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Structural features of Kazakh and Turkish proverbs

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Abstract. The article draws attention to the role and scope of proverbs and sayings in Kazakh and Turkish languages, proverbs and sayings in two languages are analyzed for their correspondence to the meaning on the basis of actual linguistic data. The most frequently used Kazakh proverbs were selected and their equivalents in Turkish language were found and presented. They were compared according to their translation methods. Turkish and Kazakh languages are originated from the same language family: Turkic. It is also important to note that Kazakh and Turkish culture are quite similar and proverbs can be also alike. The article outlines the history of the study of Kazakh and Turkish proverbs and sayings, defines their function in representing folk culture and traditions, customs in proverbs and sayings. We have considered the proverbs of the Kazakh and Turkish languages and ways of their application. The peculiarities and differences in the cultures of the two peoples are discussed, and the factors influencing their semantics and structure are presented. We have distinguished that most Kazakh and Turkish proverbs retain their original, basic meaning. The main purpose of the study is to analyse Kazakh and Turkish proverbs, identify their similarities, specifics and identify the national and cultural characteristics of both languages. The scientific significance of the article lies in the fact that it makes a certain contribution to the comparative study of the proverbs of the Turkic peoples. Practical significance of the study: the results of the work can be used in the research work of students in the humanities.

Keywords: Turkic world, the Kazakh language, the Turkish language, comparative study, proverbs, structural analysis, paremiology.

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Introduction

The themes of proverbs are diverse, they cover the life of the whole society and the spirituality of the people. Kazakh and Turkish proverbs are found in the themes of places of birth and motherland. It is possible to classify proverbs and sayings on the theme of love, parenthood, morality, hard work, education, friendship, respect for grown-ups, respect for young people, also proverbs refer to mutual respect and avoiding bad habits. There is a fund of proverbs and sayings in both countries, which have very much in common with these topics. This research is aimed at the study of the structural features of Kazakh and Turkish proverbs. Although the origin of the Turkic world and Turkic-speaking peoples in the history of mankind spread from one channel, the course of historical formation and development over many centuries formed each of them with their own ethno-culture, traditions, customs, economy, and occupation depending on the location. To determine the cultural connection between the peoples and the one Turkic kinship, the Kazakh language, which has preserved the culture and spiritual wealth of the Kazakh people, has fully absorbed the ancient Turkic culture, which is still living in the indigenous homeland of the Turkic world, and has a strong cultural and economic influence among the Turkic peoples. We will determine the extent to which the kinship and spiritual harmony between languages has been preserved through the methods of comparing, structural analysing and comparing the proverbs of the Turkish (Oguz) people, who migrated from their native place due to historical events and interacted with European peoples.

Language is the main factor that preserves the entire identity and knowledge of any people. At the same time, language is the main source of preservation of myths, figurative expressions of the language are the source of folk culture and mentality. Analysing the structural system of proverbs, the main language factor that preserves Kazakh traditions and cultural value, will be one of our main issues.

Methods

Folk literature is the origin of the Turkic and Kazakh languages, which have a common historical root, origin, and a form of cultural heritage formed in ancient times. Since the early times, when there was no art of writing and drawing, the people had their own way of life, social life, economy and occupation, joy and mood, world view, etc. They invented poems, songs, fairy tales, stories, proverbs, and legends about themselves and passed them down from generation to generation. Since we can determine the intact folk language from its oral literature, a structural comparison, narration, grouping of proverbs and sayings in the Kazakh and Turkish languages shows how far the historical connection of the two related languages is preserved.

Result and discussion

Proverbs are the philosophy of life of a certain society and the entire humanity. People's feelings such as love, jealousy, selfishness, friendship, enmity is systematically preserved in proverbs. That's why proverbs expressing these feelings are universally accepted. During

comparing the proverbs used by many peoples of the world, it has been noted that most of these proverbs are similar or very close to each other. Proverbs reflect not only general human values, but also national cultural values. For example, proverbs such as «*Közden ketse, köñilden ketedi*» (long absent soon forgotten), «*Tauğa tau kezdespeidi, adam adamğa kezdesedi*» (Mountain does not meet mountain, but a face meets another face), «*Uaqyt – aqşa*» (Time is money) are common. Similar proverbs can be found in all languages. Proverbs are a collection of words that are passed down from generation to generation in the oral tradition, live in the memory of the people, and over time acquire a metaphorical meaning rather than their actual meaning.

