



## COGNITIVE-PRAGMATIC REPRESENTATION OF VALUE PARAMETERS IN THE PAREMIOLOGICAL DISCOURSE OF TURKIC LANGUAGES

*B. Dinayeva*<sup>1</sup> , *Zh. Akimisheva*<sup>\*2</sup> , *B. Aerdake*<sup>3</sup> 

<sup>1,3</sup>*Astana IT University, Astana, Kazakhstan*

<sup>2</sup>*Al-Farabi Kazakh National University, Almaty, Kazakhstan*

*E-mail: bekzatdinayeva@gmail.com, akimisheva75@gmail.com, ardakhbayan@gmail.com*

**Abstract.** The article examines the cognitive-pragmatic representation of value parameters based on proverbs in the Kazakh and Turkish languages. This concept has become the primary form of research as a complex category at the intersection of language and culture. An analysis was conducted on how proverbs, arising from the combination of national worldview and linguistic consciousness, define the values of the Kazakh and Turkish peoples. The core values, ethical norms, and rules of conduct of the two peoples were identified, and the spiritual and social common values of approximately 200 Kazakh and Turkish proverbs were analyzed. In the collected proverbs, value parameters were classified into 10 main groups, and their pragmatic functions were analyzed. The results show that the value system conveyed through proverbs, although different for the two nationalities, is consonant with universal human categories. It was found that value parameters in proverbs regulate both social behavior and a person's moral stance as a cognitive model. The authors draw attention to the values of paremiological discourse as a complex axiological category and argue that they have not lost their significance in Kazakh and Turkish culture to this day; on the contrary, interest in them is growing. It is also proposed to classify proverbs into thematic groups using parameters of their representative value.

**Keywords:** paremiological discourse, value parameters, universal human values, cultural code, cognitive model, pragmatic function

### Introduction

While numerous studies in modern linguistics have addressed the linguocultural, cognitive, and pragmatic dimensions of paremiology, the cognitive-pragmatic representation of value parameters within paremiological discourse remains insufficiently investigated. Specifically, conducting a comparative axiological analysis of the paremiological corpus within the cultural context of the Turkic peoples is highly relevant for contemporary linguistic research.

Premias are not only summarized, accumulated examples of folk wisdom, but also linguistic expressions of socio-cultural experience. Each proverb is considered a condensed condensate of historical memory, collective

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<sup>\*</sup>corresponding author

experience, and cultural codes. Their main feature is that they reflect the worldview, value orientations, and cultural norms of people of a certain era. From this point of view, paremias are not only an aesthetic-linguistic phenomenon, but also act as a system of cognitive models [1, p. 57]. Paremias are a system of concepts and norms that have passed through life experience. Preserved in language, they play an important role in the formation of a national worldview, value system, cultural codes, and even collective memory. In modern linguistics, considering paremias from a cognitive and pragmatic aspect is one of the modern directions of recognizing national identity, because each paremia reflected in the language is a semiotic reflection of a person's cognitive consciousness and value orientation. "In the scientific paradigm of modern linguistic and cultural studies, the question of the basic units of culture, reflected in the linguistic meanings, models and categories of the national language, has long existed" [2, p. 23]. This direction studies the relationship between language and culture, their mutual influence, as well as the transmission of cultural values through language.

To interpret paremias, whose meaning is based on ethnolinguistic markers, it is necessary to have linguocultural knowledge, because paremias are a source of ethnocultural information, the components of which cannot be exactly translated into another language. Through linguocultural knowledge, one can recognize the peculiarities of the language of any country, the cultural codes in that language, and the mentality of the people. This paradigm in the science of linguocultural studies reflects cultural values, the worldview and identity of that nation, its way of life, and reveals the essence of cultural meaning in national linguistic units.

Within cognitive linguistics, proverbs are examined as elements of collective experience and wisdom embedded in a nation's cultural knowledge. Paremias serve to accumulate and encode specific concepts in the human mind, establishing them in language as ready-made models or templates. For instance, the Kazakh proverb *"A good word makes a person thrive"* illustrates the perceived magical power of words within society. This proverb demonstrates the interconnectedness of cause and effect between language and an individual's emotional state. From a cognitive science perspective, proverbs encapsulate significant concepts such as homeland, family, profession, economy, and education. These concepts enable individuals to construct various life scenarios. Proverbs such as *"A son grows up by looking at his father, a daughter grows up by looking at her mother," "The end of labor is a holiday, the end of abundance is a blessing,"* and *"A bad foot spoils a bad house, a bad mouth spoils a bad country"* exemplify how proverbs can be used to predict future outcomes.

