



DOI: 10.54919/physics/56.2024.74kry9

History of the development of onomatopoeias in the Kazakh and Mongolian languages

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Abstract

Relevance. This study is relevant as the history of onomatopoeia has not been studied in the languages of the Altai group, and its investigation remains one of the main subjects of linguistic studies in these countries.

Purpose. The main purpose is to analyse and study the specifics of onomatopoeias in the Mongolian and Kazakh languages.

Methodology. The methodological basis of the research approach in this paper comprises a thorough search and theoretical analysis of the philological literature addressing the role of onomatopoeias in both languages, and descriptive and comparative research methods to diagnose iconicity in the languages of Mongolia and Kazakhstan in their syllabic structure.

Results. The results of this study present identification of the main factors of onomatopoeia formation processes in Kazakh and Mongolian, along with their development. Considerable attention is paid to the qualitative processing of the results and conclusions of the study of onomatopoeias in the Mongolian and Kazakh languages.

Conclusions. The findings of the investigation and the conclusions drawn from them constitute one of the stages for further study of the history of the development of onomatopoeias in the Kazakh and Mongolian languages, in the context of the development and formation of these peoples as independent cultural units and become a stimulus for further

Suggested Citation:

Kamalashkyzy Kh, Yeskeyeva M, Avakova R, Bektemirova S, Kudyarova Sh. History of the development of onomatopoeias in the Kazakh and Mongolian languages. *Sci Herald Uzhhorod Univ Ser Phys.* 2024;(56):749-757. DOI: 10.54919/physics/56.2024.74kry9

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development of this topic in academic circles. The results of this study will help teachers and Kazakh and Mongolian language speakers to better understand the origins and use of onomatopoeias in the languages under consideration.

Keywords: Kazakh and Mongolian languages; onomatopoeias; onomatopoeia; iconicity; language history.

Introduction

According to available sources, Kazakh has been the official language of Kazakhstan since 1990 [1] and Mongolian in the state of Mongolia since 1921 [2]. Relevant literature suggests that Mongolian writing emerged at the beginning of the 13th century [3]. The Kazakh language as a state language and ethnographic whole appeared in the 15th century, before that time the study of this branch had great difficulties [4]. Since Kazakh culture, like Mongolian culture, is a nomadic one, the movement of people from one place to another is also reflected in the linguistic domain. This is how these phenomena were created, called sound imitations, iconic words, onomatopoeia, ideophones, pictorial words, imitative words, sound-imitational words, and others. Therefore, the main role in this study is assigned to the origin of languages and the history of the development of onomatopoeias, particularly in Kazakh and Mongolian.

Word formation as such is a very interesting and fascinating process that has no clear instructions as to how it took place. Naturally, it cannot be assumed that ancient people had agreed that one sound would stand for one thing and another sound would stand for something else. However, the relationship between sound and meaning (if iconicity is excluded) is inherently contingent. Nothing predetermines that the idea of "table" in Russian is denoted by "стол", in German by "tisch", in Chinese by "zhouzi" and in Vietnamese by "bail", and the idea of "fish" is denoted: in English by "fish", in Russian by "рыба", in Chinese by "yú", in Vietnamese by "cá", in French by "poisson", etc. [5].

Thus, it is necessary to understand how word formation occurred in the Mongolian and Kazakh languages. According to Ferdinand de Saussure, the man who has been called the father of modern linguistics, language is a system of signs that develops from the activity of speech. Language is a link between thought and sound and a means of expressing thought in the form of sound. Thought must become ordered, and sounds must be articulated in order for language to emerge. The author says that language is the boundary between thought and sound, where thought and sound combine to provide communication [6; 7]. Proceeding from this, it can be argued that the history of onomatopoeia in all languages, including Kazakh and Mongolian, is very ancient and common, as onomatopoeic words are the progenitors of languages.

