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## Proverbs and Sayings in the Armenian-Kypchak Language: Semantic-Structural Analysis

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**Abstract.** The study of proverbs and sayings in the Armenian-Kypchak language in comparison with current proverbs and sayings of the Turkic peoples is one of the most important and relevant topics in linguistics and the history of language. This article focuses on the scientific works of scholars who studied proverbs and sayings in the Armenian-Kypchak language and on works and research articles of a German scholar, Merxs Adalbert. Additionally, the methods of formation of proverbs and sayings used in the Armenian-Kypchak language will be determined and analyzed, comparing them with proverbs and sayings in the modern Kazakh language. Proverbs and sayings are a unique genre of expressive art of speech that conveys the centuries-old national identity and knowledge of any nation. Proverbs and idioms found in the Armenian-Kypchak language are one of the linguistic and cultural heritage, reflecting the depth and wisdom of the centuries-old history and culture of the Turkic peoples. A large number of proverbs and sayings of significant educational value in these written monuments proves that our ancestors, the Kypchaks, were wise, broad-minded, and educated. It is no coincidence that the vast majority of proverbs and sayings written in the Armenian-Kypchak language are still used in the same form. It symbolizes the deep-rooted culture of the Kazakh people.

**Keywords:** the Armenian-Kypchak language, medieval monuments, proverbs and sayings, semantics, structural.

### Introduction

The collection and comprehensive study of proverbs and sayings that demonstrate the language and spiritual culture of the Turkic peoples represent urgent priorities within

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Turkology [1, p. 57]. By studying the linguistic aspects of proverbs found in Armenian-Kypchak written monuments from the Middle Ages, we can obtain significant insights into the life and experiences of the Turkic peoples.

The lexical composition of proverbs is formed as a result of many eras. Proverbs and sayings in the Armenian-Kypchak language tell about our deep history, literature, and culture. Proverbs and sayings in the Armenian-Kypchak language, which are the basis for the topic of our research article, are a valuable cultural heritage for the Kazakh language, no matter how many centuries have passed. In this article, for the first time, proverbs and sayings in the Armenian-Kypchak language were considered in Kazakh linguistics.

The purpose of our research article is to prove the proximity of the Armenian-Kypchak language to the Kazakh language by analyzing the grammatical construction of proverbs and sayings of the Armenian-Kypchak language and the Kazakh language by identifying the themes and content, ways of creation, common grammatical construction, similarity of the scope and some differences, patterns.

The scientific article of Turkish scholar Turgut Kut "Books of Turkish Proverbs printed in Armenian letters" published in 1983, the works of Turkologists Zeki Kaymaz, Sabri Koz, Hussein Yıldız, Abdulkadir Öztürk, Erdogan Altınkaynak, and proverbs and idiomatic expressions in the books of German Orientalist Merx Adalbert "Turkish Proverbs" published in 1877 were observed and translated into Kazakh. There are 355 proverbs in the book of Merx Adalbert, "Turkish Proverbs". The mentioned book also contains proverbs that are not found in other sources.

