



ZOOMORPHIC PROVERBS IN THE ARMENIAN-KIPCHAK LANGUAGE: THEIR SEMANTIC AND STRUCTURAL FEATURES

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Abstract. The article aims to provide a comprehensive description of the linguocultural, structural, and semantic traits of zoomorphic proverbs and sayings in the Armenian-Kipchak language written in Armenian script.

The Armenian-Kipchaks were Kipchaks who adopted the Armenian Gregorian branch of Christianity as their faith; today, both historians and linguists adhere to the term "Armenian-Kipchak" to describe this community. Historical sources indicate that the native speakers of the Armenian-Kipchak language referred to their own tongue as "khyrchakh tili" (the Kipchak language), "bizdin til" (our language), or "tatarsha" (in Tatar). Currently, 112 extant written monuments composed in the Armenian-Kipchak language, dating from 1521 to 1669, constitute an extensive corpus of scholarly manuscripts. This vast written heritage conclusively underscores the profound cultural and historical significance of the Armenian-Kipchak monuments.

This paremiological corpus, dating from the Middle Ages, constitutes a significant source for reconstructing the social experience, worldview and linguistic system of the Gregorian Kipchaks of that era. The research material includes paremias containing animal names, along with their equivalents in other Turkic languages. The study applies a combination of descriptive analysis, historical and comparative methods, structural-semantic approaches, and statistical analysis designed to determine patterns of frequency and usage of the proverbs under consideration.

The analysis of the metaphorical models, syntactic structures, and semantic cores of the proverbs, alongside frequency data, highlights the central role of zoomorphic imagery in articulating the ethical norms, behavioural patterns, and social values of the Armenian-Kipchak community. The findings demonstrate that Armenian-Kipchak paremiology is closely integrated into the broader pan-Turkic tradition and is marked by a considerable degree of cultural and cognitive importance.

Keywords: Armenian-Kipchak language, paremiology, zoomorphic proverbs, metaphor, semantics, typology, frequency analysis.

Introduction

Texts written in the Armenian-Kipchak language represent a key body of evidence for understanding the historical and cultural identity of Turkic peoples, while also shedding light on their linguistic structures and ethnographic particularities. Proverbs and sayings recorded in Armenian-Kipchak occupy a particularly prominent place due to their exceptional academic value. These documents, shaped in areas where Armenian-Kipchak communities were concentrated, form a textual body in which Kipchak-Turkic components are interwoven with the Armenian writing custom, resulting in a distinctive graphic and linguistic system. Proverbs and sayings recorded in Armenian characters offer valuable evidence for reconstructing the lexical and phonetic structure of Old Kipchak, concurrently providing insight into the ethno-cultural perceptions, spiritual values, and practical realities of the era in which they originated.

The academic study of Armenian-Kipchak proverbs and sayings gained a systematic nature from the second half of the XX century onward. One of the earliest and most significant contributions in this field is a seminal work by the Turkish scholar Turgut Kut, 'Ermeni Harfliyle Basılmış Türkçe Atasözleri Kitapları', published in 1983 [1]. The author names eleven books containing Turkish texts printed in Armenian script, noting that nine of these focus specifically on proverbs and sayings. Moreover, 355 proverbs and sayings gathered in the work 'Türkische Sprichwörter' by the German orientalist Adalbert Merx, published in 1877, were brought into academic discourse, thus establishing the foundation for identifying and examining older versions of Armenian-Kipchak records.

One of the key studies devoted to the analysis of the phonetic system of Turkic proverbs written in Armenian script is the article by the Turkologist Zeki Kaymaz, published in 2013 [3]. In this work, the scholar systematizes the 355 proverbs published by A. Merx according to their frequency in everyday use, with particular attention to the historical development and variation of vowel sounds. Whereas Sabri Koz's study, released in 2015, is based on a comparative review of material gathered by Robert Dankoff and the texts of an old book titled 'Turkish Proverbs', printed in Armenian script in the late XIX century [4]. On the basis of these sources, the scholar identifies and publishes fifty-three proverbs attributed to the Armenian-Kipchak linguistic heritage.

