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ORCID: 0000-0003-1293-5391 E-mail: [mribrayeva@nu.edu.kz](mailto:mribrayeva@nu.edu.kz)**CROSS-LINGUISTIC EQUIVALENCE AND EXPRESSIVENESS OF PROVERBS**

**Abstract.** Proverbs are essential expressions that encapsulate folk wisdom, showcase the beauty of language and life, and enrich the spirit of the language. This paper discusses common and specific features of equivalent proverbs in Kazakh, English, Russian, and Uighur. A logical question arises: why were these languages chosen for analysis? In a globalized world, immigration is a significant trend in many countries, and Kazakhstan is no exception. Many English-and-Uighur speaking immigrants live in Kazakhstan today. Furthermore, Kazakhstan was part of the Soviet Union for 70 years and gained independence only in 1991, so, there are many Russians and people of other nationalities who speak Russian in the country. The scientific works of Mati Kuusi, G.Permyakov, E.Kokare, N.Pazyak, A.V. Kunin, A.Qaidar, N.Issanbat, A.Nurmakhanov served as the methodological basis for this research on proverbs. A comparative and semantic analysis were conducted in the research to define similarities and differences of proverbs. This paper will contribute both theoretically and practically. The findings of this research can be applied theoretically in further studies on cultural linguistics, literature and folklore. Additionally, students and immigrants can compare and contrast proverbs and practically apply them to various linguistic contexts and use the findings in academic research and publication activities. Due to the comparative study of Kazakh, English, Russian, and Uighur proverbs, we argue that Kazakh, Russian and Uighur proverbs are partially or highly similar in their lexical composition and grammatical structure and coincide in their functional, semantic, and affectively expressive features. However, English proverbs differ in their grammatical structures, although their semantic content largely shares common features with these other languages.

**Keywords:** proverbs; folklore; similarities; lexical composition; customs and traditions**For citation:** Ibrayeva, M. Cross-linguistic Equivalence and Expressiveness of Proverbs. *Tiltanyim*, 2025. No. 2 (98). P. 64-74.DOI: <https://doi.org/10.55491/2411-6076-2025-2-64-74>**Меруерт Ибраева**филология ғылымдарының кандидаты, Назарбаев Университеті, Қазақстан, Астана қ.,  
ORCID: 0000-0003-1293-5391 E-mail: [mribrayeva@nu.edu.kz](mailto:mribrayeva@nu.edu.kz)**МАҚАЛ-МӘТЕЛДЕРДІҢ ТІЛАРАЛЫҚ БАЛАМАЛЫЛЫҒЫ МЕН МӘНЕРЛІЛІГІ**

**Аңдатпа.** Мақал-мәтелдер – халық даналығын бойына сіңіріп, тіл мен өмірдің көркін танытатын және тіл рухын байытатын негізгі құрал. Бұл мақалада қазақ, ағылшын, орыс, ұйғыр тілдеріндегі балама мақал-мәтелдердің ортақ және ерекше белгілері қарастырылады. Орынды сұрақ туындайды: неліктен талдау үшін бұл тілдер таңдалды? Жаһанданған әлемде көптеген ел елеулі иммиграциялық үрдісті бастан кешіруде, Қазақстан да бұдан тыс қалмады. Бүгінде Қазақстанда ағылшын және ұйғыр тілді иммигрант көп. Сонымен қатар Қазақстан 70 жыл бойы Кеңес Одағының құрамында болып, 1991 жылы ғана тәуелсіздік алды. Осыған байланысты елімізде орыстар мен орыс тілінде сөйлейтін өзге ұлт өкілі көп. Мақал-мәтелдерді зерттеу барысында Мати Кууси, Г.Пермяков, Е.Кокаре, Н.Пазяк, А.В. Кунин, Ә.Қайдар, Н.Иссанбат, А.Нұрмаханов сынды ғалымдардың ғылыми еңбектері әдістемелік негіз ретінде басшылыққа алынды. Мақал-мәтелдердің ұқсастықтары мен айырмашылықтарын анықтау мақсатында салыстырмалы-семантикалық талдау әдістері қолданылды. Бұл мақаланың ғылыми және практикалық маңызы зор. Зерттеу нәтижелерін лингвомәдениет, әдебиет және фольклортану салаларындағы болашақ зерттеулерде теориялық тұрғыдан қолдануға болады. Сонымен қатар студенттер мен иммигранттар мақал-мәтелдерді өзара салыстырып, салғастырып, түрлі тілдік контекстерде қолдана алады. Сондай-ақ алынған нәтижелерді ғылыми зерттеулер мен жарияланымдарда пайдалана алады. Қазақ, ағылшын, орыс, ұйғыр мақал-мәтелдерін салыстыра зерттей отырып, біз қазақ, орыс, ұйғыр мақал-мәтелдерінің лексикалық құрамы мен грамматикалық құрылымы жағынан ішінара немесе өте ұқсас, сондай-ақ функционалдық-семантикалық және аффективті-экспрессивті ерекшеліктері жағынан сәйкес келеді деген пікірді ұстанамыз. Дегенмен ағылшын мақал-мәтелдерінің семантикалық мазмұны осы тілдермен ортақ болғанымен, грамматикалық құрылымы жағынан ерекшеленеді.

