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Animalistic Vocabulary in Animal Tales

Abstract. The article is devoted to consideration of animalistic vocabulary in Kazakh and English. The purpose is to consider animalistic vocabulary based on Kazakh and English animal tales from the linguocultural and comparative aspects. Despite the universality of animalistic vocabulary, research in this area is limited. Animalistic vocabulary reflects the relationship between language and culture, linguocultural information related to the way of life, traditions, and beliefs of the Kazakh and English peoples. The article identifies similarities and differences in animalistic vocabulary in Kazakh and English. As part of our research methodology, comparative and linguocultural analysis of lexical units from English fairy tales about animals and their counterparts in Kazakh was carried out. Fairy tales about animals were collected in both languages, the meaning of animal-related vocabulary was identified, and their shared and unique cultural characteristics were analyzed. As a result, ethnocultural codes unique to a particular nation were identified and analyzed. It has been observed that the accumulated human experience is determined in culture by various character systems. The scientific value of the article is determined from the linguistic and cultural points of view on the world perception and cognition problem based on animalistic vocabulary. The results of the study can be practically used in preparation of such courses as fairy tale discourse, and cognitive linguistics.
Keywords: animalistic vocabulary, animal fairy tale, linguistic worldview, internal and external features, symbolic image.

Introduction

The study of «animal names» reflecting cultural traditions, customs, ethnic, and cultural characteristics has been carried out for a long time. Since animal names reflect the national worldview, they hold significant interest for researchers. As a result, studying the names of animals continues to be a relevant topic. Animalistic vocabulary has long been attracted by the attention of scientists and has not lost its relevance at different stages of linguistic science evolution. The semantics of animal names are studied in cognitivistics, linguoculturology, and ethnolinguistics. The role of animals in human life has always been special. Animals in human life are not only a source of food, clothing, and transport, but also sacred symbols. Domesticated animals later became helpers and companions of people. Animalistic images fixed historical, cultural, and folklore archetypes and the mental perception of animal images by speakers. The

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classification of animal names in languages is based on human experience. Animals are usually divided into wild and domestic animals. The universal classification of animals stems from the crucial role pets play in providing food, materials, and assistance in daily life.

Animalistic vocabulary occupies a fairly large place in the general vocabulary of the language and is a unique research material. This layer of vocabulary serves as a cultural code for specific people, reflecting the close connection between the animal world and their lives. It is shaped by linguistic and extralinguistic factors, including geographical, historical, national, and cultural characteristics. Animalistic vocabulary is used by speakers both in describing everyday situations and as an artistic means of comparing people's lives, their internal and external features with animal behavior peculiarities.

The term "animalistic vocabulary" appeared in linguistics in the 60s of the twentieth century. Despite extensive research on this topic, the term "animalistic vocabulary" remains a subject of debate, as modern domestic lexicology lacks a unified term for words and phrases referring to animals. The disadvantage of the term is its special dualism, which includes onomatological and appellate meanings that require additional clarification in certain speech acts and situations. I.V. Khakhalkina, O.V. Lavrova, N.V. Raspolykhina, I.V. Kurazhova, T.V. Kozlova, I.A. Kurbanov, A. Dangi, O. A. Preobrazhenskaya, A. Zhakupov, T. Konyrov, A. Raeva, and other linguists use the terms "animalistic vocabulary", "zoolexem", "zoolexics", "zoosemism", "zoomorphism", "zoometaphor", "zoonym", etc. Having widely considered the synonymous of the terms "animalism", "zoonym", and "zoomorphism", we turn to the reflection of the term "animalism" in the scientific literature. Researcher T.V. Khakhalkina asserts the function of "naming animals in a direct nominative sense" and puts the terms "animalism" and "zoonym" in one row [1, 12]. O.V. Lavrova understands the lexical and semantic versions of words that act as common names of animals, and does not terminologically distinguish "animalism", "zoonym", "zoonymic vocabulary", or "animalistic vocabulary". O.V. Lavrova calls the entire lexical and semantic group of "animal names" animalistic vocabulary [2, 15]. N.V. Raspolykhina understands "zoonym" as a complex of linguistic units that reflect objects and phenomena associated with the world of fauna [3, 6]. I.V. Kurazhova defines the names of animals with "zoonyms" in a direct nominative sense, that is, the function "zoonym" performs the function of "name". A "second nomination" or "metaphorical description" occurs in the case of zoomorphism. The function of transferring the animal's image to objective reality or "figurative essence" is realized through zoomorphisms. The concept of "animalism" is functionally much broader and includes the function of both zoonyms and zoomorphisms [4, 8]. T.V. Kozlova defines animalisms as "words denoting representatives of the animal world, as well as various metaphors" [5, 10]. Zoometaphors reflect the national and cultural uniqueness of a language. They provide clear insights into a person, reveal the evolving dynamics of a nation's linguistic worldview, and express its values. These metaphors highlight the priority given to positive or negative attitudes within a culture's value system [6, 262]. A. Dangi considers zoomorphisms to be one of the "animalistic system" components [7, 19]. According to O.A. Preobrazhenskaya, all animal names' derivatives should be called animalism [8, 209]. While there are separate scientific works related to animal names in Kazakh linguistics, but there are almost no research works that fully study the animalistic vocabulary concept. For example, A. Zhakupov in his study investigates the names related to camel breeding in comparison [9, 5]. In his work, T. Konyrov emphasizes that the person's designation by the name of animal using an analogy is unique in each language [10, 6]. A. Raeva and G. Sagidolda consider zoonyms as an element of culture and language, which is the core of linguocultural research [11, 50]. However, we are forced to disagree with the above rules, because the concept of "animalism" is much broader than the concepts of "zoonym", and "zoomorphism", as they are functionally limited.

