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Archaic Bookish Words in Abai Kunanbayuly's Works: A Linguostatistical Analysis

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ABSTRACT

This article examines the archaic bookish words presented in the works of the great Kazakh poet and thinker Abai Kunanbayuly. The purpose of the article is identifying the specifics of the use of archaisms and bookish words in Abai's works, as well as their role in the formation of the aesthetic and philosophical content of the literary texts. In the context of the study of archaic bookish words in the works of Abai Kunanbayuly, the study allowed us to identify the quantitative and qualitative characteristics of the word frequency according to parts of speech used. The analysis is based on a linguostatistical approach, using a quantitative method to determine the word frequency, contextual use and semantic connections of archaic vocabulary. The results of the analysis showed that the most frequently used parts of speech are verbs (14,956 examples) and nouns (14,119 examples). This frequency reflects the dynamic and descriptive nature of Abai's works, as well as their connection with traditional culture and philosophy. The study shows that the author's use of archaisms highlights the richness of the Kazakh language while playing a key role in preserving cultural and historical traditions. It connects the heritage of the past with the values of modernization. The findings of the study confirm that archaic vocabulary demonstrates the richness of the lexical and semantic potentials of the Kazakh language. The results obtained can be useful for further study of the lexico-semantic features of Abai's works and the role of archaic bookish

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words on the development of the modern Kazakh language.

Keywords: Abai Kunanbayuly; Archaic Words; Bookish Words; Word Frequency; Borrowings; Literary Texts; Linguostatistical Analysis; Bookish Style; Kazakh Literature

1. Introduction

The literary works of Great Abai Kunanbayuly, an outstanding Kazakh poet, thinker and reformer, are a key cultural heritage of not only Kazakh people, as well as all Asian culture. His works represent a unique fusion of philosophical reflections, aesthetic mastery and deep knowledge of the national language of the XXth century. The speech of Abai is widely known for his broad philosophical ideas, cultural values and literary character. His literary works, including his philosophical treatise 'Words of Wisdom', his translations, verses, songs, poems have been the subject of the Kazakh literature.

Abai Kunanbayuly's works not only reflect high artistic value, but also represent a unique source for studying the lexical stock of the Kazakh language. A special place in his works is occupied by archaic bookish words, which play an important role in transmitting cultural and historical memory and creating a unique poetic style. An integral aspect of the research into Abai Kunanbayuly's literary style is the analysis of archaic bookish words, which encapsulates profound cultural and linguistic significance.

Archaisms in the works of Abai serve as a marker of linguistic heritage and also as a bridge between traditional culture and modernity. Their use contributes to the preservation of the lexical layers of the past, demonstrating the subtlety and depth of the Kazakh language because of its ability to adapt to changes in the era.

This article is devoted to the linguostatistical analysis of archaic bookish words in the works of Abai Kunanbayuly. The purpose of the study is to identify the frequency of use of archaisms, their semantic and stylistic functions, as well as their role in the formation of the linguistic picture of the world of the Kazakh people. The relevance of this topic is due to the need for an in-depth study of the lexical features of Abai's works to understand the cultural and historical context of his era. The following research questions were analyzed in the course of study:

What archaic bookish words are used in the works of

Abai Kunanbayuly, and how often do they occur?

What functions do archaisms perform in Abai's works: semantic, stylistic, or cultural-historical?

How does the use of archaisms affect the artistic style and content of Abai's works?

What changes in the meaning of archaisms are observed over time, and how understandable are they to the modern reader?

These issues highlight the complexity of the study of archaic bookish words in the works of Abai Kunanbayuly and at the same time indicate its importance for understanding the cultural and linguistic heritage of the Kazakh people.

The article also examines the theoretical aspects of studying archaisms, methods of their analysis and presents the results of linguostatistical research of his literary texts and poems. Based on the data obtained, conclusions are made about the meaning of archaic bookish words in the literary heritage of Abai and their influence on the modern Kazakh language.

One of the important features of Abai's language is the use of archaic, bookish vocabulary, which plays a significant role in the formation of the literary and semantic content of his texts. Archaic bookish words, as a reflection of linguistic traditions and cultural and historical context, serves as a link between the past and the present, preserving the lexical richness and philosophical depth of Kazakh literature. In Abai's works, such lexical elements are used to convey ideas of morality, ethics and spiritual perfection, as well as to express the beauty and expressiveness of the Kazakh language.

The importance of our study is that, expanding the linguostatical analysis by applying modern methods of corpus analysis, allows us to obtain quantitative evidence of the unique linguistic features of Abai's literary works and their significance for the development of the Kazakh language. The linguostatical approach enhances not only to quantitatively estimate the frequency of archaic lexical elements, but also to reveal their semantic and functional features. This contributes to a deep understanding of the Abai's language and advancement of Kazakh literature and culture as one of

the representatives of Asian culture.

2. Literature Review

Archaisms are obsolete words, word forms and lexical expressions that have fallen out of active use in modern language, but are preserved in literary works, historical texts and other forms of literary and scientific texts^[1]. In literature, archaisms and bookish vocabulary play an important role in evoking the atmosphere of the past. They provide the work with historical credibility and deepen the understanding of the cultural and linguistic traditions of a specific time.

Archaisms are used to reflect the lexical, grammatical and phraseological features of the language of past centuries. Archaisms in literary works are often used to create a certain style that allows an author to convey the spirit of the time, recreate the atmosphere of past eras. They can serve to deepen images, give expressiveness and also as a means of stylistic colouring^[2].

Archaisms as bookish vocabulary can perform different functions depending on the genre of the work. In historical novels, for example, help to create a plausible picture of the language of the past. In folklore or in literary works based on folk traditions, using the archaic bookish words enhances the sense of the national spirit and deepens the semantic perception of the work^[3].