**Тірек сөздер:** мақал-мәтелдер; фольклор; ұқсастықтар; лексикалық құрам; салт-дәстүрлер**Сілтеме жасау үшін:** Ибраева М. Мақал-мәтелдердің тіларалық баламалылығы мен мәнерлілігі. *Tiltanyim*, 2025. №2 (98). 64-74-бб. (ағыл. тілінде)DOI: <https://doi.org/10.55491/2411-6076-2025-2-64-74>

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## **МЕЖЪЯЗЫКОВАЯ ЭКВИВАЛЕНТНОСТЬ И ЭКСПРЕССИВНОСТЬ ПОСЛОВИЦ И ПОГОВОРОВ**

**Аннотация.** Пословицы и поговорки являются важнейшими выражениями, содержащими всю народную мудрость и обогащающие дух языка. С помощью пословиц и поговорок можно увидеть красоту языка и жизни. В данной статье будут рассмотрены общие и специфические черты эквивалентных пословиц в казахском, английском, русском и уйгурском языках. Возникает закономерный вопрос: почему для анализа были выбраны именно эти языки? В эпоху глобализации наблюдается тенденция иммиграции во многих странах и Казахстан не является исключением. Сегодня в Казахстане проживает много англоговорящих и уйгуроязычных иммигрантов. Кроме того, Казахстан входил в состав Советского Союза на протяжении 70 лет и обрёл независимость лишь в 1991 году. В связи с этим в стране проживает много русских и представителей других национальностей, говорящих на русском языке. Методологической базой исследования пословиц и поговорок послужили научные труды ученых: Мати Кууси, Г.Пермякова, Е.Кокаре, Н.Пазяка, А.Кунина, А.Кайдара, Н.Иссанбата, А.Нурмаханова. С целью выявления сходств и различий пословиц и поговорок применялись методы сравнительного и семантического анализа. Эта статья имеет теоретическую и практическую значимость. Результаты исследования могут быть теоретически применены в дальнейших исследованиях в области лингвокультурологии, литературы и фольклора. Кроме того, студенты и иммигранты могут сравнивать и противопоставлять пословицы, практически применять их в различных языковых контекстах, а также использовать полученные результаты в научных исследованиях и публикационной деятельности. На основе сравнительного изучения казахских, английских, русских и уйгурских пословиц мы утверждаем, что казахские, русские и уйгурские пословицы частично или в значительной степени схожи по лексическому составу и грамматической структуре, а также совпадают по функционально-семантическим и аффективно-экспрессивным особенностям. Однако английские высказывания различаются по своей грамматической структуре, хотя их смысловое содержание во многом имеет общие черты с этими языками.