A relatively recent and methodologically novel study addressing proverbs preserved in Armenian script is the 2016 research by Hüseyin Yıldız and Abdulkadir Öztürk [5]. The authors conduct a textual analysis of 181 proverbs from the source titled 'Turkish Proverbs', determining that several of these entries are absent in other recognized compilations, while others exhibit lexical omissions, along with significant phonetic and semantic variations.

Research methods

The subject matter of the investigation includes zoomorphic proverbs and sayings in the Armenian-Kipchak language recorded in Armenian script, in addition to their equivalents in other Turkic languages. The objects of analysis are paremiological units containing animal names. The corpus was compiled on the basis of Turkic texts written in Armenian script as detailed in the publications of T. Kut, A. Merx, Z. Kaymaz, S. Koz, H. Yıldız, and A. Öztürk. The research employs the standard research methods of analysis, systematization, and classification, combined with the historical-comparative method, structural-semantic analysis, source-critical approaches, and statistical techniques. The content, structural organization, metaphorical patterns, and semantic cores of the proverbs were analysed, and their equivalents in other Turkic languages were compared from a typological perspective. In addition, the frequency of occurrence of zoomorphic proverbs was subjected to statistical analysis, allowing to identify prevailing thematic and conceptual leanings in the worldview of the Armenian-Kipchak community. The alignment between Armenian writing and Turkic phonology was assessed within a historical and linguistic framework.

Results and discussions

The Paremiological Fund of the Armenian-Kipchak Language is regarded as a unique linguistic and cultural phenomenon that developed between the 17th and 19th centuries. Proverbs written in the Armenian script are considered an important source reflecting not only the lexical, phonetic, and semantic features of the Kipchak language of that period, but also the worldview and socio-cultural experience of the Gregorian Kipchak community.

Her koyunu kendi bacağında asarlar. Literal translation into Kazakh: Kez kelgen qoidy óziniń ayağınan asady, yaғni árkim óziniń is-áreketine zhauap berui kerek. English: Every sheep is hung by its own leg is a Turkish proverb meaning everyone is responsible for their own actions and consequences. The essence of the proverb is that a person is responsible for their actions. This essence is metaphorically represented by the images of «sheep» and «leg»: «each sheep» symbolizes each person, and «hanging by one’s own leg» is a stable image of the consequences affecting only one person.

Equivalents in Turkic languages. In Turkish: Her koiun kendi bagachyndan asylar; in Chagatai language: Her koiuny óz ayagy birle as; oc.т: Her koiun kendi bagagyndan asylar; in Balkar: Er bir koiin gandi ayaandan asylyr; In Bulgarian language: Her koiun kendi bagagyndan asylar; доб.т.: Koinu koi bagagynan, kugzunun kugzu bagagynan asarlar; In Gagauz: Er bir koiun kendi ayannan asylyr; In north Azerbaijani language: Koiu/ kechini ayağınan asarlar; in the Kipchak: Her goiun gandi bagagynan asylyr; мос.кер.т.: Her koiun óz ayağınan asyly; in Crimean Tatar: Er koi ózú bagagynan asylyr; in Uzbek: Ak koini ham óz ógidan asadilar, kara koini ham óz ógidan asadilar; In Turkish language: Gechini хам óz ayagynan asarlar, goini hem óz ayağınan asarlar; in Uyghur: Óshkini óz aiigi bilen asar [8, 287].

Deveden böyük fil var. Literal translation into Kazakh: Túieden biik pil bar. English: There’s an elephant taller than a camel. The main idea of this proverb is: even if a person considers himself the greatest, strongest, and most influential, there will always be someone who is stronger and more powerful than him. This reminds us not to put ourselves above everyone else, that there will always be someone better than us. A structural feature of this proverb is that it consists of a simple two-part sentence, contains an antithetical comparison of a «camel» and an «elephant», and its syntactic structure is based on the model «B is bigger than A». The parameological nature of the proverb «There’s an elephant taller than a camel» is an instructive and didactic proverb that discourages arrogance, demonstrates a comparative worldview, and is created using animal imagery.

Equivalents in Turkic languages. In Turkish: Deveden búúúk fil var; In Ottoman Turkish language: Deveden búúúk fil var; In Ahiska Turkish: Deveden búúúk fil var; In Bulgarian language: Deveden búúúk fil var; dob.t.:Túieden balaban fil var; kar.kyrt.: Deveden búúúk fil var; In north Azerbaijani language: Deveden búúúk fil var; mos.kert.: Deveden búúúk fil de var; kash.t.:Deveden búúúk Allahdyr; Dúieden búúúk pil bar [8, 209].

