

ANNOTATION

**of the dissertation work done by Marita Murzabekovna Snabekova
on the topic "Linguocultural Basis of Folk Cosmonyms (Based on Kazakh and
English Language Data)" submitted for the degree of Doctor of Philosophy
(PhD) in the educational program 8D02301 – "Philology"**

General characteristics of the work

Within the framework of the anthropocentric paradigm in contemporary linguistics, increasing attention is being devoted to the study of cultural phenomena through linguistic units that preserve and convey the accumulated ethnocultural knowledge of a particular nation. Language serves as a repository of historical memory, spiritual values, and cultural traditions, reflecting the collective experience of a people developed over centuries. The cultural and spiritual heritage of any nation is encoded in its native language and transmitted from one generation to the next. This characteristic constitutes a universal property of all natural languages.

Throughout the course of history, every nation develops its own ways of interacting with the world and forms a unique cultural system. Language functions as the primary means through which knowledge about reality is accumulated, preserved, and communicated. Consequently, the anthropocentric approach in linguistics emphasizes not only the communicative function of language but also its cognitive, cumulative, pragmatic, and cultural functions. As a rational and conscious being, human beings possess an inherent desire to perceive, understand, and interpret the surrounding world. Across cultures, the human being remains the highest value. Traditional culture, created by preceding generations, serves as a reflection of a nation's history, identity, and moral principles. Contemporary linguistic research aimed at understanding a nation through the "mirror of language" seeks to explore the foundations of national worldview and cultural cognition.

The spiritual and philosophical legacy of the Kazakh people is profoundly reflected in the works of Abai Kunanbayev, who regarded the pursuit of knowledge and moral development as essential conditions for becoming a complete human being. According to Abai, education alone is insufficient; genuine humanity is achieved through the harmonious cultivation of intellect, will, and moral consciousness. Within the traditional Kazakh worldview, the concepts of humanity and moral integrity occupy a central place, reflecting the distinctive value system of the nation.

In the context of globalization, it is widely acknowledged that a competitive individual should possess a thorough understanding of the language and culture of their own people. Only generations nurtured by the spiritual traditions and cultural foundations embodied in their native language can maintain their national identity and withstand the homogenizing pressures of globalization. Education is

increasingly recognized as a fundamental prerequisite for personal and societal success. To face the future with confidence, individuals must possess a deep awareness of their history, culture, and national values. Among the most significant elements of this cultural heritage are folk cosmonyms and the traditional knowledge associated with them.

The way a people conceptualizes and appropriates the space in which it lives is reflected in its onomastic system. National culture is shaped by the manner in which language speakers perceive, interpret, and organize their surrounding environment. This process reveals a nation's worldview and its distinctive understanding of reality. In the traditional Kazakh worldview, the universe is perceived as circular and holistic, symbolically represented by the *shanyraq*, which embodies the ideas of infinity and cosmic unity. The concepts of spring, summer, autumn, and winter are deeply rooted in the traditional lifestyle of the Kazakh people and reflect their understanding of the natural interaction between Earth and Sky. Accordingly, seasonal transitions are linguistically encoded through expressions such as *köktem shyqty* ("spring emerged"), *jaz keldi* ("summer arrived"), *küz boldy* ("autumn came"), and *qys tüsti* ("winter descended"), emphasizing natural processes and cyclical perceptions of time.

The nomadic way of life, characterized by close interaction with nature, evolved in accordance with these natural principles, and the linguistic expressions associated with them contain profound layers of traditional ecological and cultural knowledge. In contrast, certain contemporary expressions influenced by other languages may fail to fully convey the indigenous understanding of seasonal phenomena, as linguistic meaning is intrinsically connected to the objective realities experienced and interpreted by a speech community.

The depth of the Kazakh people's knowledge about their natural environment, everyday life, and surrounding world is reflected in the richness of their linguistic worldview. One important component of this worldview is the body of traditional knowledge related to celestial objects and astronomical phenomena. The extensive astronomical observations accumulated through centuries of interaction with nature are manifested in the system of folk cosmonyms. These traditional names of celestial bodies and phenomena provide evidence of the sophisticated astronomical knowledge possessed by the Kazakh people and their unique conceptualization of the cosmos and the natural world.

