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## **COGNITIVE DESCRIPTION OF PROVERBS-SAYINGS AND WINGED WORDS IN THE LANGUAGE OF ANCIENT TURKIC WRITTEN MONUMENTS**

*The article deals with the cognitive nature of proverbs-sayings and winged words in the language of ancient Turkic written monuments. The article aims to reveal the worldview function, the cognitive essence of proverbs and sayings, and winged words collected from ancient Turkic written monuments. They are a golden link that connects people's lives past and present that is, a spiritual treasure that continues spiritual and cultural traditions, preserved in the mind of a person, society's memory, language, and mentality. Winged words, proverbs, and sayings in the language of the ancient Turkic written monuments we are considering are also lexical units that provide an informational explanation when defining a conceptual system. In the course of the study, it was found that the concept of «man» occupies the main place in the linguomental space of the works of medieval poets Y. Balasaguni, M. Kashkari, A. Yuginiki, S. Sarayi, A. Navoi, R. Khorezmi, it was determined that their winged words and proverbs and sayings have a conceptual meaning. Proverbs and sayings about human dignity, behavior, morals, fame, and honor, supplement the concept of «man» with units that reflect universal human values, such as «satisfaction» as well as «honor, shame», «heroism», «generosity» etc. were analyzed with their opposite meanings – «disgrace», «cowardice», «stinginess» in the language of written monuments.*

*The conceptual meaning of the symbolic data with the numerals «two, four, thousand» related to the concept «man» was also taken into account.*

*Keywords: written monuments, winged words, proverbs, sayings, concept.*

## **Introduction**

Old Turkic Monuments of Runic Writings, which are a valuable source not only of the Kazakh people, but also of the language, culture, and worldview of the Turkic peoples in general, occupy a special place. Because the lexical-semantic background of the units in the written language contains a lot of cognitive information related to the centuries-old worldview of the people. The image of the universe recognized and known by people is revealed through concepts that are «combined into one node with content signs, a word that has a common concept, a line of thought in one core».

In cognitive linguistics, any attempt to understand the nature of the concept leads to an understanding of the emergence of interrelated concepts and terms [1, p. 440].

A concept is a set of knowledge and experience, an abstract unit, resulting from the knowledge of the world around a person. The concept is a special cultural layer representing a person's connection with the whole world [2, p.64].

And the national conceptsphere is a set of special properties of the folk worldview, traditions, thinking, education, culture, communication rules, attitude to other nations, spiritual soul, and material value of the people [3, p. 80], B. Nurdauletova noted that the transformation of the phenomenon of the concept into the basic notion in the context of several sciences, the growing interest in its comprehensive recognition made it possible to form it as a separate theory. Based on this theory, the concept is considered mental knowledge manifested through vocabulary and language categories that have accumulated linguistic and cultural features [4, p. 66]. F. Sametova defines the concept as a discrete mental knowledge, which is the basic unit of the human mental code, has its own relatively ordered internal structure, is the result of human cognitive activity, and contains complex, encyclopedic, cultural information about the object being represented [5, p. 3].

The main goal of the article is to deeply study the nature of concepts, which are the object of cognitive linguistics research, to find and analyze information related to them in the language of ancient Turkic writings. The representation of the true world in the human mind through the concepts used in the conceptual sense in written monuments is closely connected with winged words, proverbs and sayings.

The conceptual system about «man» that we are considering is reflected in the works of poets-thinkers of the XI–XII centuries.

## **Research methods and materials**

The old Turkic written monuments used as the research material was taken from the version translated by the famous turkologist A. Kuryshzhanov [6], to study the cognitive features of winged words and proverbs and sayings in written

monuments, methods of scientific analysis, summary, description, cognitive analysis were used based on theoretical conclusions.

### **Results and discussion**

No matter which country's culture we take, we can see that it consists of many elements that differ from each other in structure and construction. Such elements include songs, fairy tales, riddles, as well as proverbs and sayings. The latter are short and clear in most cases where they are used figuratively rather than literally, emphasizing the uniqueness of national identity.