Isırgan köpek dişini göstermez. This proverb signifies that a genuinely dangerous individual does not issue warnings, much like a truly aggressive dog refrains from barking or displaying its teeth. Kazakh: Úregen it qappaidy. English: A barking dog never bites. The semantic core of the proverb is that real danger is not visible from the outside. Those who shout and make threats typically don’t actually pose a threat, and those who are inclined to use force or cause harm won’t publicly demonstrate this beforehand. The structural and syntactic feature of the proverb is that it is short and consists of two components, without inversion; it has a simple narrative structure, for example, «A barking dog never bites»; expresses a generalized subject through an unspecified person; and has a nominal-generalizing predicative sentence reflecting a general rule.

Paremiological analysis. A proverb is a short and concise sentence with a stable structure, based on folk life experience, expressing a thought with educational and philosophical content, and based on logical comparison.

The proverb is based on the following values:

1. Wisdom and insight lie in not trusting external calls;
2. Patience and restraint are understanding the weakness of a person who talks a lot;
3. Actions speak louder than words – deeds are valued.

Equivalents in Turkic languages. In Turkish: Ysyrachak it dishini góstermez; al.o.t.: Tisleiik it tishin kórsetmes; ogh.t.: Ysyran it tish gólermez; In Ottoman Turkish language: Ysyradzhak it dishini góstermez; in Balkar: Ysyran kúpek avlanmas; / Chúpek ne havlar – ysyramas; In Bashkir language: Ashtyrtyn it órmei teshlei; In Bulgarian language: Ysyradzhak it dishini góstermez; In Chuvash language: Virmen uyty vyrtytyn syrtat; Kóp úrgen it tishlemez; do.t.: Ysyran kúpek dish góstemez; khak.t.: Ysyran adai tizn azynada kósitpez; In north Azerbaijani language: Kapan it dishini góstermez; In Kipchak language: Ysyradzhak it dishini góstermez; mos.kert.: Havlaian it kapmaz; In Crimean Tatar: Tishlegen it tishin góstermez; In Kyrgyz language: Kaba turgan it tishin yrystpait; kash.t.:Kapagan it dishini górsedmez; in the Nogai language: Úrgen it kisidi kappas; In Turkish language: Dishlechek it dishini górkezmez; in Uyghur: Chishleidigen it chishini kórsátmes; In Yakut dialect: Yttaahtaah it ahytyn kórdórbót [8, 293];

«Denize düşen yılana sarılır» – Based on the condition-effect structure, this Turkish proverb conveys a

cognitive-cultural situation of hopelessness and despair. Literal translation into Kazakh: *Suǵa túsken tal qarmaidy*. English: *A drowning man will clutch at a straw*. Meaning: literal meaning – «Teńizge qulagan adam zhylanga zhar-masady», English: «A person who has fallen into the sea grabs onto a snake»; and the figurative meaning of this proverb indicates that an individual facing adversity will turn to the most perilous and untrustworthy methods of rescue. This proverb conveys an image of despair and an instinctive struggle for survival.

Phonetic features: the repetition of the sounds [d], [y], [s] and the two-stressed rhythmic structure (de-ni-ze / dü-şen // yı-la-na / sa-rı-lır) give the proverb alliterative harmony and aphoristic conciseness.

Semantics and Pragmatics: the main semantic aspect is despair; a person looks for help even in dangerous situations to survive. The image of the «Snake» in Turkic culture is a symbol of fear and disgust, which enhances the expressiveness of the proverb.

Paremiological analysis. This proverb is structurally an implicit model based on the relationship between a condition and a consequence (formula: whoever finds themselves in situation X performs action Y). The «generalizing-predicative» model common to Turkic proverbs is reflected in this structure. The brevity of the proverb, its parallel structure, and harmonious sound make it easier to remember and contribute to its stability in both spoken and written language.

Functions: From a didactic standpoint, this proverb seeks to explain the naturalness of making a decision in a challenging circumstance and to prevent risky or unreliable decisions.