Relevance of the research topic

The Moon, Sun, Star, Sky are common astronomical names for the world; these appeared many centuries before humanity invented the telescope, and furthermore, it is observed that these folk names constitute the basic concepts of the science of astronomy. Although the Moon, Sun, Star, and Sky are concepts common to humanity, each nation sees and knows this common world in its own way, understands it in its own way, and forms its own "path of cognition." It creates a linguistic image of its own world. The part of the celestial vault that creates the linguistic image of the national world is called folk cosmonyms and is a constituent part of onomastics.

Folk cosmonyms are the names of cosmic objects visible to the eye without special instruments, given by the people to the heavenly luminaries even before science, in ancient times beyond memory. They are the fruit of cognition of the human before the invention of the telescope. Folk cosmonyms are a particularly complex branch of national worldview wealth, because the language possessor felt the various qualities of the face of the earth's surface where he lived, saw with his eyes, heard with his ears, studied and evaluated, and gathered information, and labeled it according to the content of that information. While the people felt and knew the influence of the sky and heavenly luminaries, it is clear that the eye of an ordinary person cannot fully reach them; therefore, folk cosmonyms, at the base of which lies mythic consciousness, arose from analogies to important concepts and phenomena of life on earth: the images of names like Temirqazyq (Iron Stake/Polar Star), Urker (Pleiades), Zhetiqaraqshy (Seven Robbers/Great Bear), etc., in related and non-related languages clarify this. Kazakh people traveling at night distinguishes both his path and the time by looking at Temirqazyq or Urker. Temirqazyq is a star that does not move from its place, while Urker moves along the sky. Urker is a star that does not allow one to get lost; therefore, the shepherd community used Urker according to the conditions of the household. If names like Urker was born, Urker fell to the ground, Urker went to the sky, Urker rose, Urker set signify the change of seasons, then "Urker was born, the soup became food" signifies the fattening of the livestock. It is clear that this kind of worldview information became the basis for creating the Solar calendar of the Kazakh people. What interests cosmonymics -a later-developed branch of onomastics -as a linguistic discipline is precisely these folk cosmonymic names, their applied significance based on the people's way of life, and the language units arising from the mentioned functions.

In particular, identifying the information in the depth of cosmonyms, stable expressions, metaphors, proverbs, and other names with ethnocultural content containing cosmonyms clearly proves the relevance of the dissertation research work. Modern linguistics prioritizes considering national cultural-cognitive units at an intercultural level rather than studying them in isolation. From this point of view, through the comparative study of language units with ethnocultural content related to the celestial world based on Kazakh and English language data, the analysis and revealing of commonalities alongside the specific features of non-related languages further specify the relevance of the research work.

The object of the study is folk cosmonyms in the Kazakh and English languages and the national-cultural units arising from them.

The subject of the study is linguocultural, ethnographic, and ethnocultural semantic data related to folk cosmonyms.

The purpose of the research work is to determine the formation and structural character of folk cosmonyms in the Kazakh and English languages in accordance with the scientific-theoretical principles of the modern anthropocentric direction, and to identify common manifestations alongside national-cultural features through a comparative study of folk cosmonyms as a linguistic image of the national world in non-related languages.

The objectives of the research work:

- to differentiate the conclusions of studying folk cosmonyms in the Kazakh and English languages within the paradigm of the anthropocentric direction and determine the direction in accordance with the object of study;
- to analyze folk cosmonyms in the Kazakh and English languages from a structural-cognitive perspective;
- to identify the features of non-related languages by analyzing folk cosmonyms in the Kazakh and English languages according to their semantic-thematic groups;
- to describe their manifestation in non-related languages by studying folk cosmonyms in the Kazakh and English languages as a means of representing the image of the national world.