**Ключевые слова:** пословицы и поговорки; фольклор; сходства; лексический состав; обычаи и традиции

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### **Introduction**

Every nation has its own language, customs and traditions. These traditions often include proverbs. Proverbs are essential expressions that encapsulate folk wisdom, showcase the beauty of the language and life, and enrich the spirit of the language. Oral folk arts persist and evolve continuously, transcending generations. They encapsulate essential issues, interests, daily living needs, thoughts, traditions, dreams and expectations in succinct and concise expressions. Proverbs, also referred to as wise sayings or words of wisdom, are among these expressions. These words of wisdom belong to the people and reveal the unique characteristics of a nation and its linguistic worldview. A linguistic worldview comprises the most significant features of each ethnos, distinguishing one nation from another. The following proverbs describe these distinctions well: *A nation's treasure; When you are in Rome, do as the Romans do; On entering a country, ask what is forbidden, on entering a village, ask what are the customs, on entering a private house, ask what should not be mentioned.* Judging by the proverbs every nation, even every city and village has its own way of life, routine. Thus, proverbs are a cultural heritage of every community. Proverbs enable people to create the system of values in society. This treasure of folklore is an extensive resource for conducting research in comparative aspects to learn nations better.

The choice to research proverbs from a comparative perspective has its background. Linguists, folklorists, and teachers are interested in understanding and interpreting how various cultures express experiences. Proverbs, as concise and culturally denoted expressions, serve as a specific field through which to explore similarities and differences across languages and societies. Researching proverbs in comparative aspects contributes to the broader understanding of intercultural communication and linguistic relativity.

Rationale for the research. This research is significant because it addresses a gap in the current literature regarding proverbs, and provides new insights into short laconic expressions across Kazakh English, Russian and Uighur languages.

The aim of the research is to compare equivalent or near-equivalent of the Kazakh, English, Russian

and Uighur proverbs and identify similarities and peculiarities in their semantics across the four languages.

### **Materials and methods**

In modern societies the role of language has become increasingly important, particularly its relationship to processes of national self-determination, the establishment of multinational states, and the active migration of populations. In multiethnic Kazakhstan, the issues of multicultural education at schools and universities are particularly significant, given that more than one hundred and thirty nationalities reside in the country. Consequently, the contemporary education system in Kazakhstan aims to cultivate multicultural, multilingual, spiritually developed, educated, and creative individuals. This goal is pursued while preserving national traditions, fostering the ability to live in peace and harmony with people of various nationalities and religions, developing a sense of awareness and respect for other cultures, and reconstructing multicultural functions within schools.

This paper will discuss common and specific features of equivalent proverbs in Kazakh, English, Russian and Uighur languages. The choice of these languages is justified by a big trend of immigration in a globalized world and Kazakhstan is no exception. Having been a part of the Soviet Union for seventy years and gaining independence only in 1991, Kazakhstan now is a rapidly developing country. There has been substantial growth in the number of non-native speakers from China, Kyrgyzstan, Turkmenistan, and other countries, especially in recent years. This influx of immigrants is largely connected to the development of Kazakhstan's infrastructure and the global economy.

Comparative and semantic analyses have been successfully incorporated into the research. Also, the complete enumeration method was utilized to do the research on this topic. The collections of "Nation's wisdom / Halyq danalygy" authored by A.Qaidar (2004), M.Akkozin "Kazakh proverbs" (1990), A.Sygai "Qazaq madenieti" (2005), G.Permjakov "Proverbs and sayings of east nation" (2001), A.Kunin "English-Russian phraseological dictionary" (1984), W.W. Skeat "A concise etymological dictionary of the English language" (1961) served as sources for data and findings.

This paper will contribute in the field of proverb research both theoretically and practically. The findings of the research and their practical implications are applicable in first and/or second language acquisition, linguistics and folklore studies. Moreover, most language learners, whether they are students, tourists, or immigrants, can compare and contrast proverbs and apply them to various linguistic contexts and practically use the results in academic research and writing papers.

### **Literature review**

There are literally thousands of proverbs across the multitude of cultures and languages in the world. They have been collected and studied for centuries as informative and useful linguistic signs of cultural values and thoughts (Wolfgang, 2004: 12). Hence, proverbs are essential materials for studying the culture of a nation, and the body of literature on proverbs is remarkably extensive and multidimensional. As significant elements of intellectual culture, proverbs encapsulate spiritual growth, demonstrate the semantic content of a language, and reveal a nation's worldview in concise form. Linguists and folklorists have repeatedly attempted to explain the origin, history, dissemination, and meaning of individual proverbs and their variants. The semantic ambiguity of proverbs often leads to their use in various contexts with different functions.