Undoubtedly, the history of the study of proverbs common to the Turkic peoples begins with the Orkhon-Yenisei monuments. Many examples of proverbs can be found in written monuments from the Middle Ages. For example: In the Kultegin poem, there is a proverb «*Bastyny eñkeitip, tızelini бүктirgen*» (the one who made hang head and bent knees), and in the Tonykok poem, we find the proverb «*Ölimnen üiat küşt*» (Shame is worse than death). In addition, one of the most basic written sources of the cultural history of the Turkic peoples, which contains many proverbs, is Mahmud Kashkari's work «*Divani Lughat it Turk*». More than 300 proverbs are grouped in this work. For example: «*At töküzüлки ay bolmas – At qasqasy ai bolmas*» (A horse is as important as a moon), «*Erdem başı til-Tärbie basy – tıl*» (Language is a tool of education), «*Azuklug aruk ermes – Azyğy bar arymas*» (A man with a skill will never be hungry), «*Agızy ise közu yađur – Auyz jese köz üialady*» (When mouth eats, eyes will be ashamed), etc. such proverbs are grouped together. There are many proverbs in M. Kashkari's works that have been preserved in their original form and are still in use without any changes. Most of the proverbs were preserved by folk literature, i.e., by word of mouth. The first works of collecting and printing on paper began in the second half of the 18th century.

The spiritual world and vocabulary of the Kazakh people is very rich. In any case, we are people who pay great attention to the power of speech and stop at words with a lot of learning. If we look at the cultural heritage that has been passed down from generation to generation, Kazakh proverbs are one of the richest branches of oral literature that have been developed for centuries, reached the people, and continue from generation to generation.

Shokan Valikhanov, an orientalist, historian, folklorist, ethnographer, was one of the first representatives of enlightened culture who collected Kazakh folk proverbs and wrote them down. Proverbs from the work «*Selected works*» of the researcher and scientist are still in use today, without losing their value. Y. Altynsarin, V. Radlov, Sh. Ibragimov, M. Terentyev are among the scientists who made a significant contribution to the collection and publication of Kazakh proverbs. We can especially mention the works of critical enlightened scientists A.A. Divaev, U. Turmanzhanov, M. Alimbaev, N. Torekulov, etc.

M. Auezov's research, published at the beginning of the 20th century and entitled «*Epos and Folklore of the Kazakh People*», states that the personality of Kazakh proverbs comes in the form of poems, the content of which is directly related to the life of the people, and is created in connection with livestock farming. In addition, B. From Shalabayev's work "Proverbs" we can see that proverbs began to be collected and systematically grouped. Especially in the 50s of the 20th centuries, proverbs were often published in regional newspapers such as «*Kyzyl Tu*», «*Ontustik Kazakhstan*», «*Lenin Zholy*», «*Esil Pravdasy*», «*Communizm Zholy*». Malik Gabdullin was one

of the research scientists who thoroughly studied and systematically analysed proverbs. In his work entitled «Kazakh Folklore», he did not only collect Kazakh proverbs, but also focused on scholars who had contributed to the popularization of proverbs. In addition, the scientist has widely revealed the genre nature and social meaning of proverbs [1].

The first examples of proverbs in the Turkish language can be found in the writings of Orkhon, in the book «Diwani Lugat at-Turk» by M. Kashkari and in the stories of «Korkyt Ata». In the first examples, it is called “sav», then «*nakil, darbi masel*». In the following centuries, Nejati, Nabi, Sabit, Sumbilzadeh Vehbi, Izzet Molla, and Zia Pasha continued until the Tanzimat period. In folk literature, poets such as Hafzy, Figani, Guvahi, Levni, Gedayi often used proverbs in their works. Especially, «The Saga of Proverbs» by the well-known Sherifi, who lived in the 17th century, is filled with interesting examples. Although the first systematic collection of Turkish proverbs began in the «Tanzimat» era, several earlier manuscripts are also important. Among the collections, the oldest examples of which belong to the XV century, two manuscripts in the Fatih Millet Library and the National Library of France are noteworthy. There is a close similarity between the proverbs in the two manuscripts and the words at the beginning of the book «Korkyt ata». The first of the collections related to our proverbs after the Tanzimat was Shinasi's work «Durub-y Emsal-i Osmanie». Among those published later, we can mention «Müntehabati durb-i emsâl» by Ahmet Vefik Pasha and «Türkidurb-ı emsâl» by Ahmet Mithat Efendi.