Therefore, the study of the works of Abai Kunanbayuly is widely represented in the works of Kazakh and foreign researchers, covering various aspects of his literary works. Particular attention is paid to the linguistic features of Abai's works, including the use of archaic bookish words. The works of Amanzholov^[4] focus on the role of archaisms in the context of Kazakh literature, emphasizing their importance for the preservation of cultural heritage. Researchers note that archaic vocabulary in Abai's works performs aesthetic and philosophical functions, contributing to the creation of deep images.

Archaisms and bookish words reflect the unique features of the language, its development and evolution. Archaisms often conceal not only historical but also cultural value, they also help to preserve the connection between generations, strengthening national self-awareness. Suleimenov^[3] analyzes the semantic features of Abai's vocabulary, noting the connection of archaisms with history,

religious and philosophical themes. In modern language, archaisms are no longer in use of everyday speech, but they retain their value in literary works. Their use allows not only to stylistically enrich a literary work, but also to deepen its philosophical content, in particular, in works addressed to the theme of time, history and culture.

In this connection, Barlybayeva and et al.^[5] stated the fact that Abai's speech distinguished the universal, harmonious world values and cultural code of the nation. Lexical units used to implement language communication in any time period (modern times, Soviet period, etc.) and in the actual space of communication between speakers of languages in the scientific environment, official-business discourse, informal communication, etc.^[6].

Development of dictionary or explanatory commentaries on Abai's works^[7] can enhance modern readers better understand archaisms and their meaning. The linguistic theoretical basis of frequency dictionaries of the Kazakh language was created through the formation and advancement of the field of linguostatistics. Some statistical research on Turkic languages was conducted and frequency dictionaries were first published in the Kazakh language in the 70s, which was a big development of that period. In 2016, special attention was directed toward applied research projects under the initiative of the Ministry of Education and Science of Kazakhstan. A significant goal of this initiative was to develop an effective methodology for teaching the state language. The task of compiling a frequency dictionary of the Kazakh language is essential for determining lexical-grammatical minimums assigned to the Institute of Linguistics named after A. Baitursynuly. This initiative enabled the creation of the Frequency Dictionary of the Kazakh Language in General Education. The study of lexical units through statistical methods has produced results that address a wide range of theoretical and applied linguistic challenges, including:

- (a) optimizing the use of computers for language-related applications with help of probability theory relying on frequency data in the progress of linguistic software;
- (b) developing comprehensive language corpora;
- (c) enhancing methods for language teaching;
- (d) improving publishing practices and processes;
- (e) designing linguistic minimums of various types;
- (f) advancing machine translation systems and text editors;

(g) compiling specialized and general dictionaries and etc.

In this context, Kazakh linguists have made significant contributions to Turkic linguistics by compiling the first frequency dictionaries based on statistical-linguistic research. Notable works include: ‘*Dictionary of Texts of M. Auezov’s Works in 20 Volumes*’ (K. Bektaev and others); ‘*Alphabetical-frequency dictionaries derived from the Abai Language Dictionary*’ Institute of (Linguistics, Academy of Sciences of the Kazakh SSR), ‘*Alphabet-Frequency Dictionary of the Language of Modern Kazakh Newspapers*’ (A. Akhabaev), ‘*Alphabet-Frequency Dictionary of Texts of Kazakh Fairy Tales*’ (K. Bektaev), ‘*Alphabet-Frequency Dictionary Compiled on the Basis of G. Musirepov’s Story ‘One Video That Didn’t Meet’*’ (K. Bektaev, A. Belbotaev, K. Moldabekov), and many others^[8]. These works collectively represent a robust foundation for understanding and analyzing the structure and usage of the Kazakh language across diverse textual genres and contexts. These dictionaries were also a theoretical and practical starting point for the development of the literary texts of Abai’s works which still have a high value today. For instance, the *Frequency Dictionary of M. Auezov’s Novel ‘Abai Zholy’* demonstrates through quantitative data that the great writer’s work is ‘an unparalleled masterpiece, rich in expressive and harmonious vocabulary’.

In this context, the word frequency dictionary of Abai’s works serves as a valuable resource for tracing the linguistic history of several periods. Analysis of the frequency of words in Abai’s literary texts does not only reflect specific periods and stages of linguistic changes but also sheds light on the semantic fields of archaic bookish words associated with language development. According to Zholdasbekova^[9] the linguostatistical approach to the study of Abai’s poetry helps to reveal a high frequency of verbs and nouns, which can be explained by the dynamism and philosophical depth of his texts. Beyond providing historical insights, it significantly facilitates research across various areas of linguistics.

The importance of lexicostatistical analysis regarding the nomination of historical religious types, which contributes to the flourishing of the Kazakh literary language and the in-depth study of its lexical structure^[10]. In this regard, the study of the linguistic structure of Abai’s works is important from the point of view of the historical refinement of Kazakh literature and language. The use of Abai’s archaic

bookish words is also associated with the influence of Arabic, Persian and Turkic literary traditions which emphasizes the intertextuality of his works.

The ‘Frequency Dictionary of the Kazakh Language’ is an important tool in the study of the lexico-grammatical structure of the Kazakh language. Scientists come to the conclusion that: ‘by determining the structure of frequently used words, it allows a deeper understanding of the main themes, stylistic features and linguistic methods of the author’s works’^[8]. The study of the ancient bookish vocabulary and linguostatistical features of Abai Kunanbayuly’s works is important from the point of view of the development of the Kazakh language and the history of the literary language. As stated by Tussupbekova et al.^[11], Abai’s works are a rich source for learning not only language but also cultural values. This helps students develop empathy, critical thinking and respect for traditions. The authors describe teaching methods based on the use of Abai’s^[12] texts in teaching materials for the Kazakh language. This approach promotes the formation of skills in reading, translation, text analysis and discussion of complex topics in a foreign language. Using ‘Words of Wisdom’ helps strengthen the connections between Kazakh and other languages, helping students see parallels between cultures.