The deep-rooted interest in proverbs all over the world is reflected in a number of international works. The works of the Kazakh writers and scholars A.Baitursynov, I.Kenesbayev, A.Qaidar (2004) in Kazakh linguistics; G.Permjakov (2001), A.Kunin (1984) in Russian linguistics; M.Kuusi, V.Collins, N.Barley in world linguistics are highlighted in exploring the national features of the proverbs. Among them are R.Sarsenbayev, B.Adambayev, S.Nuryshev, G.Musabayev, M.Gabdullin, G.Turabayeva, V.Dal, F.Buslayev, V.Vinogradov, N.Amosova, M.Tagiyev, N.Shanskiy, L.Bulakhovskiy, E.Kokare, N.Pazyak, R. and L. Flavells, A.Dundas, A.Krikman, G.Milner, A.Taylor, G.Apperson. The scientific works of orientalist V.Radlov, S.Malov, I.Pantussov, G.Yarring are also renowned in Uighur linguistics. The numerous works and valuable publications of these scholars contributed to the study of proverbs, culture and nations. Many scholars have examined the linguistic nature of proverbs, noting their similarities and peculiarities. Some have specifically collected Kazakh proverbs and explored their genre and role in literature and society, as seen in "Kazakh oral folk arts / Qazaq halqynyng auyz adebiyeti" authored by M.Gabdullin (1958), and "Quotations / Naqyl sozder" by N.Torequlov (1959).

Today, there are many collections of proverbs for children, such as those by S.Qaliyev, (Qaliyev, 1994); B.Kirisbayev (1998); K.Bayanbay (2008); Y.Yerbotin (1991). The comparative aspect of proverbs is a focal point in the works of A.Nurmakhanov, E.Mukusheva, A.Donbayeva, D.Begalykyzy. The research conducted by these scholars serves as a methodological basis for the study of proverbs in Kazakh, Russian, English and Uighur linguistics.

The history of Kazakh proverbs dates back to the period of Orkhon-Yenisei ancient manuscripts from the XII to XIII centuries. The ancient legacy of Orkhon holds great importance among Turkic manuscripts. These manuscripts illustrate the knowledge, worldview, history and fate of the Turkic nations, documenting relationships, victories, defeats, the concept of motherland, bravery, and unity during the period of the Turkic Khaganate. The central of these manuscripts was to unite and protect Turkic nations from external enemies.

Proverbs hold a special place in language. The first collections of proverbs and their transfer to paper or publication in mass media initially began in the second quarter of the XVIII century. The scientist Shoqan Ualikhanov was the first, who collected Kazakh proverbs in his work “The collection of the best works / Tañdamaly shygarmalar” and published them in 1980 (Ualikhanov, 1980). Since then, Kazakh proverbs are properly collected in various chrestomathy and collected volumes.

Proverbs on different topics are also published in the book authored by Sh.Akhmetov “The chrestomathy of Kazakh children’s literature / Qazaq balalar adabietining hrestomatiasy”.

Sh.Ibragimov, M.Terentiyev, I.Altynsarin, F.Plotnikov, I.Grodekov, A.Vasilyev, P.Melioranskiy, A.Divayev, N.Katanov, N.Pantussov, V.Katarinskiy, O.Turmanzhanov, M.Alimbayev, A.Nurshaikhov contributed substantially in collecting and publishing Kazakh proverbs. The book with Kazakh oral folk arts was previously published in 1879 in Orenburg, then updated and published in 1906.

The chrestomathy authored by the Kazakh enlightening educator and writer Ibrai Altynsarin is one of the best works ever since. The chrestomathy contains a collection of proverbs on various topics.

It is worthy of note that proverbs have not been researched until the forties despite the introductory notes about proverbs and a few papers about oral folk arts. Major efforts on collecting and publishing proverbs during the Soviet Union actually began in the fifties. If earlier proverbs had been published mostly in republic newspapers, now they began to be published in regional newspapers “Qyzyl tu”, “Ontustik Qazaqstan”, “Lenin zholy”, “Yesil pravdasy”, “Kommunizm zholy”.