Proverbs are a set of sayings that express the essence of ninety words, add a lot of meaning with a few words, are closely connected with the people's life, and give propaganda or example. Proverbs are sayings consisting of one or two clauses, which call humanity to goodness, and express a deep thought that encourages young people to persevere and learn. Proverbs are usually spoken in the form of poems, sometimes in black language. The worldview, interests, and dreams of the Kazakh and Turkish peoples can be observed from the knowledge of proverbs preserved in the folklore of the Kazakh and Turkish peoples for centuries without losing their meaning.

Proverbs are one of the most relevant and harmonious problems of rhetoric. In this regard, the scientist Baltabay Adambaev, who has been engaged in the problems of eloquence for many years and worked in this field, gives the following definition of proverbs: «proverbs are folk works with rich content, small size, artistic language, created from the social life of certain people, natural phenomena, as well as a summary, a law, a code that establishes social and interpersonal relations, a commandment, propaganda, a textbook that educates the young generation» [2, p. 27].

The initiator of Kazakh folk wisdom is the well-known poet M. Alimbaev, who has been collecting, researching, systematizing, producing, and publishing proverbs for many years, as well as replenishing the collection of proverbs with his own works and translations, and becoming famous for his special work in this field. Alimbaev also has his own view and opinion on this phenomenon. A proverb is a folk saying that summarizes and typifies life phenomena, consists of one or two parts, with a condition or general reasoning in the first part, and a conclusion and a concise opinion in the last, very compact, figurative, and rhythmic folk proverb. For example, «*Tüz astyñ dämin keltirse, maqal sözdñ sänin keltiredi*» (Salt flavours food, a proverb flavours speech), «*Kısı elinde sultan bolganşa, öz eliñde ültan bol*» (Being a slave in your own country

is better than being a sultan in a foreign country), etc., compact, and tabular folk word. For example, «*Apama jezdem sai*» (They are hand and glove), etc. [3, p. 18] - shows.

According to the definition of S.N. Nuryshev, a scientist who studied the historical development of Kazakh proverbs, «proverb is one of the genres of oral literature that has widely covered the life of the Kazakh people in all aspects» [4, p. 128]. Scientist M. Gabdullin looks at this phenomenon from another angle and describes it as follows: «first of all, from a social point of view, a proverb is a big excitement, a logical conclusion of an image. It is used in the calculation of the wise assessment and serious conclusions given to various phenomena, events of historical significance in human life, daily life, social situations» [5, p. 250]. And M. Auezov says about proverbs that «one of the features of Kazakh proverbs is that they contain a lot of images and metaphors related to the life of the people raising cattle» [6, p. 32].

Turkish scientist O. Aksoy said that (proverbs and idioms are not only related to language, but are closely related to sociology, psychology, pedagogy, economics, philosophy, history, morality, folklore and many other fields of knowledge, and are very important, showing the wealth of words and the beauty of words, the power of words of a nation worth distinguishing linguistic structures [7, p. 12]. D. Dilchin says: «Proverbs were born together with human society, lived with it as a clan and tribe for centuries, and finally flourished and became the peak of civilization and customs» [8, p. 126].

All definitions of proverbs state that they convey many important ideas in few words. This rule is a key point in the meaning of proverbs. Due to their condensed structure, the brevity and precision of proverbs are expressed according to the need for use. Whether in literary works or in everyday life, proverbs add expressive-emotional meaning to sentences.

According to the characteristics of proverbs Turkish scientist F. Gozler classifies them into the following groups:

- Proverbs used in the sense of command, order;
- Proverbs with very deep meanings and metaphors;
- Proverbs that come in the form and the meaning of which appeals to education and upbringing;
- Proverbs that often lose their literal meaning and acquire a «metaphorical» meaning;

At the same time, the scientist says that «proverbs are born in society, develop, and live with a position. It is anonymous. That is why it is the common property of society. Strong moral positions and deep historical truths of the Turkish people have been conveyed through language» [9, p. 174].