Sources of the research

Works such as "Old Turkic dictionary" (1969), Malov S.E. "Monuments of old turkic writing" (1959), Sevortyan E.V. "Etymological dictionary of turkic languages" (1974-1980), Budagov L.Z. "Comparative dictionary of turkic-Сравнительный словарь турецко-татарских наречий" (1869, Vol. 1, 1871, Vol. 2), M. Kashgari "Diwani Lughat it-Turk," 3 volumes (Egeubaev A., 1997), Kenesbaev "Phraseological Dictionary of the Kazakh Language" (1977), E. Zhanpeisov "Ethnocultural Lexicon of the Kazakh Language" (1989), A.T. Kaidar "Kazakhs in the World of the Mother Tongue" (ethnolinguistic dictionary) 3 volumes (2009-2013), "Kazakh Aphorisms" (2012), Kozhakhmetova Kh.K., Zhaysakova R.E., Kozhakhmetova Sh.O. Kazakh-Russian Phraseological Dictionary (1988), A.V. Kunin, Anglo-Russian Phraseological Dictionary (1984), John R. Clark Hall, A Concise Anglo-Saxon Dictionary (1916), J. Hawkins, Explanatory Dictionary of the English Language (2003), The American Heritage Dictionary of the English Language (1980), Wayne Magnuson, English idioms vocabulary (2018), English-Russian slang dictionary (2012), Dictionary of English idioms (2012), and others were used.

Methodological foundations and methods of the research

To implement the goals and objectives of the research work, a comprehensive methodological apparatus within the framework of the anthropocentric paradigm in modern linguistics was applied. The methodological foundation of the research consists of the integration of principles of cognitive linguistics, cultural linguistics, and statistical analysis. During the collection of cosmonyms taken as the object of study, the continuous selection method was applied. In selecting linguistic materials, the principles of creating a phraseological corpus in the ethnolinguistic studies of domestic scientists such as A. Kaidar, R. Syzdyk, and Zh. Mankeeva were taken as a guide. Among more than 1000 units collected from phraseological, explanatory, and ethnographic dictionaries of the Kazakh and English languages, phraseologisms whose semantic core is "Moon," "Sun," "Sky," "Star" constituted the empirical base

of the analysis. To prove the objectivity of the thematic classification made by the researcher, the inter-rater agreement coefficient proposed by J. Cohen (1960) was calculated. The correspondence between the independent expert's evaluation and the author's classification gave an indicator of $k = 0.98$. This methodological step confirms the non-randomness and scientific validity of the analysis results at the level of international standards. The main conceptual apparatus of the research was based on F. Sharifian's (2011, 2017) theory of Cultural Linguistics. Within this methodology, the following concepts were applied: Distributed (cultural) cognition: the meaning of cosmonyms was considered in a distributed state in the collective memory and cultural artifacts of the ethnos; Cultural Schemas and Categories: allowed for the identification of "prototypical" images underlying linguistic units (for example, the Moon as a standard of beauty). In analyzing the figurative meanings of cosmonyms in the phraseological system, in particular, the process of attributing celestial bodies to the psycho-emotional state of a person, the conceptual metaphor theory of G. Lakoff and M. Johnson was taken as a guide. The comprehensive nature of the methods used allows for the thorough study of "Moon," "Sun," "Sky," "Star" cosmonyms not only from a linguistic perspective but also as an important cognitive structure that defines the worldview and cultural cognition of the people.

Theoretical-methodological foundations of the research

As the theoretical basis of the research work, the conclusions of scientists regarding general culture, national culture, and its types in the fields of philosophy and linguoculturology, which are considered the origins of anthropocentric research: V. Humboldt, E. Sapir, I.G. Herder, B.L. Whorf, V.N. Teliya, N.I. Tolstoy, A.I. Potebnya, A.E. Karlinsky, V.V. Vorobiev, V.A. Maslova, A.I. Kravchenko, V.I. Polishchuk, N.F. Alefirenko, D. Kishibekov, T. Gabitov, etc., and the theoretical conclusions of prominent scientists in the field of Turkology and the Kazakh language: Sh. Ualikhanov, A. Baitursynuly, K. Zhubanov, S. Mukanov, A. Kaidar, A. Seydimbek, A. Margulan, E. Zhanpeisov, Zh. Mankeeva, N. Oralbaeva, G. Kaliev, B. Kasym, B. Kaliev, Z.K. Akhmetzhanova, N. Uali, S.N. Smagulova, M. Iskhakov, Kh. Abishev, T. Zhanuzakov, M.S. Atabaeva, K.G. Aronov, O.M. Oryngazy, A.B. Salkynbay, K.O. Esenova, S.K. Satenova, etc. were taken as a guide. Prominent scientists in the field of the English language: Lado R. (1957), Lakoff G., Johnson M. (1980), Sharifian F. (2011, 2017), Allen, Richard Hinckley (1963), Aveni, Anthony (1977, 1989), Krupp E.C. (1979), Kunitzsch Paul (1989), Long, Eleanor R. (1984), Liberman (2009) were also referenced.