From a pragmatic perspective, proverbs are an excellent way to convey a complex thought concisely and influence the listener or opponent. "The use of a proverb not only demonstrates the cultural and social competence of the speaker, but also expresses his position in a certain situation, his evaluative attitude" [3, p. 112]. Since proverbs are usually short, they can be used in any situation. In everyday communication, proverbs are used to prove a point, to add wisdom to something. For example, in resolving disputes, the proverbs *"There is no shame in a fair word," "Even if a head is cut, a tongue is not cut,"* and *"A famous word is not even a shameless one"* were pragmatic tools that not only confirmed the established norms in society but also helped to convince the listener in practice.

One of the directions for describing the unique paremiological material is the axiological aspect, which puts forward a postulate based on anthropocentric ideas. In this context, paremiology is considered not only a linguistic phenomenon but also a cultural and social one, since proverbs and sayings reflect people's life experience and values. Through this axiological aspect, paremiology allows us to understand and evaluate the national worldview, cultural values, and life experience. Paremiological material reveals various aspects of human life, social relations, and cultural features, reflecting society's value system. According to researcher Y.N. Karaulov, language is the main carrier of national-cultural information, and paremies are a compact and symbolic expression of that information [4, p. 201]. Therefore, each proverb and saying is a representation of the people's life experience, that is, a unit that forms the national "linguistic image of the universe".

Classical works on paremiology are of great importance in the study of the nature of paremies. For example, G.L. Permyakov, in his work "Fundamentals of Structural Paremiology", considered proverbs as a logical-semiotic system and paved the way for the development of structural paremiology [5]. This work served as the main theoretical foundation of this scientific article. In the works of domestic scientists A. Kaidar, E. Zhanpeisov, N. Uali, Kazakh paremies were considered from an ethnolinguistic perspective, while in the works of Turkish scientists Y.Ö. Gönen, U. Gürsu, İ. Dilek, the national-cultural content of paremies was determined.

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In considering the category of value, axiological studies were guided. V.A. Maslova systematized cultural values reflected in language in her work *"Linguoculturology"* and identified their national features [6]. This work became a basis for determining the value parameters reflected in paremias. In Kazakh linguistics, the works of S. Kasymova [7] and R. Zhunisova [8] examined national values and ethnolinguistic features in proverbs. These works allow us to show the place and role of paremias in the national mentality. A. Potebnya's conclusions regarding the unity of language and thinking are important in revealing the semantic nature of paremias. In his work *"Thought and Language"*, the compactification of thought and its transformation into a stable form are explained as one of the foundations of the formation of paremias. This idea helps explain how proverbs convey a complex, valuable thought in a short form [9].

The above-mentioned scientific literature proves that the study of the cognitive-pragmatic aspect of paremias is interdisciplinary in nature. The intersection of paremiology, cognitive linguistics, pragmalinguistics, and axiology allows for a comprehensive study of national worldview and values. Some of the works used provide a classical theoretical basis (Permyakov, Potebnya). At the same time, another part focuses on a deep analysis of the national and cultural content of proverbs (A. Kaidar, N. Vali, R. Zhunisova). Thus, considering value parameters in paremias from a cognitive-pragmatic aspect allows one to recognize national identity in a new way.

### Research methods

The objective of this research work was to select proverbs and sayings that make up the paremiological corpus of the Kazakh and Turkic peoples. In selecting the material, paremias from A. Kaidar's collection *"Halyk Danalygi"* [10] and B. Aksu's *"Dictionary of Turkic Proverbs"* [11], as well as from various ethnolinguistic and phraseological dictionaries, were used.

The research methodology includes several directions. First, the conceptual fields of value parameters in paremias were identified through cognitive analysis. Second, pragmatic analysis was used to identify the functions of paremias in communicative situations, that is, their roles in influencing the addressee, alleviating, and evaluating. Third, based on the comparative-typological method, Kazakh paremias were compared with Turkic proverbs, common and different value orientations were identified, and descriptive analysis and the semantic field method were used to classify the semantic aspects of the values reflected in paremias. In the study of paremias, the cognitive metaphor theory of J. Lakoff and M. Johnson [12], as well as the works of S. Gavrin [13] and V.N. Telia [1], were used as a methodological basis. Thus, the cognitive-pragmatic nature of value parameters in paremias was comprehensively analyzed through the collected material and the methods used.