The topics of proverbs are diverse, they cover the life of the whole society and the spirituality of the people. Thematic proverbs of the Kazakh and Turkish peoples are proverbs born of love for the native land, motherland, parents, proverbs about animals, proverbs encouraging morality, hard work, learning, friendship, respect for elders, can be classified as proverbs that call for pity for the younger, not to indulge in bad habits, mutual respect. Both nations have enough proverbs on these topics. Focusing on the linguistic nature, meaning and significance, logical-semantic knowledge and structural features of Kazakh and Turkish proverbs, it is possible to ascertain the features of the two peoples found in them.

Let's analyse the proverbs that have the same meaning in Kazakh and Turkish languages, but differ in structure of proverbs, which are made by replacing some of the words in the

composition. For example, in Turkish: «*Iyi adam olacağım dersен mütefazi ol*» (If you want to be a prestigious person, be humble) – in Kazakh «*Ұлық болсаң, кішік бол*». Both proverbs are made from the same verse, and their meaning are consistent with each other. However, the alternation of the words «*prestigious man*» and «*great*», «*humble*» and «*small*» in its composition, the fact that the Turkish proverb is made of 12-14 syllables and three syllables, and the Kazakh proverb is made of 7 syllables and two syllables, the Kazakh and Turkish proverbs are distinguished from each other. Turkish «*Bin ölçüp bir biçmeli*» (Measure twice and cut once) – Kazakh «*Jeti ret ölsep, бір ret kes*» (Measure twice and cut once). Both proverbs consist of one clause, 7-8 syllables, and two syllables, implying that you should think carefully before starting any business. As for the peculiarity, the number of nouns that make up the proverb is different. If the Turkish people used the plural number «*thousand*», the Kazakh proverb used the plural noun «*seven*». This is because the number seven is considered a sacred number for the Kazakh people. Due to this, it is possible to make sure that some peculiarities in the speech culture of the peoples of the same Turkish origin, which have been preserved for a long time, are subjected to minor changes due to the living habits and traditions of that people. And the Turkish proverb «*İki koç kafası bir kazanda kaynamaz*» (Two rams' heads do not boil in one pot) is found in Kazakh as «*Екі қошқардың басы бір қазанға сымайды*» (Two rams' heads do not fit in one pot). The Kazakh proverb «*Zattyñ jañasy jaqsy, dostyñ eskisi jaqsy*» (One old friend is better than two new) is translated into Turkish as «*Her şeyin yenisi, dostun eskisi*» (One old friend is better than two new). That is, the word «*jaqsy*» is not given in the Turkish proverb, and the word «*yenisi*» is not given in the Kazakh version. The meanings of these proverbs are similar in both languages, and due to their linguistic features, we can see some differences in their elements, that is, words and phrases.

The Turkish proverb «*Avcı kediye kurnaz fare*» (If your time is a mouse, learn to be a cat) has the same meaning as the Kazakh proverb «*Zamanyñ tülki bolsa, tazy bop şal*» (If your time is a fox, learn to be a greyhound). These proverbs, which have the same meaning and meaning in both nations, are made of one verse, 10-12 syllables, 3-4 syllables, and mean that you should be able to communicate according to the character of your opponent on the opposite side. As for the characteristics, to express the meaning of meeting the requirements of the times, surpassing the other side in any business, the two peoples described them with different animals according to their knowledge and understanding. In the Kazakh version, the words «*fox*» and «*greyhound*» are directly related to the hunting profession of Kazakhs. Kazakhs are people who have had hunting dogs, hunting birds, and did hunting since ancient times. Fox is described as a «*sixty-trick*» sly by the Kazakhs. Having understood the habits and actions of the fox, they fully confirm the correctness of this statement. Kazakhs called their hunting dogs – tazy. Greyhound is very fast, understands people quickly, is very intelligent, loyal to its owner, valuable animal. During the hunt, the hunters, who saw that the fox was cunning and sly, captured it by sending a greyhound. That's why the fox and the greyhound are taken in this proverb, not any other animal.

Meanwhile, the Turkish people migrated to Anatolia, and the place of their ancient occupations was supplemented by new sedentary occupations. Therefore, the use of pet mice and cats instead of the word «*fox*» is directly related to the lifestyle of the Turkish people.