Turgut Kut, a Turkish scientist, was one of the first to research proverbs and sayings in the Armenian-Kypchak language. He published his research work "Ermeni Harfleriyle Basılmış Türkçe Atasözleri Kitapları" (Books of Turkish Proverbs printed in Armenian letters) in 1983. In this article, Turgut Kut focuses on 11 books related to proverbs and sayings, with 9 of them directly addressing this subject. The list of books referenced by Turgut Kut is as follows [2, p. 5]: 1) Mecmua'i- Letayif ve Durub-ı Emsal. Asitane. 1870, 34 s. Ordu Üniversitesi Sosyal Bilimler Araştırmaları Dergisi, 6 (3), 739-766, Aralık 2016, 742; 2) Simon Culardyan. Türkçe Atasözleri. Dacgagan Aradzk, Venedik, 1882. [Venedik St. Lazare Mikhitarist manastırı kütüphanesinde bulunan Ermeni harfli Türkçe bir elyazmasında bulunan atasözlerinin bir bölümü burada yayınlanmıştır. İlerde başka bir yazımızda bu yazmadan bilgi verilecektir. Burada sözünü ettiğimiz basma kitabın Ermeni harfli Türkçe metni yanında Almanca, Fransızca, İngilizce ve İtalyanca çevirileri de vardır. Bak. No. 6, 7, 8, 9.]; 3) Mesel-i Mensur, Venedik, 1882; 4) Malatyalı Hamparsum Benneyan. Atalarsözü Külliyyatı (Aradzabadum), İstanbul, 1897; 5) Yozgatlı Gğemes Dadıryan. Kıssadan Hisse ve Mülahazat-ı Ahlâkiye, 2 Cilt, 1901-1902; 6) Türkische Sprichwörter. Almancaya çeviren: A. Merx, Venedik, 1877; 7) Proverbler Türchs. Transcription Armenien. Traduit en Français, Venedik 1881; 8) Proverbi Popolari Turchi. Scritti con lettere Armene e tradotti in Italiano. Venedik, 1871; 9) Turkish Proverbs. Translated into English. Venedik, 1884. [Bundan başka 1860 ve 1880 tarihli baskıları da vardır].

## Research methods

The article uses a comparative historical method and techniques for sorting and translating information to analyze proverbs and sayings found in Kypchak texts written in Armenian letters

in the Middle Ages. Comparing proverbs in the Armenian-Kypchak and Kazakh languages, we can see how close the Armenian-Kypchak language is to Kazakh.

As a result of using this method, we observed that the proverbs and sayings written in the Armenian-Kypchak language share many similarities with proverbs and sayings used in modern Kazakh. Some Armenian-Kypchak proverbs are used in identical form in modern Kazakh, retaining both their meaning and character; others have changed character while still preserving their original meanings.

## **Results and discussions**

Professor Zeki Kaymaz, a Turkologist, researched books written about proverbs and sayings following Turgut Kut. In his 2013 article "Ermeni Harfli Bir Türkçe Atasözleri Kitabı" (A book of Turkish Proverbs written in the Armenian alphabet), Zeki Kaymaz conducts research by referring to the German-language book by Adalbert Merx, "Türkische Sprichwörter" (Turkish proverbs) in the list of books compiled by Turgut Kut in 1983. Zeki Kaymaz stated in his article "Ermeni Harfli Bir Türkçe Atasözleri Kitabı" (A book of Turkish Proverbs written in the Armenian alphabet) that the vowels found in common proverbs change over time. For example, the sound "i" changed to "e", the sound "a" to "e". Moreover, Zeki Kaymaz divided the 355 proverbs and sayings from the book into three groups according to popularity, that is, according to the frequency of use among the people, and eventually showed the full version [3, p. 173]

Another Turkish scientist who studied proverbs and sayings in the Armenian-Kypchak language is Sabri Koz. Sabri Koz examines the article by Robert Dankoff, "Written proverbs and idioms of the Turkic collection based on Armenian letters," in 2015. Sabri Koz, when studying the mentioned inscription, relies on a book ("Turkish Proverbs") written in the Armenian alphabet in 1888, even 5-10 years before the indicated year. Thus, Sabri Koz publishes a list of 53 Armenian-Kypchak proverbs and sayings in his article "Ermeni Harfli Bir Türkçe Yazma Mecmûadan Atasözü ve Deyimler" (Proverbs and idioms of the Turkish script in Armenian letters), comparing the Proverbs from the old book with the proverbs in the article of Robert Dankoff [4, p. 285].

It should be noted that Turgut Kut and Zeki Kaymaz did not mention the old historical book (Turkish Proverbs) in their study. Turgut Kut indicated it in the list of books he created; however, he did not dwell on the records in the book.

And in 2016, Ordu University doctoral student Hussein Yıldız publishes a list of 181 Proverbs written in the book "Turkish Proverbs" in his articles "19. Yüzyıla ait Ermeni Harfli Türkçe Atasözleri Üzerine" (On The Turkish Proverbs in Armenian Alphabet Belonging to 19 th Century), written jointly by Associate Professor Abdulkadir Öztürk. They paid attention to the external and internal structure as well [5, p. 739].

