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**WHY DO THE TURKS SEE THE WEATHER IN BRIGHT COLOURS?**

**Abstract**

The interrelation of Man with Nature have always been very close in case of the Turkic peoples, whose nomadic way of life forced them to study carefully the world around them including landscape, the firmament, the flora and fauna and weather phenomena. The peculiarities of the human cognition of the world is reflected through their language forming the linguistic worldview of an ethnos, and the Turkic languages are no exception here. For instance, in Kazakh and Kyrgyz languages there are multiple names for types of rain, snow and wind. Another specific feature of a linguistic worldview is how the speakers of a language perceive the colours of nature, which is also documented by their language.

The purpose of this study was to reveal and analyse some of the peculiar features of the linguistic worldview of the two kindred Turkic nations, namely the Kazakhs and the Kyrgyz, whose languages belong to the Kypchak group of Turkic languages. Both of these nations tend to describe the weather phenomena in terms of colour. The research was based on the lexical material taken from Kazakh and Kyrgyz monolingual and bilingual dictionaries having analysed 78 names of different kinds of weather phenomena. It was discovered that the greatest number of weather denominations with the lexical component of colour denote types of wind and rain – 14 and 11 correspondingly. The most widely used coloronyms to describe weather phenomena are *kök* ‘blue’, *aq* ‘white’ and *qara* ‘black’ in Kazakh, and *qara* ‘black’, *sary* ‘yellow’ and *qoŋur* ‘brown’ in Kyrgyz. These results suggest that the Turkic lifestyle which led them to nomadize in vast steppes stipulated the appearance of numerous metaphoric nominations of various types of weather in their lexicon.

**Key words:** weather denomination, coloronym, the Kazakh language, the Kyrgyz language, linguistic worldview.

**Introduction**

The Nature have always been extremely important part of Turkic worldview which fact can be explained through their nomadic way of life in vast steppes under the open sky. As a prominent Kazakh ethnographer A. Seidimbek stated it in a beautifully exact way:

*The nomads had never viewed the natural phenomena and environment as their enemy. They were perfectly aware that the deeper they would learn the Nature’s secrets and the closer they would stay to it, the more beneficial opportunities to use its resources they would obtain. Therefore, not subjugating the nature but happily living in concord with it did not became a mere cognitive experience of the nomads but developed into their moral and ethical principles.* [12, p.194]

For instance, in modern Kazakh language there are over 30 names of different types of snow and more than 40 words for kinds of wind [3].

*Древнетюркский словарь* (the Old Turkic Dictionary) enlists the following weather nominations: *jel, jaγmur, ajaz, soγuq, buz, tuman, bulït, qar, qyraγu, salqïm*, etc. which date back to the Old Turkic written sources [1].

As for the coloronyms, they evidently belong to the oldest layers of the vocabulary as they are closely connected to the human cognition of the world. No secret that different peoples see the world around them in various ways. It is no coincidence that at first many words denoting colours of the spectrum were used to designate objects in the surrounding world possessing the corresponding colour. Thus, a colour and linguistic-colour picture of the world was formed, which varies greatly among the peoples around the world. For instance, Guy Deutscher in his book *Through the Language Glass*, provides the famous examples of Homeric ‘violet sky’ and ‘green honey’ to solve the problem of which the best scientific minds were struggling. The conclusion they came to was that the understanding of colours in an Ancient Greek’s view of the world around was different from the modern European one. [13, p. 25-40]

**The degree of study**

Several academic works have been written about Turkic coloronyms, beginning with O. Pritsak’s *Qara. Studie zur tiirkischen Rechtssymbolik* (1955) and A. von Gabain’s *Vom Sinn symbolischer Farbenbezeichnung* (1962). The Russian-language turkological science produced among others an all-encompassing article by A. Kononov *Семантика цветообозначений в тюркских языках* (Semantics of Colour Terms in Turkic Languages, 1972) [5] and a chapter in the collective monography *Comparative-historical grammar of the Turkic languages. Vocabulary* (2001) [11].

Research on single or comparative study of colour terms in various Turkic languages is presented in Sh. Zharkynbekova, A. Edokov, K. Utegenova, M. Abzhaparova, M. Abzhaparova, N. Koshkareva, while meteorological vocabulary drew the attention of L. Danilova, V. Djafarov, N. Bazylkhan, G. Alikulov, M. Ulakov et al. and others. In particular, M. Abzhaparova and Koshkareva [6] having analyzed the usage of colour words in Kazakh, Kyrgyz and a number of Turkic languages of Siberia, concluded that colour designations can be used to express intensification of a quality referring to characteristics of human beings and natural phenomena [6, p. 267].