### Results and Discussion

In modern social and humanitarian sciences, the concept of *"value"* has become one of the most important categories. Values, forming the spiritual and cultural foundation of society, determine an individual's life direction and ensure the stability of public institutions. From a philosophical point of view, value is a special social phenomenon that is recognized as a criterion for assessing human actions and behavior. It reflects the relationship between real being and human consciousness. In this regard, in the works of such thinkers as I. Kant, M. Scheler, N. Hartmann, values are considered absolute and relative. The main function of values is to distinguish between *"good"* and *"bad"*, *"just"* and *"unjust"*, *"beautiful"* and *"ugly"*. This criterion allows people to make decisions in their daily lives and justify their actions. According to researchers, *"values are a system of criteria that determine what is important and what is not"* [14, p. 34]. According to the philosopher and cultural scientist G. Esim, values arise from ethical and aesthetic connections between man and nature. Values are the spiritual heritage accumulated in the life experience of mankind [15, p. 142].

Values are a complex socio-cultural phenomenon that clearly reflects the cognitive knowledge and spiritual and cultural level of a nation. Values should not only be the subject of study of philosophy, sociology or cultural studies, but also be studied from a linguistic point of view, because they are not only formed in the human mind, but are also transmitted from generation to generation through language. Therefore, language will remain the main channel for the formation and dissemination of values. Values coexist in language with concepts such as national worldview, language, and cultural code. Research in this area considers language as a system of cultural semiosis.

In modern cognitive linguistics, the concept of “value” is often considered closely related to the category of concept. A concept is a mental structure accumulated in the human mind, formed through cultural and linguistic experience. Values also occupy a permanent place in the national linguistic consciousness as concepts. For example, words such as “ar”, “namys”, “adaldıq”, “kanagat”, “ata-ana”, “el-zer” in the Kazakh language and words such as “Vatan”, “Dil”, “Aile birliđi”, “Adalet”, “Dođruluk” in the Turkish language are linguistic images of national values. The semantic content of these words goes beyond their simple lexical meaning and has a rich cultural and social background. Linguists Vezhbitskaya [16] and Apresyan [17] have proven that the conceptual sphere of values appears in different linguistic forms in each nation but has a universal meaning. According to researcher E. Bartminsky, there are two opposing views on the issue of values in language. The scientist calls them residual (additional) and integral (systemic) based on structural and cognitive theories of language. Scientists of the first view believe that values are embedded in language as a set of separate linguistic data, while adherents of the second view attribute values to the entire language [18, p. 51].

The national values of any people are clearly reflected in their proverbs and sayings. “This is due to the high degree of paremiological formulation of the meaning of the value of material or ideal objects, which are seen as a measure of the corresponding values in the paremiological picture of the universe” [19, p. 7]. Linguistic (including paremiological) material inventory allows us to clarify their list, highlighting the core and scope of the value composition [20, p. 306]. Through this process, it is possible to obtain complete and systematic information about the value system and its manifestation in the language. Modern axiolinguistics is engaged in solving several key problems, including:

- 1) the problem of creating a general theory of the axiosphere;
- 2) the problems of evaluation, describing the fundamental categories of value and consistently distinguishing the components of value and evaluation;
- 3) the problems of ambivalence of evaluation and polyvalence of the representation of values;
- 4) the tasks of determining the semantic and semiological status of value, etc. Attention is paid to paremias as proverbs in the folklore genre that have a persuasive power and perform a cognitive-pragmatic function. Despite scientists’ interest in the phenomenon of values in language, this issue is still not fully studied and continues to cause heated debate in scientific circles. Linguists have been conducting research on value as an axiologically complex category.

Polish researcher J. Puzynina notes that in general axiology, the concept of value, “what we consider good (or positive values) and what we consider bad (or negative values), has an extremely general meaning [21, p. 10]. In modern linguistics, there is a concept of anti-value, which is a negative evaluative nature that goes hand in hand with values. It includes such negative qualities as pride, hypocrisy, malice, cruelty, greed, envy, etc. The role of value and anti-value in assessing moral qualities in society is special. According to L.B. Savenkova, value can be defined as “an object of various human desires and aspirations” [22, p. 120]. Research scientist E.V. Nichiporchik defines value as “a relatively stable positive attitude towards an object, manifested as a result of recognition of important qualities taken as a guide in human behavior and actions” [19, p. 16].

Values help determine a person’s life principles, goals, and actions, and contribute to the development of society. For example, “*The value of a young man is a hundred horses, and a horse is a thousand horses*”; “*Shame is stronger than death*”; “*A man is the son of his country, a slave of honor*”; “*Honest work does not reduce, dishonesty does not destroy a person*”. These stable forms reflect values such as honor, shame, dignity, and honesty. They are not only moral guidelines but also cultural scripts, while serving as stable elements of the system of values in the linguistic consciousness of the nation, acting as carriers of national-cultural information, and being transmitted in the form of a cultural code. Each nation has its own value matrix. This matrix characterizes the mentality, value orientation, and system of social relations. In Kazakh culture, concepts such as respecting the elderly, helping the orphan, and respecting the land are the basis of the national code.