The Armenian alphabet is shown at the beginning of the book, before proceeding to the list of proverbs, and the Armenian alphabet is followed by a list of proverbs and sayings from pages 7 to 33. The list of proverbs and sayings is given along with the original version written in Armenian letters, and in the second row, the English version is given. At least 6-7 proverbs and sayings are written on each page of this book. No introduction is provided at the beginning of

the book. No comments regarding the proverbs were made in the middle or at the end of the book [5, p. 739].

Hussein Yıldız and Abdulkadir Öztürk (co-authors) made the following conclusion in their article "On The Turkish Proverbs in Armenian Alphabet Belonging to 19th Century": 26 of the 181 proverbs written in the book Turkish Proverbs are not listed in other sources. Some words were omitted in approximately twenty-four proverbs, while some words in approximately fifty-three proverbs are replaced with others currently being used. In addition, some words in proverbs are subject to sound changes" [6; 7].

The above-mentioned Armenian-Kypchak proverbs and sayings found in the scientific research works of Turkish scholars Turgut Kut, Zeki Kaymaz, Sabri Koz, Hussein Yıldız, and Abdulkadir Öztürk and German Orientalists Merx Adalbert, Erdogan Altinkaynak were analyzed, translated into Kazakh, and divided into the following two groups:

*I Proverbs and sayings used in the modern Kazakh language without any changes in meaning or form:*

1. *Ağlamayan çocuğa meme / süd vermezler* // Жыламаған балаға емшек жоқ. (*transl.: no breast/milk for a child who has not cried*) 1. Direct meaning: the mother typically discerns a small child's hunger through their crying; however, when an infant is breastfeeding and does not cry, the mother might forget to feed them; 2. Figurative meaning: if someone cannot speak up about what they need, it is hard for others to figure it out (Qaidar, 2004: [8, 337].

2. *Akıl yaşda deyil başdadır* // Ақыл жаста емес баста (*transl.: Intelligence is not about age, but about mind*). It means that age does not determine whether a person is more or less intelligent. This proverb is found among almost all modern Turkic peoples. For example, in Turkish "*zihin yaşda değil, kafadadır*", in Uzbek "*ақл ёшда эмас, бошда*", in Azerbaijani "*ағыл яшда дейил башдадыр*", in Bulgar "*ағыл жашда болма, башда болур*".

3. *Arkadaşını söyle, kim olduğunu söyleyeyim* // Досыңның кім екенін айт, сенің кім екеніңді айтамын (*A man is known by the company he keeps*). We can say that a person's close friend is his or her mirror. In other words, through their friend, one can determine aspects of their identity, character, worldview, and habits.

4. *Aza kanaat etmeyen çoğu bulamaz* // Aza kanagat et ki sokı bulasın // Azını bilmeyen, çoğunu bilmez // Азға қанағат қылмаған көптен құр қалады (*The one who is not satisfied with little is satisfied with nothing*). This proverb encourages people to know the value of what they have and to be satisfied.

5. *Balık baştan kokar* // Балық бастан шіриді (*Fish begins to stink at the head*). 1. Direct meaning: biologically, it is known that gutted fish smell and rot starting from the head. 2. Figurative meaning: This signifies that leaders within a team or society are attributed as the cause of negative occurrences within a specific team or society. According to American scholar Professor Wolfgang Mieder, the origin of this proverb dates back to 1674. The proverb is referenced in the book "New England Proverbs". Considering that the subject of our research article – Armenian-Kypchak written monuments date back to the 16th and 17th centuries, it can be inferred that the inception of this proverb began even earlier than 1674 [9].

6. *Bahşiş atın dişine bakılmaz* // Алғыстың үлкен кішісі болмайды (*transl.: Gratitude has no greater or lesser meaning*). The proverb says that gratitude is a personal prerogative; the main thing is that their intention is pure.

7. *Beş parmak bir değil* // Бес саусақ бірдей емес (*transl.: Five fingers on one hand are all different*). 1. It is said that the five fingers on a person's hand are not inherently the same. 2. Figurative meaning: this means that people are naturally different in character, consciousness, worldview, abilities, and other personal qualities, even children raised in the same family grow up in different ways. Mahmut Kashkari's "five fingers are not the same," Kutip's "although the number of ten fingers is the same, the length is not the same". As we can see from the above proverbs, the numbers "five" and "ten" are used as synonyms [8, p. 247].

