






## ARTICLE

# The Linguocultural Feature of Phraseological Units of Kinship Terms (on the Materials of Kazakh, Russian, and English Languages)

Balganzhe Sagidullaevna Karagulova <sup>1</sup> , Aigerim Zharylgassynkyzy Mulkamanova <sup>1\*</sup> , Aiymgul Salikhova <sup>2</sup> ,  
Tanzilya Fanisovna Vakhitova <sup>3</sup> , Bakytzhan Masalimovna Kadyrova <sup>4</sup> 

<sup>1</sup> Department of Theoretical and Applied Linguistics, Zhubanov Aktobe Regional University, Aktobe 030000, Kazakhstan

<sup>2</sup> Department of Kazakh Language and Literature, Kh.Dosmukhamedov Atyrau University, Atyrau 060000, Kazakhstan

<sup>3</sup> Department of Russian Philology and Intercultural Communication, Zhubanov Aktobe Regional University, Aktobe 030000, Kazakhstan

<sup>4</sup> Department of Philology and Journalism, Toraigyrov University, Pavlodar 140008, Kazakhstan

## ABSTRACT

Linguists recognize phraseological units as the linguistic means that preserve the traditions and customs of a nation that were formed over centuries. Each nation presents its lifestyle, family values, historical events, worldviews, cultural and spiritual values in its linguistic units. Phraseological units on kinship terms have a specific role and represent social norms and traditions. The phraseological units gathered during the research prove the importance of the continuity of ancestors and generations. Studying phraseological units is a significant way to know the national values and understand the language. This article aims to define the presence of cognition, values, and identity in each nation by studying phraseological units related to kinship terms in Kazakh, Russian and English. Accordingly cultural features of the phraseological units were identified by a comparative method in our research. Studying phraseological units on kinship terms is an important theme in linguistics, ethnolinguistics and linguoculturology. It reveals linguistic, cultural and historical similarities and differences. To achieve this aim the comparative method was selected, and lexicographical, semantic, questionnaire methods were used to define the meaning and the usage frequency. The results of this research help to increase the concepts in a multilingual

### \*CORRESPONDING AUTHOR:

Aigerim Zharylgassynkyzy Mulkamanova, Department of Theoretical and Applied Linguistics, Zhubanov Aktobe Regional University, Aktobe 030000, Kazakhstan; Email: [mulkamanaigerim@gmail.com](mailto:mulkamanaigerim@gmail.com)

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society, to respect national features and to enrich the vocabulary. Also they can function as a theoretical and practical basis for translation, teaching language and intercultural research. In conclusion, studying the phraseological units on kinship terms allows us to know the vocabulary of each nation, an important step in maintaining the national and cultural heritage.

**Keywords:** Culture; Linguistics; Relationship; Traditions; Phraseology

## 1. Introduction

One of the main aspects of research in modern linguistics is to define and study the relation and connection of the language and spiritual culture and national mentality. Nowadays, in cultural globalization, it is important to study national and cultural features of definite peoples' worldviews and their moral values in linguistics. The meaning of phraseological units fully describes the life of people from ancient times. The set expressions contain notions that were developed on people's lifestyles, traditions, and customs. Thus, phraseological units are one of the important richness that contains the national mental features of people. The complex of phraseological units in each language informs about the whole material, spiritual, and cultural life of the nation.

Each nation has its specific vocabulary that expresses its national features and peculiarity of its traditions and customs. Kinship terms are the word group that is distinguished by its deep history, systematic structure and intercultural communication. Kinship terms are important categories that describe relationships between people and have a specific role in every language. Idioms about kinship terms in Kazakh, Russian, and English describe linguocultural aspects of language. Phraseological units in each language contain information about culture, social structure, and worldview. The system of kin relations is the value of any nation that is directly connected with a cultural way of life. So, there are phraseological units with the family members and kin relations in every nation's vocabulary. Only they can be based on each country's national cognition and culture. People of different nations accept the world according to their cognition and describe it by their language peculiarities. Therefore, any phraseological unit in any language is the world language image that is kept in phraseological meaning. Nowadays, one of the actual problems of linguistics is to study phraseological units in comparative research because the mentioned language units are closely related to national intellect.

Comparative analysis of phraseological units of kinship

terms is an important direction of linguistic research, as it allows us to find similarities and differences in the perception of family values in different cultures. It facilitates understanding intercultural communication, the linguistic world view and the development of phraseological system. Studying this aspect helps to define unique features in language, which is important for linguocultural and sociolinguistic research.

Family relationships across different cultures are reflected in phraseological units in diverse ways. In Russian, these expressions emphasize generational continuity, whereas English phraseology often underscores individualism. The traditional Russian family structures, characterized by the patriarchal hierarchy, give power to men, while women are responsible for domestic life. Consequently, obedience to elders is the fundamental principle in children upbringing. Similarly, in the Kazakh families, respect for the elders is of great importance, and men play a prominent role in the family, while mothers are responsible for bringing up children. In the English families, although respect for elders is encouraged, there is a strong emphasis on independence and politeness.

The article aims to define the linguistic world view according to definite linguistic information by analyzing phraseological units in terms of kinship. The concepts of culture and social structure differ in each language, and these peculiarities are noticed in phraseological units. The study of phraseological units makes it possible to identify the cultural features and their linguistics representation. The results of the research can be used as theoretical and practical materials while teaching subjects related to phraseology, comparative grammar, and translation in Kazakh, Russian, and English.

