatars) formed the Kazan, Crimean and Astrakhan khanates after the collapse of the mighty Golden Horde. The Black Nogai (Barabian Tatars) founded the Ten Nogai Khanate. The Mangyt Nogai were assimilated into the Kazakhs of the Kishi zhuz, and the Nogai of the Kap Mountains (Adyghei, Karachay, Bulgarians, Abkhazians, Ingush, Kumyks, etc.) became part of the Small and Great Nogai Hordes [4, p. 69].

In his study «The History of the Study and Grammatical Sketches of the Monuments of Orkhon-Yenisei Writing», the scholar A. Kuryshzhanov divides the Turkic languages into two categories: dead and living languages. Dead languages are those that survived and began to decline only during certain periods. The Nogai language was classified as a dead language, with a total number of 41,000 speakers [5, p. 12].

The existence of the Nogai language as a state language is evidenced by official documents, indicating that diplomatic negotiations in the Nogai Horde were conducted using this language. Throughout its history, the Nogai language has adapted to three different writing systems. From the 18th century until 1928, the Nogai written language was based on the Arabic alphabet. In 1928, the Latin alphabet was introduced and from 1938, it adopted the Russian Cyrillic alphabet. The modern Nogai language utilizes a variant consisting of 33 Russian letters and 4 special characters:

In his work «Comparative Grammar of Turkic Languages», the scientist M. Tomanov demonstrates that the number of vowels in the Nogai language is 11 and describes the specific features of some vowels. For example, in the Nogai language, along with the semi-open sound *ə /e*, the sound *аь/a* is used, which originated from words borrowed from Eastern languages. He proved that acoustically distinctive sounds like *ə-y-u/o-u-i* in the Nogai language, unlike in other Turkic languages, are diphthongoids [6, pp. 16–25].

Many scientists note that the Cyrillic alphabet is not convenient for the Nogai language and cannot accurately represent some of its original sounds. For instance, in Nogai, the word *сәуле/saule* is written as «*савьле*». Several linguistic units illustrate this issue.

In a phonetic system similar to that of the Kazakh language, one might consider the history of the alphabet. However, the Nogai literary alphabet is somewhat simplified compared to Kazakh. The lexical characteristics of the Kazakh-Nogai languages include an abundance of introductory words, influenced notably by the Soviet period over many years.

Loanwords in the Nogai language, like in the Kazakh language, originate from two main sources: 1) loanwords from Arabic and Persian under the influence of Islam; 2) loanwords from the Russian language.

We can categorize the words borrowed from the Arabic-Persian language into two major lexical-semantic groups:

1. those associated with worship, such as *Алла* (Allah,) , *арам* (*haram*), *иман* (faith), etc.
2. linguistic units whose meaning has changed over time: *адам* (human), *хат* (letter), *сабыр* (patience), etc.

Modern scientific research proves that the Nogai literary language was formed on the basis of the Kuban dialects and the Kara-Nogai dialects. Additionally, the dialectal influences of Kumyk, Karachay, and Circassian languages were significant.

Linguistic features indicate that the Nogai language shares close similarities with Kazakh, Karakalpak, Uzbek and Crimean Tatar languages, all belonging to the Kipchak branch.

Another common feature between Kazakh and Nogai languages is found in their folklore, including proverbs, sayings, poetry and heroic epics.

A proverb is a linguistic unit that reflects a nation's cultural identity, unveiling the profound intricacies of language. In just a few words, it encapsulates the essence and wisdom of its people.