Values are reflected in the language through phraseological units, paremias, and multi-layered metaphors. These forms reflect the speaker’s view of the world in the language. C.N. Dang & L.T. Han consider paremias cognitive-pragmatic structures and determine their function in regulating moral and social values in society. According to researchers, proverbs are indirect speech acts that shape human behavior and transmit life experience to the next generation. Therefore, the content of proverbs encodes not only linguistic information, but also specific values

and social norms [23, p. 7].

Around 200 paremias in the Kazakh and Turkish languages were classified according to 10 main value parameters as follows:

**Table 1. Value parameters in paremias**

| №  | Value Category             | Kazakh Paremias                                                                | Turkish Pare-mias                                                      | Translation in En-glish from Kazakh                                                                                     | Pragmatic Function                                                                                                                                          |
|----|----------------------------|--------------------------------------------------------------------------------|------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1  | Family & Kinship Relations | Жұмақ – ананың аяғының астында;<br>Ата-ананың қадірін балалы болғанда білерсің | <i>Cennet annelerin ayakları altın-dadı;</i>                           | Paradise lies beneath a mother's feet.; You will know the value of your parents only when you become a parent yourself. | The primary pragmatic function of these proverbs is to educate the younger generation by fostering a sense of responsibility and respect for family values. |
| 2  | Health                     | Тәні саудың – жаны сау                                                         | <i>Baba olmayan, babasının kıyme-tini bilmez</i>                       | <i>A healthy body houses a healthy soul.</i>                                                                            | These proverbs promote the idea that health is the greatest value in life and encourage people to maintain a healthy lifestyle.                             |
| 3  | Work & Occupa-tion         | Ер дәулеті – еңбек                                                             | <i>Sağlık varlıktan yeğdir</i>                                         | <i>A man's wealth is his labor.</i>                                                                                     | They encourage diligence, perseverance, and a strong work ethic.                                                                                            |
| 4  | Prosperity & Unity         | Жалғыздың үні шықпас, жаяудың шаңы шықпас                                      | <i>Yazın çalışan, kışın gülüşür</i>                                    | <i>One alone cannot make his voice heard; a lone traveler raises no dust.</i>                                           | These proverbs promote social harmony, coopera-tion, and collective action rather than individual effort.                                                   |
| 5  | Honor & Dignity            | Ерді намыс, қоянды қамыс өлтіреді                                              | <i>Yalnız taş duvar olmaz</i>                                          | <i>Honor kills a man, reeds kill a rabbit.</i>                                                                          | They call for moral respon-sibility and emphasize the importance of preserving one's honor and dignity.                                                     |
| 6  | Language & Speech Culture  | Отыз тістен шыққан сөз отыз рулы елге тарайды                                  | <i>Adam adamdan korkmaz, utanır</i>                                    | <i>A word spoken from thirty teeth spreads to thirty clans.</i>                                                         | They encourage discretion, careful speech, and the ability to keep secrets.                                                                                 |
| 7  | Wisdom & Knowl-edge        | Ақыл – тозбайтын тон, білім – таусылмайтын кен                                 | <i>Otuz iki dişten çıkan, otuz iki ağza yayılır</i>                    | <i>Wisdom is a coat that never wears out; knowledge is a mine that never runs dry.</i>                                  | They praise wisdom and knowledge as qualities that shape intellectual behavior and sound judgment.                                                          |
| 8  | Wealth & Poverty           | Бай мақтанса – табылар, кедей мақтанса – шабылар                               | <i>Akıllı adam bildiğini söylemez; salak adam söylediğini bilmez</i>   | <i>When a rich man boasts, he gains more; when a poor man boasts, he suffers.</i>                                       | They reflect social inequal-ity while encouraging modesty and humility.                                                                                     |
| 9  | Justice & Honesty          | Әділетсізге атқан оғың – әділет                                                | <i>Zengin arabasını dağdan aşırır, züğürt düz ovada yolunu şaşırır</i> | <i>An arrow shot at the unjust is justice.</i>                                                                          | They encourage people to uphold truth, justice, and honesty.                                                                                                |
| 10 | Livestock & Ani-mals       | Ат – ердің қанаты                                                              | <i>Doğru söz yemin istemez</i>                                         | <i>A horse is a man's wings.</i>                                                                                        | These proverbs demon-strate that, in the world-view of both nations, the horse is regarded as a loyal companion and an essential partner of a man.          |

Proverbs, as a mirror of the national worldview, reflect the way of life of each people, the values and norms of their culture, and the historical experience [24, p. 161]. The axiological potential of proverbs is important due

to the need for values in their content. T.E. Vladimirova notes that the potential of proverbs is strong for educating young people of any nation to build interpersonal relationships [25, p. 68]. A person can demonstrate their value by expressing their opinion and attitude to a particular situation with the help of proverbial images, and by saying whether they approve or disapprove of it.