The specificity of proverbs lies not only in the brevity of volume and depth in content but also in their intelligibility and rationality. Therefore, each person uses them as his weapon, no matter what proverb he considers necessary in everyday life. Proverbs and sayings are not only witnesses of past lives but also a figurative pattern that is not spoiled by time. By determining its linguistic and cognitive value, we distinguish the world of artistic knowledge and the social nature of our language [7, p. 147].

Proverbs are one of the most complex phenomena in a language. Among scientists, there are still those who do not recognize their linguistic status, and there is also an opinion that some consider them to be text or speech units. Other researchers found them as hybrid units that combine linguistic and textual characteristics [8, p. 133].

Kazakh proverbs are diverse not only in terms of quantity but also in terms of quality and content. The main reason for this is those, which are considered to be a particularly bright, meaningful, and important expression of our national mentality in the language, are a clear testimony of the worldview and consciousness characteristic of the Kazakh ethnic group, the source of folk wisdom and philosophical thinking, aesthetic cognition and education, civilization and culture, the source of all being. They have been divided and sharpened for many centuries and cover many different topics, and they are also a wise assessment of phenomena that occur in human life, everyday life, various social situations, and events of historical significance, and they are the core of words, very common and durable, as an invariable part of our language [9, p. 25].

In the collection «Old Turkic written monuments» translated by A. Kuryshzhanov, winged words, proverbs and sayings of the Turkic peoples and excerpts from works of fiction such as «About Man», «About Behavior», «State of Mood», «Kinship and Respect», «About people», «Good» and «bad», etc. were grouped into several sub-themes. Each group topic is further classified within itself. For example, the subtitle «About man» contains the groupings «man» and «morality», «honor» and «shame», «glory» and «honor», «dignity» and «regularity». According to Y. Balasaguni, the characteristic features of a real person are restraint, honesty, humanity, brotherhood, open character, chastity, shame,

honest conscience, kindness, virtue, etc. If a person has such qualities, then he bears his name with dignity (*Adam oz atyn kisilikpen koteredi*) and will be rewarded for his good deeds (*Izgi atymen er algyska bolenedi*). Y. Balasaguni analyzed honor and shame on the same level. In his opinion, «*Bar baleden uyat saqtaidy*», «*Barlyq zhaqsy istin bailamy da uyat*»; «*Arsyz – adamnyn qory*», «*Bul zhalgandy buzatyn – arsyz adam*». And if S. Sarayi concluded that «*Azamattyq zhasai almagan adam – bul omirge kelmegen adammen birdei*», *Uyatsyz adam itten de zhaman*, M. Kashkari said: «*Uyaty barmen – uryz, uyatsyzben ustaspa*», it means that one can argue with a person who has a conscience, do not fight with a shameless one, for a conscientious person can admit his mistakes, but one should not argue and fight with a shameless and impolite person who does not admit his mistakes himself.

Among the lexical units in Yusup Balasaguni's «*Kutty Bilik*» epic, it can be said that the concept of man is mostly used in terms of semantics. In describing the good qualities to be found in a person, numerals also have a special meaning in expressing a national outlook. For example, in the poet's work, there are the following lines about conscience and honor:

*Manailama ar-uyattan bezgenge,  
Myndap algys – inabatty sezgenge.*

In these lines, one can notice that there is a deep meaning in the fact that to thank a conscientious, respectful person it is used the numerative «*thousand*». For the great thinker, the main value of the world is human dignity, so he believed that it is necessary to express gratitude to a person who has dignity, not ten, not hundreds, but thousands. Also, the genius poet expressed слово «*conscience*» with the word «*inabat*», which is similar in meaning. In the «*Explanatory Dictionary of the Kazakh Language*» the following meanings of the word «*inabat*» are given: 1. A moral sense, virtue. 2. Conscience, shame [10, p. 355].

«*Thousand*» is often used in the Kazakh culture to express gratitude for goodness and to show genuine feelings of kindness. From the power of the Kazakh language, which can figuratively convey gratitude and sincere intentions, one can see the ability of people to show a culture of respect at a high level [11, p. 142].