Pragmatically, this word is used to justify a person's actions or, conversely, to criticize their behavior during difficult times. The frequent mention of this proverb in 20th-century literary language indicates that it is a stable proverb, firmly rooted in everyday and cultural discourse.

Equivalents in Turkic languages. In Turkish: *Denize dúshen iylana sarylar*; a.o.t.: *Suvka / otka túsken zhylanga sarylyr*; In Ottoman Turkish language: *Denize dúshen iylana sarylyr*; in Altai language: *Suda chal iok*; in Balkar: *Suya dúshen iylana sarylyr*; In Bashkir language: *Hyva tóshkán halamǵa yabysha*; bulg.t.: *Denize dúshen samana sarylyr*; dob.t.: *Denizge túsken zhylanga sarylyr*; do.t.: *Denize dúshen samana sarylyr*; In Gagauz: *Suya dúshen (bogulan) samandan da tutunur*; khak.t.: *Suǵa túsken sasha daa habyrnarga sórener*; In north Azerbaijani language: *Denize dúshen iylana sarylyr. / Suda batan iylana da sarylyr*; In Kipchak language: *Denize dúshen iylana sarylyr*; In Crimean Tatar: *Denizge túsken zhylanga sarylyr*; kar.mal.t.: *Suva túsngen tash karmar*; kash.t.: *Suya dúshen hár nege dolashar*; in Nogai language: *Suaa batkan tal semrer*; In Uzbek language: *Chǵ kaiotgan chópgá yapyshar*; kaz.tat.t.: *Denizegá tóshkán iylanǵa sarylyr*; in Turkish: *Suva gark bolgan saman chópúnden dal da gózler*; ur.t.: *Agulangan iylanǵa da sarylyr*; In Uyghur language: *Deriaga chúsken iylanǵa esilidi*; In Yakut dialect: *Ólón erer ólónótón tardyyhar* [8, 205];

«Sinek küçük ama mide bulandırır». Literal translation into Kazakh: *Shybyn-shirkei eshteńe emes, biraq zhúrekti ainytady*. English: *Flies and gnats are nothing, but they make you sick*. The essence of the proverb is that even a seemingly insignificant thing can cause great inconvenience or have negative consequences. Its main meanings include:

1. Even small things can have a big impact. Even a small fly can disrupt a person's mood and affect their physical condition. This implies that life's «little things» frequently have a significant impact.
2. Even seemingly insignificant things can have negative effects. A person's neglect or disregard frequently ends up being the root of a more serious issue.
3. The content, not the volume, is what causes annoyance and discomfort. A person may be more negatively impacted by a small thing (criticism, a word, an error, an action) than positively.
4. Social and psychological essence. The proverb encourages people not to underestimate small things and to appreciate their impact.

Structural feature: The proverb consists of two simple sentences (noun + verb), but the conjunction expresses the opposite meaning. The proverb has a succinct and memorable structure thanks to parallelism and rhythmic symmetry.

Phonetic feature: The repetition of the sounds [s], [k], [m], and [b] creates alliterative harmony and rhythm; the stress is evenly distributed across the two sentences.

Paremiological analysis. This proverb has a didactic and cautionary nature; its structure is based on the opposition of cause and effect (a small thing → a big consequence). The metaphorical expression uses the image of a

«fly» to symbolically combine a seemingly insignificant and small object with the image of a «stomach» to represent a person's internal state, emotions, and bodily reactions. The figurative power of a proverb lies in its elevation of an ordinary phenomenon to the level of an ethical rule: it conveys the idea that even the simplest, most insignificant thing can have significant consequences, in a concise, clear, and rhythmic form. In this way, it artistically and concisely expresses the principle of the Turkic wisdom tradition that «great results come from little».