What also unites these peoples is that a large number of Kazakhs live in Mongolia and vice versa, representatives of Mongolian culture live in Kazakhstan. The analysis of interviewees' speech practices showed that Kazakhs in Mongolia are essentially bilingual in everyday life and successfully communicate in both Kazakh and Mongolian, depending on the situation. Also, the older generation is sufficiently proficient in Russian, while young people are actively learning English [8; 9]. The same phenomenon occurs in the Republic of Kazakhstan. That is, proficiency in multiple languages and using them in everyday life generates linguistic contacts and the development of these

languages. Today, given the history of the Turkic peoples, the question of onomatopoeia is very relevant given the active investigation by linguists and the reforms in the countries of the Altai language group.

The main purpose is to analyse and study the specifics of onomatopoeias in the Mongolian and Kazakh languages.

Materials and Methods

The methodological approach in this study is based on a thorough analysis of theoretical sources on the topic of onomatopoeia development in the Kazakh and Mongolian languages and the formation of a well-defined description and comparison of onomatopoeias in these languages. The study also uses the comparative-historical method, which establishes linguistic affinities when they are not obvious. It is built on a precisely structured foundation of information, which contributes to further investigative practice for scholars and researchers in philology and the history of languages.

The conducted study investigating the history of copycat development in the Kazakh and Mongolian languages was based on numerous publications by researchers addressing the issue under consideration. The contributions of Kazakh philologists K.Sh. Hussein [10], J.K. Kuanuly [11], A.A. Zhamigazina, S.N. Negimov, K.K. Abugalieva, O.P. Bravach, T.V. Vdovukhina, N.S. Mashakova, E.K. Torekulov, O.Zh. Masatbaev, T.V. Vdovukhina [12], A. Kaidar [13], Mongolian linguists S. Luvsanvandan [14], L.S. Shagdarov [15], Russian researchers of the Kazakh and Mongolian languages G.T. Pyurbeev [16], S.E. Malov [17], and scientists from other countries N. Poppe [18], J.E. Bosson [19] have been thoroughly studied by the authors and formed the basis of this investigation. Given the presence of international literature, the authors have translated all the studies used in the investigation for the best understanding and perception of information.

The study has been carried out in several successive stages, to thoroughly and deeply analyse and systematise the selected materials on the history of onomatopoeia development in the Kazakh and Mongolian languages. The initial stage of the study was the compilation and analysis of theoretical background information, which shaped the main problem of the formation of onomatopoeias in Kazakh and Mongolian languages. This stage of the study sets out the main theses on the causes and consequences of the development of onomatopoeias and the main issues of using them today, drawing on the historical facts of their formation. The next phase included analytical work which resulted in making basic points in the study of the history of onomatopoeias in the Kazakh and Mongolian languages. Furthermore, separate morphological classification of languages and imitators in the language of Mongols and inhabitants of the Republic of Kazakhstan has been formed at this stage of the investigation.

In the third phase of this study, conclusions were drawn based on the material examined in the course of processing the history of onomatopoeias development in the Kazakh

and Mongolian languages, forming the final picture of the findings, identifying the main cause-effect relationships in the development of onomatopoeias in general. The authors believe that these findings may serve as a basis for further exploration into the history of onomatopoeias in the Kazakh and Mongolian languages and facilitate the anticipation of further development of this branch of philology. The contribution to the study of the history of onomatopoeias occupies a significant place not only for the cultures of the countries in question but also for many others, as the issue of language formation is always relevant.

Results

Each individual's speech is based on the sounds around them; it is one hundred per cent composed of them, which is not surprising. But not language sounds, but natural sounds (as they are called in linguistics) these are the sounds of cars, birds, animals, wind, and everything that surrounds us. Therefore, the constant use of onomatopoeia, imitative words, onomatopes, pictorial words, imitative words, ideophones, sound-imaginative words, etc. in everyday life and in writing has become a common phenomenon not only for Mongolians and Kazakhs, but for the whole world, as people are surrounded by sounds that they then use in their speech. Most authors divide this category of words into two groups, i.e., onomatopoeic and figurative words. And figurative words have only recently become a separate group. Such a division is in principle unobjectionable, but to refer to the above words in their entirety, the term 'figurative words' is the one that best reflects the specific nature of these words [20; 21].