8. *Bin ölç, bir biç* // Мың рет өлшеп, бір рет кес (Score twice before you cut once). The proverb says that you should think carefully before starting anything. In the teleut dialect, this proverb is "он қаттап кәмдә, бір қаттап кәс" in Uzbek, it is used as *емти улчаб, бир кес*.

9. *Damlaya damlaya göl olur* // Теңіз тамшыдан құралады (*transl.: the sea is made up of drops*). The above proverb says that a drop, although small in size, forms a large sea. That is, the small things and small actions make a great impact on our lives.

10. *Dost başa bakar, düşman ayağa* // Дос басқа, дұшпан аяққа қарайды (*transl.: a friend looks at your mind, an enemy at your shoes*). In this proverb, it is said that a friend values the spiritual, intellectual, and emotional aspects of their companion, while an enemy is solely based on outward appearances, particularly clothes.

11. *Demir tavında dövülür* // Темірді қызған кезде соқ (*transl.: strike while the iron is hot or Make hay while the sun shines*). This proverb says that everything needs to be done in its own time. If a person cannot use the opportunity provided to them in a timely and effective manner, they may not be able to do so after the time has passed.

12. *Dilin kemiği yok, söyler* // Тіл сүйексіз болса да, сүйектен өтеді (*transl.: the tongue passes through the body, even if it has no bones*). Words are a powerful thing. They can break a person's heart. Therefore, before saying any words, you need to think carefully and try not to hurt someone by saying harsh words in anger.

13. *Duvarın kulağı var* // Қабырғаның да құлағы бар (*Walls have ears*). It says that one must be careful when expressing one's opinions and thoughts anywhere, even in safe places.

14. *Dumansız alef olmaz* // От жанбаса түтін шықпайды (*No smoke without fire*). This proverb says that nothing is ever done just like that; there are reasons for everything.

15. *Gâvurun akli sonradan gelir* // Ақсақ қой түс қайтқанда маңырайды (*transl.: a lame sheep mows in the evening*). Figurative meaning: when people try to start the same thing again, only after it is already done, and it is too late.

16. *Keçiye can kaygısı, kasaba yağ kaygısı* // Біреуге жан қайғы, біреуге мал қайғы (*transl.: the goat worries about his life, the butcher worries about the fat*). Figurative meaning: the slaughter cattle wishes: "I want to stay alive!", and the butcher dreams: "I would like it to be stabbed, taken to the market and sold!" (Qaidar, 2004: 263).

17. *Kenarına bak bezini al, anasına bak kızını al* // Анасына қарап қызын ал, ыдысына қарап асын іш (*transl.: take a daughter by looking at her mother, and eat by looking at her bowl*). This proverb is used in the Ottoman language as «*Kenarına bak bezini al, anasına bak kızını al*», while in the teleut dialect it is used as «Анәзі жаманың қызын алба! Ажікі жаманың ұйуна кірбә» [10, p. 151-152]. The growth of a girl into an intelligent, beautiful, and well-mannered person largely depends on her mother, since she is constantly nearby, observing her actions,

values, wisdom, and upbringing. Just as dirty dishes can repel guests and raise doubts about cleanliness, the mother serves as the standard of purity of a well-mannered girl [10, p. 194].

18. *Kusursuz dost arayan dostsuz kalır* // Міңсіз дос іздеген адам доссыз қалады (*transl.: one who looks for a friend without faults will have none*). There is no person without flaws, so looking for friends among such people is a hassle, the life of a person who has no friends [8, p. 434].

19. *Sabr ile koruk helva, dut yaprağı atlas üdibâ olur* // Сабыр түбі сары алтын (*transl.: patience is gold*). Figurative meaning: patience, seriousness, and wisdom will always bring you good results, both pure gold and the precious benefit of what you have done [8, p. 464].