Equivalents in Turkic languages. In Turkish: Sinek kichúktúr ama mide bulandyryr; In Ottoman Turkish language: Singek adam óldürmez, mede bulandyryr; In Ahiska Turkish: Sinek murdar degül, iúrek bulandyryr; in Balkar: Sinek kichúktúr ama midei bulandyryr; bulg.t.: Sinek bir sheidir, ama midei bulandyryr; dob.t.: Shybyn kichik ama mide bulandyryr; In Gagauz language: Sinek bir shei deildir ama mide bulandyryr; In north Azerbaijani language: Chibin murdar deil ama gónúl bulandyryr; In Kipchak language: Sinek de kichúktúr ama mide bulandyryr; mos.ker.t.: Chibi kichúktúr ama mide bulandyryr; In Crimean Tatar: Sinek haram deil, mide bulandyryr; ur.t.: Sinek aram deil ama made bulandyryr [8, 423];

«Balık baştan kokar». Kazakh equivalent: Balyq basynan shiridi. English: The fish rots from the head. The proverb suggests that leadership is often the source of society's evil and misery. In other words, whatever the leader, the system under him is similar to him. The semantic core of the proverb:

1. The state of society is determined by the actions of the authorities.
2. Hierarchy of responsibility. The saying illustrates how accountability spreads from the top to the bottom.
3. Authority is the moral standard of society. According to the Turkic perspective, the nation's prosperity and order are guaranteed by the leader.
4. Cause and effect connection. The proverb is didactic: If the beginning is disrupted → the system is disrupted. The damage on the upper floor → spreads to the lower floor.

From an etymological perspective, the lexeme balık is used in the forms balyk / baluk in ancient Turkic written monuments. Scientific opinions regarding its origin differ: L. Rashoni connects this form to a root meaning «shine, sparkle», and M. Rasanen notes the phonetic similarity of the word to the lexemes falu (a type of fish called «bream») in Mongolian and Manchu languages [7].

From a structural and syntactic point of view, this proverb is a simple sentence pattern formed with the correct word order (SOV): Balık baştan kokar. The baş is a metaphor for the primary cause (manager, leader), and kokar denotes the subsequent action (deterioration, decay) that results from it.

According to paremiological characteristics, this is a metaphorical proverb with a didactic content. Its semantic connection is based on cause-and-effect relationships, and its communicative function is characterized by criticism, warning, and the expression of moral conclusions. In a metaphorical expression, «bas» symbolizes concepts of power and leadership, while «iis» represents moral or structural decline. The function of the proverb is to remind people of the responsibility of a person in a leadership position within the socio-moral sphere, to show that order and justice in society depend primarily on the actions of the leader.

Equivalents in Turkic languages. In Turkish: Balyk bashtan kokar; al.o.t.: Balyk bashtan sasyr; ogh.t.: Balyk bashyndan iyiy; In Ottoman Turkish language: Balyk bashdan kokar; auh.t.: Balykty bashynnan tut; alt.: Balyk bashynnan chydyr; in Balkar: Balyk bashtan kokar; In Bashkir language: Balyk bashtan serei; bulg.t.: Balyk bashtan kokar; In Chuvash language: Pula pyushengen seret; dob.t.: Balyk bashtan sasyr; do.t.: Balyk bashtan kokar; In Gagauz language: Balyk kafadan kokar; khak.t.: Balyk pazinan pasty chystanidir; kar.kyr.t.: Balyk bashyndan sasyr; In north Azerbaijani language: Balyk bashyndan iilenir, zhamysh ayağynan; In Kipchak language: Balyg bashtan kokar; mos.ker.t.: Balyg bashtan kohar; In Crimean Tatar: Balyk bashtan sasyr; kar.: Balyk bashynnan shiriidi; kyrg.t.: Chabak churise bashyndan churuiyudi; Balyk bashynan sasyńyt; kum.t.: Balyk bashyndan churyur; uzb.t.: Balyg (balyyg) bashydan sasydy; in Turkish: Balyk kellesinden porsar; tuv.t.: Balyk bashyndan chydyr; ur.t.: Balyk bashyndan sas [8, 130-131];

«Аç ауы ойнамаз». Kazakh: Ash bala toq balamen oinamaidy, toq ash bolamyn dep oilamaidy. English: A hungry child won't play with a well-fed one, and a well-fed child doesn't think he might become hungry. The essence of the proverb is that a hungry person needs to eat, not play. That is:

1. A person cannot do anything else until his physical or spiritual needs are satisfied;
2. The intentions and actions of a person whose needs are not satisfied will differ from the intentions and actions of another person (a well-fed person);