Both Kazakh and Nogai languages boast a rich array of proverbs and sayings, showcasing a vast paremiological treasury. Notably, Nogai proverbs share similarities and significance with those in Kazakh. An example is provided below [7, p. 150–160] (Table 1):

**Table 1 – Nogai and Kazakh proverbs**

<p><i>1. Аш қядырын тоқь билмес Авру қядырын сав билмес.</i></p>	<p><i>Аш бала тоқь баламен ойнамайды [Ash bala tok balamen oinataidy]</i> or <i>Аш қадірін тоқь билмес [Ash kadirin tok bilmes]</i> <i>(The full stomach does not understand the empty one or The well-fed does not understand the lean)</i></p>
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Continuation of Table 1

2. Адамнын коьркуь опракь Теректин коьркуь йапракь	Адам көркі – шүберек [Adam korki – shuberek] Ағаш көркі – жапырақ [Agash korki – japyraq] (Fine feathers make fine birds)
3. Тав тавгъа жолукъпас Адам адамгъа жолугъур	Тау тауға жолықпас, [Tau tauga jolikipas] Адам адамға жолығар [Adam adamga joligar] (Men/friends may meet, but mountains never greet)
4. Атадан ул тувса ийги Ата йолын қувса ийги	Атадан ұл туса игі, [Atadan ul tusa igi] Ата жолын қуса игі [Ata jolyn qusa igi] (A good tree bears good fruit or As the father so the son)

It follows that there is a connection between the two languages, indicating their shared ultimate origin and resulting from historical and cultural connections. Lexemes and linguistic units reflecting this connection can also be identified through their epic derivatives.

Famous epic works of the Nogai people “Orak-Mamai”, “Er Kosai”, “Er Shoban”, “Er Targyn”, “Adil Soltan”, “Shora Batyr”, “Kambar”, etc.

One of the historical epics poems, which was typical for some peoples of Turkic origin, including Nogai, is the song of Edige Batyr. Edige was the ruler of the country, a hero, a person who was in life. He lived during the time of Toktamys khan, Aksak Temir. Edige Batyr is remembered in history as someone who sought to restore the Golden Horde. It is known that he led two campaigns against Moscow. As a result, the Russian government criticized the epics, heroes and banned ancient artifacts, claiming they glorified oppression. While there has been considerable literary and scientific research on these epics, there is still limited research on the linguistic aspects.

The song «Edige» is common to the Kazakh, Nogai, Karakalpak, Uzbek, Tatar and Turkmen peoples. Its long number includes about 50 variants. Lexical units in the song «Edige», the historical song of Nogai, can be divided into several thematic groups:

1. Names of people: *Нурадин мырза (Nuradin myrza), Эдиге (Edige), Токтамыс (Toktamys), Шахтемир (Shahtemir), Кабарты Алып (Kabarty Alyp), Янбай (Yanbai), Кенегес улы Кер-Янбай (Keneges uly Ker-Yanbai), Манька йырав (Manka yirav), Кубугул (Kubugul), etc.*

2. Religious lexeme: *Кудай (Kudai), Аллах (Allah), аьжел (ajel), дунья (dunya), Кудиретли китан (Kudretli kitar), Куфуалла (Kufualla), хайыр (haiyr), etc.*

3. Tribal names: *казак (Kazakh), ногай (Nogai), калмак (Kalmak), татар (Tatar), маньгыт (Mangyt), etc.*

4. Political vocabulary: *мырза (myrza), хан (han), ханым (hanym), бийлер (biler), алтын так (altyn tak), аьскер куьзетшилер (asker kuzetshiler), согыс (sogys), таксыр (taqsyr), etc.*

5. Place and water names: *Эзешик (Ezeshik), Боз эшик (Boz eshik), Эдил (Edil), Теним (Tenim), Киев (Kiyev), Сыбыра (Sybyra), etc.*

6. Household vocabulary: *юмыркань (yuturkan), ямгыр (yamgyr), заман (zaman), сабан той (saban toi), юрт (yurt), келин (kelin), хатын (hatyn), нагаша (nagasha), шал (shal), карт (kart), аьвлет (aulet), etc.*

7. Names of weapons: *қалқан (qalqan), ер (er), садақ (sadaq), темір сувлық (temir sulyq), etc.*

8. Animal names: *құралай (quralai), сұңқар (sunqar), тұлпар (tulpar), аргымак (argymak), бие (bie), боз бие (boz bie), тай (tai), тайлак (tailak), тана (tana), сыйыр (syiyр), ябагы (yabagi), атан (atan), кой (koi), токлым (toklym), кара нар (qara nar), қулын (qulyн), ат (at), etc.*

As demonstrated, a study can be conducted on the linguistic aspects of historical poems, dividing them into several lexical-semantic thematic groups closely related to the life of the Nogai people. With comprehensive analysis of Nogai era poems, the number of such thematic groups can continue to expand.