20. *Tok acın halinden ne anlar* // Аң ауы оynamaz // Аш бала тоқ баламен ойнамайды, тоқ аш боламын деп ойнамайды (*transl.: a hungry boy does not play with a well-fed one; a well-fed boy does not think that he will starve*). While these proverbs are semantically consonant with each other and convey the value of hunger and satiety, the impermanence of existence and non-existence, the peculiarity is that the Kazakh proverb has an expressive and emotional meaning, combining the word "child". This proverb has been found since the time of the Orkhon monuments. In the Orkhon written monuments, "the hungry do not think about being full, the well-fed do not think about hunger", in M. Kashgari, "The hungry are always on the lookout, the well-fed do not care", // The hungry will eat everything, the well-fed will tell everything.

*II. Proverbs and sayings similar in meaning to proverbs and sayings in the modern Kazakh language, despite the change in form.*

1. *Adam olacağına büyüdükçe cüdam oluyor* // Ақпа құлаққа айтсаң, ағып кетер, құйма құлаққа айтсаң, құйып алар (*transl. A piece of advice to a man, a thousand pieces of advice to a fool*). // That is, what you say to a person who does not understand the meaning and the value of the word is not worth it, so you do not need to waste your words on someone who does not understand their meaning.

2. *Allah bir kapıyı kaparsa birini açar* // Алла бір есікті жапса екінші есікті ашады (*transl.: When Allah closes one door, he opens another*). When you start something and it doesn't work out the way you think it should, it encourages you not to regret it and get upset. This is because better things and opportunities may await in the future, which means that one must be able to use these opportunities properly.

3. *Alma mazlumun ahını* // Біреудің ақысын жеме (*transl.: Do not take someone else's property*). In Islam, appropriation of someone else's property is considered one of the grave sins. Therefore, this proverb encourages people not to do so or steal from others.

4. *Altın insanı eridir insan da altunu* // Алтын көрсе періште жолдан таяды (*transl.: Even an angel will stray from the path at the sight of gold*). < Figurative meaning: gold, silver, wealth are misleading things that lead a person astray and are a man's weakness. Even an angel with a pure soul and righteous deeds strays from the path at the sight of precious wealth. Therefore, greed and philistinism tempt a man, lead him/her astray, and cause addiction.

5. *Bıçak yarası geçer, dil yarası geçmez* // Пышақтың салған жарасы жазылады, тілдің салған жарасы жазылмайды (*transl.: A wound caused by a knife heals, a wound caused by a tongue does not heal*), сөз сүйектен өтеді (*transl.: The word goes through the bone*). This proverb means that sharp words in anger can break one's heart and upset them, so a person should think before speaking.

6. *Bir elin şamatası çıkmaz* // Yalnız elin avazı çıkmaz // Жалғыздың үні шықпас (*transl.: One man is a no man*). One hand cannot clap, so one man is no man. This means that some things need to be done collaboratively with others, in an organized way. M. Kashkari has the phrase "one goose does not make a sound", that is, instead of "one person", "one goose" is used.

7. *Biri vardı gecedен, biri düştü bacadan* // Жығылғанға жұдырық (*transl.: A fist to the one who fell*). < Figurative meaning: a person who has already suffered in life and is incapable of recovering from one suffering, is faced with another and gets into trouble [8, p. 336].

8. *Deliye hergün bayram* // Ақымаққа күнде той (*transl.: Every day is a feast for a fool*). < figurative meaning: A fool prefers playing and having fun rather than working and doing useful things [8, p. 188]. In the Crimean-Tatar dialect, it states "тамбәлә һәр гүн баирамдыр", / in the Ottoman language – "сақ олана һәр гүн дѣйѣн / every day is a holiday for a healthy guy". In modern Kazakh, the word "fool" is used, and in the Ottoman dialect, instead of the word "fool", we can see that the word "healthy guy" is used.

9. *Deve boynuz ararken iki kulaktan da olmuş* // Тоқал ешкі мүйіз сұраймын деп құлағынан айрылыпты (*transl.: a polled she-goat asked for horns, but was left without ears*). < figurative meaning: it is intended for those who are not satisfied with what they have, but lose everything, striving for the impossible.