3. The thoughts and actions of people in socially and psychologically unequal conditions do not have the same sources.

Equivalents in Turkic languages. In Turkish: Ach aiu oinamaz; длат.: Arpasya at eshiimes; ал.о.т.: Ach aiyo oinamas; in Chagatai: Ach aiyo oinamas; оғ.т.: Aiyuǵ oiū, delú-tolu; ауғ.т.: Ach aiyo oinamaz; in Balkar: Ach ayi oinamas; бай.т.: Ach ayi oinamaz; in Bashkir: Ach ayi uinama; бұл.т.: Ach ayi oinamaz; бат.фр.т.: Ach ayi kalgymaz; in Chuvash: Sitermen lasha turtmast; до.т.: Ach aiyo oinamaz, tokmai óksuz dzhyrlamaz; до.т.: Ach ayi oinamas; In Gagauz: Ach ayi oiun oinamaz; оң.эз.т.: Achlyk aiya kalaily ohular; хак.т.: As aba telbek oinabas; in Kazakh: Ash aiu oinamaidy; In north Azerbaijani language: Ach ayi oinamaz; мос.кер.т.: Ach ayi oinamaz; қар.мал.т.: Ach aiyo oinamaz; in Kyrgyz: Achkannyn aty zhúrbóit; қаш.т.: Ach ayi oinai bilmez; In Uzbek: Ach aiyo oinamas; қаз.тат.т.: Ach aiyo uinamas; In Turkish: Ach ayi oinamaz; ұр.т.: Ach aiyo oinamaz; In Uyghur: Ach eiik oinimas [8, 46];

«Her horoz kendi çöplüğünde öter». Literal translation into Kazakh: Ár átesh óziniń tauyq qorsynda qoqyldaidy. English: Every rooster crows in his own henhouse. Kazakh equivalent: Шаңыраққа қарап сөйле мағынасында. The semantic core of the proverb – everyone feels confident, bold, or in charge in their familiar territory or domain. The core meaning is based on three components:

1. Horoz – an agent who is trying to show off, to be brave;
2. Çöplük – a person's «own zone», a safe, familiar space;
3. Ötmek – activity, courage, the act of showing oneself.

Paremiological analysis. The type of proverb mentioned is considered a metaphorical-social proverb. Its social purpose is to give an individual a sense of self-assurance and authority in their surroundings. Psychological functioning is reflected in how a person takes initiative in a safe, familiar space and remains cautious in an unfamiliar environment. The ironic tone of the proverb is sometimes expressed by its ironic use, «only a hero in his own backyard». The imagery of the proverb consists of describing the rooster as a symbol of bravery and self-expression, the garbage dump (çöplük) as a symbol of personal territory and sphere of influence, and the act of crowing (ötmek) as an expression of activity and dominance.

Equivalents in Turkic languages. In Turkish: Her horoz kendi cheplüğünde öter; ал.о.т.: Her horoz óz cheliginde chakyrir; in Oghuz: Her adem kúllúgúnyn horozudur; oc.т. Her horoz kendi kyullyugyunde eshiner; in Balkar: Er oroz kendi cheliginde óter; бұл.т.: Her horoz kendi cheplüğünde óter; доб.т.: Er koraz óz cheplüğünde óter; до.т.: E oroz boklugunda óter; In Gagauz: Her bir horoz kendi boklugunda óter; In north Azerbaijani language: Her horoz óz cheplüğünde eshelenir; қар.қыр.т.: Her horoz kendi chepliginde otlar; In Kipchak language: Her horoz kendi cheplüğünde öter; мос.кер.т.: Horoz óz kúllúgünde horozdur; In Crimean Tatar: Er-horoz óórú chúplüğünde kyshyryr; in Turkish: Horaz óz kúllúgünde horazdyr хораздыр [8, 286].