Materials and Methods

The article uses the term «animalistic vocabulary» because animal names fall under the concept of «animalism» in their literal, nominal sense. The features of understanding the linguistic picture of the world are visible in animalistic vocabulary. Animals play a symbolic

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role and act as reference carriers of certain human qualities, reflecting the people's experience. Figurative concepts, which are the essence of animalistic vocabulary are associated with cultural and national standards, stereotypes. They reflect the mentality of a specific linguistic worldview in speech. The materials of the study are fairy tales in Kazakh and English. As animal names in the collected fairy tales were not thoroughly studied, various methods were used to uncover the internal richness and linguistic features of the vocabulary. The comparative method, the component analysis method, and the linguocultural analysis method were used when analyzing various animalistic vocabulary used in Kazakh and English fairy tales. Animal tales served as the basis for the linguocultural analysis of animalistic vocabulary. Animals in fairy tales are usually compared with people, and their positive and negative qualities are described. This helps to plunge into the culture of a particular country, and to understand how people treat animals.

Discussion and Observation

Animalistic vocabulary, which characterizes various qualities, actions, and states of a person, clearly demonstrates the national identity of the linguistic worldview through a system of evaluative images. The linguistic picture of the world reflects the surrounding reality with the help of symbolic means and outlines its conceptual development features. The unique socio-historical features of a particular national community are fixed in the linguistic worldview, depending on the national essence of objects, phenomena, trends, and their selective attitude to them. The image of a person is a significant part of the linguistic worldview. Attempts to create the concept of «man» in the material of animalistic vocabulary make it possible to highlight universal and ethnic features. The concept encompasses not only essential features but also the entire body of knowledge and culturally grounded understanding of the object within a given linguistic worldview.

The features of linguistic worldview understanding are more identified in animalistic vocabulary than in any other area of the language. Animals play a symbolic role and act as reference carriers of certain human qualities, reflecting the people's experience. The basis of animalistic vocabulary is figurative concepts associated with cultural and national standards and stereotypes. Animalistic vocabulary helps a person look at himself from the outside. One thing to note is that the variable meaning of animalistic vocabulary is formed not only from extralinguistic orientation as cultural-historical and social factors. But they are linguistic signs according to their nature and degree and exist as semantic variants of animalistic vocabulary.

In this regard, we consider the animalistic vocabulary Fox in Kazakh fairy tales. The Fox is a fur-bearing predator with a long fluffy tail and a sly and cunning animal. He catches his prey with cunning, hiding its tracks with its tail to protect itself from enemies. M. Malmakov, K. Yessenova, B. Hinayat, and others describe the Fox as cunning, sly, and evil in a figurative sense in the fifteen-volume «Dictionary of the Kazakh Literary Language» published in 2011 [12]. The English Dictionary LingvoSoftOnline defines the Fox as follows: «Carnivorous mammal related to the dogs and wolves, having a pointed snout and a long bushy tail, Fur of a fox, Crafty or sly person» [13]. The animalistic vocabulary Fox is used in both languages to describe a sly person. In many fairy tales, the animalistic vocabulary Fox comes with the phrase sly /cunning Fox.