Scientific novelty of the research:

Folk cosmonyms in the Kazakh and English languages were analyzed from a comparative and contrastive perspective according to their structural and semantic-thematic groups, and the commonalities and specific features of the two non-related languages were determined;

The nominative-word-forming features of folk cosmonyms in the Kazakh and English languages, originating from mythology, were identified, and the specificities of the formation of cosmological knowledge were shown;

Cosmonymics is a constituent part of onomastics and a linguistic discipline; accordingly, the image of the national world in the content of folk cosmonymic names was illustrated based on Kazakh and English language data;

The attempt to create a somewhat complete image of the Kazakh and English peoples by identifying folk cosmonyms in the Kazakh and English languages at the level of lexical-semantic groups and revealing their ethnocultural content can be called the main novelty of the research work.

Theoretical significance of the research work

The relevance of the topic defines the theoretical significance of the research work. Cosmonymics is considered a later-developed branch of onomastics; therefore, studying folk cosmonyms by distributing them into semantic-thematic groups and lexical-semantic groups in a comparative way; the conclusions and materials of the research work, built on analyzing and studying cosmonyms in the Kazakh and English languages as a source of linguocultural-cognitive and linguocultural information, can contribute to a certain extent to the field of cosmonymics, comparative-contrastive research, and the fields of ethnolinguistics, linguoculturology, and axiological linguistics in the anthropocentric direction.

Practical significance of the research work

The results of the dissertation research will find practical use as material in teaching disciplines related to the theory of general linguistics, semasiology, and lexicology, and issues of cognitive linguistics, language and intercultural communication, history of language, ethnolinguistics, linguoculturology, and axiological linguistics in the philological faculties of higher educational institutions.

Propositions presented for defense

According to the results of the research, the following propositions are presented for defense:

- Sky, Moon, Sun, Star are common astronomical names for the world; each nation sees and knows this common world in its own way, understands it in its own way, forms its own "path of cognition," and creates a linguistic image of its own world; folk cosmonyms are the names of cosmic objects visible to the eye without special instruments, given by the people to these heavenly luminaries even before science in ancient times beyond memory; they are the cognitive fruit of the human child before the invention of the telescope.

- The understanding of the sky and the world of stars was necessary for the people who raised livestock and planted crops to closely observe and deeply study the space between heaven and earth and the reasons for the changing of seasons, to project and determine the times for planting crops and breeding livestock, and to live in harmony with various conditions of nature and weather; this necessity gave birth to the first calendars; therefore, the system of folk cosmonyms is a tool for creating a folk calendar, and the folk calendar constitutes the core of civilization;

- The analysis and study of the structural and semantic-thematic groups of folk cosmonyms in the Kazakh and English languages from a comparative and contrastive perspective identifies the commonalities and specific features of the two non-related languages;

- Folk cosmonyms in the Kazakh and English language data are an axiologemic phenomenon based on the traditional knowledge system formed from the recognition and perception of the national world; folk cosmonyms are multifaceted: as a linguocultural unit that labels data of material culture and spiritual culture; as units with value significance; they are considered as word turns that implement communicative-linguistic interaction;

- The identification of folk cosmonyms in the Kazakh and English language data at the level of lexical-semantic groups and the revealing of their ethnocultural content creates the possibility of creating a somewhat complete image of the non-related languages being compared.