In the works of Y. Balasaguni, the number «*thousand*» is used in another symbolic meaning. For example, a poet who emphasizes the role of a friend in a person's life had those lines: «*Even if you have **thousand (myn)** friends, one is still missing*». Such lines were also found in A. Yuginiki's poem:

*Myn adam dosyn bolsa da, kop korme,  
Dostaryn **myn** bolsa da, «az» dep bil,  
Dushpanyn bireu bolsa da, saqtan.*

The phrase «*a thousand friends*» can be called a cognitive model in the conceptual field that determines the characteristics of a close, caring, like-minded person. In his work he emphasized that alcohol, which is contrary to the law of

healthy life, causes a lot of harm to a person, it was concluded that «*Sharaptan myn bale tuser izine*», «*Zinaqorlyk tukirtedi betine*». It is known that there is a lot of harm caused by wine – a drunkard is unhappy in his family (not only himself), dishonorable at work, disrespectful to his brothers and neighbors, has poor health, etc. It is difficult to enumerate the harm caused by alcohol to human beings. The concept of «thousand» is taken to show the harm of wine to human beings in ancient times.

In the worldview of Y. Balasaguni, cognitive words related to the concept of «honor and shame» are combined with opposite concepts, such as good, evil, honesty, and dishonesty. For example, the poet has the following lines with the number «two»:

*Adal ar men ak konil de elener;*

*Eki zhalgan baqytyna bolener.* And here the number eki (two) as a linguistic and cultural unit is recognized as «an instrument of creating a mental image» in the anthropocentric system, having a metaphorical meaning. In the following lines it was shown that the number «two» has two different characteristics, i.e. the commendable name of a person known for his good deeds, and the bad name of a person distinguished by his opposite negative actions:

*Eki narse barlyk tilde zhattalar:*

*Biri – zhaman, biri – zhaksy at bolar.*

*Zhaksy bolsan – maktauly atyn saqtalar;*

*Zhaman bolsan – zhaman atyn dattalar.*

There are «four meanings of the word «two». The third of them means «binary, double, pair» [10, p. 219]. In this meaning of the number «two» there is a worldview value. The number «two» in the language system grouped into five types. The first of them is the use of the number “two” in a paired meaning, considering it as the use of even names formed within the framework of visual cognition, dividing its transmission by the number «two» into two parts. The first of them is somatic names, consisting of two pairs like *two shoulders, two eyes, two legs, two hands, two ears, two cheeks*, and two faces can be seen from the constant phrase created by the movement of body parts as if two people walk on two shoulders (enormous, stately). The second is the figurative use of body parts of animals and birds, which consist of two pairs, a pair structure or a pair of objects: two wings and one tail (phraseology, related to birds), two strings, one filly (dombra), etc. [11, p. 66].

In the language of ancient written monuments, the number *four* also has a conceptual meaning. In many research works, it is noted that for Kazakh culture, the archetypal meaning of all «four» in the language is based on four sides, four phenomena of the world, cultural information about “four” is revealed mainly in a positive seme, because there is no negative understanding of four in folk

knowledge, the division of the world from four corners, the change of four seasons, the division into four directions (Northern, Southern, Western, Eastern) is actively used in the Kazakh worldview to give the concept of siege, isolation, protection from four sides, go to the four corners of the world [11, p. 88].