10. *El arı düşman gayreti* // Досқа күлкі, дұшпанға таба қыла көрме (*transl.: do not be a laughingstock for your friends and a source of gloating for your enemies*). < 1. Literal meaning: the laughter word is a word that has an emotional impact on a person, and has a significant impact on mood swings. 2. Figurative meaning: a certain action of a person, not to show his/her weakness, so that neither friend nor enemy will be laughed at.

11. *Erken uyanan matlubuna erer* // Ерте тұрған жігіттің ырысы артық, ерте тұрған әйелдің бір ісі артық (*transl.: a man who gets up early succeeds in business, a woman who gets up early will do one more household work*). A proverb that has not lost its relevance even today. It means that the earlier a person wakes up, the more useful things he or she has time to do, and the more prosperous the day will be. This proverb has been used since ancient times. For example, Zh. Balasagun said: "The wealth of the early riser increases // the luck of the early riser lights up".

12. *Zaman sana uymazsa, sen zamana uy* // Заманына қарай адамы (*transl.: a man of the times*). < People who lived in the same era and were educated in the same society, although different, but their way of life, thoughts, goals and interests are similar to each other.

13. *Her gecenin sabahı. Her kışın bir baharı* // Қараңғы түннен кейін де жарық күн шығады (*transl.: It's always darkest before the dawn*). // Every night has a morning, cold winter has summer. This means that there is joy after hardships. R. Khorezmi wrote, "No matter how long the night is, the morning comes".

14. *Her şey incelikden, insan kalınlıktan kırılır* // Адамның көңілі бір атым насыбайдан қалады (*transl.: A man may be offended by such a small thing as a dash of naswar (tobacco)*). – figurative meaning: People are very sensitive and tender, so they can be upset because of something that might not happen, even if they do not get hurt.

15. *İki kılıc arasında* // İki kılıç bir kına girmez // Екі қошқардың басы бір қазанға сыймайды немесе екі қылыш бір қынапқа сыймайды (*transl.: Two ram heads will not fit*

*in one pot or two swords do not fit in one scabbard*). < 1. Literal meaning: A sword is a type of weapon. It is made of various hard materials such as steel, iron, etc. 2. Figurative meaning: a word that is said when two people are arguing about the same thing or when two guys are going to marry the same girl.

It can be noted that the proverbs found in the Armenian-Kypchak written monuments analyzed above have not lost their lexical meaning in the Turkic languages. This, in turn, proves that the Gregorian Kypchaks spoke Turkish and were Turkic-speaking.

### **Conclusion**

In general, the extensive use of proverbs and sayings in the language of a nation is a reflection of the richness of both the vocabulary and the knowledge of these people. The main vocabulary of the Armenian-Kypchak proverbs and sayings consists of words of a common Turkic nature.

Proverbs and phrases written in the Kypchak language using the Armenian alphabet are an invaluable treasure common to modern Turkic languages. Not many scholars have studied Armenian-Kypchak proverbs and sayings. The above-mentioned scientists have so far conducted research on only two books from the list related to proverbs and sayings in the Armenian-Kypchak language. Therefore, it is still necessary to conduct a linguistic research of proverbs and sayings in the other seven books.

In conclusion, proverbs and sayings in the Armenian-Kypchak language and the Turkic languages have been compared. As a result of the comparative study, a large number of proverbs and sayings common to the Turkic peoples in the Armenian-Kypchak language have been noticed. This is evidenced by the examples given above. It has been noted that some proverbs and sayings in the Armenian-Kypchak language are currently used in the same form, without changing their lexical meaning and structure, and words in the composition of some other proverbs are changing. However, we observe that while the words in the proverbs have changed, their original meanings have been retained. The proverbs of the Armenian-Kypchak language uphold a shared Turkic worldview, along with religious and cultural values.

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**Serikkazykyzy A.** – work with literature, collection and analysis of language materials, design of a scientific article in accordance with the requirements, collection and analysis of theoretical material;

**Avakova R.A.** – defining the goals and objectives of a scientific article, working with the use of research materials and methods.