## 2. Literature Review

Studying any language and discovering its secrets means studying this nation's social condition, lifestyle, spiritual heritage and national customs to understand various

ways of national psychology and worldview. Linguists suggest that each nation has its peculiarities, and each language has its properties. Language is the influential nation's value that combines their experience and worldview with culture and history. Such features are described in phraseological units and many scholars report about them in their works.

W. Humbolt states, every culture possesses a national character, which is reflected in language through a unique worldview. The language has specific internal form of each nation<sup>[1]</sup>. Maslova V.A. mentions in her work "*Linguoculturology*" that the phraseological vocabulary of the language is the source of information about the culture where tradition, customs, life, and myths are described<sup>[2]</sup>.

Stefan Th. Gries identified six parameters that are implicated in phraseological research<sup>[3]</sup>. A.P. Cowie explained the understanding of idioms from a lexicographical aspect and analyzed how idioms should be defined and categorized<sup>[4]</sup>.

John Sinclair's famous "*Idiom Principle*" suggests that language users rely on a wide range of partially pre-formed phrases. These phrases, despite the fact that they seem to be composed of separate elements, function as single units of meaning within the framework of communication<sup>[5]</sup>.

As for Kazakh scholars, G. Smagulova studies the statement that it is proved by the idioetnicity of phraseological units of different languages. The phraseological view of the world consists of the nation's huge experience and their view of life and intellect<sup>[6]</sup>.

R. Avakova asserts that grouping the phraseological units into thematic groups is the basis for studying linguistic phenomena within the context of their social and cultural function. It will allow the exploration of the ancient linguistic and cultural insights<sup>[7]</sup>. F.A. Ospanova studies phraseological units in connection with national culture<sup>[8]</sup>. A. Hazimova considers that lifestyle, beliefs and cognition directly influence the formation of phraseological units<sup>[9]</sup>.

To systematically group the phraseological units with the component of kinship terms, it's essential to define a clear thematic framework. I.K. Kenesbayev in his work "*The Phraseological Dictionary of Kazakh Language*" highlights the fundamental importance of examining the character and thematic classification of these units individually<sup>[10]</sup>.

As the scholar A.T. Kaidar groups phraseological units, it consists of big themes like "Mankind", "Kazakh ethnic",

"Parts of body and organs", "Diseases", "Kin relations", "Life" and some subthemes. In this regard, there are sufficient works in Kazakh linguistics that study phraseological units by thematic groups. Notably, we can mention "*Intellectually Significant Phraseological Units*" (A.M. Rakhimova), gender-specific phraseological units (G.K. Kortabayeva, N. Yessimbekova), zoonymic phraseological units (Z. Ospan, D. Kenjebayeva), phraseological units related to behavior (B.M. Aitbayeva, A. Amangeldi), occasional phraseological units (Z. Abdrakhmanova), phraseological units related to anatomical movements (M.T. Zhanuzakova, S.U. Zhantasova), and the relationship between emotions and phraseological units (A.K. Kusbatyrova). As we can see, phraseological units related to kinship terms have not been thoroughly studied. Researching these phraseological units is relevant, as kinship is a crucial issue in human life.

The origin of phraseological units comes from different sources: legends, beliefs, historical facts, fables and fairytales, family relations, seasons and weather<sup>[11]</sup>. Phraseological units are considered cultural information carriers, so the emphasis is placed on the characteristics of the relationship between family members and relatives, customs and rituals. There are many phraseological units about marriage, childbirth, matchmaking and so on<sup>[12]</sup>.

Studying the terms of kinship in any language allows one to make conclusions about cultural values and relationships between native speakers. L.G. Morgan was the first to research the system of kinship relations and published the monograph "*Ancient Society*" (1877). He denotes three main cultural problems:

- (1) The role of the clan system and its role in history
- (2) Historical development of family and marriage institution
- (3) Periodization of mankind's history

Problems of the system of kinship terms in Kazakh were studied by Sh.Ualikhanov, Argynbayev, Amanzholov, Kenesbayev, etc.<sup>[13]</sup>.

P.L. Belkova in her work "*Classific system of kinship: the principle of formation local field*" divides kinship terminology into horizontal and vertical. Horizontal relationships are in one tribe like brothers, sisters, uncles, aunts, and cousins. Vertical relationship is related by generation: grandfather, father, son, grandson, etc.<sup>[14]</sup>.

The classification system of kinship terminology is preserved in both the Kazakh and English languages. The diversity of terms is used for the whole class of individuals: in Kazakh “*aga*” refers not only to one’s biological elder brother but also to paternal uncles and cousin brothers, while “*apa*” (sister) applies to both elder blood sisters and cousin sisters. Similarly, “*singili*” denotes younger sisters across various familial relations. Such a peculiarity is noticed in English kinship terms: brother for all brothers, uncle for all brothers on father’s side, and little sister for younger sisters of all degrees of kinship. In both Kazakh and English languages, kinship terms can be divided into two groups: vertical and horizontal kinship terms.

As the mentioned scholars studied phraseological units in thematical groups to find their full national and cultural meaning, we can group the set expressions that describe kin relations in the following way:

1. Phraseological units on grandparents, parents.
2. Phraseological units on siblings (brother, sister).
3. Phraseological units on boys, girls, their upbringing, character.
4. Phraseological units on cousin, nephew, niece, uncle, aunt.
5. Phraseological units on sister-in-law, brother-in-law, etc.