Among the lexical units in the works of medieval thinkers, the most used in terms of semantic weight is «erlik» (heroism). In educating young people to be brave, to love the people, to protect the country, and to educate them about patriotism, it will be correct to imitate the words of wise poets in the language of written monuments. Many lines in ancient writings glorify the characteristic qualities of a man who can bear any difficulty and is strong, brave, and courageous. For example, According to S. Sarayi, «*Nagyz er bolsan, sol ataqqa ie bola bil*», «*Zhudyryq zhumsau – erlik emes*», «*Qiyñ iske synalğan erdi zhiber*», and in M. Kashkari: «*Batyr zhauda synalady, Zhuas zhaida synalady*», «*Er shekispei, bekispes, Zhel aidamai bult ketpes*», according to Y. Balasaguni: «*Erding aty aiqasta shygady*», «*Er igisi el zhugin koteredi*», «*Kushti kisi – qut kozi*». The conceptualization of the word «*Er (man)*» is clearly visible from the word-formation analysis of this lexeme. The meaning of the word «*Er (man)*» is a brave, courageous, hero. From this root conceptual words and phrases have been formed that are characteristic of the cultural identity of the Kazakh people. They are: *erlik* (means *heroism*) – *batyldyq* (courage), *batyrylyq* (feat), *zhauzhurektilik* (fearlessness); *erzhurek* (means *brave*) – *zhurekzhutqan* (fearless), *zhurekti* (bravery), *erkokirek* (self-confident) – or *minezdi* (haughty), *namysshyl* (proud); *erzhetti* – *kameletke tolyp*, *azamat bolu* (to attain the age of majority, to become a citizen); *er zhigit* (*the brightest guy*) – *er minezdi azamat* (bravery); *er kelbetti* (*courageous*) – *kesek tulgaly* (a bigger man); *er qara* – a) *er azamat qataryna kosyldy* (to become a man), *sanatqa ilindi* (to be a man); b) *demeu* (support), *suyeu* (help) etc.

One of the most common concepts in the works of medieval thinkers is related to «generosity» and «stinginess». The linguistic and cognitive expression of the concept of generosity can be classified into the following frame structures: «*zhomarttyq – zhaksy adet*» (*generosity is a good habit*), «*zhomarttyq – maueli agash, agashdyn zhemisi*» (*generosity is a mature tree, the fruit of a tree*), «*zhomarttyq pen adamgershilik – ata men apa*» (*generosity and morality are parents*), «*zhomarttyq – izgi omir*» (*generosity is a good life*). The meaning of the word «*zhomarttyq*» – 1. *Qoly ashyq* (*open-handed*), *beregen* (*generous*), *myrza* (*kind*); 2. *in the figurative sense: darhandyq* (*generosity*), *kendik* (*kindness*), *moldyq* (*abundance*) [10, p. 307]. It is known that the manifestation of national knowledge, and the patterns of artistic knowledge are traced in specific linguistic data, which are distinguished by their national identity. One can find many examples of generosity in ancient written monuments. When greed rules in the



field of eternal struggle and endless controversy, it violates justice in society. It is quite natural that in such a society spirituality and higher morality occupy the lowest level in the system of human values. For example, S. Sarayi left the following profound statements: «*Atym shyqsyn desen, zhomart bol; Atym shyqsyn desen, asyndy aiama; Zhomart bolu – izgi omir; Zhomart ozi de zheidi, ozgeni de syilaidy; Zhomart erge el algysyn togedi; Saran atyn estise, zhurt sogedi*». And A.Navoi said: «*Zhomarttyq – baqtagy maueli agash, tipti agashtyn zhemisi, «Zhomarttyq pen adamgershilik – ata men apa, adaldyq pen inabattyq solardyn eki perzenti*». If poets think that the noblest human qualities – generosity and morality are compared with a pair of father and mother, honesty and good breeding are compared with two children of generosity and morality, who distinguish the meaning of the lexical unit of the worldview, the level of cognition.

And the opposite concept of generosity is «*sarandyq (stinginess)*». The root of the word «*Sarandyq*» is *saran (stingy)*. In the Explanatory Dictionary, the word “Saran” is given the definition of a miser that does not give anything [10, p. 709].

*Cognitive model* – «*Sarandyq – emi zhoq auru*. Information about *Stinginess* is often found in paremiological units. For example, Y. Balasaguni said: «*Sarandyq – emi zhoq auru, «Sarandyq – ozindi qurtatyn qumarlyq*». As for A. Navoi: «*Saran bir tambai otken koktem siyaqty*». A. Yugineki said: «*Saran dunienin malyn zhisa da toimaidy*».