Abramycheva & Sokol^[13] also highlight that archaisms are used as a key element to create a historical atmosphere in translations of literary texts. Archaisms convey the spirit of the times, emphasize the features of the whole era and enhance the effect of authenticity. Their article emphasizes the importance of taking into account the cultural context when translating texts containing archaisms. This is necessary to convey not only the lexical meaning, but also stylistic and emotional aspects. Archaisms and bookish vocabulary are considered as an important tool of historical stylization, allowing to convey the atmosphere and spirit of the past era. The authors offer practical solutions that help translators to cope with the difficulties associated with the use of archaisms. The study of Abai’s translation methods also contributes to the evolution of translation theory, emphasizing the need to maintain a balance between authenticity and accessibility of translation.

Therefore, the significance of this article lies in its lexicostatistical analysis of archaic bookish words in Abai’s works and the identification of their linguostatistical features.

Using both quantitative and qualitative analysis, the study aims to determine the frequency of key parts of speech, such as archaic nouns and verbs, and to explore their roles within the poet's literary works. The importance of this research is that it deepens our understanding of Abai's writings and highlights the importance of archaic bookish vocabulary in enriching and preserving the modern Kazakh language and literature.

3. Methods and Materials

A complex approach was used to study the archaic book vocabulary in the literary works of Abai Kunanbayuly, mainly: 'Words of Wisdom' and his poetry combining the methods of linguostatistical and contextual analysis. The main material of the research was a corpus of texts, including poetic works, philosophical treatises and translations of Abai, collected from editions of his works. The three-volume academic collection consists of 51,207 archaic words which was compiled on the occasion of the 175th anniversary of Abai Kunanbayuly, based on textological research, and supplemented in terms of content and texts structure^[10]. The collection also contains a scientific description of the manuscripts of Abai's works and the original and translated version of the poet's first book published in St. Petersburg in 1909 (Full academic collection of Abai's works).

The Dictionary of the Abai's Language holds particular significance in studying Abai's literary style, as it highlights the poet's use of archaic bookish vocabulary, which greatly enriched the Kazakh literary language. The dictionary provides an analysis of Arabic, Persian and Chagatai lexicon in Abai's works, emphasizing their role in conveying complex philosophical, religious and historical concepts (Abai Language Dictionary, 1968)^[12].

A linguostatistical analysis supported by specialized corpus linguistics software enabled us an in-depth examination of the frequency of archaic words according to parts of speech system in Abai's works. Quantitative indicators were identified using Python, including the frequency of verbs (14,956 instances), nouns (14,119 instances) and other parts of speech. For this analysis, a comprehensive database was created incorporating the corpus of Abai's literary works and processed using modern corpus linguistics methodologies. Archaic bookish words were systematically classified by

parts of speech, with their frequencies calculated through advanced software program. Particular emphasis was placed on archaic bookish vocabulary focusing on its semantic and stylistic characteristics.

The research systematically employed a combination of systematic-structural analysis, statistical evaluation, descriptive methods and historical approaches to ensure comprehensive data interpretation. Through contextual analysis of Abai's works, the study examined their semantic roles and stylistic significance. Particular emphasis was placed on the functional aspects of archaic words, highlighting their importance in conveying the author's philosophical and aesthetic concepts. As the main methodological approach of research, based on linguostatistical analysis, it was possible to determine the frequency of different word forms in the text. It enabled us to determine the lexical, grammatical and semantic features of the scope of archaic words used in Abai's works.

The analysis of the data collected during the research provides an opportunity to highlight the role of archaic bookish vocabulary used in Abai's writings within Kazakh literature and its influence on the national language and culture. A frequency analysis of borrowed words and elements demonstrated that numerous neologisms and concepts introduced into the Kazakh literary language through Abai's works and later becoming an integral part of the cultural and spiritual life of the people. Furthermore, the findings elucidate the linguistic features of Abai's works, underscoring his significant contributions to Kazakh society and culture.

4. Results and Discussion

The purpose of the study is to analyze the lexical structure of words in Abai's works, especially the archaic bookish vocabulary and to determine its connection with linguistic structures. In the course of the research, it is planned to determine the frequency of word usage in the texts of the poet's works and to study the functional-semantic peculiarities of archaic words in the modern Kazakh language. The research was carried out according to several stages and different methods of text analysis were used and specific technical and methodological steps were taken to obtain results. **Table 1** lists the methods utilized in the present research.

In total, the glossary contains 13,202 words arranged

Table 1. Stages of research methodology.

Stages	Methods	Content
1	Compilation of the Text Base	A dictionary consisting of 51,207 words was created by extracting content from Abai's works, including translations of poems, words of wisdom, and original poems.
2	Technical Correction of Texts	The texts underwent technical corrections, including fixing typographical errors and verifying punctuation during the conversion process from PDF to Word format.
3	Creation of a List of Word Forms	The cleaned texts were organized in an Excel sheet, arranged alphabetically by paradigm series. This list includes words in their various forms (word form/person), not solely in their root form.
4	Transcription of Texts with the Original	The words in the frequency dictionary were cross-referenced with the original texts (poems, songs and translations) to ensure transcription accuracy and consistency.
5	Collection of Texts into a File	Pronouns, nouns, verbs and adjectives from the list of word forms are removed from the main text and collected into a separate file for further processing.
6	Lemmatization of Word Forms	A frequency dictionary is initially created from the list of word forms. To compile the dictionary of root words (lemmas), the word forms must be reduced to their root forms. This process is known as lemmatization.
7	Classification of Word Forms	It is crucial to categorize words based on their word classes in the frequency dictionary. In general, the word forms are often shortened in the process of dictionary compilation. At this stage, each root word is labeled according to its word class.
8	Text Sorting and Alphabetization	After the texts have undergone the previous stages, the words are sorted out using a specialized computer program Python. Identical words or forms are grouped together and the list is re-alphabetized
9	Preparation of the Frequency Dictionary	After undergoing all the previous steps, the final version of the dictionary is prepared. This includes both a frequency dictionary and a reverse-alphabetical dictionary. Thus, the frequency dictionary is compiled in three versions for comprehensive analysis.
10	Systematization of the Dictionary of Word Forms	This stage involves providing statistical characteristics related to both words and word forms, as well as the frequency of letters in the resulting frequency dictionary.

in an alphabetical order. Since Abai's works were published in various scripts over the years, we decided to transcribe them in both the Arabic script and the Ancient Turkic script. Here are some examples of such transcriptions in **Table 2**.