According to the research of E.V. Nichiporchik, paremias perform three main functions due to their evaluative nature. First, they form a person's values in relation to the material and spiritual world, determining what is important and what is not; secondly, they indicate the reasons that push a person to a certain action. Thirdly, paremias help a person choose a model of behavior and a life position in a particular situation [19, p. 6]. Therefore, by using certain proverbs in speech, one can determine the features of a person's values and worldview.

Human nature and existence are multifaceted. Every individual is distinguished by their outlook on life, worldview, aesthetic preferences, and spiritual values. In society, such differences may lead to misunderstandings; however, despite national and cultural distinctions, universal human values unite people. These include health, peace, justice, dignity, honor, conscience, and kindness. For example:

1. Health is great wealth – Sağlık varlıktan yeğdir;
2. Choose a girl by looking at her mother; eat food by looking at the dish it is served in – Anasına bak kızını al, kenarına bak bezini al;
3. Speak kindly, and even a snake will come out of its hole – Tatlı dil yılanı deliğinden çıkarır;
4. One rotten pellet spoils a whole cauldron of butter; one bad person can ruin a thousand – İyi evlat babayı vezir, kötü evlat rezil eder;
5. Many drops make a lake – Damlaya damlaya göl olur;
6. One father can raise ten children, but ten children cannot support one father – Bir baba dokuz oğlu besler, dokuz oğul bir babayı beslemez;
7. Go near a cauldron, and soot will cling to you; associate with a bad person and trouble will cling to you – Kazanın yanına varma, karası bulaşır;
8. He who relies on people may lose everything; he who relies on God will endure – Ağaca dayanma kurur, adama dayanma ölür, and many others.

These proverbs demonstrate that in the worldviews of both peoples, family, continuity of generations, honor, moral principles, and humanistic values occupy a central place.

The paremiological corpus of a language is one of the most important means of shaping a clear hierarchy of humanity's value orientations. Society assigns historical, cultural, and moral-ethical significance to objects and phenomena. As a result, physical objects are perceived not only as material entities but also as symbols connected with historical memory, cultural experience, and the emotional perception of the world.

The status of an axiomatic text expressing a stereotyped opinion in the national culture allows many paremiologists to highlight the didactic function of proverbs as the leading cognitive-pragmatic function. Proverbs, performing an educational and cognitive function, promote values and established rules in society, and their cognitive-pragmatic function contributes to strengthening public education and cultural values by conveying information concisely and precisely. At the same time, it is important to note that the informational component of paremic didactics goes beyond conveying the experience of the people and is considered a psychosocial and linguistic modeling of the linguistic personality. Its purpose is to explain and evaluate cultural systems and realities for ethnoculture. In revealing the cognitive-pragmatic nature of proverbs, the synergistic connection of values and evaluations underlying folk wisdom brings to the fore the moral value that forms certain stereotypes. The didactics of proverbs vary depending on the structural-semantic type. For example, *"Know the language of seven people, know seven different sciences"* is a clear requirement for implementing didactic activities in the proverbial proverb, allowing for the clear indication of the priority of professional activity and serving as *"professional"* wisdom, while keeping all the leading parameters of the folk aphorism. We can see a similar idea in these proverbs: *If you walk alone, you will walk full; Let your right hand intercede for your left hand; Don't trust your wrist, trust your knowledge; Don't tell me what you read, tell me you knit; If you are wide, you will not be less, and so on.*

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The didactics of the values of these proverbs is characterized by:

- 1) the clarity of a pragmatic recommendation aimed at a specific action/situation;
- 2) a clear connection with a specific area of human culture (domestic, professional, religious, etc.);
- 3) the categorical nature of the semantics of the proverb in assessing its value.