To understand the origin of these words, it is necessary to study their history, and the history of the peoples of Mongolia and the Republic of Kazakhstan, as the language is continuously linked to the history of each nation individually. For many people in the Western world, Mongolia is a remote country. They may know about Genghis Khan, but no more than that. But the Mongolian language itself has undergone several changes since Genghis Khan spoke it. Mongolian is spoken in the country of Mongolia or Outer Mongolia, Inner Mongolia – a region in China and Buryatia – a region in Russia. Mongolian is considered part of the Altai language family, which is named after the Altai Mountains in the western part of Mongolia. This connects them with other Turkic languages, as well as with Korean and Japanese [22].

The Russian school of linguistics holds the same view, confirming that the Turkic language family is most closely related to the Mongolian one. "Ancient Turks. The history of the formation and flourishing of the Great Turkic Khaganate (VI-VIII centuries AD)" by L.N. Gumilyov [23] describes the following events: "The Chinese called the subjects of the Ashin khans Tu-kyu. This word is successfully deciphered by P. Pelho as Turk + yut, i.e., Turks, but with the plural suffix, which is not Turkic, but Mongolian. In the ancient Turkic language, all political terms are formed by the Mongolian plural. This suggests that they were introduced into the Turkic linguistic milieu from the outside". The word "Turk" itself means "strong, solid". According to A.N. Kononov [24], it is a collective name, which later turned into an ethnic name of a tribal association. "Whatever was the original language of that

association, by the 5th century, when it entered into the history arena, an intertribal language of that time – Syanbi, i.e., Ancient Mongolian – was intelligible to all its representatives". That being said, considering two languages such as Mongolian and Kazakh is quite logical, as their development fell in the same time period, and they were related to each other.

Moreover, according to one of the language family theories, Turkic, Mongolian, Tungus-Manchu and Korean, and according to some linguists also Japanese, are branches of the same common root language. Therefore, according to this theory, both the Turkic and Mongolian languages are members of the same language family. These linguists believe that the Turkic and Mongolian languages branched off from a single language in the distant past and gradually turned into two independent languages over time. Researchers have no precise information on the history of differentiation of the two languages, but it is believed that the history of a split of the alleged Altaic languages dates back to the period between the 3rd and 4th millennium BC [25; 26].

In the languages of Mongolia and the Republic of Kazakhstan, there is an impressive use of ideophones, i.e., words that vividly portray sensory experience through labelled forms, which are numerous in many languages of the world. Moreover, as a nonverbal manifestation of their performative nature, ideophones are often synchronized with iconic gestures. Ideophones constitute a category of prototypes for which none of these attributes is either necessary or sufficient, and it is often impossible to unambiguously decide whether a word is an ideophone or not [27; 28]. Thus, the authors of this study believe that onomatopoeia in the Mongolian and Kazakh languages is a completely natural phenomenon that originated from the deep kinship of the ancestors of these countries with the surrounding nature. To get a deeper understanding of the onomatopoeias in each language, it is necessary to study them individually. Starting with the Kazakh language and the onomatopoeias in it.

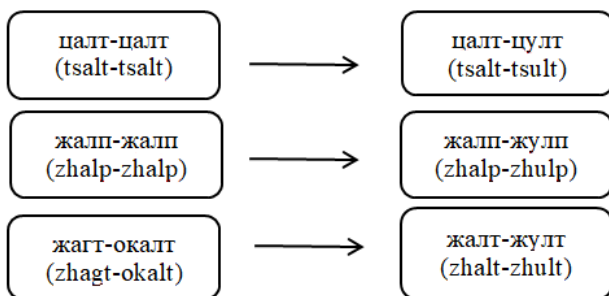
The national lexical fund of the Republic of Kazakhstan is very large and given the huge and powerful culture of this country, one can see that the nation has a strong linguistic heritage. Kazakh is an agglutinative language with word structures formed by affixes for grammatical or meaningful word changes. The morphology of the Kazakh language is an affixal system consisting mainly of suffixes and several prefixes [29; 30]. The interdependence of phrasal accent and syllabic harmony typologically distinguishes Kazakh and other Central Asian languages from other languages of Europe and Asia [31]. Also, the Kazakh language is saturated with a large number of onomatopes, imitative and onomatopoeic words. Onomatopoeias do not just describe sounds; they completely imitate the sound. This literary device allows one to hear the meow of a cat, the whistle of a bicycle, the buzzing of a washing machine and the babbling of a stream [32]. Onomatopoeia in the Kazakh language, that is, words that are reproduced by humans, as in all other languages of the world, fall into three categories – those produced by humans themselves, by animals and by nature or an object. Table 1 shows examples of these onomatopoeias.