By applying lexico-statistical methods, it is possible to extract meaningful and significant insights from large datasets and analyze them using various techniques. Frequency analysis, the determination of distribution patterns, and the monitoring of trend dynamics play key roles in linguostatistical studies^[14].

Archaic bookish words in the works of Abai Kunanbayuly not only preserve the historical sense of the language, but also enrich the stylistic expressiveness of his texts, enhancing the aesthetic impact on the readers. They can be classes according to several principles:

1. Creation of a high style, poetic sublimity and deep moral wisdom

Abai is often called as a reformer of Kazakh poetry, since he widely used words of Arabic-Persian and Old Turkic

origin, which gave his works a bookish, philosophical tone. For example: *ghibrat* (instruction, awareness).

In the poem '*Gylym tappay maktanba*' (Do not boast without knowledge), the word '*gibrat*' helps to express the idea of wisdom obtained through learning.

In modern language, simpler words are used instead, but in Abai's works, it adds a sense of profound moral guidance. For example: *Pendeshilik* (pettiness, vanity, low passions of man) was used in Abai's philosophical lyrics, especially in poems about human essence. Another example is '*Segiz ayak*' (Eight-foot verse), where it is contrasted with true spiritual values.

These archaisms add solemnity and depth to the text, conveying ideas of morality, religion and education.

2. Formation of national color and historical imagery

Some words in Abai are associated with traditional ideas of nomadic society and the historical life of the Kazakhs. For example: *Kurandy sozi* (words similar to the Koran).

Table 2. Course of Transcription of Borrowed Words in the Frequency Dictionary of A. Kunanbayuly's Works (Excerpt from the Dictionary).

List of Borrowed Lexicon	Arabic	Kadim
Abaidin	ابايدىڭ	ابايدىڭ
abaila	ابايل	ابايل
abailadim	ابايلادىم	ابايلادىم
abailaniz	ابايلانگىز	ابايلانگىز
abailar	ابايلار	ابايلار
abuyir	ابوير	ابوير
abuyirsiz	ابويرسىز	ابويرسىز
abiz	ابىز	ابىز
abiroy	ابىروي	ابىروي
abiroyin	ابىروين	ابىروين
aga	اغا	اغا
agady	اغادى	اغادى
again	اغايىن	اغايىن
againga	اغايىنغا	اغايىنغا
againdy	اغايىندى	اغايىندى
again-zhurt	اغايىن-جۇرت	اغايىن جورت
againnin	اغايىننىڭ	اغايىننىڭ
again-tugani	اغايىن-تۇعانى	اغايىن توغان
againy	اغايىنى	اغايىنى
againym	اغايىنىم	اغايىنىم
againymen	اغايىنىمەن	اغايىنىمەن
againyn	اغايىنن	اغايىنن
agalar	اغالار	اغالار
agam	اگام	اگام
agany	اگانى	اگانى

This phrase emphasizes the sacred nature of the statements. In Abai's poems there is often a comparison of wise instructions with the Koran, which enhances the emotional response of readers., like: *bolys (elder, volost chief)*. In Abai's satirical poems, this word refers to officials who hold power but misuse it. For example, in the poem '*Bolys boldym, meneky*' (*Here I became a volost chief*), it sounds ironic and reveals the theme of injustice.

The use of such words gives the works ethnographic accuracy and helps to convey the character of the era.

3. Symbolism and philosophical depth

Borrowed bookish words help Abai express complex philosophical ideas. Example: *nasihat (instruction, propaganda)*.

In Abai's poems the word '*nasikhat*' means not just advice, but instruction with a deep meaning, an analogue of the wisdom of Eastern philosophers. The word *dunie (world, life, vanity of existence)* has broader and deeper meaning. This word in Abai's works is often used in a philosophical context, conveying the idea of the frailty of the world. In the poem '*Olse oler tabigat, adam olmes*' (Nature will die, but

man is immortal), the word '*duniye*' symbolizes the transient nature of life.

In general, archaic bookish words give Abai's texts have:

- ✓ High style - creating poetic expressiveness and philosophical depth.
- ✓ National color - helping to preserve the spirit of Kazakh culture.
- ✓ Symbolism and emotional richness - conveying complex ideas through laconic forms.

Without these words, Abai's poetry would lose its unique high stylistic and philosophical meaning, as well as its historical connection with the culture and traditions of the Kazakh people. The use of borrowed words also has high stylistic and philosophical sense.

Statistical methods are also widely applied in linguostatistical research. By determining the frequency of words in texts, these methods help to study the structure of a language and its usage patterns^[15].

Our linguostatistical research was focused on the systematic study of phenomena and processes through the collection, processing and analysis of data through Python language programming. In the frequency dictionary of word forms from the texts of Abai's works including verses, poems and translations, the words have been lemmatized and parts of speech analysis have been added. **Table 3** presents data on how frequently borrowed words occur in works by Abai Kunanbayuly. The data provided in **Table 3** are the examples taken from the final alphabetical-frequency table.

According to Mahmudov's^[14] definition, statistics enables the systematic study of phenomena through data analysis, especially in the field of linguistics, helps to uncover the internal structure of a language and the patterns of usage of lexical units. By analyzing the works of Abai Kunanbayuly from a linguostatistical perspective, the vocabulary of the Kazakh language and its structural features were determined.

Through the lexicostatistical analysis of the word classes frequency and distribution in Abai's works, it becomes possible to gain a deeper understanding of the primary directions of the language system, as well as the linguistic function of each word class. The frequency of parts of speech in Abai's words of wisdom is illustrated in **Figure 1** below.