From the above examples, the didactic function of values in proverbs is significantly influenced by the degree of generalization of meaning, which is directly related to the figurative status of the paremic text. The formation of “underlying” semantics in paremics, characterized by the polyconceptuality of the cognitive basis and the readiness to communicate with a wide range of life situations that are much further from the material-situational framework indicated in the denotative plan of the proverb, and the opportunities for rethinking provided by the proverb as a result of metaphorizing the meaning of the denotations contained in the paremic text, can be considered as follows:

Everyone’s homeland is the city of Egypt. Because the semantics of “comfortable place” and “uncomfortable place” dominate the meaning of this proverb, and because its denotative scope expands, the “substantive” meaning of Egypt also expands. In its time, the Egyptian state was among the most culturally developed and civilized states and was accepted among the people as a very comfortable place. The meaning of the city of Egypt expands as a symbol of a comfortable place, expressing each person’s love for their native land. From the subtext of the proverb, we understand that the place of one’s birth is dear to each person. The value of “honoring the homeland” is revealed through the discursive dominant of the proverb, expressing each person’s special love and respect for their native land.

*Deve, Kabe’ye gitmekle Nası olmaz* (literal translation: *A camel goes to the Kaaba but does not become a pilgrim*). The pragmatic proposition in this proverb is determined, first, by the logic of the statement, which means “to be wise”, independent of the denotative content of the model. A person’s spiritual richness depends on the heart, soul, life, humanity, and goodness. For a person who has not been able to form his own identity, his appearance, places of visit, and even the worship he performs can be misleading. It is said that not only external actions, but also internal qualities are necessary for raising a person’s spiritual level or gaining knowledge. Therefore, despite the wide range of objective cultural values verbalized through this paremia, the value of “to be wise” will be consistently implemented. Thus, paremic didactics consists of the formation of stereotypical assessments, judgments, and algorithms for understanding reality. They are:

- 1) acceptance of the law of cognition of the surrounding world in the semantics of proverbs;
- 2) explanation of the interrelation and relationship of individual dominants of cultural value;
- 3) the application of modal, evaluative, and emotional formulas of the language to the linguistic semantics

of paremia in all its features is carried out in the process of teaching as factors of expressing cultural value. This situation clearly explains the cultural nature of value, and it can be defined as a generalized image of an important artifact, concept, idea, tradition, and other elements of material and spiritual culture in the national community.

In the proverb “*Born as a human, one must die as a human*,” one of the moral values – the concept of “morality” – expresses the place of a human being in society, his moral duties, and moral principles. It emphasizes that a person’s place in society is measured not by his career or wealth, but by his human qualities. This explains the existential meaning of the need to leave behind good deeds and words, and not lose his humanity, even after death.

*Adam adama gerek olur* (literal translation: *Man needs a person*). The meaning of the proverb is the importance of the relationship between society and people, the need for people for each other, and the difficulty of living alone, solving problems alone, and the fact that more successful and effective results can be achieved by combining the knowledge, skills, and experience of different people. The main value parameters in the proverb are unity, mutual assistance, and cooperation. Among the Turkic people, a person is also recognized as a social being who lives in connection with family and society. Therefore, the meaning of this proverb reflects the value of social solidarity and joint action.

The values of justice, truth, and honesty reflected in the proverb “*You cannot tell the truth without being kind to your family*” emphasize the need to rely on the truth rather than on lying and flattering. Although people in modern society respect the truth, sometimes they do not accept the truth that is told about themselves, which is why socio-psychological conflicts arise between people whose moral principles do not coincide. However, telling the truth is always considered morally correct; that is, the axiological meaning of this proverb is revealed in connection with the value of appreciating honesty and placing truth above others.

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*Doğru söyleyeni dokuz köyden kovarlar* (literal translation: *The one who tells the truth will be expelled from nine villages*). Especially in today's world, when self-interest has increased a thousandfold and selflessness has decreased, liars, sly people, and hypocrites have also become rampant. In such an environment, no one likes a person who hides the truth and criticizes from both sides. Everyone tries to condemn him and keep him away from them, because this person, with his honest words, tries to disrupt the order of interests built on immorality and makes them worry. Therefore, they hate honest people who harm their interests, show their shortcomings, and expose their lies. The main value of this proverb is honesty, truthfulness, and courage.

Proverbs and sayings that incorporate the aforementioned values not only accurately describe situations related to the understanding of specific values but also function as carriers of these values through their interpretative, rather than merely nominative, role in language. Consequently, the content of the value possesses a distinctly evaluative character. It is understood as a discursive connection that emerges directly in communication or is inferred when interpreting the semantics of a proverb within a hypothetical communicative context. This connection is evident in the proverb's semantics.

Challenges in interpreting the meanings of proverbs and sayings arise when the communicative situation and speech context are ambiguous. Additionally, inconsistencies in classifying these expressions into specific thematic groups contribute to ongoing debates about paremics' position in relation to various cultural values. For instance, one researcher, focusing on the primary root of the proverb "*A cow does not know what it is that it is fondled, a bad person does not know what it is that it is given*," categorizes it within the thematic group "*Four qualities*." Conversely, another researcher, emphasizing its variable meaning based on the secondary root, assigns it to the group "*Good and bad qualities of a person*." The present authors propose that proverbs should be grouped according to the values embedded in their semantics and variable meanings, rather than by the supporting word. Addressing the values that shape paremic semantics is particularly relevant given the established methods for resolving issues related to the semantics of indirect nomination symbols within the "*Language - text - discourse*" framework, a tradition in anthropocentric linguistics.