Another ethnocultural concept related to the concept of «*Sarandyq (Stinginess)*» is «*Dunieqorlyq (Greed)*». There are also examples of this in ancient scriptures. Yugineki said about it:

*Dunieqorlyq – emdelmeitin auru:*

*Dunieqor – kim bar ogan ten kelgen?*

*Ol – bir kesel, eshkim ony zhenbegen.*

Zh. Balasagun conceptualized:

*Dunie ushin ozindi otqa salma,*

*Bireudikin kushpen tartyp alma.*

Also along with the concept of ‘*Sarandyq*», the lexeme of «*ashkozdkik (greed)*» is also active in revealing the meaning of the concept of «*kanagatsyzydyq (gluttony)*» in people. It can be clearly demonstrated in the following examples.

A. Yugineki said:

*Ashkozdkik – zhaman adet serti qatty*

*Okinish, artynda onyn qaygy zhatty.*

M. Kashkari:

*Ashkozdkik eldi buzady:*

*«El buzylady bailyk kuyp, mall zhigan,*

*Kushigendei oleksege qonzhigan*

*Saktaidy zhurt malyn zhemei qarzhylap.*

*Saran altyn zhia berer, zar zhylap.  
Tuysty emes, maldy qamsyz zhasady  
Zhaqynymen ittei yryldasady.  
Qoryqpai-aq bailygy ushin qu zhannun  
Balasyn da buyndyrar tunganun».*

The thinkers wanted to prove in the content of the verses that a greedy person is never satisfied with what he has. When greed rules in the field of eternal struggle, struggle and endless controversy, it violates justice in society. It is quite natural that in such a society spirituality and higher morality occupy the lowest level in the system of human values. In their poems, thinkers, in order to reveal the meaning of the concept «ashkozdik», used such linguistic units as «eldi buzatyn», «zhaqynymen yryldastyratyn», reflecting the negative habits of a person, sinful human nature.

There are also some lines related to the lexeme «satisfaction» in the winged words, proverbs, and sayings related to the concept of «man» in ancient Turkic written monuments. For example, the following Y. Balasaguni's lines related to the topic have a great meaning behind them:

*«Dunie tolmai, koldy zhaigyzydy,  
Qanagat bolsa – konil toigyzydy or:  
«Shalqyp daulet, baqyt qonsa – tasyrna,  
Zhaqsylyq et, zhamandyq qyp zhasyryna».*

In these lines, *shalkyp daulet, bakhyt konsa – tasyrna* combined with the concept of «qanagat» which means to be satisfied, even if the man is lucky and his business goes uphill, and in another linguistic unit «zhaqsylyq et» means to do good to others, the language unit «zhamandyq qyp zhasyryna» is used in the sense of warning not to do bad and has a cognitive character. R. Khorezmi said: «Bir zhapyraq nan tapsan – qanagat et» which means to be satisfied with what you have, regardless of how little or how much you have. Although the emotional concept of qanagat, which is reflected in human behavior and expresses one of the moral qualities, does not reveal the full meaning of the concept of «man», it is a linguistic unit that represents one of the human values.

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### **Conclusion**

Winged words and proverbs and sayings in the language of ancient Turkic written monuments translated by professor Abzhan Kuryshzhanuly, found in the works of medieval poets such as Y. Balasaguni, M. Kashkari, A. Yugineki,

S. Sarayi, A. Navoi, R. Khorezmi originate from the folk worldview and everyday life, and over time have reached the status of a noble masterpiece of folk literature. Whatever proverbs and sayings, winged words we take, it is proved that the Kazakh worldview has deep roots, and it is determined that lexemes have a conceptual meaning. The concepts used in the conceptual meaning of written monuments allow us to deeply comprehend the truth. Especially in the works of medieval poets, such concepts as morality, conscience and shame, heroism and oppression, generosity and stinginess are the main themes that raise the concept of «man» to the conceptual level.