As for Russian phraseological units with the components of family members, three groups are defined:

1. Relations by blood.
2. Relations as the result of marriage.
3. Relations by unrelated ties.

The system of kinship terms in Russian differs according to androcentrism. The number of terms of male relatives dominates over mentions of female relatives. In the Russian system, relations by blood and by marriage are not contrasted: there is no difference from the point of position to tribe<sup>[15]</sup>.

Abbasova grouped the phraseological units into the following semantic groups: 1. Relational bonds, 2. Relationship in the family, 3. Status in the family, 4. Material state, 5. Everyday problems of family, 6. Chronological marriage frame, 7. Family relations<sup>[16]</sup>.

English phraseological units differ from Kazakh and Russian languages with the nicknames and names of other things that are not related to the family members. Additionally, some phraseological expressions in English have

religious connotations. They are divided into:

1. Consanguineal terms refer to blood-related family members (e.g., “*brother*”, “*sister*”, “*parent*”).
2. Affinal terms refer to relationships formed through marriage (e.g., “*husband*”, “*wife*”, “*brother-in-law*”, “*mother-in-law*”).

### 3. Research Methodology

This research was conducted using a questionnaire developed through Google Forms, which consisted of 9 questions in total. Among them, 5 questions are directly related to the main content of this research:

1. *Do you know any family idioms?*
2. *Do you know any information that was the basis for forming idioms about family members?*
3. *Write some examples of idioms of family and kin relations typical of three languages.*
4. *What factors are the reasons for the presence of family idioms in three languages?*
5. *Find the equivalents of some idioms in Kazakh or Russian.*

The following methods are used in studying phraseological units on kinship terms in the Kazakh, Russian and English languages which help to analyze and compare the culture and cognitive features of these languages.

1. The comparative and historical method is directed at studying the origin and development of phraseological units.
2. The comparative method is used to identify similarities and differences by analyzing the form and meaning of phraseological units in different languages. This approach facilitates the exploration of both national features and linguistic aspects.
3. The method of semantic analysis is to define the notion by studying the significant structure of phraseological units and the hidden meaning of phraseological units.
4. The lexicographical method is used to define the meaning of idioms on kinship terms in different languages.
5. The ethnolinguistic method defines ethnocultural features by studying phraseological units in connection with culture. The worldview of the Kazakh, Russian and English languages is considered by this method.

6. The questionnaire method is used to collect phraseological units on kinship terms
7. The following methods are used to review the works of foreign and home linguists on the mentioned problem: comparative, analyzing and systematizing. The peculiarities of phraseological units on kinship terms are studied using these methods in complex.

## 4. Results and Discussion

The Linguists suggest that national and cultural features of phraseological units are reflected through their categorization into thematic groups. The **Table 1** illustrates the classification of the phraseological units related to kinship terminology.

**Table 1.** The classification of the phraseological units related to kinship terminology.

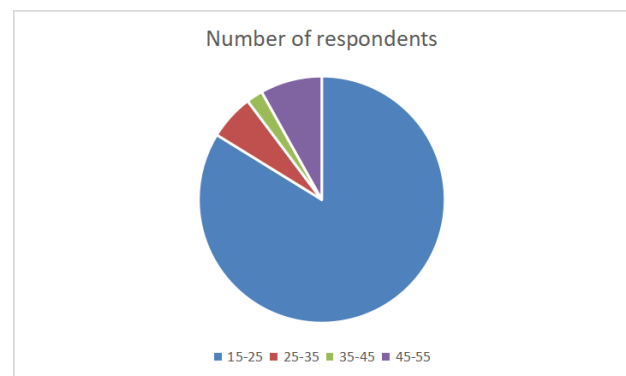
Kinship Terms		
Kazakh	Russian	English
1. Ata-azhe, ata-anaga katysty turaqty soz tirkesteri	Phrazeologizmy pro dedushku, babushku, roditelei	Idioms about grandfather, grandmother, grandparents
2. Bauyrğa (aga-ini, apa) katysty turaqty soz tirkesteri	Phrazeologizmy pro rodstvennikov	Idioms about siblings
3. Er bala, kyz balaga, olardyn tarbiesi men minezine katysty turaqty soz tirkesteri	Phrazeologizmy pro vospitanie i charkter malchikov i devochek	Idioms about girls, boys, behavior and character
4. Nagashy, zhien, bole katysty turaqty soz tirkesteri	Phrazeologizmy pro rodstvennikov po linii materi	Idioms about relatives by mother's line
5. Kuda, zhekzhat, kelin, kuieu katysty turaqty soz tirkesteri	Phrazeologizmy pro svatov	Idioms about relatives (parents of groom or bride)

There are phraseological units on the given kinship terms and the similarities and differences in each language are found according to these units.