In the fairy tale «The Fox and the Goat» the Fox accidentally falls into the hole. The goat sees that he cannot get out of the hole. When the goat asks the Fox what he is doing in hole, the Fox says: *– Oi, neğylasyñ, batyr, janym rahat tauyp tūrmyn: qyrda ärı susap, ärı ystyqtap ölıp edım, apannyñ ışı ärı salqyn, ärı tübınde tūp-tūnyq suy bar eken, – dedı. (- Oh, dear, I am enjoying myself: I was dying of thirst and heat on the mountainside, the hole is cold inside, and there is still water at the bottom, - he said)* [14]. When the goat jumps to drink cold water, the fox climbs on top of the goat, climbs on its horns, jumps to the edge, and leaves.

In the fairy tale «Laughter of the Fox», the paw of the fox falls into the nest of the ground squirrel. Seeing this, the ground squirrel tickled the fox's paw and made the fox laugh. A passing wolf saw the fox's smile and asked why he was smiling. *Älemde bolyp jatqan qyzyqty körseñ, senıñ de ışek-sıleñ qatar edı – deidı tülkı yrjalaqtap. (If you see what's happening in the world, you'll be laughing*

too - says the fox.) The wolf, interested in this, pulled out the fox's paw from the hole and put his own. The ground squirrel didn't want to tickle, and now he starts gnawing on the wolf's leg, trying to prevent it from putting his paw a second time. A fox said to a wolf, who was asking for help: *«dünie – kezek degen osy, özıñ maldy qalai jeuşı edıñ. Endı senı de bıreu sirağynnan kemırıp körsın!» - dep aldy-artyna qaramai kete berıptı. («Whatever you do in this life will return to you like a boomerang; how could you eat cattle yourself? Now you will see how someone gnaws your paw!» - he said and ran without looking back and forth)* [14, 360].

In the Kazakh language, the image of a Fox is not only used to express the cunning of a person but he is sometimes deceived himself. For example, in the fairy tale «Fox, Shepherd, Bear» the fox first deceives the bear. He makes fun of the time when the bear got stuck in the door and couldn't get out. Next, he helps the shepherd and deceives the bear by telling him that the khan's wife is eager to eat the bear's heart. However, he was afraid of the shepherd's rumbling stomach thinking that it was a dog, and he was deceived. The meaning of the superiority of the powerful over the weak can be seen in the following sentences:

«Esıkten ne ärı, ne berı şyğa almai tūrğan kezın äjualap, külıp ketedı». («He laughs at the time when he can't get out of the door.»)

- Eger men senı aiudan qūtqarsam, sen mağan özıñnıñ bır büiregıñdı beresıñ be? - deidı tülkı qulana. (- If I save you from the bear, will you give me one of your kidneys? - says the fox.)

Tülkı qorqyp: - Oibai, qoişym, endeşe, dos bolaiyq. Tazy şyğyp ketpesın, - dep qaşa jönelıptı (The fox was afraid: - Never mind, shepherd, let's be friends. «Don't let the dog come out» and ran away) [14, 382].

In Kazakh tales about animals, the Fox often interacts not with people, but with other representatives of the fauna. For example, in the fairy tale «The Fox and the Pheasant», in the conversation between the Fox and the Pheasant, the Fox is tricked by the Pheasant.

- Jerge tüsıp söilesseñız qaitedı. Bır qūlağym estımeuşı edı, - deidı tülkı qulana. (- Why don't you come down and talk? «One of my ears is deaf,» says the fox.)

Tülkı «it» degen sözdı estıgen soñ, aldy-artyna qaramastan qaşa jöneledı. (When the fox hears the word «dog», he runs away regardless.)

- Kım bıledı, būiryqty olar älı estımegen şyğar, - deidı tülkı mıñgırlep. («Who knows, may be they haven't heard the order yet,» muttered the fox.)

In the fairy tale «The Dream of the Fox», the Fox tells the dream he saw to the yellow monkey, who is called the «dream walker», and falls into a trap after not understanding the interpretation of the «iron garden that cannot be kicked».

Jany qinalğan tülkı alqyna söilep:

- Äi, qu maimyl-ai, tüsımdı qate joryp, jortuylymdy köbeitken sensıñ. Endı menı qūtqara kör! - dep jalynypty (The distressed fox spoke to her throat: - Hey, sly monkey, you are the one who misinterpreted my dream and increased my raid. Now try to save me! - he begged) [14, 364].