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## **Армян-қыпшақ тіліндегі мақал-мәтелдер: семантикалық-құрылымдық талдау**

**Аңдатпа.** Мақалада армян-қыпшақ тілінде жазылған мақал-мәтелдер құрылымдық-семантикалық тұрғыдан қарастырылады. Мақаланың өзектілігі – армян-қыпшақ тілінде мақал-мәтелдерді қазіргі уақытта түркі халықтарында кездесетін мақал-мәтелдермен салыстыра зерттеу тіл білімі мен тіл тарихы үшін аса маңызды, өзекті тақырыптардың бірі. Мақаланың мақсаты – армян-қыпшақ тілінде мақал-мәтелдерді қазіргі уақытта түркі халықтарында кездесетін мақал-мәтелдермен салыстырып, орын алған құрылымдық және мағыналық модификацияларлы (трансформация) анықтау. Аталмыш мақсатқа жету үшін армян-қыпшақ тіліндегі мақал-мәтелдер топшыланып, интерпретацияланды. Қазақ тіліндегі мағыналас мақал-мәтелдермен тұлғалық және мазмұндық сипаты бойынша салыстырмалы талдау жасалып, тұжырымдалады. Зерттеудің ғылыми және теориялық құндылығын мақалада армян-қыпшақ тілінде жазылған мақал-мәтелдерді зерттеген ғалымдардың және неміс ғалымы Меркс Адальберттің еңбектері мен ғылыми мақалаларындағы тұжырымдарының талдауы құрайды. Зерттеудің әдістемесі – армян-қыпшақ тілінде қолданылған мақал-мәтелдердің жасалу жолдарын айқындап, оларды

қазіргі қазақ тіліндегі мақал-мәтелдермен салыстыра отырып, семантикалық-құрылымдық талдау жүргізілді. Талдау нәтижесінде армян-қыпшақ тілінде жазылған мақал-мәтелдердің құрылымдық жағынан өзгеріске түскенімен, мағыналық жағынан қазіргі түркі тілдеріндегі мақал-мәтелдермен ұқсастығы анықталады. Алынған нәтижелерді жоғары оқу орындарында жалпы тіл білімі, түркі тілдерінің тарихы мен мәдениеті бойынша арнайы курстарда және мәдени деректерді қажет ететін оқу құралдарын құрастыруда қолдануға болады.

**Түйін сөздер:** армян-қыпшақ тілі, орта ғасыр ескерткіштері, мақал-мәтелдер, мағыналық, құрылымдық.

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### **Пословицы и поговорки на армяно-кипчакском языке: семантико-структурный анализ**

**Аннотация.** В статье рассматриваются пословицы и поговорки, написанные на армяно-кипчакском языке со структурно-семантической точки зрения. Актуальность статьи заключается в том, что изучение пословиц в армяно-кипчакском языке в сравнении с пословицами и поговорками, встречающимися у тюркских народов, сегодня является одной из важнейших и актуальных тем для языкознания и истории языка. Цель статьи – сопоставление пословиц и поговорок на армяно-кипчакском языке с пословицами и поговорками, встречающимися в настоящее время у тюркских народов, и определение произошедших структурных и семантических модификаций (трансформаций). Для достижения этой цели были сгруппированы и интерпретированы пословицы и поговорки на армяно-кипчакском языке. Был проведен структурно-смысловой сравнительный анализ со схожими пословицами и поговорками в казахском языке, и сделаны выводы. Научную и теоретическую ценность исследования представляет анализ выводов в трудах и научных статьях учёных, изучавших пословицы и поговорки, написанные на армяно-кипчакском языке, и немецкого учёного Меркса Адальберта. Методика исследования заключается в определении способов создания пословиц и поговорок, используемых в армяно-кипчакском языке, сравнении их с пословицами и поговорками в современном казахском языке и проведении семантико-структурного анализа. Анализ показал, что пословицы и поговорки, написанные на армяно-кипчакском языке, хотя и претерпели структурную трансформацию, но семантически схожи с пословицами и поговорками в современных тюркских языках.

**Ключевые слова:** армяно-кипчакский язык, памятники средневековья, пословицы и поговорки, семантический, структурный.

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