Table 1. Frequency of use of zoomorphic proverbs in the Armenian-Kipchak language

№	Zoomorphic proverbs in the Armenian-Kipchak language	Frequency of use
1.	Her koyunu kendi bacağında asarlar. English: Every sheep is hung by its own leg	14
2.	Deveden büyük fil var. English: There's an elephant taller than a camel.	10
3.	Isırgan köpek dişini göstermez. English: A barking dog never bites.	21
4.	Balık baştan kokar. English: The fish rots from the head.	27
5.	Denize düşen yılanı sarılır English: A person who has fallen into the sea grabs onto a snake	23
6.	Sinek küçük ama mide bulandırır English: Flies and gnats are nothing, but they make you sick.	12

7.	Balık baştan kokar. English: The fish rots from the head.	27
8.	Aç ayı oynamaz. English: A hungry child won't play with a well-fed one, and a well-fed child doesn't think he might become hungry	28
9.	Her horoz kendi çöplüğünde öter. English: Every rooster crows in his own henhouse.	15

The statistical data presented in the table indicate an uneven frequency of use of zoomorphic proverbs in the Armenian-Kipchak language. The most frequent paremias are «Aç ayı oynamaz» (28 times) and «Balık baştan kokar» (27 times). This indicates that their socio-didactic content is widespread and that they occupy a leading position in the moral-educational thinking system of the Armenian-Kipchak community. Furthermore, the proverbs «Isırgan köpek dişini göstermez» (21 times) and «Denize düşen yılana sarılır» (23 times) are frequently found, indicating that universal concepts like human behavior, danger, and overcoming obstacles have a large place in the paremiological fund. The infrequent use of proverbs like «Deveden büyük fil var» (10 times) and «Sinek küçük ama mide bulandırır» (12 times) might be due to the limited semantic field or contextual application of these proverbs.

Overall, the frequency data indicate that subjects concerning human nature, power and responsibility, decision-making under adverse conditions, as well as need and deprivation occupy a prominent place in the Armenian-Kipchak worldview. Animal imagery functioned as a primary metaphorical medium through which these concerns were articulated.

Conclusion

The findings of the research show that the paremiological legacy in the Armenian-Kipchak language – particularly the zoomorphic proverbs based on animal imagery – serves as a crucial source for understanding the linguistic and cultural worldview of the Kipchak community. Documented in Armenian script, these paremias not only reflect the lexical, phonetic, and structural features of the Kipchak-Turkic language but also provide insight into the social relations, moral and ethical norms, and the system of communal values of that historical period.

The structural-semantic study has revealed that the majority of the proverbs are built on causal, contrastive (antithetical), and generalizing patterns, while zoomorphic images, such as the sheep, camel, elephant, dog, fish, snake, fly, bear, and rooster, metaphorically encode notions related to human behaviour, relations of power and responsibility, decision-making under adverse conditions, and the perception of danger and necessity. Comparison with corresponding versions in other Turkic languages confirms that these paremias are deeply embedded in the common Turkic tradition of proverbial wisdom, yet simultaneously preserving regional traits particular to the Armenian-Kipchak environment.

These paremias demonstrate that, within the Armenian-Kipchak community, core ethical and psychological categories – such as personal responsibility, the moral nature of authority, the detrimental effects of excessive pride, and attitudes toward vulnerability and danger – held particular significance. Even less frequently documented sayings, such as «Deveden büyük fil var», «Sinek küçük ama mide bulandırır», contribute to the semantic breadth of the paremiological system by articulating notions of the disproportionate impact of minor factors and a comparative worldview.

Thus, zoomorphic proverbs and sayings in the Armenian-Kipchak ought to be viewed not merely as linguistic evidence documenting a specific branch of the historical Kipchak language, but as a complex linguocultural phenomenon reflecting the value system, social norms, and cultural memory of the Gregorian Kipchaks who lived in a multi-confessional and multi-ethnic environment. The findings underscore the scholarly relevance of examining the Armenian-Kipchak written heritage in conjunction with the wider Turkic paremiological domain and suggest the necessity for further in-depth research on these texts from corpus-based and historical-comparative perspectives.

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Contribution of the authors:

Zhiyembay B.S. – collection and analysis of materials, work on systematization of research materials;

Serikkazykyz A. – collection and analysis of theoretical materials, work with literature, and work with the use of research materials and methods.

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**Армян-қыпшақ тіліндегі зооморфты мақал-мәтелдер:
семантикалық және құрылымдық ерекшеліктері**

Аңдатпа. Мақала армян графикасымен хатталған армян-қыпшақ тіліндегі зооморфты мақал-мәтелдердің лингвомәдени, құрылымдық және семантикалық табиғатын кешенді түрде сипаттауға бағытталған.