As we can see from **Figure 1**, the most frequent parts of speech in Abai's texts are verbs and nouns, including

Table 3. Data on Frequency of Occurrence of Borrowed Words in A. Kunanbayuly's Works.

Parts of Speech	Translation	Words of Wisdom	Verses	Poems	General Frequency
abuyir/N	1	1	3		5
ayt/V	34	79	102	21	236
ayt/Interj	5	6	10	13	34
akh/V	8	10	16	3	37
akh/Conj	6	4	43	8	61
akhyl/N	15	108	80	20	223
akhylas/V		2		1	3
al/V	85	161	249	48	543
al/Interj	19	15	29	30	93
al/Adj	3	7	1		11
bar/Pr	58	122	127	37	344
bar/V	11	23	26	11	71
ber/V	23	105	130	15	273
ber/Adv	17	13	27	12	69
de/V	113	472	273	75	933
de/Conj	63	168	95	31	357
kel/V	36	66	106	21	229
kel/Adj	10	2	27	14	53
khal/V	18	58	80	13	169
khal/N	6	6	17	24	53
nadan/Adj	3	16	35	4	58
nadandykh/N		10	3		13
oz/Pr	81	294	164	29	568
turly/Adj	5	33	8	2	48
turt/V			4		4
tus/V	10	19	24	7	60
yaky/Conj	1	18	1		20
yakyni/Adj		3			3

verbs 32% including 14956 words, nouns—32% including 14,119 archaic words, adjectives—5071, pronouns—3601, conjunctions—3445, adverbs—1208, numerals—866, interjections—821, onomatopoeia—699 units

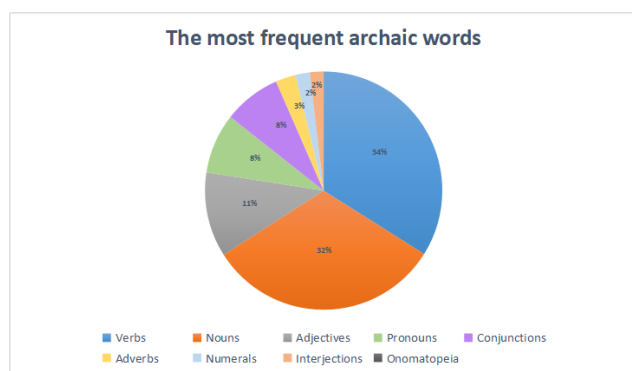


Figure 1. Frequency of occurrence of texts in A. Kunanbayuly's works by word class of Kazakh words only.

Abai Kunanbayuly's works are recognized as a unique example of Kazakh literature and language. The study of

the lexico-grammatical structure of the words in his texts allows to reveal the poetic and philosophical features of the language. In this regard, a linguostatistical analysis was conducted based on verses, poems, translations and words of wisdom to determine the frequency of word classes in Abai's works.

As a result of the research, the frequency occurrence of word classes in the texts was determined, which allowed to describe the creative style and linguistic features of Abai. The frequency of use of word classes (nouns, verbs, adjectives, numerals, pronouns, adverbs, conjunctions, interjections and onomatopoeia) in Abai's works is given below (**Table 4**).

In the list, there are nine parts of speech in the Kazakh language in descending order of frequency. Based on the table of frequency occurrence of the archaic bookish words in the works of A. Kunanbayuly according to parts of speech analysis, the following conclusions can be drawn:

The highest frequency of verbs (14,956) and noun

(14,119) shows that Abai gave priority to conveying thoughts through action and imagery. This forms the content and structural basis of his works;

Table 4. Frequency of occurrence of texts in A. Kunanbayuly's works by word class.

№	Parts of Speech	Frequency Use
1	Onomatopoeia	699
2	Interjection	821
3	Numerals	866
4	Adverb	1208
5	Conjunction	3445
6	Pronoun	3601
7	Adjective	5071
8	Noun	14,119
9	Verb	14,956
	Total number	44,786

A fairly high frequency of adjectives (5071) and pronouns (3601) indicates that the texts have a stronger emotional colouring and defines the author's personal point of view;

The frequent use of conjunctions (3445) contributed to the strengthening of syntactic connections within the text and logical presentation of ideas;

The rare use of adverbs (1208), numerals (866), interjections (821) and onomatopoeia (699) shows the compactness and clarity of Abai's works which avoids unnecessary lexical elements while preserving the imagery.

Linguistic studies support this process with concrete quantitative data. In this context, it should be noted that the article 'Problems of Reception, Understanding and Interpretation of Abai's Works' is aimed at studying the features of Abai's language, its historical and cultural significance, as well as complex linguistic and stylistic elements in his work^[16]. The study of words and lexical structures in Abai's works allows to show his contribution to the enhancement of the Kazakh national language. In short, dictionary of Abai's archaic words and its linguistic wealth reflect complex processes in the historical development of the Kazakh language. Analysis of Abai's works from a linguostatistical point of view contributes to the understanding of the great heritage added to the national language and culture. This vocabulary is not limited to the entry into the literary word stock of Kazakh literature, but shows that Abai's literary heritage is a multifaceted linguistic phenomenon that requires a deep and comprehensive study^[17]. Aitmukhanbetova (2024) exam-

ines the philosophical concepts of 'knowledge' and 'faith' in the works of Abai Kunanbayev, analyzing their meaning and role in the Kazakh literary tradition. Particular attention is paid to the complexity of translating these concepts into Russian and English, taking into account cultural and linguistic differences. The research also emphasizes the importance of accurate translation to preserve the philosophical depth and cultural context of the original^[18].

In his work 'The place of archaic bookish words in Kazakh poetry', Qonyratbaev^[19] notes that the place of archaic bookish words in Kazakh literature is special. The study shows that words from Arabic, Persian and Chagatai languages are used in Kazakh poetry, especially as a means of conveying religious, philosophical, historical and ethical ideas. Kudaibergerova^[20] pointed out that Abai's literary works are full of archaic bookish lexicon, such goals as promoting civilizational ideas and preserving national culture and traditions of Kazakhs national literature. As stated, there are also borrowing from Arabic and Persian languages.