One of the most common proverbs in the Kazakh and Turkish languages is proverbs related to the concept of goodness. For example, «*Jaqsy janyна joldas, Jaman malyna joldas*» (A good

friend supports, a bad friend envies). In Turkish «*Iyi canına yoldaş, kötü malına yoldaş*» (A good friend supports, a bad friend envies). These proverbs have been preserved in the Kazakh and Turkish languages without any changes in terms of meaning and word structure. The proverb in two languages consists of two clauses, seven syllables, two syllables, and openly describes the characteristics of good and bad people. It is found in proverbs that have not undergone any changes in meaning and structure. For example, «*Jaqsy tamaq qalğansa, Jaman qaryn jarylsyn*» (Never leave good meal even if you are full) – «*Iyi aşkalacağına, kötü karın yarılсын (chatlasın)*»; «*Jaqsy men joldas bolsañ, jetersiñ mūratqa*» (If your friends are good people, you will reach your goal) – «*Iyi ile yoldaş olursan, muradına erirsin*» (If your friends are good people, you will achieve your dreams); «*Jaqsy maqtansa, esebin tabar, Jaman maqtansa, qatynynsabar*» (A good manboasts about achievement, a bad man boasts about beating wife) – «*Iyi insane övünürse hesabını bulur, Kötü insane övünürse hanımını döver*»; «*Jaqsy bala oilağys, jaman bala toilağys*» (A good child is a thinker, a bad child is a party) – «*Iyi çocuk anlayışlı, kötü çocuk eğlenceli olur*»; «*Üyqatp jatqan jylannyñ qūiryğyn baspa*» (Do not step on the tail of a sleeping snake)–«*Uyuyan yılanın kuyruğuna basma*»; «*Jaqsy kelse – qūt, jaman kelse – jūt*» (Good people lead to prosperity, bad people lead to decline) – «*Iyi gelirse – mutluluk, kötügelirse – mutsuzluk*»; «*Jaqsydan at qalar, jamannan dat qalar*» (Name remains from a good person, grimeremains from a bad one) – «*Iyi insanın adı kalır, kötü insanın kusuru kalır*»; «*Aqşany aqşa saqyrady*» (Money begets money.) – «*Para parayı çeker*»; «*İt itti jūmsaidy, it qūiryğyn jūmsaidy*» (A dog commands another dog, the dog commands its tail) – «*It ite buyurmuş, it de kuyruğuna*»; «*Adam alasy ışinde, mal alasy syrtynda*» (Nobody knows what is inside a person) – «*Adamınalası (alacası) içinde, davarın (hayvanın) alacasıdışında*»; «*Körpeñe qarai kösil*» (Cut your coat to fit your cloth) – «*Ayağını yorganına göre uzat*»; «*Jylamağan balağa emşek joq*» (It's the crying baby that gets the milk) – «*Ağlamayan çocuğa meme vermezler*» etc. As we have seen from the given examples, all proverbs consist of one and two lines. Their meaning and structure are similar. This is because the historical roots of the two peoples are the same, so their customs, traditions, and way of life are close to each other. From these proverbs, it can be understood that the meaning of the harmony is the same, and considering the absence of any differences, the knowledge and understanding of the Turkish people and the Kazakh people are consistent with each other.

For the Kazakh and Turkish people, the concepts of family, parents, friend-companion, friend-citizen are considered very important. By nature, they respect the elder and spare the younger, if a guest comes, they give a seat to the that person, if a six-year-old child comes from afar, the sixty-year-old comes to greet the guest, the Kazakh people, who treat their relatives with great respect, and the Turkish people, who have the same background, respect and show hospitality to the guest who has travelled together with the family, if not more, not less than the Kazakh people. At this point, we decided to group and consider proverbs on the topic of loved ones, one of the topics in society. For example, «*Jaqsy men jaqsy dos bolsa, jarysqan attai janasar. Jaman men jaman dos bolsa, qūtyrğan ittei talasar*» (Good friends are like good horses winning race, bad friends are like dogs scrambling to get) – «*Iyi ile iyi dost olursa, yarışan at gibi yakınlaşır. Kötüyle kötü dost olursa, kuduran it gibi dalaşır*»; «*Düşpan küldırıp aitady, dos jylatypaitady*» (Enemy makes you laugh, friend makes you cry/All are not friends that speak us fair) – «*Dost ağılatır, düşman güldürür*»; «*Anasyña qarap qyzyn al, aiağyna qarap asyn ış*» (Take a daughter by

looking at her mother, look at her bowl and then eat) – «*Anasına bak kızını al, kenarına bak bezini al*»; «*Qyzym sağan aitam, kelinim sen tyñda*» (I tell my daughter, my daughter-in-law listens) – «*Kızım sana söylüyorum, gelinim sen anla*»; «*Dos başqa, düşpan aiaqqa qaraidy*» (A friend looks into eyes, an enemy looks down at foot) – «*Dost başa, düşman ayağa bakar*»; «*Qonaq kelse, qūt keler*» (If a guest comes, he will bring fortune) – «*Misafirin ayağı uğurludur*» (Fortune comes with a guest), etc. As we can see from the examples, the topic of friendship and family have not undergone significant changes in both nations.