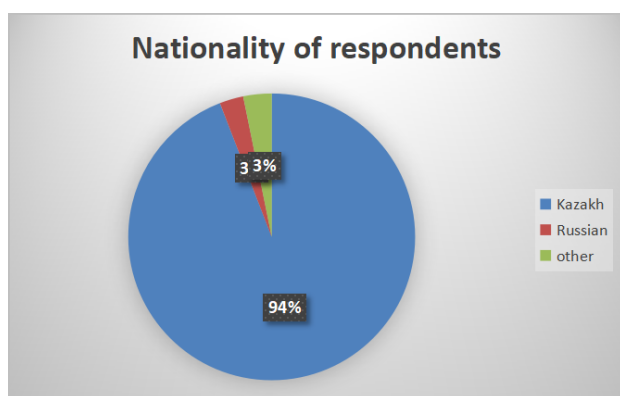
*Abysyn* – wives of brothers, “*Agaiyn tatu bolsa, at kop, abysyn tatu bolsa, as kop*” – if the brothers and their wives are friendly, everything will be productive. This term exists only in the Kazakh language. There are special terms for grandparents on the mother's side in Kazakh as “*nagashy aje* and *nagashy ata*”, but there is a common word in Russian and English languages. In English and Russian, there is special prefixes such as “great”, and “pra-”, which are not common in the Kazakh language: great-grandfather, “*pradedushka*”, meaning the grandfather of father's parent.

To define the similarities and differences of such phraseological units on kinship terms, the questionnaire was conducted in three languages, and it was completed by 185 participants. The age distribution was as follows: 83.7% of the participants were 15–25 years old, 5.9% were 25–35 years old, 2.1% were 35–45 years old, 8.1% were 45–55 years old (see **Figure 1**). Most respondents are students which consists 77.8 %, also there were teachers (8.6%) and students with Master and PhD degrees (8.6%), and 2.1% of the participants are state employees, pensioners, and other fields. As faculty members at the University, we selected the

respondents from the Philological faculty. The majority of participants are lecturers and students of Bachelor's, Master's and PhD degrees. As for the nationality of participants, 94.5% of them are Kazakh, 2.7% are Russian, and the other 1.5% include Uzbek, Tatar, Ukrainian, and German (**Figure 2**). Most respondents are Kazakh because we surveyed in Kazakhstan. According to the survey, we found that the participants are bilingual and trilingual, as they had to compare some phrases and terms in the Kazakh, Russian, and English languages. This proves that trilingualism is common in Kazakhstan, and the number of youths who know three languages is growing. This conclusion is also mentioned in the works of other researchers<sup>[17]</sup>.



**Figure 1.** The age rate of respondents.



**Figure 2.** The nationality of the respondents.

There were gathered 216 phraseological units from respondents' answers, and we have shortened the number of repeated units to systematize the material. So, there were 138 Kazakh phraseological units, 36 in Russian, and 42 English idioms, some popular phraseological units were repeated several times: phrasal combinations can be used in everyday speech like *"Apama zhezdem sai"* – to show similarity in spouses, *"Anasyn korip, kyzyn al"* – like mother, like a child. Russian phraseological unit *"Yabloko ot yabloni nedaleko padaet"* is also written several times; it is a popular idiom which means children behave like their parents. In the English variant *"Blood is thicker than water"* is also repeated three times.

This study examines the phraseological units related to family members, drawing upon data from three dictionaries. In Kazakh phraseological units respect is shown to mothers, fathers, uncles, and *"kuda"* (the parents of daughters/sons-in-law): *bel kuda, bas kuda, besik kuda, tup kuda*. Some traditions have been the reason for phraseological units like *"Kuieu zhuz zhyldyq, kuda myng zhyldyq"* (The respect between new relatives (parents of the groom and bride) will be continued for ages), *"Kelinning betin kim ashsa, sol ystyq"* (The person who firstly meet the bride will be the closest one). Some members of relatives which can be found in Kazakh phraseological units, can be misunderstood for another language: *torkin* (relatives of woman), *bazha* (husbands of sisters).

In Kazakh culture marriage is the most important event

in the families, so there are various traditions and customs related to this event. It starts with *"kuda tusu"*, when the parents of the groom and bride meet and agree about the wedding event and discuss some customs. As Kazakh say, *"Quda - myng zhyldyq, Kuieu - zhuz zhyldyq"*, which means the respect and relationship between bride's and groom's relatives will be continued for life, and it presents the importance of family relationships and continuity of generation.

The traditional *"Betashar"* is held on wedding party. All the guests gather and wait to see the bride as she stands under her head shawl (not to show her face) in the centre and does a down-to-waist bow in the form of greeting to all the groom's relatives. So the person who first meets the bride will be the closest one, because she (usually elder woman who is respected among groom's family) is awarded to open the shawl. This tradition of opening the head shawl has an ancient meaning of starting a new stage in a woman's life, passing from girl's to a wife's stage.

Participants were asked about their understanding of the main factors in the idioms formation. They mentioned lifestyle, culture, social conditions, and traditions. In Kazakh society, where respect and support for relatives are highly valued, the language contains a significant number of the phraseological units reflecting these cultural values.

Participants gave numerous examples of phraseological units; which are presented in three languages along with their frequency of occurrence in **Table 2**. The results indicate that certain phraseological units were repeated many times, which means these units are popular and can be used in people's daily speech. Given that the majority of respondents were Kazakh speakers, a significant number of responses were given in the Kazakh language. There are many phraseological units with the component *"grandfather"*, as our people respect elder people, men, so it can be used also in the meaning of father. As for Russian idioms, there were many examples with the components of father and brother. In the stereotypes of the English, Kazakh, and Russian people men have high positions, and for women's stereotype, it is common to have such concepts as love, family, childcare, and child upbringing<sup>[18]</sup>.