From the list of word forms given in the texts of Abai's works (verses, poems, translations, poems) archaic borrowed words were taken out separately. In addition, we analyzed the most frequent 215 Arabic and Persian borrowed words have been assimilated into the Kazakh language and have clear meanings. In particular: *abiz* (Arabic) *abiroy* (Persian), *agza* (Arabic) *adal* (Arabic) *ajal* (Arabic) *aza* (Arabic) *azap* (Arabic) *azar* (Persian), *azat* (Persian), *ayla* (Arabic) *ayna* (Persian), *ayip* (Arabic) *aq* (Arabic) *aqiqat* (Arabic) *aqiret* (Arabic) *aqil* (Arabic) *aqimaq* (Arabic) *aqir* (Arabic) *Alla* (Arabic) *aman* (Arabic) *apat* (Arabic) *ar* (Arabic) *araz* (Arabic) *aram* (Arabic) *arzan* (Persian), *arman* (Persian), *arwaq* (Arabic) *ariz* (Arabic) *as* (Persian), *aspan* (Persian), *asil* (Arabic) *ashina* (Persian), *ayan* (Arabic) *ayat* (Arabic) *al* (Arabic) *adep* (Arabic) *adet* (Arabic) *azil* (Arabic) *azir* (Arabic) *ayel* (Arabic) *al* (Arabic) *alek* (Arabic) *alem* (Arabic) *amir* (Arabic) *an* (Arabic) *añgime* (Arabic) *areket* (Arabic) *arine* (Arabic) *asem* (Arabic) *aser* (Arabic) *awel* (Arabic) *awes* (Arabic) *awlie* (Arabic) *awre* (Arabic) *baga* (Persian), *baj* (Persian), *bazar* (Persian), *bayqus* (Persian), *baq* (Persian), *baqsha* (Persian), *baqit* (Persian), *batil* (Persian), *batir* (Persian), *pale* (Arabic) *balki* (Persian), *beygam* (Persian), *beysenbi* (Persian), *beywaq* (Persian), *beyis* (Arabic) *bereke* (Arabic) *bolat* (Persian), *buqara* (Arabic) *bul* (Persian), *bukil* (Persian), *gadawat* (Arabic) *gadalat* (Arabic)

gaziz (Arabic) gafw (Arabic) gibadat (Arabic) gulama (Arabic) guzir (Arabic) jawab (Arabic) jabir (Arabic) jannat (Arabic) jeke (Persian), zagip (Arabic) zalal (Arabic) zahar (Persian), zina (Arabic) zirat (Arabic) iman (Arabic) islam (Arabic) qadir (Arabic) kuna (Arabic) kepil (Arabic) kitap (Arabic) qagaz (Arabic) qawim (Arabic) qoja (Persian), quday (Persian), quran (Arabic) qibila (Arabic) lagnet (Arabic) lazim (Arabic) lebiz (Arabic) maglum (Arabic) mazlum (Arabic) makrwx (Arabic) maqluq (Arabic) marxabat (Arabic) maxabbat (Arabic) mashxar (Arabic) masix (Arabic) mawjut (Arabic) mexnat (Arabic) mwnefiq (Arabic) mubada (Arabic) nadan (Persian), namaz (Arabic) nawriz (Persian), napsi (Arabic) nigmet (Arabic) nur (Arabic) nusqa (Arabic) nisap (Arabic) obal (Arabic) opa (Arabic) oraza (Arabic) oramal (Persian), ukim (Arabic) ukimet (Persian), öner (Persian), paygampar (Arabic) payda (Arabic) pak (Arabic) paqir (Arabic) pana (Persian), para (Persian), parwardigar (Persian), patwa (Arabic) patsha (Persian), peyil (Arabic) pende (Arabic) perzent (Persian), pigil (Arabic) pida (Arabic) pikir (Arabic) rabbi (Arabic) razi (Arabic) raqimet (Arabic) raqim (Arabic) sagat (Arabic) sadaqa (Arabic) salawat (Arabic) sawap (Arabic) saqaba (Arabic) saya (Persian), sajde (Arabic) sipat (Arabic) swret (Arabic) subxan (Arabic) sunnet (Arabic) simbat (Arabic) tagat (Arabic) tagdir (Arabic) talap (Arabic) talaq (Arabic) tamam (Arabic) tasbix (Arabic) takappar (Arabic) talim (Arabic) tark (Arabic) taslim (Arabic) tawbe (Arabic) tawekel (Arabic) tawir (Arabic) tozaq (Arabic) tumar (Arabic) wayim (Arabic) waqit (Arabic) wazir (Arabic) wakil (Arabic) ukimet (Arabic) umit (Persian), fatixa (Arabic) xabar (Arabic) xakim (Arabic) xaq (Arabic) xaliq (Arabic) xadis (Arabic) xalifa (Arabic) xas (Arabic) xikmet (Arabic) sham (Arabic) shapagat (Arabic) sharixat (Arabic) shahar (Arabic) sharbat (Arabic) sheyit (Arabic) shel (Persian), shen (Persian), sher (Persian), sheker (Persian), shukir (Arabic) shibiq (Persian), iqtiyar (Arabic) iqilas (Arabic) shiraq (Persian), shirik (Persian), ilaj (Arabic) layiq (Arabic) nisap (Arabic) intimaq (Arabic) yagni (Arabic) yaki (Arabic) and etc.

These words are widely used in the Kazakh language, fully mastered and have become lexical units whose meaning is understandable in everyday life. In Abai's works, these words have a special place as a means of conveying literary-aesthetic and worldview content.

According to Syzdyk^[21] and Qongyratbaev^[19], Abai

used old literary language in pure Kazakh style which expanded the scope of the literary language and enriched its vocabulary. The scientists noted that Abai adapted this vocabulary to make it understandable to ordinary people and used the language to convey philosophical, religious and literary concepts.