However, the special description and analysis of using colour terms to modify weather phenomena have rarely been a subject of previous research, for example [8] and is attempted to be extended in the present study. In this regard, the analysis of colour epithets to the meteonyms in Kazakh and Kyrgyz languages selected from lexicographical sources is the primary aim of the given article.

**Materials and research methods**

The fundamental dictionaries of Kazakh and Kyrgyz languages, such as *The Dictionary of Literary Kazakh language* in 15 volumes [2], K. Yudakhin’s *Kyrgyz-Russian* *and* *Russian-Kyrgyz dictionaries* [4], [10], *The Explanatory Dictionary of Kyrgyz Language* [7], as well as online resources *sozdik.kz* [14], *el-sozduk.kg* [15], *translate.google.kz* [16] were used for the selection of lexical material. The sample included 26 set phrases one component of which is the colour adjective *qara ‘black’, aq ‘white’, kyzyl ‘red’, sary ‘yellow’, kök ‘blue’, jasyl ‘green’, qonyr ‘brown’, sur ‘grey’, ala ‘of variegated colour’, boz ‘ash-grey’* from the Kyrgyz language and 59 from the Kazakh language.

The primary methods used in the study were the comparative and descriptive methods and the method of component analysis.

**Analysis**

*Древнетюркский словарь* (the Old Turkic Dictionary) [1] enumerates the lexemes *aq, qara, qïzïl, saryγ, kök, jašïl, qoŋur, boz, ala*, which have retained their form and meaning in a great part of the modern Turkic languages, cf. Kazakh, Kyrgyz, Uzbek, Tatar, Turkish examples in Table 1. The choice of languages is not as arbitrary as it may seem for we took the languages of neighbouring nations and the languages with the largest number of speakers.

Table 1. Coloronyms in Turkic languages

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Old Turkic** | **Kazakh** | **Kyrgyz** | **Uzbek** | **Tatar** | **Turkish** | **Meaning** |
| aq | ақ | ак | oq | ак | ak | white |
| qara | қара | кара | qora | кара | kara | black |
| qïzïl | қызыл | кызыл | qizil | кызыл | kızıl | red |
| saryγ | сары | сары | sariq | сары | sarı | yellow |
| kök | көк | көк | ko'k | күк | gök | blue, green |
| jašïl | жасыл | жашыл | yashil | яшел | yeşil | green |
| qoŋur | қоңыр | коңур | **jigarrang** | коңгырт | **kahverengi** | brown |
| \*sūr | сұр | сур | **kulrang** | соры | **gri, külrengi** | grey |
| boz | боз | боз | bo’z | бүз | boz | light grey |
| ala | ала | ала | ola | ала-кола | alacalı | of mixed colour |

According to I. Kormushin, the names of colours could be attributed to the Turkic protolanguage, and even more to the deeper state of the progenitor language when basic semantic and formal categories had been formed. The lexical-semantic group of colour adjectives is one of the oldest and principal layers of the vocabulary for the fixation of the colour of the objects of reality was among the most important constituent attributes of these objects [11, p. 592].

The origin of *sur* ‘grey’ is presented to be vague, and this lexeme is not mentioned in the Old Turkic Dictionary. However, the authors of *the Etymological dictionary of Turkic languages* tend to consider this word a borrowing from a not exactly established source, probably from Old Mongolic [8, p. 361].

The cases of Uzbek and Turkish words for ‘brown’ and ‘grey’ present the cases of borrowings and motivated meaning (literally, *kahverengi* is ‘the colour of coffee’, *jigarrang* is ‘the colour of liver’, *kulrang* is ‘the colour of ash’).

In Old Turkic a number of the colour words were polysemantic, as *aq* could mean: 1) white 2) favorable; *qara:* 1) black 2) dark, lightless 3) ill-fated 4) bad 6) ordinary 7) dirt 8) ink; *ala*: 1) piebald 2) having the disease of vitiligo 3) dissension, discontent [5].

The words denoting weather phenomena appertain to the most ancient layers of the vocabulary and retain their form and meaning in many Turkic languages.