Although some of the Kazakh and Turkish proverbs have been preserved from generation to generation without losing their original meaning, some proverbs have undergone a slight structural change. The reason for the change is directly related to the distance between the two peoples and the change in their living environment. For example, there is a proverb in the Kazakh language «*Astyñdağy atyña, qoınyñdağy qatynyña senbe*» (Don't trust anybody, even your wife and a horse), that is similar to the Turkish proverb «*Babaya dayanma, kariya güvenme*» (Don't lean your father and even wife). Turkish proverbs «*At teper, katırteper: ara yerde eşer ölür*» and «*At tepişir arada eşek ölür*» (A donkey caught between two fires/horses) and can be found in Kazakh as «*Ekı tüie süikense, ortasynda şybyn öledı*» (A fly caught between two fires/camels). Although the meaning of these proverbs is close to each other, it can be observed that the word «*horse*» has been replaced by the word «*camel*» and the word «*donkey*» by the word «*fly*».

In Kazakh and Turkish, the concept of «*mother and daughter*» is the basis of love and trust. These words are recognized as ensuring the continuation of the human race, educating and protecting them, setting a good example, and are valued as the highest peak of goodness and kindness in human society. There are enough proverbs on the subject of mother and daughter in both nations. Let's dwell on proverbs on the topic of mother. The Kazakh proverb «*Ananyvñ ädebi qyzyna ülgı*» (Mother's manners are a model for daughter) is found in Turkish as «*Annenin edebi kızına örnektir*» without any changes. This proverb consists of one clause, 10-12 syllables, three syllables in both languages, without any change in meaning, it indicates how important mother's upbringing is for a girl child. The proverb «*Jaqsy äieldiñ qoly ūzyn, Jaman äieldiñ tılı ūzyn*» (A good woman has long hands, a bad woman has a long tongue) in our language is translated as «*Iyi kadının eli uzundur, kütü kadının dili uzundur*» in Turkish. These proverbs are made of two verses, 8-10 syllables, two syllables, and reveal the secret of being a good mother and a good wife.

Although most of the Kazakh and Turkish proverbs have the same meaning, the words used for proverbs are different. For example, the Kazakh proverb «*Bır kempir bır kempirge «apa» deptı*» (An old woman called another old woman «*crone*») is translated into Turkish «*Kazan kazana «kara» demiş*» (A cauldron called another cauldron «*black*»). Although the sentences consisting of one verse, 9 and 11 syllables, and three verses are similar in meaning, the words in them are different in meaning. That is, the word «*apa*» was replaced by the word «*kazan*» in the Turkish language version. In this proverb, the Kazakh people use the name of a person's age, while the Turkish people use black, i.e. the colour black, as a reference word to clarify the meaning of demeaning others without seeing their own faults.

Kazakh proverb «*Erte tūrğan äieldiñ bır ısı artyq, erte tūrğan erkektiñ yrysy artyq*» is in the Turkish way «*Erken kalkın yol alır, erken evlenen döl alır*» (Who rises early and acts without

delay enjoys success – The early bird catches the worm) These two-syllabic proverbs in both nations hint at the importance of getting up early and moving early, but looking at the word structure, we notice that the Kazakh proverb consists of 11-12 syllables and three syllables, and the Turkish proverb consists of 7-8 syllables and two syllables. In addition, it can be observed that the meaning of the Turkish proverb has narrowed over time.