**Table 2.** The repetition rate of phraseologisms in questionnaire form.

(a)

Phraseological Units in English	Repetition Rate
Like father, like son/Like mother, like daughter	11/2
Blood is thicker than water	19
Brother from another mother	1
The apple doesn't fall far from tree	9

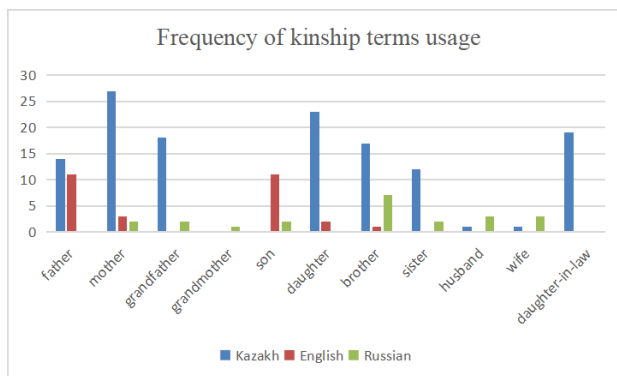
(b)

Phraseological Units in Kazakh	Repetition Rate	Phraseological Units in Kazakh	Repetition Rate
Atadan bala tusa igi, ata zholyn kusa igi – It would be better to have a child, who will be in the track of father's	5	Ake korgen ok zhonar, ana korgen ton pisher Children adopt the experience and skills from their parents.	11
Atasynyn kunyn surau – to ask very expensive price	2	Anasyn korip kyzyn al - Choose your wife by her mother's character or skill	9
Agam uii ak zhailau, ininin uii innen tar The brother's house is always welcoming.	2	Kyzym sagan aitam, kelinim sen tynda –To bring up well-mannered daughters usually mothers give advice, and it should be also listened by daughters-in-law	12
Agam algansha, ak zhengem zhegenshe – Brother is better till his marriage, and sister-in-law is better till she treats you with her food.	2	Kyzdyn zhigan zhugindei- Very orderly, tidy	1
Agasy bardyn zhagasy bar, inisi bardyn tynysy bar- Aga zhagalagan ton kimes, ini zhagalagan at minbes You have a support when you have an elder brother, and little brother	9 2	Kushik kuieu –son-in-law who live in his wife's parents' house	1
Agaiyn tatu bolsa at kop, abysyn tatu bolsa as kop It will be better and productive if the brothers are friendly, and their wives too	21	Atadan kalgan miras - inheritance	3
Alystagy agaiynnan zhakyndagy korshin artyk – It is better to have a good neighbour rather than far relative	4	Kelin enenin topyragnan – Daughters-in-law have some similarities with their mothers-in-law	2
Aga turyp ini soilegennnen bez – Respecting elder brothers	1	Ana suti auzynan ketpegen – Very young, unexperienced	4
Atana ne kyslan, aldyna sol keler – You should respect your parents, when you get older, your children will behave like you	3	Ak zhaulykty ana – respecting elder woman	1
Ata sakaly auzyna tusken – the period when a person has his role in society, and has his eye-teeth cut	1	Ana sutin aktau – to appreciate the upbringing and love of mothers, to be worthy of it.	1
Kone koz kariya – an old man who has a big life experience	1	Kelinnin ayagynan, koishynyn tayagynan –a hope to have an honest, well-minded daughter-in-law	4
Zheti atasyn bilmegen zhetesiz – Kazakhs should know the family tree model	3	Zhaksy aiel erin torge suireidi – A good wife always supports her husband	1
Kuieu zhuz zhyldyk, kuda myn zhyldyk – respect of new relatives continues for life	3	Kyz kelse kouse dirildeidi - When a daughter comes to her parents' house after the marriage, she is allowed to take anything from there.	1
Kudandy kudaidai syila – special respect to “Kuda” (parents and relatives of bride/groom)	1	Torkini zhakynnyn tosegi zhinalmas - When the parents of your wife live near, she always goes to their house.	2
Aga olse jenge mura – When the husband dies, the wife is married to his relatives (a Kazakh custom)	1	Zhezdenin zhaksysy akendei-ak – If a brother-in-law good, he will be like your father	1
Zhiennin nazary auyr – Nephews are always indulged by the relatives on mother's side	1	Zhetpis zhezde ake emes – nobody can replace your father	2
Zhien el bolmas – nephews cannot relate to the family tree	2	Akesin tanytty - punished	1
Zheti zhenge birigip anandai bolmas – nobody can replace your mother	1	Kanyna tartpagannyn kary synsyn – Blood is thicker than water	1
Kelini zhaksy uidin keregesi altyn – If a daughter-in-law is good, the guests will be always welcomed	1		

(c)

Phraseological Units in Russian	Repetition Rate
Babushkiny skazki – any fable, unreal story	1
Bratskaya luybov, brat za brata – love and support between brothers, who always protect each other and ready to help	3/1
Opyt, syn oshibok trudnykh – the experience is gained in the result of long work, mistakes are acceptable, but correcting them you will be stronger	2
Dedovskie metody – a very old, tested method	2
Sestra miloserdiya – phrase refer to nurses	2
Muzh i zhena odna satana – when husband and wife support each other	2
Derzhatsya za maminu uyuku –	1
Muzh zhene otec, zhena muzhu venec – A husband always guards his wife, and a wife	1
Yabloko ot yabloni nedaleko padaet –	18
Ni brat, ni svat - Not a relative person, a stranger	3

The frequency of usage of family members in phraseological units by respondents is shown in the following diagrams (**Figure 3**). According to the diagrams, respondents wrote more answers with *ata* (grandfather), *ana* (mother) in Kazakh idioms and used other members of the family in their phraseological units, except *azhe* (grandmother). So we notice that great respect is shown to mothers. As for Russian respondents, they used *brat* (brother) and *otets* (father) in their examples. Unfortunately, English examples were few, that is “*like father, like son*” (like daughter, like mom), which was used 13 times. Two examples were repeated many times; they have no kinship component in them, but the meaning is kinship relations: *Blood is thicker than water* (19), and *The apple doesn't fall far from the tree* (9).