Considering the lexical connection between the Kazakh and Nogai languages, we can find a wealth of information. In 1963, under the editorship of N. Baskakov «the Nogai-Russian dictionary» was published. This dictionary provides valuable insights into the nature of the language through semantic analysis, comparing linguistic units characteristic of the Nogai language with those of Kazakh. To explore semantic features in both languages, we have divided them into the following groups:

1) Words used in the same way: *абысын* (*abysyn*), *абыз* (*abyz*), *бек* (*bek*), *бел* (*bel*), *берекет* (*bereket*), *кеш* (*kesh*), *кие* (*kie*), *тамаша* (*tamasha*) etc. Words belonging to this group maintain the same form and meaning in both languages without undergoing any changes. Some lexical units may have additional meanings. For example, the word *кеш* (*evening*) has 3 different senses: 1. Evening; *кеш болды* (the evening came); 2. Late *кеш келдинъ* (you came late); 3. Night: *бу кеше уйкламадым* (I couldn't sleep this night) [8, p. 164]. The word *evening* in Nogai can also convey the meaning of *night*.

2) Words that have undergone phonetic changes but retained the same meaning: *ава* (*aya-аиа*), *аваскер* (*әуесқой не әуескер-avesker*), *абрай* (*абырой-abyroi*), *белбав* (*белбеу-belbeu*), *белгилев* (*белгілеу-belgileu*), *белдеме* (*белдемие-beldemshe*), *кешируьв* (*кешіру-keshiru*), *киев* (*күйеу-kuieu*), *кийиз* (*киіз-kiyiz*), *кийик* (*киік-kiyik*), *кийим* (*киім-kiyim*), *пысылдав* (*пысылдау-rysuldaw*), *талкан* (*талқан-talkan*), *тамак* (*тамақ-tamaq*), *талпынув* (*талпыну-talruni*), *туьйме* (*түйме-tuime*), *туькирик* (*түкірік-tukirik*), *туьйнек* (*түйнек-tuinek*), *туьйрегиш* (*түйрегіш-tuiregish*), *нут* (*бұт-but*), *т.б.*

3) Words used with different meanings: *ныслак* (*сыр-syr*), *пукьки* (*жұп-zhur*), *ныхы* (*сәбіз-sabiz*), *талгын* (*орта температура, жылы-july*), *там* (*дақ, кір-daq, kir*), *тамакша* (*подбородок-tamaqsha*), *туьй* (*тары-пиено-tary*), etc.

For example, let us analyze the semantic development of the word *берилуьв* (*give up*) in the Nogai language. In the explanatory dictionary of the Kazakh literary language, three different meanings of the word *берілу* (*give up*) are indicated:

1. To be caught, presented, carried away.
2. To be belong, to transfer, to move.
3. Figuratively – to bow, to obey [9, p. 156].

In the Nogai language, the word *берилуьв* has five different meanings:

1. To give, to give out/issue;
2. To surrender;
3. To be absorbed by chess *шахмат ойында берилуьв*.
4. Great importance was given to this work – *бу куллыкка коьп эс берилди*;
5. *Ызын берилди* permission is given [8, p. 77].

As we can observe, the word *берілу* is associated with phrases such as *ойында берілу* (*to be captivated by a game*), *мән берілу* (*to be given meaning*), *рұқсат бер* (*to be given permission*), *соғыста берілу* (*to surrender in a war*), *тартыста берілу* (*to admit defeat in a discussion*), *мүмкіндік берілуі* (*to be given a chance*), *бір іске берілу* (*to be engrossed/fascinated by something*), *кеңес берілуі* (*to be given advice*) etc. It can function as the main verb and constitute a series of semantic valences, each having equal significance.