In the works of Abai Kunanbayuly, there are many words from Arabic and Persian languages^[22]. Some of them are widely used and fully mastered in the Kazakh language, but the meanings of some words are unclear for modern Kazakh readers. **Table 5** below displays the frequencies of Arabic and Persian words that appear in Abai's works, but are rarely used in the modern language or have unclear meanings.

Therefore, the analysis of the frequency use of archaic borrowed words in the works of Abai Kunanbayuly shows that the most frequent of them are from Arabic and Persian languages. They consist of terms and phrases that represent religious, philosophical and ethical concepts. At the same time, words from the Turkic-speaking peoples, especially the Azerbaijani, Tatar, Turkish and Uzbek languages are not common. This vocabulary is used in Abai's works for the following purposes:

- *Use of terminology:* Arabic and Persian words are often used to deepen the topics of religion, science and morality. For example, words like 'gylm -science', 'akyl-wisdom', 'aqyqat-justice', 'madeniet-culture' and etc.;

- *Influence of Turkic words:* words borrowed from Turkic peoples were mostly used in domestic and literary contexts. Abai Kunanbayuly preserves the national character of his works, using them to make understandable for readers;

- *Synthesis of multiculturalism:* the use of foreign words in Abai's works shows that his creativity is not limited to the framework of the Kazakh language, but is based on the literary traditions of the Muslim world and Turkish culture.

According to the results of the research, based on the analysis of Figures and Tables, it is observed that nouns, verbs and adjectives are often found in the works of Abai Kunanbayuly. In particular, it is clear that pronouns are used more often than adjectives in the texts. Based on these data, nouns and verbs are distinguished as the most frequent word classes in Abai's works. The findings show that nouns and verbs play an important role in the vocabulary of the Kazakh language^[16-18].

Table 5. Frequency of occurrence of borrowed words in the works of A. Kunanbayuly.

Words/Parts of Speech	Source Language/Translation	Words of Wisdom	Verses	Poems	Total Frequency Number
almadylyar/V	Tatar/almadyndar	1			1
arzuy /N	Persian/tilek	1			1
man/Pr	Arabic/kim	1			1
mehri/N	Arabic/ykhylas		1		1
nadyr/Adj	Arabic/sirek	1			1
niga/Pr	Tatar/nege	1	1		1
raphgat/N	Arabic/adildik	1			1
rakhbar/N	Arabic/zholbashy		1		1
sadaga/N	Persian/sadakha	1			1
subutya/Adj	Apa6 /ornykhty	2			2
taypa/N	Apa6 /taypa	1			1
tabdil/V	Apa6 /ozgeru		1		1
tabdil/V	Arabic/zhanartushy	1			1
ualikhan/Conj	Apa6 /birakhta	1			1
farda/N	Arabic/khaygy	2			2
haua/N	Persian/duniye	1			1
yar/N	Tatar/zhar		1		1

In general, more than 300 foreign words are used in Abai's works. During the research, we found out that most of them are Arabic and Persian words, including nouns – 58%, verbs – 22%, adjectives – 14%, adverbs – 2%, pronouns – 2%, conjunctions – 2% and interjections – 0.1%. The proportions of the frequencies of archaic borrowings by part of speech are illustrated in **Figure 2**.

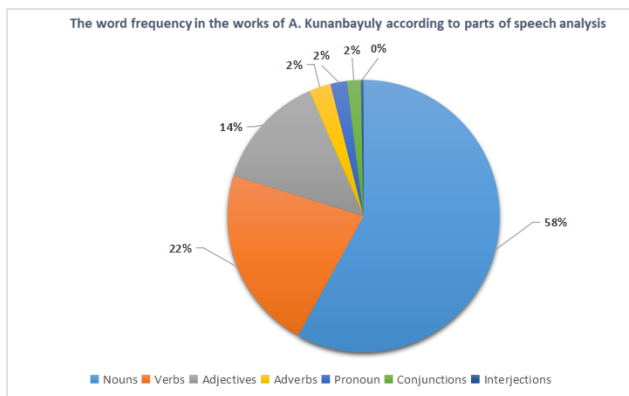


Figure 2. Indicators of borrowed archaic words according to word classes.

The frequency of occurrence of borrowed words parts of speech in Abai's works: Nouns—178 words; Verbs—67 words; Adjectives—42 words; Adverbs—8 words; Pronoun—6 words; Conjunctions—5 words; Interjections—1 word. As we see the most frequent archaic bookish words are nouns. **Table 6** lists archaic words frequently used in works by Abai Kunanbayuly.

Abai Kunanbayuly's works represent linguocultural

aspects of Kazakh language which is manifested in the active use of archaic vocabulary. The linguostatistical analysis revealed that the most frequently used parts of speech in Abai Kunanbayuly's works that highlight key characteristics of archaic bookish vocabulary and their grammatical usage. According to the frequency of use of parts of speech, the verbs make up the most significant part of Abai's texts, recorded in 14,956 cases of their use. This emphasizes the dynamic nature of his works, where actions and processes occupy a central place. Nouns occur 14,119 times, which indicates the wealth of descriptions related to the subject world, philosophical categories and cultural realia.

Another fact that should be noted is that the frequency of the auxiliary verb '*bol*' (to be) is much higher than the others. 'Frequency dictionary of the Kazakh language', 'Frequency-alphabetic dictionary of the Kazakh language in general education', 'Frequency-alphabetic dictionary of words in the works of S. Saduakasuly', 'Frequency dictionary of the 20-volume works of M. Auezov' compared to the indicators, we can confirm that auxiliary verb '*bol*' has the highest occurrence frequency in the text. In addition, the use of the auxiliary verb '*bol*' plays an important role in the formation of the lexical and grammatical structure of texts. And the frequent use of the auxiliary verb '*bol*' in the vocabulary and grammatical structures of Abai's works shows his poetic language. Verbs serve as an effective tool for conveying the author's thoughts in depth and breadth. The conclusion follows from this is that the occurrence frequency of the aux-

Table 6. The high frequency archaic words in A. Kunanbayuly's works.