Table 1. Onomatopoeias depicting the sounds of humans, animals, and objects in Russian and in Kazakh

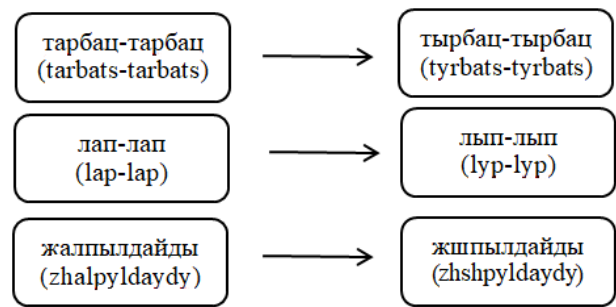
Onomatopoeia	Russian	Kazakh
Human	Ха-ха (Ha-ha)	Саң-саң (Sats-sats)
Animals	Кар-кар (kar-kar)	Цаң а цаң (tsashch a tsashch)
Nature and objects	Стук-стук (stuk-stuk ("knock-knock"))	Тапе-тапе (tare-tare)

Such examples show that as primary basis the onomatopoeias are not changeable, although, new derivative words are formed from them. For example, researcher M. Bazarraghaa [33] believes that repetition is an expression of the grammatical level, and paired words are lexical. Such words are formed in several stages. To begin with, affixes are attached to the basis of such onomatopoeic words, which eventually form completely new words. These can be names (names of sounds that were heard), for example: "тарсыл" (shot), "каркыл" (cawing). Such a derivative name may well change in case, possessive form, or numbers and so on. Further, a verb is created from such a name by prefixing the affixes ла-ле, да-де (la-le, da-de), for example: "тарсылда (ды)", "каршлда (ды)".

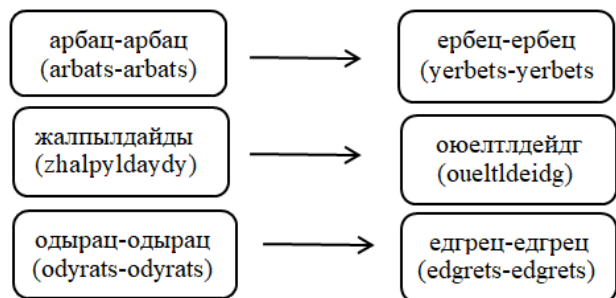
Also, the repetition of the onomatopoeic base at the beginning creates a completely different independent word that does not undergo any changes morphologically but is combined syntactically only with verbal words, and always appears in the sentence as a circumstance of the mode of action. Thus, an onomatopoeic adverb with a stable semantic and lexical meaning and structure is created. Onomatopoeic words, on the other hand, refer to the names of hearing impressions, while figurative words describe the names of visual-motor impressions and perceptions. In the case of figurative words in the Kazakh language, just as in onomatopoeic, external changes also transform their essence, e.g., "a" root vowel, and is modified into a labial vowel "y" in the other part of the paired word, as in Figure 1.

**Figure 1.** Changes in the figurative word of the Kazakh language: the root vowel "a" replaced by the labial narrow vowel "y"

The next type of figurative word change in the Kazakh language is when a wide vowel shows a strong motor-visual image, and a narrow vowel, in turn, depicts the weak part of this perception, as in Figure 2.

**Figure 2.** Changes in the figurative word of the Kazakh language: a wide vowel represents a strong, and a narrow weak image

And the last kind of change in the onomatopoeic basis is created by depicting a soft vowel, which is the basis of this word, the subtlety or tenderness of the action, while a hard vowel sound in the same position depicts rudeness, clumsiness, etc. as in Figure 3.

**Figure 3.** Changes in the figurative word of the Kazakh language: the soft vowel at the base of the word expresses the subtlety of action and at the same time rudeness or awkwardness

Source: A.N. Kononov [24].