Table 2. Weather terms in Turkic languages

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **Old Turkic** | **Kazakh** | **Kyrgyz** | **Uzbek** | **Tatar** | **Turkish** | **Meaning** |
| jel | жел | жел | yel, shamol | җил | yel | wind |
| jaγmur | жаңбыр | жамгыр | yomg’ir | яңгыр | yağmur | rain |
| ajaz | аяз | аяз | ayoz | аяз | ayaz | frost; clear weather |
| soγuq | суық | суук | sovuq | суык | soğuk | cold |
| buz | мұз | муз | muz | боз | buz | ice |
| tuman | тұман | туман | tuman | томан | duman | fog |
| bulït | бұлт | булут | bulut | болыт | bulut | cloud |
| qar | қар | кар | qor | кар | kar | snow |
| qyraγu | қырау | кыроо | qirov | кырау | kırağı | hoarfrost |
| salqïm | салқын | салкын | salqin | салкын | salkyn (dial) | cool; breeze |
| qujun | құйын | куюн | quyun | **өермә, көйөн (dial)** | **kasırga** | whirlwind |
| \*bora- | боран | бороон | bo’ron | буран | boran | snowstorm |
| tawul | дауыл | добул | dovul | давыл | dağil (dial) | storm |
|  | нөсер | нөшөр | **jala** | **койма яңгыр** | **sağanak** | shower |
|  | самал | шамал | shamol | **җиләс, йомшак җил** | **serin; esinti** | breeze |
| \*jaγ- | жауын | жаан | yog'ingarchilik | явым | yağış | precipitation |

The translation is given for the Old Turkic lexemes as in modern languages some of them undergone various semantic changes. As we can observe, the vast majority of weather vocabulary originate from Old Turkic or even Proto-Turkic language condition having undergone various phonetic changes. The origin of Kz and Kg *нөсер/ нөшөр* is quite unclear as this lexeme is not present in other Turkic languages except for the Karakalpak language (*нүсер*). Probably it is a local isogloss. In the Tatar, Uzbek and Turkish various lexemes are used to denote the notion of ‘shower’.

The case of Kz-Kg-Uz *самал/ шамал/ shamol* is an Arabic-Persian borrowing and is not located in the Tatar and Turkish.

OT *quiun* is not retained in Tatar and Turkish, however another OT lexeme *qasyrqu* survived in the Turkish language. In general, Kazakh and Kyrgyz languages demonstrate the highest degree of OT lexical preservation.

The combination of a coloronym and a weather denomination result in a set expression or a compound word with a modified, often expressive meaning.

Besides the direct lexical meaning of ‘black’, in Kazakh and Kyrgyz languages, *qara* possesses the following figurative meanings of ‘gloomy, dark’; ‘large, plentiful, strong’; ‘common, ordinary’; ‘evil, dishonest, malicious’; ‘pure’; ‘cruel’; ‘guilty, accused’; ‘cattle’; ‘commoner’; ‘artless, unsophisticated’ [14], [15]. Thus, the additional meanings have been formed by the metaphorical shift.

The compound phrases utilizing the colour component of ‘black’ in both languages account for 11 in the Kazakh language and 8 in Kyrgyz:

Kz

*қара бұлт - thundercloud*

*қара боран - severe snow or dust storm*

*қара нөсер - pouring rain*

*қара жаңбыр (жауын) – heavy cold autumn rain*

*қара жел - dry cold wind*

*қара суық - severe dry cold (snowless cold in late autumn and early spring); penetrating cold wind*

*қара қатқак – autumn snowless frost*

*қара дауыл - strong gusty wind*

*қара тұман - dense impenetrable fog*

*қара құйын - strong dust or sand whirlwind*

Kg

*кара булут - thundercloud*

*кара бороон - heavy snowless storm*

*кара нөшөр – pouring rain*

*кара жамгыр – showering rain*

*кара шамал - wind without precipitation*

*кара суук - dry cold*

*кара каткалаң – snowless cold*

*кара тоңголок – black ice*

Having conducted the semantic analysis of these compounds, it can be observed that various meanings of *qara* are actualized:

the meaning of ‘black’/ ‘dark’ in *қара бұлт/ кара булут, қара қатқак/ кара каткалаң, қара тұман; кара тоңголок;*

the meaning of ‘strong’ in *қара боран/ кара бороон, қара дауыл, қара құйын;*

the meaning of ‘plentiful’ in *қара нөсер/ кара нөшөр, қара жаңбыр/ кара жамгыр’*

the meaning of ‘pure’ in *қара жел/ кара шамал; қара суық/ кара суук; қара қатқак/ кара каткалаң.*

The semantic motivation of *қара қатқак/ кара каткалаң* seems rather ambiguous as these phrases could be motivated either by the image of dark snowless frozen ground, or by the absence of any precipitation, only frost.