**Figure 3.** The frequency of usage of family members in Kazakh, Russian and English languages.

Phraseological units have historical and cultural aspects that help to understand the mentality and tradition of a nation. Idioms with the component of kinship terms highlight the cultural values, traditional roles, and continuity of each nation, so they play an important role in reflecting the nation's nature. So, each phraseological unit has its historical back-

ground and meaning. To study the participants' awareness of the origin of idioms, we asked a related questions and received the following answers.

As the Kazakh people state “*Anasyn korip kyzyn al*”, which has an English equivalent “*Like daughter, like a child*”, a child's upbringing is strongly influenced by their parents. Similarly, a daughter often imitates her mother, finds her as an ideal role model. This expression conveys the belief that if a mother has good character, is skilled in of housework or other things, so her daughter will learn and adopt these qualities. The basis for a child's development is closely weaved with the cultural values and traditions of the nation. *Ana korgen ton pisher* is also an example of the upbringing of a daughter in the family. The meaning is also that the mother teaches the daughter what she knows. In the Kazakh mentality men are bread-winner, so women are responsible for children's upbringing, especially for girls. There are many Kazakh phraseological units about mothers. Fathers have a role in the upbringing of their sons “*Ake korgen ok zhonar*”, a father teaches his son men duties; this phraseological unit shows intergenerational continuity and teaching skills from parents to children. In English culture intergenerational continuity is valuable, so children often follow their parents in choosing a profession, habits, and beliefs. It has the meaning that personality is formed by the impact of family. In Eastern and Western culture traditions motherhood has a significant role in a child's upbringing and shaping their personality. Each nation shows a particular respect for mothers<sup>[19]</sup>.

The most used kinship terms are “mother” and “father”; the term mother conveys a sense of caregiving and emotional support, and likewise, father reflects as breadwinners and guardians of the family<sup>[20]</sup>.

In Kazakhstan, there is a saying: “When an elder brother dies, his wife is inherited; when a younger brother dies, his wife is inherited” (*Aga olse zhenge mura, ini olse kelin mura*). This tradition is known as “*amangerlik*” or levirate marriage, where the brother of a deceased man is expected to marry the widow. Decisions regarding such marriages were typically made by blood relatives, guided by elders, and the ceremonies followed their prescribed customs.

This practice had social, legal, and educational dimensions, as well as a humanistic rationale. In a nomadic lifestyle, widows often struggled to manage inherited property, provide food, and handle daily challenges alone. A new husband from outside the family might mistreat children from the widow’s first marriage. Additionally, inherited property could be stolen, leaving the children as orphans without support. Lastly, if the widow remarries outside the family, paternal relatives might take the children away from her<sup>[21]</sup>.

*Aga zhagalagan ton kimes, ini zhagalagan at minbes* – in Kazakh culture respect for elders and younger people have a great role. This saying means that there is no need to rely on relatives, sometimes they cannot give the expected results. Here, we see the value of self-dependence.

But in the phrase “*Inisi bardyn tynysy bar*”, phraseology conveys the confidence that having a younger brother means both family support and continuity of generation.

“*Muzh i zhena odna satana*” is Russian idiom to show the closeness of husband and wife, who support each other and do everything together. The word “*satana*” has no religious or negative meaning here; it means the union of two people. In ancient Russian culture the marriage is considered as sacred, phrase means deep connection of spouses despite of any difficulties.

“*Babushka nadvoe skazala*” – this Russian phraseological unit was formed from the proverb “*Babushka gadala, da nadvoe skazala*”, it is related to the ritual of divination, which was done to get information about the future with the next world. The component “*babushka*” (grandmother) is a human culture code, which is associated with a wise, experienced, respected to her age older woman. The ritual of divination has lost its sacred meaning with time, additionally, mistrust and doubt appeared in the results of divination according to the change in people’s attitude to this ritual. The

phraseological unit presents the stereotype of uncertainty, the impossibility of divining exactly the further development of the situation<sup>[22]</sup>.

“*Mamenkina dochka*” (mamma’s girl)– there is a metaphor, making an adult woman into a little girl who has intent attention and constant care of her mother. There is a Russian traditional and cultural presentation of the upbringing of a girl in complete respect and obedience to her parents’ will. The strict upbringing was valued in society before<sup>[22]</sup>.

“*Yabloko ot yabloni ne daleko padaet*” – this phraseological unit is formed from peasant life, where the main role was a family business, which was transferred from parents to children. Parents pass their skills like an Appletree bears fruit. This phrase shows genetic and cultural continuity.

*Big Brother* – an English idiom, which means a person who tries to control people’s lives being a leader or a person in authority. The idiom comes from a Novel by G.Orwell. This idiom has strong cultural and national implications, functioning to warn against total control<sup>[23]</sup>.