Even in English fairy tales, it can be observed that despite the cunning of the Fox, he is deceived. For example, in the fairy tale «The Fox and the Fish», the Fox, who wants to eat the fish, organizes a running race with it. The Fox is fooled by the fact that the fish cannot run. The Fish, ready to compete, asks for help from its friends. The Fox ran up to the tree on the shore and asked the Fish if it was running with him. The friends of the Fish in the water pretend to run with him and deceive him [15, 17].

In the fairy tale «The Rabbit and the Fox», the Fox, seeing the Rabbit, chases it and bites it in his mouth. The Rabbit asks the Fox to fulfill one of his last requests without eating him. He praises Fox's ability to sing, asks him to sing a poem in a loud voice, and escapes. *Before the fox had time to close his mouth, the little rabbit was far away* [15, 21].

In the fairy tale «The Sly Fox and the Little Red Hen», the sly Fox spins around with its tail, twists the Hen's head, and pulls it into his bag. However, the Hen catches the moment the Fox goes to sleep and leaves the bag, leaving a stone instead. The Fox falls for the Hen's tricks in this fairy tale as well [15, 23].

In the fairy tale «A goose more cunning than a Fox», the Fox catches one goose and contemplates some torture. So the Fox asks the goose what he will do if he catches him. In turn,

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the goose says that he will eat him [14, 363]. The Fox, thinking about the answer given by the goose, decides to do the same, and the goose, in turn, escapes from the Fox.

The considered tales emphasize the stupidity and gullibility of the Fox. Thus, the animalistic vocabulary "Fox" is presented ambiguously in Kazakh and English fairy tales. Based on the properties and fairy tales attributed to the Fox, it can be concluded that the Fox is a symbol of stupidity and selfishness in Kazakh and English folklore. On the other hand, fairy tales show that the Fox ends up winning through his hypocrisy and flattery.

«Dictionary of the Kazakh Literary Language» gives the following definition of a Wolf: «A predatory animal similar to a dog, inhabiting steppes and forests, if it falls on livestock, it kills it, and is hunted for its valuable fur». Figuratively, «a greedy, tyrannical person». «Courageous, brave, stubborn person» in a positive sense [12]. In the LingvoSoftOnline dictionary, the Wolf is described as follows: «Carnivorous mammal, chiefly of northern regions, related to and resembling the dog; One regarded as predatory, rapacious, and fierce» [13]. At the same time, in Kazakh and English fairy tales, the Wolf usually appears in a hungry and stupid form. For example, in the fairy tale «The Foolish Wolf», the Wolf is deceived by the Sheep. *Qoi: «Menı bosat, qoraly qoiğa qaitaiyn, qozymdy sağan äkelıp tartaiyn. Jyly-jūmsaqty sen jemegende, kım jeidı?» - deidı. (Sheep: «Release me, let me return to the fold, and bring my lamb to you.» If you don't eat warm and soft, who will?» - says.)* The word «warm and soft» attracts the Wolf. He lets the sheep go [14, 386].

In the fairy tale «The Wolf and the Hedgehog», a hungry Wolf pounces on a Hedgehog rolling on the edge of the forest. At that time, the Hedgehog's needles are stuck like daggers, and the Wolf's beak and throat are stained with blood. The Wolf, who did not want to feel his tyranny and arrogance said: *Betıñnen süieiın dep edım. Sen-aq türpılerıñdı tastamai jüredı ekensıñ ömırı, - dep syltauratady* (I wanted to kiss you on the cheek. «You go through life without leaving your needles,» he says) [14, 387].

In the fairy tale «The Wolf, the Fox, and the Donkey», the Wolf appears as a murderer. He begins his speech as follows: *«Bır künı qarnym aşyp, ışek-qarnym şūryldap kele jatyr edım, qalyñ toğaidyñ arasynda bır doñyzğa közım tüstı. Tarpa bas salyp, jaryp jıberdım. Aştyq aldy-artyñdy oilata ma? Ai-şaiğa qaramai, sylqia toiyp aldym»* («One day, I was hungry and my intestines were rumbling, and I saw a hog in the middle of a thicket. I put my head down and ate it. Does hunger make you think back and forth? Regardless of the circumstances, I've had my stomach fill.») [14, 388].