Conclusion

In conclusion, by comparing proverbs and sayings in the Kazakh and Turkish languages, which belong to the group of related languages, it is obvious that the culture and customs, traditions and economy of both peoples are the same from the ancient Turkic period. We have determined that the use of some proverbs preserved in the ancient layers of the language and the structural semantic correspond to each other. However, we notice that some cognitive differences have already formed in the supporting words that are the inspiration for some proverbs. The reason for this is probably since two peoples started the new era with two different historical events, lived in two places, and turned their economy and occupation in a new direction. Proverbs in the Kazakh and Turkish languages have been compared thematically. During comparative study, it can be seen from the above examples how rich the vocabulary of the Kazakh and Turkish peoples is, and how extensive the meaning of words is. Although most of the proverbs in two languages have preserved their original meaning and construction structure, it is possible to identify that the words in some proverbs have been changed and their structure changed. Such differences and similarities are the result of the related Turkic people's separation and living in a long distance from each other for centuries and not near at hand. However, looking at the proverbs common to both peoples, it is likely to confirm that the Kazakh and Turkish peoples have the same roots.

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Структурные особенности казахских и турецких пословиц

Аннотация. В статье обращено внимание на роль и сферу применения пословиц и поговорок в казахском и турецком языках, пословицы и поговорки на двух языках проанализированы на соответствие смыслу на основе фактических языковых данных. Были отобраны наиболее часто употребляемые казахские пословицы, найдены и представлены их эквиваленты на турецком языке. Их сравнивали по методам перевода. Турецкий и казахский языки происходят из одной языковой семьи: тюркской. Также важно отметить, что казахская и турецкая культуры очень похожи, и пословицы тоже могут быть похожими. В статье излагается история изучения казахских и турецких пословиц и поговорок, определяется их функция в представлении народной культуры и традиций, обычаев в пословицах и поговорках. Вместе с тем проанализированы пословицы и поговорки двух народов, классифицированные по взаимному структурному, смысловому соответствию. При сравнении пословиц и поговорок обсуждаются сходства и различия в двух народных культурах и познаниях, указываются факторы, влияющие на них. Изучая пословицы методом сравнительного исследования, были определены их структурные особенности казахских и турецких пословиц. Научная значимость статьи заключается в том, что она вносит определенный вклад в сравнительное изучение пословиц тюркских народов. Практическая значимость исследования: результаты работы могут быть использованы в научно-исследовательской работе обучающихся гуманитарного направления.

Ключевые слова: тюркский мир, казахский язык, турецкий язык, сопоставительное исследование, пословицы и поговорки, структурный анализ, паремология

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Қазақ және түрік мақал-мәтелдерінің құрылымдық ерекшеліктері

Аңдатпа. Мақалада қазақ және түрік тілдеріндегі мақал-мәтелдердің орны мен қолданыс аясына назар аударылып, екі тілдегі мақал-мәтелдер нақты тілдік деректер негізінде мағына сәйкестігіне талданды. Ең жиі қолданылатын қазақ мақал-мәтелдері таңдалып алынды. Олардың түрік тіліндегі баламасы ұсынылып, олар аударма әдістеріне қарай салыстырылды. Себебі, қазақ тілі мен түрік тілі де бір түркі тілдер тобына жатады. Сондай-ақ қазақ пен түрік мәдениеті өте ұқсас болғандықтан мақал-мәтелдер де ұқсас болуын атап өткен жөн. Мақалада қазақ және түрік мақал-мәтелдерінің зерттелу тарихы баяндалып, олардың халық мәдениеті мен салт-дәстүрін, әдет-ғұрыпын танытудағы қызметі анықталды. Сонымен қатар, екі халықтың мақал-мәтелдері өзара құрылымдық, мағыналық сәйкестігіне қарай талданды. Мақал-мәтелдерді өзара салыстыра отырып, екі халық мәдениеті мен танымындағы ұқсастықтар мен айырмашылықтар талқыланып, оған әсер етуші факторлар көрсетілді. Мақал-мәтелдерді салыстырмалы зерттеу әдісімен зерттей отырып, қазақ және түрік мақал-мәтелдерінің құрылымдық ерекшеліктері анықталды. Мақаланың ғылыми маңыздылығы: түркі халықтарының мақал-мәтелдерінің салыстырмалы зерттелуі мәселелеріне белгілі бір үлес қосуында. Практикалық маңыздылығы: жұмыс қорытындыларын гуманитарлық бағытта білім алушылардың ғылыми-зерттеу жұмыстарына пайдалануға болады.

Түйін сөздер: түркі әлемі, қазақ тілі, түрік тілі, салыстырмалы зерттеу, мақал-мәтелдер, құрылымдық талдау, паремология

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