*A mummy’s boy, a mama’s darling* – describes an adult man who is dependent on his mother. People of different societies have various attitudes to such people. It has negative connotations in Western European cultures, as men should be independent. There are similar phraseological units in Russian and Kazakh languages, and they also have the same negative connotation.

There are idioms such as “*mother figure*” and “*father figure*” in English, mother figure refers to someone (step-mother, grandmother) who cares and mentors others. This idiom is culturally important as the traditional role of mothers is always valued. Father figure refers to a man, who protects and mentors others. The role of fathers reflects authority and responsibility. The roles of mothers and fathers are always important in any culture, so this means there are many phraseological units about parents that represent their endless love and care.

Phraseological units with the component of kinship terms in every language reflect the cultural and social values of people. Kazakh people value respect for elders, Englishmen appreciate family ties, and Russian phraseological units often describe the character and behavior of people.

One of the distinctive features of the Kazakh kinship system is linear differentiation, which is conducted in three lines: 1) father’s line, 2) mother’s line, 3) the line of hus-

band/wife<sup>[24]</sup>.

Kazakh language has a lot of terms that describe gender and age. For instance, *apa* (elder sister)-*sinili* (younger sister, if the speaker is woman)-*karyndas* (this term names younger sister if the speaker is a man). In Kazakh, there is a special kind of relative who is always respected *kuda* (father of daughter-in-law). Russian-English dictionaries give a translation to these words as *svat-matchmaker*. In the Cambridge dictionary, the word *matchmaker* is a person who tries to arrange a relationship or a marriage between other people. But in Kazakh culture, he is not just a person; he is a new relative, like Kazakh say “*Kudasyn kudaidai syilagan*” (respecting *kuda* as their God). *Kuda* is for men, especially father of daughter-in-law or son-in-law, *kudagai* is his wife, and their relatives are also named by the word *kuda*, using it as a prefix, for example, *kuda bala* (kuda’s son/brother), *kudasha* (kuda’s daughter/kudagai’s sister), *baldyz* (wife’s sister), *bazha* (husbands of sisters), *kaiynsinili* (husband’s sis-

ter), *kaiynini* (husband’s brother), *kaiynapa*, *kaiynaga*. This term also exists in the Russian language – “*svat, svaha*”. So, after marriage, there appear new part of relatives: test’, *svekrov, svekor, zolovka, dever, svoyak, svoyachnica, shurin*. There is a gender difference in the Russian language, as they use the terms according to gender and age, like younger brother and elder sister. In English, there are basic terms for relatives, also, they use “younger, elder” to show the age difference. In the English language relatives by spouse line are called “Relatives-in-law”, so the terms of kinship have the endings -in-law: mother-in-law, father-in-law, sister-in-law, etc.<sup>[25]</sup>.

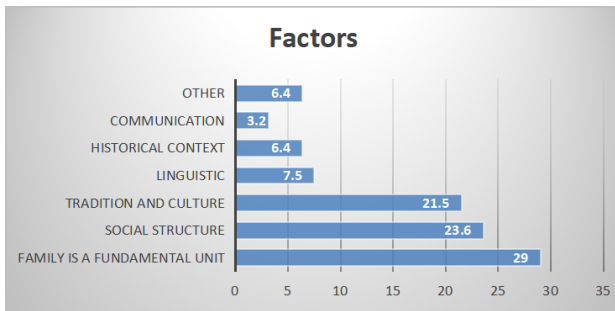
The kinship terms exist in every language as we use them to name our relatives and family members, however, there are features in each language (**Table 3**). The kinship terms are the basis for phraseological about relationship, so we presented common kinship terms in three languages.

**Table 3.** Common kinship terms in Kazakh, Russian and English languages.

Kazakh	English	Russian
ake	father	otec
ana	mother	mat’
ata	grandfather	deduška
áje	grandmother	babuška
aga	brother	brat
apa	sister	sestra
nağashy apa	aunt	tetja
ağa/nağashy ağa	uncle	djadja
bóle	cousin	kuzen
jien	nephew/niece	plemjannik/plemjannica
qyzy	daughter	doč’
uly	son	syn
kelin	daughter-in-law	nevestka
kúeybala	son-in-law	zjat’
qaiynata/qaiynene	father-in-law/mother-in-law	svekor/svekrov’ test’/teša
jeńge	sister-in-law	snoha
baja	wife’s sister’s husband	svojak
baldyz	wife’s younger brother/sister	šurin (men)/svojačenica (woman)
nağashy ata/áje	grandmother/grandfather on mother’s side	deduška/babuška po materinskoj linii
kindik sheshe/áke	godparent	krestnyj otec/mat’
qaiyn ağa/bike	wife’s/husband’s brother	staršij brat ženy/staršaja sestra ženy
jezde	sister’s husband	forma obrašeniya k mužu staršej sestry
jienshar	child of niece/nephew	nučatyj plemjannik
qudabala/qudashha	younger brothers/sisters of your wife/husband	svat’ja po vozrastu mladše ženy/muža
abysyn	wives of brothers	žena brat’ev
shóbere/shópshek/nemene/týajat/júrejat/jekjat	great-grandchild	pravniki

To the question of what factors are the reason for the presence of family idioms in Kazakh, Russian, and English

languages, participants presented different variants (**Figure 4**):



**Figure 4.** The reason for the presence of family idioms in Kazakh, Russian, and English languages.

Since the family is a fundamental institution in every culture, each language contains different idioms and sayings

related to the family. The majority of the respondents (29%) recognized the significant role of the family in society. 23,6 % of participants highlighted that social structure is the factor for the presence of family idioms in three languages and 21.5% of respondents value culture and traditions. Other factors that have lower rates were linguistic factors, historical context, geographical position, and translation.