Sometimes the Wolf is sly in English fairy tales. English says «A thief recognizes another thief, just as a wolf recognizes another wolf». Similarly, the saying «A wolf may lose its teeth but never its nature» highlights the unchanging essence of a wolf's character. This idea is further reflected in the Kazakh phrase «No matter how much you nurture a wolf, it will always remain true to its nature and look straight ahead». In English fairy tales, in addition to being described negatively in a sly, unclean nature, smart, confident criticism is recognized by its positive qualities. In the fairy tale «The White Squirrel and the Wolf» a Squirrel falls from a tree onto the Wolf and pleads for mercy. When the Wolf frees the squirrel, he asks why squirrels are always happy. The squirrel replies that their joy comes from avoiding evil deeds, unlike the Wolf, whose cruelty ensures his misfortune: *the Wolf is angry because of its evil, and squirrels are happy every time because they are not cruel to anyone* [14, 390].

The concept of the Wolf in Kazakh and English folklore holds a deep historical and cultural significance. In Kazakh culture, the Wolf has roots in mythology, often associated with sacred and totemic values. For example, the Wolf is celebrated as a «saving totem» in Turkic mythology, symbolizing protection and divine guidance. This is reflected in sayings like, *«A dog has an owner, a wolf has a god.»* Kazakh linguistic traditions also include taboo words such as *it-kus, uluma,* and *serekkulak,* alongside honorific names like *Arlan Bori, Kokzhal Kaskir,* and *Bori Aybat,* which underscore the Wolf's revered status.

In the fairy tale «The Goat and the Wolf» the Wolf tries to deceive a goat by claiming that sweet grass grows at the mountain's foot, hoping to make it prey. However, the clever goat refuses to be tricked and outsmarts the Wolf. The fairy tale «The Lion, The Wolf and the Fox» highlights Wolf's foolish nature, telling the story of a Wolf who tries to trick a Fox but ends up

falling victim to his trap. The fairy tale «The Wolf and the Man» narrates the conflict between the Wolf and the Man. A trapped Wolf begs a farmer to save him from hunters, promising not to harm him. When freed, the Wolf plans to eat the farmer. With the help of a clever Fox, the farmer tricks the Wolf back into the bag, ultimately outwitting him and delivering justice. The Wolf's naivety is again showcased as he falls prey to the cunning Fox, demonstrating his lack of guile and foresight [14].

It seems that it is impossible to enter the worldview of the people without resorting to the meanings to which the animalistic vocabulary is relevant. Animals, which play a symbolic role in the linguistic image of the human world, are reference carriers of human characteristics and reflect the experience of the people. Animalistic vocabulary fixed in the lexicon of a particular language forms a linguistic image of the world and defines universal, environmental ideas and specific national characteristics. The same animalistic vocabulary may overlap or change in different linguistic cultures.

Analysis of animalistic fragments of Kazakh and English speakers' linguistic worldviews allowed us to identify some factors shaping their attitudes toward the animal world in both cultures: a) geographical factors; b) religious and philosophical factors; c) socio-historical factors.

We were able to determine the role and functions of animals during the analysis of the animalistic vocabulary found in Kazakh and English folk tales. In Kazakh and English folktales, animals are given human skills, they can talk and solve problems. Each animal in the fairy tale has its character and role in the narrative. Kazakh and English tales about animals are simple in structure with few characters, who usually cope with difficult situations. People's behavior is seen from the right or wrong side in these situations.

Conclusion

We conclude that the names of wild animals are frequent in the animalistic vocabulary. Animals are given certain functions and appearances in folklore. For example, «The sly fox», «The Wolf and the Hedgehog», «The Fox, the Shepherd, the Bear», «The Fox and the Pheasant», «The Sly Fox and the Little Red Hen», «The Rabbit and the Fox «, «The Fox and the Fish» and other tales can be mentioned. We analyzed animalistic vocabulary that is found in fairy tales. Also, during the analysis, we were able to determine the roles and functions performed by animals. Animals are endowed with human skills, talk, and solve existing problems in fairy tales. Each animal in a fairy tale has its character and role. We identified the most frequent animalistic vocabulary, which is most often used in a direct nominative meaning. Fairy tales about animals are simple in their structure; they contain few characters (two or three), who are most often in a difficult situation. The probable behavior of people is manifested in these situations, and they can do the right thing (happy ending) and the wrong thing (unhappy ending). Folklore heritage is a powerful energy that fills our inner world with images, souls, and the light of previous generations. Animals have their own stories, they can talk, trick, deceive, and have both good and bad qualities. In animal tales, reality is intertwined with fantasy as characters speak and think. However, the physical traits and behaviors of animals remain realistic, while their actions and relationships symbolically reflect human characters and interactions.