Structure of the dissertation research work

The dissertation consists of an introduction, two chapters entitled "Linguistic and Methodological Foundations for the Study of the Folk Cosmonymic System" and "The Linguocultural and Cognitive Structure of Folk Cosmonyms in Kazakh and English Linguistic Data", a conclusion, and a list of references.

Main conclusions for the first part of the dissertation research work

Names and designations provide valuable insights into the distinctive characteristics of the historical periods in which they emerge. Human cognitive activity is directed toward the comprehension of objective reality, the perception of the surrounding environment, and the understanding of one's place in the world through accumulated knowledge and experience. The concepts of the Sky, the Moon, the Sun, and the Stars are universal astronomical notions shared by all cultures; consequently, celestial phenomena were initially investigated within the domain of astronomy. Folk cosmonyms, however, represent indigenous names assigned to celestial bodies by different peoples long before the emergence of scientific knowledge. For this reason, they do not always correspond to the terminology of modern astronomy. Nevertheless, many fundamental astronomical concepts originated from traditional folk designations.

Since ancient times, people across different regions of the world have observed the celestial sphere with the naked eye, carefully studying the movements and characteristics of heavenly bodies and adapting their economic activities and everyday lives accordingly. Such observations were essential for human survival, enabling communities to cope with harsh environmental conditions and to organize their livelihoods in harmony with natural cycles.

The history of knowledge concerning the celestial world dates back to the earliest stages of human civilization. Initial astronomical observations emerged among peoples inhabiting vast grasslands and fertile river valleys, where the well-being of communities depended on the successful management of pastoral and agricultural activities. One of the earliest centers of astronomical knowledge was Ancient Egypt. Egyptian priests discovered that the annual flooding of the Nile coincided with the heliacal rising of Sirius, enabling them to determine the appropriate timing for agricultural activities.

Although the Sky, the Moon, the Sun, and the Stars constitute universal astronomical concepts, each culture interprets them through the lens of its own worldview and lived experience. For example, the Kazakhs, whose traditional way of life was closely associated with nomadic pastoralism, connected the appearance of the star Sumbile (Sirius) with significant seasonal and environmental changes. Traditional expressions such as "Sumbile tua su salqyndaidy" ("When Sumbile rises, the water becomes cooler") and "Sumbilede sorpa maily" ("During the time of Sumbile, the broth becomes rich and fatty") reflect the belief that the rising of Sirius marked the end of summer and the beginning of the livestock fattening season. Cooler weather and water temperatures were believed to protect camels and sheep from respiratory diseases, while the appearance of Sumbile signaled the arrival of autumn.

Pastoral communities of the Syr Darya region expressed this seasonal transition through the saying "Sumbile tuğan soñ Syrğa ketemiz" ("After the rising of Sumbile, we move toward the Syr Darya"). Similarly, the appearance of the star Tarazy served as a temporal marker for seasonal migration: "Tarazy tumai taudan tüspeimiz, Tarazy tuğan soñ etekke jylzhymyz" ("We do not descend from the mountains before Tarazy rises; after its appearance, we move to the foothills"). Such observations enabled pastoralists to determine the most favorable periods for economic activities and migration.

Astronomical knowledge also played a significant role in agriculture. Kazakh farmers traditionally relied on the appearance and position of stars and constellations to determine the timing of sowing and harvesting. This practice is reflected in expressions such as "Ürker tudy, endi qauyn pisedi" ("Ürker has risen; now the melons will ripen") and "Ürker köterilmei, tary köterilmeidi" ("Millet will not sprout before Ürker rises"). These expressions provide valuable evidence of the national worldview and traditional ecological knowledge embedded within the language. Phraseological units associated with everyday life and economic practices constitute an important manifestation of a people's cultural cognition and linguistic worldview.

The astronomical knowledge accumulated by traditional folk timekeepers and calendar specialists formed the foundation of many later scientific developments. Moreover, even after the invention of specialized astronomical instruments and mechanical clocks, determining time by observing the rising and setting of stars remained an integral element of the traditional culture of many peoples throughout the world.