The word *aq* ‘white’ can be used in a number of additional meanings: ‘of light colour’; ‘pure, sincere, honest, kind’; ‘innocent’; ‘grey hair’; ‘dairy products’; ‘egg’s white’; ‘wall-eye’ [14], [15]. The development of the large part of the meanings was obviously due to the metonymic shift of meaning on the model ‘the white colour’ – ‘an object having a white colour’.

The weather denominations having the component of ‘white’ account for 15 in the Kazakh language and 2 in Kyrgyz.

Kz

*ақ аяз - damp frost with clouds of white steam*

*ақ/ ақша қар - freshly fallen clean snow*

*ақ ұлпа – flakes of snow*

*ақ қырау - white frost*

*ақжаңбыр (ақжауын) - long drizzling rain in summer*

*ақ нөсер - pouring rain*

*ақ боран - strong gusty wind with snow*

*ақтүтек боран - a very strong snow blizzard that you can’t even see the horse’s ear*

*ақ шұнақ боран - blizzard with severe frost*

*аққұйрық боран - blizzard in dry frost with swirls*

*ақ шуақ - warm pleasant rays of the rising sun*

*аққұйын – strong snow or dust storm*

*ақ/ ақша бұлт – thin sparse clouds on a clear day*

*ақ шарбы бұлт – spindrift clouds*

Kg

*ак бороон – snow storm*

*ак жаан - drizzling rain*

Thus, the direct meanings of white colour (snow, clouds) and the figurative meanings of something fresh and new, pleasant are actualized in these nominations. In *ақжаңбыр/ ақжауын/ак жаан* the image of sunlight coming out through the rain could have been the motivating factor, if we compare them with the image created by *қара жаңбыр* where the day gets dark due to heavy rain and thick clouds in the sky blocking the sun. Also, the Kazakh language employs other expressive words to characterize the blizzard, such as *түтек* ‘furious’, *шұнақ* ‘earless’, *құйрық* ‘tail’ to create the vivid picture of a snowstorm as a living thing.

The coloronym *kyzyl* ‘red’ may denote both the colour and a number of objects having this colour, such as ‘reddened face’, ‘meat’, ‘blood’, ‘wine’, ‘strong tea’, ‘the Red Army’, etc. Also, when used in certain set phrases it can mean ‘an idle talker’, ‘empty rhetoric’, or ‘eloquence’. In the Kyrgyz language it may denote the high degree of something.

The weather nominations with the component ‘red’ are few in number, accounting for 3 in Kazakh and 1 in Kyrgyz:

Kz

*қызыл шұнақ аяз – bitter frost, face-biting frost*

*қызыл жел – hot wind*

*қызыл арай – pre-sunset rays of the sun*

Kg

*кызыл бороон – heavy storm without snow*

So, these names of natural phenomena are motivated by direct meanings of *kyzyl*: either the reddened skin because of frost, or the reddish rays of the sun in sunset. The motivation of *қызыл жел* is probably derived from the verb root *қыз-* which means ‘to heat’, while *кызыл* in the Kyrgyz *кызыл бороон* is an intensifier.

*Sary* ‘yellow’ also possesses the following meanings of ‘fair- or red-haired’, ‘old’, ‘long-ago’, ‘permanent’, ‘beaten’, ‘ripe’, ‘long lasting’, ‘deep sadness, big concern’. The figurative meanings of *sary* are explicated in a scarce number of weather nominations:

Kz

*сары (шұнақ) аяз – biting frost*

*сары жел - constantly blowing wind*

Kg

*сары жел – hot wind*

*сары кар - snow falling in the mountains in early spring or late summer*

*сары шамал – cold wind*

The motivation of the above-mentioned idiomatic expressions is not so obvious, as in the cases for example with *aq* or *qara*: probably the meaning of ‘longness’ is actualized in *сары жел, сары шамал, сары аяз*, and the shade of light yellow colour of the mountain snow gave its name to *сары кар.*

*Kök* ‘blue’ can mean both ‘green’ and ‘blue’ in Turkic languages.

The lexeme *kök* presents in itself a Turkic universality denoting in vast majority of languages both the sky and blue colour: Kazakh *көк*, Kyrgyz *көк*, Tatar, Bashkir *күк*, Turkmen *gök*, Uzbek *ko'k*, Turkish *gökyüzü*, Balkar *кек.* The Persian-origin word *aspan* is used along to designate the sky: Kazakh *аспан*, Kyrghiz *асман*, Turkmen *asman*, Uzbek *osmon*.