The rich heritage of proverbs was reflected in the works of famous Kazakh writer Abai Qunanbaiuly. The proverbs *sabyr tubı – sary altyn / patience is golden*, “*auru da emes, sau da emes / neither sick nor healthy*”, “*agyn sudai ekindep / rush like stream water*” are highlighted in his poem “Sap-sap, kongılım, sap, kongılım / Calm down, my soul, calm down” (Qunanbaiuly, 1977). Moreover, the collection of forty five “Qara Soz” of Abai Qunanbaiuly is full of various interesting proverbs describing everyday life and recommendations based on life experience. The proverbs “*Agaiynnyng azary bolsa da, bezeri bolmaidy*”, “*Az arazdyqty qugan kop paidasyn ketirer*” focused on the thirty ninth Qara Soz” (Qunanbaiuly, 1977). It is interpreted as “*Relatives can quarrel with each other, but they never abandon one another*” or “*A small quarrel can ruin great benefits*” or “*Chasing minor conflicts may cost you major gains*” (Alimbayev, 2010: 53). Both proverbs emphasize self-reverence and highlight that when a family member needs help, others rush to assist despite any offence and quarrel.

The Uighur nation emphasizes the same idea about family ties and its importance in the proverbs “*Ака-укиниң азари болсиму, безәри болмас*” and “*Үрі қобса, уғуш оқлышур. Йағы келсе, імрем тебрәшүр*” which coincide to the Kazakh proverb “*Agaiynnyng azary bolsa da, bezeri bolmaidy*” by meaning and lexical composition.

The outstanding scientist of the XI century Mahmud al-Kashgari is considered to be the first Uighur lexicographer in the Turkic world. His three-volume work “*Divanu lugat at-turk*” is well-known for its several proverbs on various topics. The book also contains useful information about the ethnonym “Uighur”.

Collecting and studying Russian and English proverbs has long-time traditions. The first collection of Russian proverbs dates back to the end of the 18th century and the first collection of English proverbs dates back to 1546 (Wolfgang, 2004). Proverbs were the central topic of the research for Russian scientists M.V. Lomonosov, N.G. Kurganov, A.A. Barsov et al. in the XVIII century and drew the attention of A.Vostokov, I.M. Snegiryev, F.I. Buslayev, A.A. Potebnya and V.I. Dal in the XIX century.



The works of international scholars researching proverbs contribute significantly to both theory and practice in several ways. Professor of German folklore Wolfgang Mieder strongly contributed to the study of proverbs with his work “Proverbs are never out of season” (Wolfgang, 2012). He is an internationally acknowledged proverb scholar, the author of the two-volume International Bibliography of Paremiology and Phraseology (2009), and the founding editor of Proverbium: “Yearbook of International Proverb Scholarship” (since 1984). The scholar attempted to describe the present and past states of the proverb in his work “Modern Paremiology in Retrospect and Prospect” (Wolfgang, 1997). His numerous books and articles concentrated on cultural, folkloristic, historical, linguistic, literary, philological, social, and political topics.

Another scholar Gayané V. Hagopian researched the role of proverbs in his work “Armenian Proverbs and the Biblical Scripture” (Hagopian, 2008). His paper examines different types of parallels between Armenian folk sayings, proverbs and the Bible. The researcher classified the types of parallels and the main trends of divergence in cultural, religious, ideological, and linguistic-metaphorical aspects and attempted to explain the possible roots and origins of parallelism. John G. Temple and Richard P. Honeck studied proverbs in relevant and irrelevant context situations in their work “Proverb comprehension: The Primacy of literary meaning” (Temple, Honeck, 1999). The work “Lingua-cultural dominant Home – Motherland – Outland in Russian and English proverbs” is known for investigation of the term Motherland based on Russian and English proverbs.

There are many scholars working on Uighur proverbs in China. Chen Shiming stated that the majority of words borrowed from Chinese to Uighur in a paper entitled “Uighur Practical Grammar” (Shiming, 1991). Her paper focused on loanwords in Uighur proverbs coming from Chinese language before the Qing Dynasty. The thesis entitled “Gender relationships in phraseological systems of French and Uighur languages” written by Dilhumar Turdiyeva (Turdiyeva, 2010) raises the gender issues of the society, describes the gender peculiarities and similarities in typologically different languages and compares two national cultures in both languages.