Thus, onomatopoeia in the Kazakh language is a multilevel system of interconnected elements that have unique and universal characteristics. The authors believe, it depends on the diversity of culture, geographical component, and economic part of the livelihood of the inhabitants of the Republic of Kazakhstan. E.V. Golubeva [34] studied onomatopoeias in the Mongolian language. The researcher brings in a unique lexical-semantic classification of sound-simulative words, which is oriented towards the three-level world model specific to Mongolian culture. The classification is in Russian, Kalmyk, Mongolian and English, where they are presented in verb form, depicting the sounds of a human being, their body, and the actions they perform. Three types of onomatopoeic verbs reproduced by a person for different body parts, first in Russian and then in Mongolian, are shown in Table 2.

Table 2. Verbs denoting human sounds in Russian and Mongolian

Head (upper world)	Body up to the waistline (middle world)	Body below the waist (lower world)
бормотать – бөвтнөх (mumble)	щелкать – няслах (click)	топать – дэвсэх (stomp)
кашлять – ханиалгах (cough)	бренчать – харжигнуулах (strum)	хлюпать – шалчганах (squelch)

хохотать – тачигнатал инээх (chuckle)	шуршать – шаржигнах (rustle)	шлепать – алгадах (spank)
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The following kind of onomatopoeic words from the animal world were also divided into domestic and wild animal sounds, bird, and insect sounds. Table 3 shows examples of these onomatopoeias.

Table 3. Verbs denoting sounds of animals, birds, and insects in Russian and Mongolian

Domestic and wild animals	Birds	Insects
квакать – уаглах (quack)	каркать – гуаглах (cow)	жужжать – шүнгэнэх (buzz)
мяукать – мяу-мяу гэх (meow)	курлыкать – гуру гуру гэх (тогоруу) (coo)	стрекотать – цархийх (chatter)
рычать – ярхих (growl)	щебетать – жиргэх (twitter)	пищать – гангиналдах (squeak)

The characteristic feature of the onomatopoeic verbs from the subspecies of domestic and wild animals is more related to the economic activities of the people, who were engaged in livestock breeding. The last presented type of classification of onomatopoeic verbs in the Mongolian language (Table 4) is also divided by E.V. Golubeva [34] into several subspecies, such as inanimate nature and natural phenomena (water sounds are also induced in the work, but the authors believe that it is irrelevant to put them in a separate cell).

Table 4. Verbs denoting sounds of inanimate nature and natural phenomena, first in Russian and then in Mongolian

Inanimate nature	Natural phenomena
греметь – нижигнэх (rattle)	капать (о дожде) – бороо дуслах (drip)
скрипеть – чахирах (creak)	стучать (о граде) – аянга цохих (pound)
трещать – хагарх (crack)	шуметь (о ветре) – салхи шуугих (rustle)

Based on the comparative analysis of words imitating the sounds of humans, animals and nature in the Russian and Mongolian languages, in particular onomatopoeic verbs, special attention is paid to the unique features of cultures that express the specific features of the peoples of the Altai group reflected in the language. To date, the question of the history of onomatopoeia in the Kazakh and Mongolian languages is very relevant, given that researchers are gradually delving into the formation and development of this phenomenon. In modern linguistics, when studying the phonetic and semantic features of imitative words, especially in Turkic languages, linguists most often limit themselves to distinguishing them as a product of imitation of various sounds of the world around, or to indicating their ability to express a figurative representation of the state of an object, its appearance, the nature of movement and the like. At the same time,

onomatopoeias and their nature are difficult to explain only by phonetic, semantic and lexicological research methods.

The connection of imitative words with ontogenesis is based on the psychological characteristics of primates in the process of their evolution [35]. The renowned researcher L.S. Vygotsky [36] in his fundamental study "Thinking and speech", while describing experiments and comparing the functioning of speech in chimpanzees, given the similarity of the organism and the primate's speech apparatus, claims that even if a chimpanzee with its intelligence had the auditory imitation tendency and the parrot ability, it is highly likely that it would have acquired the ability of speech. Thus, the conclusion is that in the formation of the world's languages, much depended on the development of the human body and its perception of the world around it.