Word	Translation	Words of Wisdom	Verses	Poems	Total Number
bol/V	107	634	321	89	1151
de/V	113	472	273	75	933
bir/Conj	149	289	271	94	803
oz/Pr	81	294	164	29	568
al/V	85	161	249	48	543
zhok/N	69	153	209	18	449
soz/N	52	132	206	26	416
kyl/V	43	198	123	37	401
ne/Conj	77	176	119	26	398
da/Conj	46	187	126	28	387
de/Conj	63	168	95	31	357
bar/Pr	58	122	127	37	344
kor/V	57	98	154	26	335
bil/V	31	144	94	9	278
ber/V	23	105	130	15	273
ol/Pr	37	144	74	13	268
zhur/V	42	81	118	22	263
men/Conj	68	53	111	29	261
zhe/V	54	60	91	51	256

iliary verb 'bol' is high in all domestic frequency dictionaries, which confirms that it is a widespread and necessary element in the Kazakh language. The vocabulary of archaisms in the works of Abai Kunanbayuly has a special influence on the development of Kazakh literature and language. The dictionary enriches the vocabulary of the literary language and shows the depth of the national language, especially with borrowed words from Arabic, Persian and Chagatai languages. The archaic words do not only become an important elements of Kazakh literature, but also influenced on the formation of the spiritual culture of the people.

The study of archaic bookish words in the works of Abai Kunanbayuly with linguostatistical analysis has broader implications for the preservation of cultural heritage. The study contributes not only to the study of the language of the past, but also to the strengthening of national identity, the progress of the humanities, and the adaptation of traditional knowledge to the modern world.

1. Preservation and popularization of the Kazakh language

Identification of archaisms in the works of Abai helps to understand how the Kazakh language has changed and contributes to the preservation of words that are falling out of active use. The study can be used in educational programs to enrich students' vocabulary and awaken interest in classical literature. The improvement of digital resources (online

dictionaries, interactive corpora) based on the results of the analysis will help to preserve rare words and make them accessible to a wider audience.

2. National identity and cultural heritage

Abai is considered the spiritual mentor of the Kazakh people, and his language reflects the deep values of the national culture. Studying his texts through the prism of archaic words helps to deepen the understanding of national identity^[23, 24].

The promotion of cultural heritage through modern technologies (for example, the creation of multimedia projects, adaptation of texts in interactive formats) makes traditions accessible to young people.

The use of the acquired knowledge in cultural policy, for example, in programs for the preservation of intangible heritage, helps to strengthen the connection between generations.

3. International literary context

Comparison of archaisms in the Kazakh language with other Turkic languages helps to identify general patterns in the development of Turkic writing and its connection with Islamic culture.

Popularization of Abai's works outside of Kazakhstan through scientific translations, comparative analysis with classics of world literature contributes to the advancement

of Kazakh culture in the international arena^[23, 24].

The study by Madiyeva, et al. highlights the importance of a comprehensive approach to teaching Abai's poetry, taking into account both linguistic and cultural aspects, which contributes to a deeper understanding and appreciation of his legacy in the educational context^[25]. It is important taking into account linguistic identity when studying the perception of literary works and may be useful for further research in the field of linguistics and cultural studies. The results of the study go beyond academic science and can be used in education, culture, digital technologies and international co-operation. They contribute not only to the preservation of cultural heritage, but also to its integration into the modern globalized world.

4. Archaic bookish words found in Abai's works are an important part of the Kazakh linguistic heritage. Their study will enhance:

- to expand students' vocabulary by mastering archaic but significant words.
- to develop a deeper understanding of linguistic changes and the flourishing of the Kazakh literary language.
- to introduce methods of comparative analysis of archaic and modern vocabulary to improve linguistic competence.

Therefore, deeper insights into archaic bookish words in the works of Abai Kunanbayuly will help to increase students' linguistic competencies, introduce innovative methods of text analysis, and strengthen the connection between the history and modernity of the national language.

5. Conclusions

The archaic bookish vocabulary used by Abai not only performs an aesthetic function, but also serves as means of preserving and transmitting cultural heritage. Lexicostatistical analysis disclosed that many archaisms are used to enhance emotional and philosophical impact on the reader. A large number of archaisms borrowed from Arabic, Persian and Ancient Turkic languages are revealed in Abai's texts. These words are used to express complex concepts related to philosophy, ethics and culture. Archaisms are often found in the context of educational and moral reflections, which confirms their importance for the transmission of the au-

thor's key ideas. Borrowings from eastern literary traditions, such as Arabic and Persian, are reflected in Abai's bookish vocabulary, which confirms the intertextual nature of his work.

These results emphasize the richness and diversity of the Abai's language, as well as its importance for the development of Kazakh literature and language. Linguostatistical analysis quantitatively confirmed the contribution of the poet to the preservation and expansion of the national cultural heritage. emphasizes the dynamism and descriptive richness of his texts.

The archaic bookish words in Abai's works perform not only an aesthetic, but also a philosophical function, contributing to the transmission of the author's key ideas, such as morality, ethics and spiritual perfection. The use of archaisms and bookish vocabulary demonstrates Abai's desire to preserve the cultural heritage of the Kazakh language, while at the same time modernizing it through borrowings and new semantic constructions.

The results of the research confirm the importance of the archaic bookish vocabulary for the history of Kazakh literature and language and teaching the Kazakh language and literature, as well as its role in strengthening national identity and cultural self-awareness. Thus, the work of Abai remains an important object for further study, both in linguistic and in cultural aspects.

Author Contributions

Conceptualization, A.M.; methodology, G.T.; formal analysis, A.M., G.T. and A.Z.; investigation, A.M., A.C.; resources, A.Z. and A.C.; data curation, G.T. and A.C.; writing—original draft preparation, A.M. and G.T.; writing—review and editing, A.M. supervision, A.Z.; project administration, A.M. and A. Z.; funding acquisition, A.M. and G.T. All authors have read and agreed to the published version of the manuscript.

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