The works of these scientists created the foundation for studying proverbs and after the first collections of proverbs, the interest in them has significantly increased in the context of their cognitive substance. However, there is a gap in researching Kazakh, Uighur, Russian, and English proverbs. There are primarily works with Kazakh – Russian, Kazakh – English, or Kazakh – English – Russian proverbs.

Through proverbs, one can attain the spiritual culture of various nations. Different cultures are based on different values (Mugtasimova et al., 2020: 10). Proverbs with culturally connoted words *izba*, *tor*, *saukele*, *borik*, *jaulyq*, *batyr*, *besik*, *baibishe*, and *penny* demonstrate features of Kazakh, English and Russian culture. It is important to note that a lingua-cultural approach is relevant in investigating short utterances for intercultural communication. Using a lingua-cultural approach in studying proverbs can help expose the values, stereotypes, norms of behavior, speech etiquette, customs, and way of living of each nation.

### Results and discussions

The results of the research are classified into three groups. They are:

- 1) proverbs that are similar in their meaning, function, and lexical composition;
- 2) proverbs that are similar in their meaning, function but different in lexical composition;
- 3) proverbs containing culturally connoted lexis in one language and their neutral equivalents in another.

Below are the proverbs that are similar in their meaning, function, and lexical composition in Table 1.

Table 1 – Proverbs that are similar in their meaning, function, and lexical composition

Кесте 1 – Мағынасы, қызметі және лексикалық құрамы ұқсас мақалдар

Таблица 1 – Пословицы, схожие по значению, функции и лексическому составу

Proverbs			
in Kazakh	in English	in Russian	in Uighur
<i>1 Densaulyq - mol bailyq.</i>	<i>1 Good health is above wealth.</i>	<i>1 Zdorov'e vsego dorozhe.</i>	<i>1 Сақлық – байлық.</i>

## Continuation of Table 1 / 1-кестенің жалғасы / Продолжение Таблицы 1

2 <i>Basy qatty bolsa, aiagy tatti bolady.</i>	2 <i>All is well that ends well.</i>	2 <i>Vsjo horosho, chto horosho konchaetsja.</i>	2 No Uighur equivalence
3 <i>Aqylsyz dostan aqyldy dushpan artyq.</i>	3 <i>A wise enemy is better than a foolish friend.</i>	3 <i>Luchshe umnyj vrag, chem glupyy drug.</i>	3 <i>Ахмақ досттин ақиллық дұшмән яхиш.</i>
4 <i>Angdamai soilegen auyrmai oledı.</i>	4 <i>First think then speak.</i>	4 <i>Kto govorit ne dumaja, umret ne boleja.</i>	4 <i>Ойлимай сөзлигән, ағримай өләр.</i>
5 <i>Adam korkı shuberek, agash korkı japyraq.</i>	5 <i>Clothes make the man, manners make the man.</i>	5 <i>Krasota dereva – v list'jah, a cheloveka – v odezhde.</i>	5 <i>Адам зенити кийим, яғач зенити – йопурмақ.</i>
6 <i>Agaiynnyng azary bolsa da, bezerı bolmaidy.</i>	6 <i>Nearest and dearest help each other even while quarreling.</i>	6 <i>Deris', branis', a za svoego derzhis.</i>	6 <i>Ака-укиниң азари болсиму, безәри болмас.</i>

Table 1 highlights the shared emphasis on health, wisdom, thoughtful speech and superficial beauty. It appears that all four nations value these ideals. These proverbs impart implicit advice rather than direct guidance. Kazakh and Uighur proverbs are structured with dashes, lending them a laconic and distinctive intonation. These succinct expressions share similarities in significance, usage, and lexical composition. Unlike others, English proverb 4 differs grammatically and lexically but shares similar meaning. Proverbs 5 in Kazakh, English and Uighur except the Russian version are built in the form of compound sentences. In this regard, Kazakh scholars state that compound sentences can be “qos quramdy” and “kop quramdy” (Sagyndykuly, 2005: 338). Proverbs 5 exhibits striking similarities in the Kazakh, Russian, and Uighur languages but differs in the English analogy due to lexical composition. In proverb 5, superficial beauty is associated with humans, likening their beauty to the natural beauty of tree leaves across Kazakh, Russian, and Uighur languages.