Main conclusions for the second part of the dissertation research work

In the second chapter of the dissertation, phraseological units containing cosmonymic components in the Kazakh and English languages were examined within the macro-groups "ай/moon," "күн/sun," "жұлдыз/star," and "аспан/sky," and their semantic-thematic classifications were established. The analysis revealed that phraseological units with the component "ай/moon" can be classified into ten thematic groups, those with "күн/sun" into nine groups, those with "жұлдыз/star" into five groups, and those with "аспан/sky" into four thematic groups. The linguistic data within each group were subjected to comparative analysis based on

Kazakh and English linguocultures, enabling the identification of both shared and culture-specific characteristics.

In this study, the concept of phraseology was employed in its broad rather than narrow sense. Contemporary phraseological theory includes not only idioms but also proverbs, sayings, fixed expressions, winged words, and formulaic constructions within the phraseological inventory of a language (Cowie, 1998; Moon, 1998; Burger, 2015). Consequently, the object of analysis encompassed not only idiomatic expressions containing cosmonymic components but also proverbs and other fixed phraseological constructions. Such an approach makes it possible to reveal not merely the structural features of folk cosmonyms but, more importantly, their semantic, cognitive, and linguocultural functions within the national worldview. Therefore, fixed expressions in both Kazakh and English were examined within a unified phraseological framework.

The findings demonstrate that cosmonyms in both languages have evolved far beyond their original astronomical meanings and have become complex symbolic systems reflecting human worldview, emotional experience, social relations, and cultural values. This phenomenon is particularly evident in phraseological units containing the component “ай/moon.” In Kazakh, the Moon functions as an important means of measuring time, observing seasonal changes, navigating space, and conceptualizing human life cycles. Expressions such as “Ai artynan ai ötti” (“month after month passed”), “aidyñ bir jañasy” (“the new moon”), “ai-küni jetip otır” (“the due date has arrived”), and “toğyz ai toğyz күн” (“nine months and nine days”) reflect cyclical conceptions of time, biological time, and traditional calendar knowledge. In English, by contrast, the Moon is predominantly associated with emotional and psychological experience. Expressions such as once in a blue moon, over the moon, moon about somebody, and moon away convey notions of rarity, joy, longing, melancholy, and subjective perceptions of time. Nevertheless, in both languages the Moon remains an important temporal marker and a culturally significant cosmological symbol.

The analysis of phraseological units containing the component “күн/sun” also revealed both similarities and differences. In both linguocultures, the Sun is conceptualized as a symbol of life, light, vitality, and active human endeavor. It also serves as a marker of temporal progression and the organization of everyday life. However, within the Kazakh worldview, the Sun is more frequently associated with harmony between humans and nature, prosperity, and the source of life itself, whereas in English it is often linked to personal achievement, the effective use of opportunities, and the conceptualization of time as a resource. These differences reflect the distinct historical and cultural experiences of nomadic and sedentary civilizations.

A comparison of phraseological units containing the component “жұлдыз/star” demonstrated that, in both languages, the star is perceived as a symbol of destiny, hope, aspiration, and life orientation. In Kazakh, the image of the star is closely associated with fortune, fate, and an individual’s life path. Expressions such as “baqyt jūldyzy” (“star of happiness”), “jūldyzy jandy” (“one’s star has risen”), “jūldyzy söndi” (“one’s star has faded”), and “jūldyzy ūshty”

("one's star has disappeared") characterize social status and personal destiny. Similarly, in English, the component star is associated with success, fame, and ambitious goals. Expressions such as reach for the stars and lucky star reflect aspirations toward achievement and self-realization. Thus, in both linguocultures, the star functions as a universal symbol of destiny and future prospects.

Phraseological units containing the component "аспан/sky" likewise exhibit a common semantic foundation. In both languages, the sky symbolizes higher powers, divine principles, infinity, and spiritual space. In Kazakh linguoculture, the image of the sky is closely connected with the Tengrian worldview, sacredness, and the unity of humans and nature, whereas in English the concepts of sky and heaven are strongly influenced by Christian cultural traditions. Despite these differences, in both linguocultures the sky functions as a universal cultural code reflecting spiritual values, moral orientations, and conceptions of the structure of the world.