## Conclusion

The paremiological image of the universe in Kazakh and Turkic languages constitutes a cultural "*phenomenon of consciousness*" (Y.M. Lotman), preserving the evolution of sacred knowledge about the surrounding world within collective memory. Proverbs and sayings serve as a unifying force for speakers and cultural representatives, with the paremiological image and its conceptual features, inherited by each generation, encapsulating the cultural values and knowledge formed within a specific linguistic and cultural context. Tracing the development of the paremiological image of the universe through extant proverbs and sayings presents significant challenges. Current issues concerning the value aspect of proverb semantics cannot address all questions within the value-semantic domain of paremiology. Ongoing scholarly debates persist regarding the phenomenon of values in language, as interpretations of value differ among individuals. Notions of good and bad may vary not only across different cultures but also among individuals within the same social group or ethnic community, depending on their cognitive frameworks. Furthermore, an individual's hierarchy of values may diverge from the values accepted by society at large.

Proverbs are linguistic units in which national values are most clearly manifested. The use of proverbs in specific contexts can reflect an individual's value orientation, thereby revealing the proverb's underlying meaning. Proverbs associated with value systems are often ambivalent, as the values themselves may be inherently ambivalent. As linguistic units that express both values and anti-values, proverbs are a significant subject of study within lingua axiology. Collections of proverbs may be regarded as frameworks for human behavior, shaped by value systems that have developed over centuries within ethnic groups and national languages.

The essence of paremia as an ethnolinguistic-cultural unit lies not in the uniqueness of cognitive structures within a language, but in the formation of initial cognitive-discursive meaning. This meaning is manifested through the discursive accumulation of pragmatic evaluation and the predominance of ethnoculturally marked semantic content in paremic utterances. The cognitive-pragmatic properties of paremia include the stereotypical and evaluative nature of their content (pragmatic factor), the cognitive basis of verbal-cognitive objectification (cognitive factor), and the implicit expression of meaning (discursive factor). Based on these parameters, the spiritual and moral values represented by proverbs and sayings occupy a significant position among the cognitive-axiological dominants

shaping the linguistic worldview. Paremias thus embody a dynamic synergy of language, consciousness, and culture. This study examined ethnocultural constants using Kazakh and Turkish paremiographic materials and identified the ethnocultural values of these nations through paremias organized by specific thematic groups.

Both knowledge of a language and the ability to understand it are distinct concepts. Cognitive information encoded through linguistic symbols is readily apparent in certain linguistic units, while in others, such information can only be accessed through deliberate code decipherment. Information about fundamental knowledge holds a unique position within the system of encoded information. Deciphering these codes enables the interpretation of the hidden meanings embedded in Kazakh and Turkic paremias. The prevalence of paremias with concealed meanings in the Kazakh and Turkic languages demonstrates the depth of cognitive engagement among speakers of these languages. It highlights the role of paremias in expressing national mentality.

#### **Contribution of the authors:**

**B. Dinayeva** – developed the research concept and theoretical framework;

**Zh. Akimisheva** – collected and comparatively analyzed Kazakh and Turkish proverbs;

**B. Aerdahe** – systematized the results and edited the manuscript.

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**Б. Динаева<sup>1</sup>, Ж. Акимешева<sup>2</sup>, Б. Ардақ<sup>3</sup>**

<sup>1,3</sup>Astana IT University, Астана, Қазақстан

<sup>2</sup>Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан

(E-mail: bekzatdinayeva@gmail.com, akimisheva75@gmail.com, ardakhbayan@gmail.com)

### **Түркі тілдерінің паремиологиялық дискурсындағы құндылық параметрлерінің когнитивтік-прагматикалық репрезентациясы**