Table 2 – Proverbs that are similar in their meaning, function but different in lexical composition  
Кесте 2 – Мағынасы, қызметі ұқсас, бірақ лексикалық құрамында айырмашылығы бар мақалдар  
Таблица 2 – Пословицы, схожие по значению, функции, но отличающиеся по лексическому составу

Proverbs			
in Kazakh	in English	in Russian	in Uighur
1 <i>Joldas bop osken jora-joldasyn jolda qaldyrmaidy.</i>	1 <i>A friend in need is a friend indeed.</i>	1 <i>Druz'ja poznajutsja v bede.</i>	1 <i>Дос баиқа күн чүшкәндә билинәр.</i>
2 <i>Akesine qarap ulyn, sheshesine qarap qyzyn tany.</i>	2 <i>As the tree so the fruit.</i>	2 <i>Jabloko ot jabloni nedaleko padaet.</i>	2 <i>Қазиниға беқип чөмүчи.</i>
3 <i>Oz uim oleng tosegim.</i>	3 <i>There is no place like home. Home, sweet home. East or west, home is best.</i>	3 <i>V gostjah horosho, a doma luchshe.</i>	3 <i>Нәр кимгә өз Жүти әзиз.</i>
4 <i>Jangadan dos tapsang da, eski dosyngdy umytpa.</i>	4 <i>Old friends and old wine are best.</i>	4 <i>Saryj drug luchshe novyh dvuh.</i>	4 <i>Dostin dostligi kerek, hesapnin — durusligi.</i>

We can see from Table 2 that all these proverbs are about true friendship, the upbringing of children where they imitate parents, and the role of home and family. Judging by these proverbs, we can observe a shared mentality among the four nations regarding human values such as sincere friendship; the importance of a good upbringing for future brides and / or grooms, especially when choosing a marriage partner to start a family with, and the significance of “home” as a crucial point for overcoming difficulties. All three analogous proverbs highlight positive attributes highly valued in life. We notice similarities in the significance of these proverbs, although their lexical compositions vary significantly from one another.

All of the first proverbs concern a friend in need. We can see the total similarity in Russian and English versions. Nevertheless, the Kazakh version is built with the phraseological unit *жолда қалу* which means “to need a help” and highlights that friendship (*joldas bop*) is essential part of childhood or

growing (*osken*) which accompanies you all the way through life.

Regarding the second proverbs, the significance of the all-second proverbs coincides but how the message is emphasized is different, with different lexical compositions used by different cultures. The Kazakh proverb reveals the same meaning about children's characters being related to their parents, and is perhaps the most straightforward. It uses the lexical units father (*ake*) and mother (*sheshe*), and compares these to their son and daughter. According to a direct translation of this proverb, a daughter is like her mother and a son is like his father. This proverb reflects Kazakh family values, emphasizing the vital roles of both parents in raising children.

The Uighur proverb, on the other hand, reveals the same significance but does this through the lexical units cooking pot (*qazin/qazan*) and soup ladle (*qomyq/şömiş*). Therefore, instead of parents, the Uighur nation considers it as a cooking pot or a soup ladle. Here these household objects symbolically take the place of mother, father, and children are represented by the contents of the cooking pot. So father holds the family, mother stirs (or shapes) the family, and if the ingredients are good and the process is good – children come out tasty. If there is a problem in the family, the soup or children can be bad or spoiled.

Both the Russian and English versions substitute other entities for parents and children to convey meaning. While the Uighur version uses household objects like a soup pot and ladle, the Russian and English versions use living or once-living things to symbolize parents and children. In these versions, parents are represented by an apple tree, and children by apples. The Russian variation of the proverb asserts that “*As the apple tree, so the apple*”, which is closer in lexical composition to the English proverb “*An apple doesn't fall far from the tree*”.