There is one task in our questionnaire to find equivalents in Kazakh, Russian, and English languages. The participants provided different phraseological units and the following table illustrates their equivalents as recorded by respondents. Additionally, some responses included word-for-word translations from the given language (**Table 4**):

**Table 4.** Equivalents of phraseological units in Kazakh, Russian and English languages by the respondents.

Kazakh	English	Russian
Agama zhengem sai	Mr. and Mrs. Right	Dva sapoga para
Tektiden tekti tuady, tagine tartkan. Akesine karap ul oser/ake korgen ok zhonar, ana korgen ton pisher.	Like father, like son  The apple doesn't fall far from the tree.	Kakov otec, takov i syn  Yabloko ot yabloni nedaleko padaet
Ananym ak suti	Mother's milk	Materinskoe moloko
Ul kongansha, kyz olgenshe. Ul – uidin uiytqysy, kyz uidin sani. Kyz zhannyn sayasy	A son is son 'til he gets a wife, but a daughter is a daughter all her life	Syn do svadby, doch do groba
Balany algagandai	As easy as taking candy from a baby	Proshe parenoi repy
Bala shagynda	At your mother's knee	S molokom materi
Kanyna tartpagannyn kary synsyn	Blood is thicker than water.	Krov ne voda

Some phraseological units have similar equivalents in three languages, it shows that the understanding of family relationships is common for all people. Participants tried to give their variants of equivalents, some of them did word-for-word translation from the given phraseological unit. Some phraseological units have no kinship term as the component, but they have the meaning of a relationship. Some participants provided the following examples:

*Krov ne voda* (Blood is thicker than water) – in Russian culture, family relations are strong; it symbolizes that blood relationships cannot be broken off despite any situation.

*Blood is thicker than water* – this famous saying is from the Middle Ages. The family remains the fundamental institution in English culture, and despite social changes, this concept continues to be preserved in modern society.

*Sedmaya voda na kisele* – this saying is related to tra-

dition with preparing kissel (juice), when it is watered, it loses its taste and density<sup>[26]</sup>. It means a very distant relative; in English there is an equivalent as “cousin seven times removed”.

There are also examples of such phraseological units as a chip off the old block, bloodline, all in the family, sibling rivalry, family ties, etc. These phrases reflect the values of the family unit<sup>[27]</sup>.

## 5. Conclusions

The terms “family” and “relatives” exist in every language, so the vocabulary of each nation is full of idioms with such components. Family is common for everybody, and family relations are important in everybody's life. The culture and tradition of each nation are reflected in the lan-

guage, and phraseological units are the best model for it. Kinship terms are important units to study the culture of a nation and its family values. They differ in each language, but some similarities can be observed when compared with other languages.

This issue will be fully discussed in the content of the thesis, and this conclusion was made by the results of respondents (92); according to the results, we found that the notions of relationship are considered as valuable concepts in each nation's vocabulary. Additionally, it was defined that there are more phraseological units on kinship terms in the Kazakh language. According to the research, the differences and similarities between studied nations were defined, and the linguistic world view of phraseological units was formed.

Our research found that all people value family relationships, so there are phraseological units with kinship terms in every language. Because of this reason, results suggest that there are similar phraseological units in meaning in three languages.

The study of phraseological units in Kazakh, Russian and English based on survey data reveals that there are lots of phraseological units on kinship terms in Kazakh than in Russian and English. According to the questionnaire results, we made a table of phraseological units that were repeated many times, that prove their popularity among speakers. Kazakh and Russian examples were written more than English, as respondents were Kazakh and Russian speakers. Analysis was made of some phraseological units, and their meanings were explained due to the traditions and customs of nations.

This study highlights the mentalities and worldviews of nations are different, there are phraseological units that are appropriate to a definite nation. There are differences in gender and age in using kinship terms in different languages. The difference between Kazakh, Russian, and English kinship terms was defined: Kazakh terms are distinguished by age, as the words *younger/elder* are used in Russian and English languages. There are names of relatives in Kazakh that do not exist in the given languages: *abysyn, zhienzhar, kudasha/kudabala, bazha* etc.

There are phraseological units about relationships without any kinship terms in the content. There were defined phraseological units without kinship terms that are related to the family relationship.

The results of the research will be useful for further

studies in comparing the culture and kinship terms of different nations, the comparison of phraseological units in three languages will help compile phraseological dictionaries, and as material for subjects such as Comparative Grammar and Phraseology for the students of philological faculties.

## Author Contributions

Methodology, B.S.K.; validation, A.S.; formal analysis, B.S.K.; data curation, B.S.K., A.Z.M. and T.F.V.; writing—original draft preparation, A.Z.M. and B.M.K.; writing—review and editing, A.Z.M. and B.M.K.; visualization, B.S.K.; All authors have read and agreed to the published version of the manuscript.

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## Data Availability Statement

Information about data and materials used in the study is available.

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## Conflicts of Interest

The authors declare no conflict of interest.

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