Discussion

By studying the history of the formation of the languages of different countries, particularly Mongolia and the Republic of Kazakhstan, patterns have been found in the relationship between phonetics and the world that surrounded the people in a particular land. By imitating the sounds of nature, animals, birds and non-living things, and the sounds of the human body, humans were able to establish contact with other individuals in their tribes and nations. The sound of imitation gave rise to languages through which communication was established at a higher level, which is why they are still preserved in languages to this day. Imitative words have been studied in numerous languages such as Yakut, Kyrgyz, Turkmen, Uzbek, Azeri, Bashkir, and others. Of the studies devoted to general questions of sound impersonation, the following are particularly noteworthy: A.M. Gazov-Ginsberg [37], S.V. Voronin [38] and N.K. Dmitriev [39].

In the above-mentioned book "Was language pictorial in its origins?" and other studies A.M. Gazov-Ginsberg [37], not limiting his research to Semitic languages, analyses the onomatopoeic roots of over a dozen languages from four unrelated language families, which allows him to put forward a strong argument for the position of a primordial, from a natural connection of sound with meaning at the origin of human language. In turn, S.V. Voronin [38] stressed that the most significant evidence for the existence of a base word is the presence of a series consisting of a number of words with a common element of the word-formation structure, which are united by a single meaning. Considering that such rows can sometimes occur in onomatopoeic words, it is possible to suggest the existence of word-formation patterns of onomatopoeia. Thus, it can be concluded that researchers have drawn a parallel of linguistic historical ties between different peoples and cultures, which means that imitative words in different countries occur and develop as a result of the evolution of both civilisations and language contacts with nature and other nations.

A large number of researchers believe that the history of the development of onomatopoeia in the Mongolian and Kazakh languages can be synthesised due to the similarities in the ways of life of these peoples. Perhaps the highlight here is the semi-nomadic lifestyle, one of the oldest forms of existence in the history of mankind. Nomads grazed livestock, such as goats, sheep, yaks,

camels and horses, all year round, moving with the animals in search of better pastures and conditions when the seasons changed. Many families moved up to four times a year, adapting their homes to the weather. In summer, Kazakh nomads lived in yurts called gers, which are taller and more spacious than Mongolian yurts to optimise air circulation in the hotter seasons. In colder weather, they used wooden and stone dwellings built from earth and manure [40-42]. It follows that the development of languages and the DNA of cultures reflects their national development as peoples, the creation of languages and heritage. People imitated the environment, created songs, tales, and legends. A significant contribution to linguistics from this perspective was made by N.K. Dmitriev [39], who is considered the founder of the Soviet school of Turkology. The researcher has made numerous expeditions to study and describe a number of Turkic languages, thus creating a basic scientific foundation for the study of Turkic languages and dialects that had not been previously studied or had been insufficiently studied. The researcher compiled folklore and analysed it from a linguistic point of view, which is of great importance as a base.

Many linguists have addressed the subject of onomatopoeia in the Turkic languages at different times, which helped the authors to deepen into the investigation. Thus, S.K. Kudaibergenov [43] studied onomatopoeia in Kyrgyz, N.I. Ashmarin [44] in Chuvash, I.G. Abdulkhakovna [45] in the Bashkir language, expanding the knowledge and basis for exploring the topic from a different perspective and contributing to the possibility of comparing different aspects of the development of this linguistic phenomenon in linguistics. The findings of this study on the history of the development of onomatopoeias in the Kazakh and Mongolian languages lead the authors to the conclusion that the diversity and the presence of many distinctive aspects in those words have embellished, diversified, and strengthened the linguistic foundations of the peoples of Kazakhstan and Mongolia and their legacy.

According to the results of the study of the history of imitators in the countries presented above, making a comparative analysis of imitative words of Russian, Kazakh and Mongolian the authors found that the lettering of the sound picture of the world is projected by the possibilities of the language system of the peoples, the features of their mental component, the habitat, living conditions and activities. Thus, having universal characteristics, onomatopoeia monumentally consolidates the specific features of the nation. Imitative words mimic the sounds of nature, the language of animals, and objects of the world around them, and in a text, they can perform various functions such as emotional impact, imitation, and the function of the linguistic economy. But one of its main functions remains sound-imaginative [46-48].