It is believed that the meaning of the sky was the original one, thus the word *kök* experiencing the metonymic shift became to denote the characteristic of objects possessing the colour of the sky [11, p. 60], and further – the God. Here is the case of semantic interchange of meaning, as the OT word *täŋri* was also used in the two meanings of ‘the sky’ and ‘the God’. The colour of the sky was inseparable in the worldview of the nomads with the colour of the grass, so *kök* began to be used in the meaning of ‘green’, however even in the speech of the modern speakers it is used interchangeably – both as ‘blue’ and ‘green’. It can be concluded that the difference between ‘blue’ and ‘green’ colours is not essential for the Turkic worldview. Nevertheless, the word *jasyl* which denotes purely the green colour and dates back to the Old Turkic time, is used in parallel with *kök*. In the Kazakh and Kyrgyz languages *kök* developed some figurative meanings like ‘brave’, ‘stubborn’, ‘unripe’, ‘the bluish or greyish colour of horse’.

*Kök* is a constituent element in a larger number of phrases and compounds in the Kazakh language as compared with the Kyrgyz:

Kz

*көк – the sky*

*көк – lightning, a flash of lightning*

*көк дауыл – fierce snowstorm*

*көк долы – violent, furious (about wind, waves, also people)*

*көк нөсер – heavy rain with wind*

*көк тұман - thick impenetrable fog*

*көкдаңғыл – cool wind*

*қөкше, көк мұз – bitter, ringing frost*

*көкмұздақ – ice on the snow surface*

*көксоқта – sleet, ice slush*

*көксүңгі - ice on plants after snow and rain*

*көксіреу – steady thick ice*

*көктайғақ – ice-crusted ground, icy roads*

Kg

*көк – the sky*

*көк желе – rainbow*

The *kök* component in the Kazakh language is associated primarily with snow or ice, which is obviously motivated by its colour. In other weather nominations it gives an intensifying meaning with a hint of unpleasantness to this weather phenomenon. In the Kyrgyz language, this component is closely related to the sky, describing its colour and natural phenomena occurring in the sky.

*Qoŋyr* ‘brown’ besides its direct sense possesses the additional meanings of ‘dark’, ‘ordinary’ and ‘pleasant’, ‘soft and gentle’. The figurative meanings are revealed in a number of names of weather phenomena:

Kz

*қоңыр жел – pleasant cool wind*

*қоңыр самал – steady and pleasant breeze*

*қоңыр салқын – light pleasant coolness*

*қоңыр күз – warm and dry autumn time*

Kg

*коңур жел – cool summer breeze*

*коңур салкын – light pleasant coolness*

*коңур куз – moderately cool autumn*

As one can see, the weather phenomena associated with pleasant feelings are described as *qoŋyr* in both languages and their semantics is quite close.

*Boz* ‘grey, ash-grey, whitish’ does not belong to the pure colours, however belonging to the most ancient layers of the vocabulary, it is widely used in Turkic languages especially when referring to the colour of animals, plants and also weather phenomena.

Kz

*боз жаңбыр – slow drizzling rain*

*боз (аспан) – whitish sky*

*боз қырау – autumn hoarfrost*

*боз тұман – grey fog*

Kg

*боз – heat haze, dust in the air on a hot day*

*бозкыроо – autumn hoarfrost*

Here, the semantics of colour seems to be predominant in the aforementioned weather denominations – the dust, the dull cloudy sky, the fog or the hoarfrost which is a bit muddy in autumn.

*Ala* ‘of mixed colour’ does not denote a single pure colour but refer to objects which can be characterized by some kind of variability or instability: ‘inequable’, ‘patchy’, ‘spotty’, ‘heterogeneous’,’ irregular’ and ‘uneven’. These meanings are actualized in following metaphorical weather denominations:

Kz

*ала қарлы, ала қанат қар – spring thawed patches on the ground*

*ала құйын - a strong tornado that suddenly started and ended, a dust tornado*

*аласабыр – slush, melted snow*

*аласапыран – spring or autumn slush*

*ала бұлт – changeable clouds*

*ала шабыр (шұбар) бұлт – spindrift clouds*

*ала тегенек – randomly thawed snow in spring*

Kg

*алакайыр – blizzard, snow whirlwind*

**Conclusion**

The nominations of weather phenomena and colour designations having been recorded since the Old Turkic period survived in many modern Turkic languages. The metaphoric expressions denoting the types of natural and weather phenomena and utilizing the characteristic of a colour are a typical feature of such kindred Turkic languages as Kazakh and Kyrgyz. We can observe in them the vivid and picturesque view of the Nature as seen by the eyes of nomadic peoples of Eurasia.

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