Contribution of the authors. Zhetessova Zh.A. identified similarities and differences in the animalistic lexicon of the Kazakh and English languages. As a research methodology, she conducted a comparative and linguistic cultural analysis of animal tales with similar lexical units of the Kazakh language to the lexical units of the English language. Issakova S.S. collected fairy tales about animals in two languages and analyzed their common and national characteristics. Ekici Metin collected materials for the introduction, literature review sections of the article.

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Жануарлар туралы ертегілердегі анималистік лексика

Аңдатпа. Мақала қазақ және ағылшын тілдеріндегі анималистік лексиканы қарастыруға арналған. Мақаланың мақсаты - лингвомәдени және салыстырмалы жағынан қазақ және ағылшын халықтарының жануарлары туралы ертегілерге негізделген анималистік лексиканы қарастыру. Анималистік лексиканың әмбебаптылығына қарамастан бұл бағыттағы зерттеулер шектеулі. Анималистік лексика тіл мен мәдениеттің өзара байланысын, қазақ және ағылшын халықтарының тұрмыс-тіршілігі, салт-дәстүрі мен наным-сенімдеріне қатысты лингвомәдени ақпаратты көрсетеді. Мақаланың ғылыми және практикалық мәні де осында жатыр. Мақалада қазақ және ағылшын тілдерінің анималистік лексикасындағы ұқсастықтар мен айырмашылықтар анықталады. Сондай-ақ, зерттеу әдіснамасы ретінде біз таңдаған ағылшын тілінің лексикалық бірліктеріне қазақ тілінің ұқсас лексикалық бірліктері бар жануарлар туралы ертегілерге салыстырмалы және лингвомәдени талдау жүргізілді. Алдымен екі тілдегі жануарлар туралы ертегілер жинақталып, ондағы анималистік лексика мағынасы көрсетіледі, олардың ортақ және ұлттық сипаттары талданады. Зерттеу нәтижесінде талдауға алынған анималистік лексика астарында белгілі бір ұлтқа ғана тән этномәдени кодтар анықталып, оларға талдау жасалынды. Жинақталған адам тәжірибесі мәдениетте оны сақтау мен таратуды қамтамасыз ететін әртүрлі таңбалық жүйелер арқылы анықталатындығы байқалды. Мақаланың ғылыми құндылығы екі тілдегі жануарлар туралы ертегілердегі анималистік лексика негізінде дүниені қабылдау мен

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таным мәселесі лингвомәдени жағынан анықталады. Мақаланың практикалық маңыздылығы – зерттеу нәтижесінде алынған нәтижелер ертегі дискурсы, когнитивті лингвистика сияқты курстарды дайындауда қолданыла алады.

Түйін сөздер: анималистік лексика, жануарлар туралы ертегілер, әлемнің тілдік бейнесі, ішкі және сыртқы ерекшеліктер, символдық бейне.

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Анималистическая лексика в сказках о животных

Аннотация. Статья посвящена рассмотрению анималистической лексики в казахском и английском языках. Цель статьи – рассмотреть анималистическую лексику на основе сказаний о животных казахского и английского народов с лингвокультурной и сопоставительной стороны. Несмотря на универсальность анималистической лексики, исследования в этом направлении ограничены. Анималистическая лексика отражает взаимосвязь языка и культуры, лингвокультурную информацию, касающуюся быта, обычаев и верований казахского и английского народов. В этом и заключается научное и практическое значение статьи. В статье выявляются сходства и различия в анималистической лексике казахского и английского языков. Также в качестве методологии исследования был проведен сравнительный и лингвокультурный анализ выбранных нами лексических единиц английского языка на сказки о животных с аналогичными лексическими единицами казахского языка. Сначала обобщаются сказки о животных на двух языках, демонстрируется значение в них анималистической лексики, анализируются их общие и национальные черты. В результате исследования были выявлены и проанализированы этнокультурные коды, уникальные для конкретной нации, под анализируемой анималистической лексикой. Было замечено, что накопленный человеческий опыт определяется в культуре различными знаковыми системами, обеспечивающими его сохранение и распространение. Научная ценность статьи определяется с лингвострановедческой точки зрения на проблему мировосприятия и познания на основе анималистической лексики в сказках о животных на двух языках. Практическая значимость статьи заключается в том, что полученные в результате исследования результаты могут быть использованы при подготовке таких курсов, как сказочный дискурс, когнитивная лингвистика.

Ключевые слова: анималистическая лексика, сказка про животных, языковая картина мира, внутренние и внешние особенности, символический образ.

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