Армян-қыпшақтар – бүгінгі таңда тарихшылар да, тілді зерттеушілер де «армян-қыпшақ» терминін ұстанатын, өз дәуірінде христиан дінінің армян-григорян бұтағын діні ретінде қабылдаған қыпшақтар. Деректер көрсеткендей, армян-қыпшақ тілін таратушылар өз тілдерін «хыпчак тілі», «біздің тіл», «татарша» деп көрсеткен. Қазіргі уақытта армян-қыпшақ тілінде жазылған, 1521-1669 жылдарға тиесілі 112 жазба ескерткіш көлемді ғылыми жазбалардың жиынтығын қалыптастыруда. Бұл армян-қыпшақ ескерткіштерінің мәдени маңыздылығының жоғарылығын айғақтай түсері ақиқат.

Орта ғасырға тиесілі бұл паремиологиялық мұра григориан қыпшақтарының әлеуметтік тәжірибесін, дүниетанымдық бағдарын және сол кезеңдегі тілдік жүйесін тануға мүмкіндік беретін маңызды дереккөз болып табылады. Зерттеу материалын жануар атаулары қатысатын паремиялық бірліктер мен олардың түркі тілдеріндегі баламалары құрады. Жұмыс барысында сипаттамалы талдау, тарихи-салыстырмалы әдіс, құрылымдық-семантикалық тәсілдер, сондай-ақ мақал-мәтелдердің қолданыс жиілігін анықтауға бағытталған статистикалық талдау қолданылды.

Мақал-мәтелдердің метафоралық моделі, синтаксистік құрылымы мен семантикалық өзегі талданып, жиілік көрсеткіштері армян-қыпшақ қауымының этикалық, мінез-құлықтық және әлеуметтік

құндылықтарын танытуда зооморфты бейнелердің маңызын айқындады. Зерттеу нәтижелері армяно-қыпшақ паремиологиясының жалпытүркілік дәстүрмен тығыз сабақтас екенін және оның мәдени-танымдық жүктемесінің жоғары екенін дәлелдейді.

Түйін сөздер: армяно-қыпшақ тілі, паремиология, зооморфты мақал-мәтелдер, метафора, семантика, типология, жиілік талдауы.

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Зооморфные пословицы и поговорки в армяно-кыпчакском языке: семантические и структурные особенности

Аннотация. Статья посвящена комплексному описанию лингвокультурологической, структурной и семантической природы зооморфных пословиц и поговорок армяно-кыпчакского языка, зафиксированных армянской графикой.

Армяно-кыпчаки представляют собой субэтнос кыпчаков, принявших в свое время армяно-григорианскую ветвь христианства; сегодня данного термина придерживаются как историки, так и лингвисты. Как показывают источники, носители армяно-кыпчакского языка называли свой язык «хыпчак тили» (кыпчакский язык), «биздин тил» (наш язык) или «татарша» (по-татарски). В настоящее время 112 письменных памятников на армяно-кыпчакском языке, датированных 1521-1669 годами, формируют обширный корпус научных рукописей. Это неопровержимо свидетельствует о высокой культурно-исторической значимости армяно-кыпчакского письменного наследия. Данное паремиологическое наследие, относящееся к периоду средневековья, служит важнейшим источником для изучения социального опыта, мировоззренческих ориентиров григорианских кыпчаков и языковой системы той эпохи. Материалом исследования послужат паремиологические единицы с зоонимами (компонентами-наименованиями животных) и их эквиваленты в тюркских языках. В ходе работы применялись описательный анализ, сравнительно-исторический метод, структурно-семантический подход, а также статистический анализ, направленный на определение частотности употребления пословиц и поговорок. В статье проанализированы метафорические модели, синтаксическая структура и семантическое ядро паремий; показатели частотности выявили ключевую роль зооморфных образов в репрезентации этических, поведенческих и социальных ценностей армяно-кыпчакской общины. Результаты исследования доказывают, что армяно-кыпчакская паремиология тесно преемственна с общетюркской традицией и несет высокую культурно-познавательную нагрузку.

Ключевые слова: армяно-кыпчакский язык, паремиология, зооморфные пословицы, метафора, семантика, типология, частотный анализ.

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