Scientist A. Salkynbay defined the correspondence, limitation and meaningfulness of the potential meaning of a word and its ability to convey the meaning of another word as semantic valence. He identified two types of valence: syntactic and semantic [10, p.106].

We can demonstrate the semantic relationship between the two languages by defining the meanings of different language units. For example, let us analyze the words *білезік* (*bilezik*) and *сәукеле* (*savkele*), which are cultural lexical units that are equally used in both languages.

In the Nogai language dictionary, two meanings are provided for the word *білезік*: «bracelet» and a shield to protect the forearm, a wide bracelet [11, p. 10].

In a brief Etymological Dictionary of the Kazakh language, scholars explain the etymology of «білезік» (*bilezik*) as follows: «This word is formed from the words «білек» (*bilek*) and «жүзік» (*juzik*). The word «білек» here, as some researchers explain, comes from the word «бел» (*bel*), while others associate it with the verb «біле» (*bile*), meaning «орау, орап байлау (*orau*)», found in ancient Turkic languages. The second particle of the word «жүзік» is pronounced «yuzik» or «duzik» in some Turkic languages. Its root should be «йүз (*iuz*)», which is still used in the Kazakh language in the form of «жүз» and means «бет, ажар». Thus, the words «білек» and «йүзік» are combined, and «білезік» is transformed into «білек» + «йүзік» > «біле(к)(йүзік)» > «білезік» [12, p. 106].

The Nogai people also have an ornate headdress to the Kazakh woman's *saukele*, which reflects our national and cultural identity. The Nogai dictionary provides the following interpretation: «савкеле – ногайский высокий головной убор невесты (*savkele* – Nogai high headdress of the bride)» [10, p. 22].

In her study «Problems of Kazakh linguistics», scholar Zh. Mankeyeva describes *savkele* as follows: «When girls are betrothed, they wear a tufted *savkele* adorned with various embroidery, gold and silver ornaments, and beads. *Savkele* stands out from other women's ceremonial attire due to its opulence and richness» [13, p. 317]. The presence of *savkele* adorned with jewelry and precious stones was one indication of a Kazakh girl's affluent family background. The saying among our wise people, «*Savkelesi* costs five hundred *zhorga*», underscores the social status associated with the dynasty in which the girl was raised.

Semantic specificity can also manifest in concepts related to the body parts of a bilingual person. For instance, the word *көз* (*koz*), meaning «eye», and its associated uses, carry diverse meanings. Even in the Nogai language, phraseological expressions related to this concept are prevalent. Let us explore some examples from the phraseological Dictionary of the Nogai language below:

- *Көз алдында* (*koz aldynda*). Көринип турув, көз бен көз. «Перед глазами». В непосредственной близости, рядом, около; (in front of one's eyes)

- *Көз алдыннан тайдырув* (*бир затты*) (*koz aldynan taidyruv*) – убрать с глаз; (to take out of sight);

- *Көз артыннан* (*сөйлөв*) (*koz artynan*) – говорить за глаза; (to talk about someone behind their back);

- *Көз атув* (*koz atı*). Карав – бросить глаз. Бросить взгляд; (to take a glance);

- *Көз байлав* (*koz bailau*). Алдатув, дурыс көрсетпөв (өз пайдасын ойлап); (To be blinded by someone);

- *Көз бен қастың арасында* (*koz ben qastyn arasında*); (In the flicker of an eyelid);

- *Көз ашып, юмганша* (*koz ashyp jumgansha*); (In the blink of an eye);

- *Көз илинмөв* (*koz ilinbeu*); (To have one's eyes wide open);

- *Көзге көринуөв* (*kozge korinip*) (To catch sight of) [14, p. 145].