The comparative analysis identified a number of universal characteristics shared by cosmonymic phraseological units in Kazakh and English. In both cultures, celestial bodies serve as means of measuring time, navigating space, explaining human destiny, and representing emotional experience. These similarities indicate the existence of universal cognitive models grounded in humanity's relationship with the cosmos. At the same time, distinct national features were identified. In the Kazakh linguistic worldview, cosmonyms preserve close connections with nature, the experience of nomadic culture, folk astronomy, and traditional calendar knowledge. In English, by contrast, they are more strongly oriented toward representing the individual's inner emotional world, personal achievements, social aspirations, and subjective experiences.

Thus, phraseological units containing cosmonymic components constitute important linguistic means for preserving systems of knowledge about the world, cultural memory, and worldview orientations in both cultures. Their semantic-thematic classification made it possible to identify both common cognitive foundations and culture-specific features within Kazakh and English linguocultures. The findings demonstrate that folk cosmonyms are not merely astronomical designations but also important linguistic representations of national culture, historical experience, and worldview knowledge.

As a result of this comprehensive study based on Kazakh and English linguistic data, the linguocultural, structural-semantic, and cognitive characteristics of the cosmonymic system were identified, allowing a number of general conclusions to be drawn. The study demonstrates that metaphorization serves in both languages as the principal mechanism through which cosmonymic vocabulary is transformed from a purely nominative category into a system of linguocultural symbols, thereby enriching the national phraseological inventory.

First, the nature of folk cosmonyms was examined within the framework of the anthropocentric paradigm. It was established that they are not merely names of celestial objects but rather complex linguocognitive structures that preserve the accumulated experience, beliefs, and logical systems of thought developed by a people over centuries. The study further revealed that cosmonyms function as

cognitive mechanisms mediating the relationship between humans and the universe, thereby clarifying the theoretical foundations of the research object.

A structural-cognitive analysis of folk cosmonyms in Kazakh and English revealed both typological similarities and distinctive features. Although similar nomination strategies are employed in both languages, the internal imagery of cosmonyms exhibits clear ethnocultural specificity. Kazakh cosmonyms are characterized by the predominance of zoomorphic and mythological images (e.g., *Üsharqar*, *Jetiqaraqshy*), whereas English cosmonyms more frequently employ anthropomorphic and landscape-based models of representation (e.g., *The Plough*, *Watling Street*). These differences are attributable not only to the structural characteristics of agglutinative and inflectional languages but also to the historical lifestyles of the respective peoples.

The analysis of semantic-thematic groups further highlighted the ethnocultural specificity of these unrelated languages. The semantic field of cosmonyms in Kazakh is primarily grounded in pastoralism and nomadic culture, whereas in English it is more closely associated with navigation, domestic life, and technical practices. To enhance methodological reliability, quantitative analysis employing Cohen's Kappa coefficient was conducted. The resulting value of 0.98 confirms the scientific validity of the selected linguistic criteria and classification procedures and demonstrates a high level of consistency in the analysis.

In conclusion, the comparative study of Kazakh and English cosmonyms provides an effective means of identifying both universal human values reflected in the linguistic worldview and distinctive forms of national identity. All research objectives were successfully achieved, and the linguocultural and structural-cognitive nature of folk cosmonyms was comprehensively elucidated.

Publication and approval of the dissertation research work

14 scientific articles were published on the content and results of the dissertation work, including 6 articles in philological publications specified by the Committee for Quality Assurance in the Field of Science and Higher Education of the Republic of Kazakhstan, 6 articles in collections of international scientific-practical conferences, and 2 articles in foreign international journals. In particular: 6 articles were published in journals included in the list of scientific publications recommended by the Committee:

1. Folk cosmonyms – an ethnocultural source. *Bulletin of PSU. Philology series*, 4(2), 2019, 290–295. (Doctoral student's contribution – 80%).