**Аңдатпа.** Мақалада қазақ және түрік тілдеріндегі паремиялар негізінде құндылық параметрлерінің когнитивтік-прагматикалық репрезентациясы қарастырылады. Бұл ұғым тіл мен мәдениеттің тоғысындағы күрделі категория ретінде зерттеудің негізгі нысаны болды. Мақалада ұлттық дүниетаным мен лингвистикалық сананың үйлесімінен туындайтын паремиялар қазақ және түрік халықтарының құндылықтарын қалай анықтайтыны талданды. Екі ұлттың негізгі құндылықтары, этикалық нормалары мен мінез-құлық ережелері анықталып, 200-ге жуық қазақ және түрік паремияларының рухани және әлеуметтік ортақ құндылықтарына талдау жүргізілді. Жинақталған паремиялардағы құндылық параметрлері 10 негізгі топқа жіктеліп, олардың прагматикалық қызметі анықталды. Паремиялар арқылы берілетін құндылықтар жүйесі екі ұлтта әртүрлі көрінгенімен, олардың жалпыадамзаттық маңызы бар ортақ категориялармен үндесетінін нәтижелер көрсетті. Паремиялардағы құндылық параметрлері когнитивтік модель ретінде адамның әлеуметтік мінез-құлқы мен моральдық ұстанымын реттейтіні анықталды. Авторлар паремиологиялық дискурстағы құндылықтарды күрделі аксиологиялық категория ретінде қарастыра отырып, олардың қазақ және түрік мәдениетінде бүгінгі күнге дейін өз маңызын жоғалтпағанын, керісінше, оларға деген қызығушылық артып отырғанын дәлелдейді. Сонымен қатар паремияларды тақырыптық топқа жіктегенде олардың репрезентациялайтын құндылық параметрлері басшылыққа алынуы тиіс деген ұсыныс айтады.

**Түйін сөздер:** паремиологиялық дискурс, құндылық параметрлері, жалпыадамзаттық құндылықтар, мәдени код, когнитивтік модель, прагматикалық қызмет.

**Б. Динаева<sup>1,3</sup>, Ж. Акимисhev<sup>2</sup>, Б. Ардақ<sup>3</sup>**

<sup>1,3</sup>Astana IT University, Астана, Казахстан

<sup>2</sup>Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан

(E-mail: bekzatdinayeva@gmail.com, akimisheva75@gmail.com, ardakhbayan@gmail.com)

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## Когнитивно-прагматическая репрезентация ценностных параметров в паремиологическом дискурсе тюркских языков

**Аннотация.** В статье рассматривается когнитивно-прагматическое представление ценностных параметров на основе паремий на казахском и турецком языках. Данная концепция стала основным направлением исследования как сложная категория, находящаяся на стыке языка и культуры. Проведён анализ того, как паремии, возникающие в результате сочетания национального мировоззрения и языкового сознания, определяют ценности казахского и турецкого народов. Определены основные ценности, этические нормы и правила поведения обоих народов, а также проанализированы духовные и социальные общие ценности около 200 казахских и турецких паремий. В собранных паремиях ценностные параметры были классифицированы по 10 основным группам и проанализированы их прагматические функции. Результаты показывают, что система ценностей, передаваемых через паремии, хотя и различается для двух национальностей, соотносится с общечеловеческими категориями. Установлено, что ценностные параметры в паремиях регулируют как социальное поведение, так и моральную позицию человека в качестве когнитивной модели. Авторы обращают внимание на ценности паремиологического дискурса как сложной аксиологической категории и утверждают, что они до сих пор не утратили своего значения в казахской и турецкой культурах, а наоборот, возрастает интерес. Также предлагается при классификации паремий на тематические группы руководствоваться параметрами их репрезентативной ценности.

**Ключевые слова:** паремиологический дискурс, ценностные параметры, общечеловеческие ценности, культурный код, когнитивная модель, прагматическая функция.

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**Information about authors:**

**Dinayeva B.** – Candidate of Philological Sciences, Associate Professor, Astana IT University, Astana, Kazakhstan.

**Akimisheva Zh.** – corresponding author, Candidate of Philological Sciences, Associate Professor, Al-Farabi Kazakh National University, Almaty, Kazakhstan.

**Aerdake B.** – Ed.M. in TESOL, Astana IT University, Astana, Kazakhstan.

**Динаева Б.** – филология ғылымдарының кандидаты, қауымдастырылған профессор, Astana IT University, Астана, Қазақстан.

**Акимисева Ж.** – хат-хабарға жауапты автор, филология ғылымдарының кандидаты, қауымдастырылған профессор, Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, Қазақстан.

**Ардақ Б.** – TESOL саласындағы білім беру магистрі, Astana IT University, е- Астана, Қазақстан.

**Динаева Б.** – кандидат филологических наук, ассоциированный профессор, Astana IT University, Астана, Казахстан.

**Акимисева Ж.** – автор для корреспонденции, кандидат филологических наук, ассоциированный профессор, Казахский национальный университет имени Аль-Фараби, Алматы, Казахстан.

**Ардақ Б.** – магистр образования по TESOL, Astana IT University, Астана, Казахстан.



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