In the dissertation research titled «The concept of eyes: a linguocultural and cognitive paradigm», the following linguistic units are identified as determining the semantic nature of the concept of eyes in the Kazakh language [15, p. 22]:

- *Көзін төмен салды* (*kozın tomen saldy*) – (to cast down one's eyes);

- *Көзбе-көз, көздестіру* (*kozbe-koz kezdestiru*) – (to meet eye to eye with);



- *Көз алартты* (*koz alartty*) – (to give someone the evil eye or to give someone a dirty look);
- *Бармақ басты көз қысты; көзін қысты* (*barmak basty kozin qysty*) – (to do something in the shadows or to do something under wraps);
- *Көз айырмады* (*koz aiymady*) – (to fix one's eyes on or to peer at);
- *Көзді қызықтырды* (*kozdi kuzuktyrdu*), *көз құрттын жеді* (*koz qurtyn jedi*), *көз тартты* (*koz tartty*), *көзін суарды* (*kozin suardy*), *көзі тоймады* (*kozi toimady*) – (to catch one's eye or to be captivated by);
- *Көз жұмды* (*koz jumdy*) – (it has two meanings: to turn a blind eye or to pass away);
- *Көз жіберу* (*koz jiberu*), *назар аудару* (*nazar audaru*) – (to have an eye on or to have one's eyes fixed on).

In general, we have observed that phraseological usages in two languages are very similar to each other. We only notice some differences in the sense that the words within a phraseological expression undergo semantic changes or are substituted with semantically related ones.

The Nogai language encompasses not only phonetic and lexical layers but also numerous morphological and syntactic features. The formation of words, the application of word-formation processes, and characteristics within word classes require special research.

Possessive pronouns in the Nogai language exhibit various phonetic changes and pronunciations. For instance, «I» is expressed as *мага – меним*, while «we» is articulated as *бизим, биъзе*. Such linguistic nuances are prevalent in the epic songs about the hero «Edige». In his research, scholar R. Syzdyk asserts, «In our opinion, the Nogai-Kazakh epic songs of the 15th-16th centuries demonstrate the legitimate presence of Nogai personal pronouns such as «*бізін, бізім, менім, не білейім* (*bizin, bizim, menim, ne bileim*)». These elements might also exist in the Kazakh language, as «*менің, біздің* (*menin, bizdin*)» cannot be formed in Kazakh norms immediately [16, p. 74].

The result of the research showed that there is a difference only in the figurative meaning when conducting a semantic analysis comparing common words in the Kazakh and Nogai languages. Among Turkic languages, Nogai stands as one of the least studied. Nonetheless, it shares numerous similarities and unresolved mysteries with the Kazakh language.

### Conclusion

In conclusion, one of the directions for the study of the Kazakh language involves expanding Kazakh linguistics through comparative analysis with related languages and studying the historical roots of Turkic languages. By examining aspects of etymology, ancient words and borrowed vocabulary in Kazakh lexicology, we can gain deeper insights into the language's depth and richness.

A word is the outcome of a dynamic process of language development that offers insights into the identity and knowledge of a nation. The further a language progresses and interacts with other languages, the broader its scope will expand and its influence will strengthen. The vocabulary and linguistic structures of a language determine its potential. Naturally, attention is given to the history and origin of linguistic units.

Turkic languages are complex and strong languages. The history of its development dates back a very long time. The genealogical classification of Turkic languages helps us to systematically master languages, identify differences between related languages and unrelated languages, and conduct comparative or comparable studies.

The cities of Makhachkala and Cherkessk are regarded as centers for research related to the Nogai language. However, instead of Nogai, Russian is commonly used in many places. The dissemination of the Nogai language is weak in official meetings, newspapers, radio, and television broadcasts. Although special research centers are operating today to develop the language, significant efforts and work are still required.

The Nogai language is most widely spoken in Dagestan in terms of regional distribution. Educational centers in the region are actively involved in teaching and promoting proficiency in the Nogai language. However, it's worth noting that in some primary schools, the Nogai language is not included in the curriculum.

One of the most significant challenges facing the Nogai language today is language assimilation. The decreasing usage of the Nogai language among native speakers suggests that the language is used at the everyday level, posing a threat to its future.

We have identified similarities between the Nogai language and the Kazakh language, each possessing its own distinct language system evident in historical poems and folklore.

Comparative studies in the world of Turkic languages have noted that the Nogai language possesses a rich vocabulary and has undergone historical development, yet it remains in need of further study.

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