2. Folk cosmonyms – an ethnocultural source. *Science and Life of Kazakhstan: International scientific journal*, 7, 2020, 167–169. (Doctoral student's contribution – 80%).

3. The issue of the linguistic image of the world in cosmonymic names. *Bulletin of KazNPU named after Abai. Philological sciences series*, 2(72), 2020, 269–273. (Doctoral student's contribution – 100%).

4. Folk cosmonyms – a source of information about the national worldview. *Bulletin of KPU named after Sh. Ualikhanov. Philology series*, 4(2), 2020, 12–18. (Doctoral student's contribution – 80%).

5. About the linguocultural semantics of the cosmonym "sky" in Kazakh and English languages. *Izvestia Journal of Kaz named after Ablai Khan. Philological sciences series*, 74 (3), 2024. (Doctoral student's contribution – 100%).

6. Cosmonyms - in the frame of traditional Kazakh culture. *Izvestia Journal of Kaz named after Ablai Khan. Philological sciences series*, Vol 79 №4 / 2025. (Doctoral student's contribution – 70%).

6 articles were published in international-practical conferences held in the Republic of Kazakhstan and near abroad, including:

List of Publications and Reference Sources

Domestic International Conferences:

1. Cosmonyms as an Integral Part of Onomastics. Materials of the international scientific-theoretical conference "Personalities of the Great Steppe: The Legacy of the Zhubanovs and Writing Reform" (Almaty, 19.12.2019), pp. 160–162. (Author's contribution – 100%).

2. The Role of Legends in Promoting National Culture. Materials of the international scientific-practical conference "Actual Issues of Kazakh Linguistics" dedicated to the 80th anniversary of Professor B.K. Kaliyev (Almaty, 25.01.2019), pp. 404–407. (Author's contribution – 100%).

3. Linguistic Units of the "Time-Space" Concept in Kazakh and English Cultures. Materials of the international scientific-practical online conference "Independence Pillar – Language, Cognition, History." Almaty: Eltanym Publishing House, pp. 113–118. (Author's contribution – 100%).

Foreign International Conferences:

1. The Role of National Cosmonyms in the Development of Nomadic Cattle Breeding. International Symposium of Altai Communities – VIII: Animals and Animal Husbandry (Bishkek, Kyrgyzstan, August 19–23, 2019 (2023)). Publications of the Union of Municipalities of the Turkic World, 38, pp. 445–452. ISBN 978-605-2334-16-4. (Author's contribution – 80%, co-author: Atabayeva M. – 20%).

2. Linguistic Representations of the "Sun" Cosmonym in Kazakh and English Languages. V - International Congress of Turkic Civilization (Bishkek, Kyrgyzstan, April 17-19, 2025). Collection of Reports, pp. 491-498. ISBN 978-9967-9645-1-8. (Author's contribution – 100%).

3. Snabekova, M. M. (2025). Regarding the Linguistic Manifestations of the "Moon" Cosmonym in Kazakh and English Languages. XII International Symposium of Turkic World Studies (Nigde, Turkey, May 21-23, 2025). Collection of Reports, Volume I / Eds. Kevser Akman, Merve Nur Ertem. – Konya: Cizgi Kitabevi, 2025, pp. 35-44. – ISBN 978-625-396-653-9. (Author's contribution – 100%).

Foreign International Journals:

1. Atabaeva, M. S., Snabekova, M. M., & Kanabekova, M. (2020). Function of National Cosmonyms in Abay Kunanbayev's Aphorisms. *Karadeniz International Scientific Journal*, 47, pp. 73–90. ISSN: 1308-6200. DOI: 10.17498/kdeniz.738394. (Author's contribution – 70%).

2. Marita Snabekova, Mereke Atabayeva, Aisulu Nurtaeva, Katira Balabekova, Symbat Yessimkulova, Kulpash Koptleuova (2025). A Comparative Study of Kazakh and English Cosmonyms: Linguistic, Cultural, and Epistemological Insights. Forum for Linguistic Studies, Volume 07, Issue 10, October 2025, pp. 1224–1236. DOI: 10.30564/fls.v7i10.11198. (Author's contribution – 60%).

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