When discussing the possibilities of using the information base that has been formed through the study, it should be noted that the materials that have been collected can be useful for studying other languages, as they have common roots for the entire domain of linguistics. Despite a large number of studies on the history and the development of onomatopoeias in the languages of the Republic of Kazakhstan and Mongolia, the authors

consider it necessary to delve deeper into this topic, as the history of languages should be studied qualitatively and systematically. Although, the studies carried out previously by linguistics and language scholars are quite thorough, the presented investigation contributes to further exploration of this matter.

Conclusions

Summing up the results, it should be said that onomatopoeias in the Kazakh and Mongolian languages, as a group of words in any other language, are primarily characterised as reproducing elements of the sounds of the surrounding world, people, and animals. Onomatopoeias form a semantic phenomenon that broadens the scope of these same words and imitative words and sounds used by people are a linguistic unit, which reflects the history of the development of the peoples of Kazakhstan and Mongolia and their languages. A deeper study of the history of the creation of the Kazakh and Mongolian languages would present new opportunities for their development and improvement and would also help to better understand the origins of onomatopoeias.

The findings suggest the necessity to emphasise the special feature of imitative words, as these semantic phenomena are actively transferred to other parts of speech, forming homonyms, which creates additional difficulties in their identification. Onomatopoeias also have a different quantitative set of sounds and can form corresponding verbs and nouns. The authors believe it is important to recognise that imitative words differ in the languages of Mongolia and the Republic of Kazakhstan because of the cultures, economy, and livelihoods. The specific nature of imitative words as a component of the onomatopoetic system of the Kazakh and Mongolian languages contributes to the tracing of genetic links between the sound imitations of the peoples of Mongolia and the Republic of Kazakhstan.

While investigating the history of imitative words in the Kazakh and Mongolian languages, the authors note the linguistic role of onomatopoeias in the sphere of life of the above-named peoples. Also, a study of the history of the development of onomatopoeias in the Kazakh and Mongolian languages leads to the conclusion that imitative words play an important role in reconstructing the peoples' history, everyday life, livelihood, and linguistic origins. Future studies should be focused on enhancing the classification of onomatopoeias in Kazakh and Mongolian, and on a comparative analysis of these words in different languages of the world. Onomatopoeias in the Kazakh and Mongolian languages require a systematic study of their history, the process of development and comparison with other languages, to structure a profound and thorough overview of these semantic phenomena.

Acknowledgements

N/A.

Conflict of Interest

N/A.

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Історія розвитку ониматопеї в казахській та монгольській мовах

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Анотація

Актуальність. Це дослідження є актуальним, оскільки історія ониматопеї в мовах алтайської групи не вивчалася, а її дослідження залишається однією з головних тем лінгвістичних студій у цих країнах.

Мета. Основною метою є аналіз та вивчення специфіки ониматопеї в монгольській та казахській мовах.

Методологія. Методологічною основою дослідницького підходу в цій роботі є ретельний пошук і теоретичний аналіз філологічної літератури, присвяченої ролі ониматопеї в обох мовах, а також описовий і зіставний методи дослідження для діагностики іконічності в мовах Монголії та Казахстану в їхній складовій структурі.

Результати. Результати цього дослідження представляють виявлення основних чинників процесів формування ониматопеї в казахській та монгольській мовах, а також їх розвиток. Значну увагу приділено якісній обробці результатів і висновків дослідження ониматопеї монгольської та казахської мов.

Висновки. Результати дослідження та зроблені на їх основі висновки є одним з етапів подальшого вивчення історії розвитку ониматопеї казахської та монгольської мов у контексті розвитку та становлення цих народів як самостійних культурних одиниць і стають стимулом для подальшої розробки цієї теми в наукових колах. Результати цього дослідження допоможуть викладачам і носіям казахської та монгольської мов краще зрозуміти походження і вживання ониматопеї в досліджуваних мовах.

Ключові слова: казахська та монгольська мови; ониматопеї; онимастика; іконічність; історія мови.