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## ЕСКІ ТҮРКІ ЖАЗБА ЕСКЕРТКІШТЕРІ ТІЛІНДЕГІ МАҚАЛ-МӘТЕЛДЕР МЕН ҚАНАТТЫ СӨЗДЕРДІҢ ТАНЫМДЫҚ СИПАТЫ

*Мақалада ескі түркі жазба ескерткіштері тіліндегі мақал-мәтелдер мен қанатты сөздердің танымдық сипаты қарастырылған. Мақаланың мақсаты – көне түркі жазба ескерткіштері бойынша жиналған мақал-мәтелдер мен нақыл сөздердің дүниетанымдық қызметін, танымдық мәнін анықтау. Мақал-мәтелдер халық өмірінің өткені мен бүгінін байланыстыратын алтын арқау, яғни рухани, мәдени салт-дәстүрді жалғастырушы, адам санасында, қоғам жадында, тілінде, ділінде сақталатын рухани қазына болып табылатындығы ақиқат. Олай болса, біз қарастырып отырған ескі түркі жазба ескерткіштері тіліндегі аталы сөздер, мақал-мәтелдер де концептілік жүйені анықтауда ақпараттық түсінік беретін лексикалық бірліктер болып табылады. Зерттеу барысында орта ғасырлық ақындар Ю. Баласағұни, М. Қашқари, А. Йүгінеки, С. Сарайи, Ә. Науаи, Р. Хорезми шығармаларының лингвоментальды кеңістігінде «адам» концептісі басты орын алатындығы, олардың*

*даналық сөздері мен мақал-мәтелдері концептілік мәнге ие екендігі айқындалды. Жазба жәдігерлер тіліндегі мақал-мәтелдер мен қанатты сөздер адам туралы, оның қадір-қасиеті, мінез-құлқы, адамгершілік, атақ пен абырой т.б. адамға тән құндылықтарды көрсететін бірліктер арқылы «адам» концептісінің қатарын толықтыратын «ар, ұят» және оған қарама-қарсы «ұятсыздық» концептілері, «ерлік» және оған қарама-қарсы «ездік» концептілері, «жосарттық» және оған қарама-қарсы – «сараңдық» концептілері және «қанағат» концептісіне талдау жасалды. Сондай-ақ «адам» концептісіне қатысты екі, төрт, мың сан атауларының символдық мәліметтерінің концептілік мәні назарға алынды.*

*Кілтті сөздер: жазба ескерткіштері, мақалдар, мәтелдер, қанатты сөздер, концепт.*

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## **КОГНИТИВНОЕ ОПИСАНИЕ ПОСЛОВИЦ-ПОГОВОРОК И КРЫЛАТЫХ СЛОВ НА ЯЗЫКЕ ДРЕВНЕТЮРКСКИХ ПИСЬМЕННЫХ ПАМЯТНИКОВ**

*В статье рассматривается познавательная природа пословиц-поговорок и крылатых слов на языке древнетюркских письменных памятников. Цель статьи - выявить мировоззренческую функцию, когнитивную сущность пословиц-поговорок и крылатых слов, собранных по древнетюркским письменным памятникам. Они являются золотым звеном, связывающим прошлое и настоящее жизни людей, то есть, духовным сокровищем, продолжающим духовные и культурные традиции, сохраняющимся в сознании человека, памяти общества, языке, менталитете. Крылатые слова, пословицы и поговорки на языке рассматриваемых нами древнетюркских*

письменных памятников также являются лексическими единицами, которые дают информационное объяснение при определении концептуальной системы. В ходе исследования было установлено, что концепт «человек» занимает основное место в лингвоментальном пространстве произведений средневековых поэтов Ю. Баласагуни, М. Кашкари, А. Югинеки, С. Сарайи, А. Навои, Р. Хорезми, определено, что их крылатые слова и пословицы-поговорки имеют концептуальное значение. Пословицы и поговорки о человеческом достоинстве, поведении, правах, славе и чести, дополняющие концепцию «человек» единицами, отражающими общечеловеческие ценности, такие как «удовлетворение», а также «честь, стыд», «героизм», «щедрость» и т.д. были проанализированы с их противоположными значениями – «бесчестие», «трусость», «скупость» на языке письменных памятников.

Также было принято во внимание концептуальное значение символических данных числителей «два, четыре, тысяча», относящихся к концепту «человек».

Ключевые слова: письменные памятники, пословицы, поговорки, крылатые слова, концепт.

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