The significance of the third proverbs is very similar in all three languages, but differs in the fourth language – Kazakh – because it uses the concepts bed (*tosegim*) and grass (*oleng*). This proverb also has its own origin. So, if we use the cultural-linguistic approach, we witness the important legend, where a Wiseman in Turkic nations Zhirenshe Sheshen, asks the permission from the Khan to visit his home. The Khan was very curious about his home, wondering about how it looked and whether or not it was better than the Khan's palace. When the Khan saw Zhirenshe Sheshen's home, he didn't believe his eyes because he had expected something grander. Instead, it was just a tiny tent pitched on a small patch of soft grass, where Zhirenshe Sheshen found contentment. Thus, the proverb “*Oz uim oleng tosegim*” originates from the legend, illustrating pride and honor for one's home despite its humble appearance or lack of amenities.

The English version which begins “*There is no place like home*”... assumes that everyone idealizes the concept of home. Perhaps the speaker is someone who is away from home on a journey and is longing for it, or perhaps, the speaker is an elder who is telling a child not to think that life away from home is better. In the English version of the proverb, the location of a home is not significant to the traveler or advice giver, whether the home is situated in the *East or West* or some specific climate does not matter, because to the speaker the act of being “*at home*” is best. The Russian version also describes home as the best place to be when compared to all other possible locations one might visit.

Summarizing this table, we argue that Kazakh, English, Russian and Uighur proverbs are the same by significance but different by lexical composition.

Every language has its own structure and semantic peculiarities related to the traditions, customs and history of the nation. These peculiarities influence the composition of the proverbs. Most of them have complicated lexical-grammatical and semantic structures. It is important to note that ethno-linguistic factors play an important role in their formation. We can see these ethno-linguistic factors on the following table.

Proverbs with lacunae use words specific to languages and cultures. Table 3 demonstrates the following lacunae in Kazakh *jaulyq*, *saukele*, *borık*, *som* (*national currency of Kirghiz*), *besik*, *tor*, *baibishe*, *toqal*; in Russian *izba*, *rouble*; and in English *penny*. All of these lacunae help to define the national identity, culture, traditions and customs. The first Kazakh proverb has lacunae *jaulyq* and *borık*, but the English and Russian versions do not have lacunae in their contents. *Jaulyq* is the white headdress worn by women and is associated with femininity, and *borık* is a national men's headdress. In Kazakh culture, these headdresses are very gendered and symbolic. *Borık* can be associated with masculinity (*batyr* – warriors), and wearing the headdress should bring wealth to a man. *Jaulyq* is often worn by older women. It is associated with wisdom, and shows her status as a mature woman who should be respected

– a model for younger women to emulate. However, the actual proverb means something like: Women (äiel) who wear *jaulyq* are not (the word for negation is “emes”) women and men who wear *borık* are not men. In the analogous proverbs in English, Russian, and Uighur there are no lacunae: *Ne vse zoloto chto blestit* (not all that is golden shines), and *Ақ көрүнгәннің һәммиси ақ әмәс* (not all that is white is white).

Table 3 – Proverbs containing culturally connoted lexis in one language and their neutral equivalents in another

Кесте 3 – Бір тілдегі мәдени коннотациясы бар лексемаларды және олардың басқа тілдегі бейтарап баламаларын қамтитын мақал-мәтелдер

Таблица 3 – Пословицы, содержащие лексемы с культурной коннотацией в одном языке, и их нейтральные эквиваленты в другом

Proverbs			
in Kazakh	in English	in Russian	in Uighur
1 <i>Jaulyq kigenning bari aiel emes, borık kigenning bari batyr emes.</i>	1 <i>All are not saints that go to church.</i>	1 <i>Чужая душа – потемки. Не всё то белое, что белым кажется.</i>	1 <i>Ақ көрүнгәннің һәммиси ақ әмәс.</i>
2 <i>Juz somyng bolgansha, juz dosyng bolsyn.</i>	2 <i>Better a friend than a fortune.</i>	2 <i>Не имей сто рублей, а имей сто друзей.</i>	2 <i>Миң сәр пулуң болғича, миң достуң болсун.</i>
3 <i>Apasy kigen saukeleni, singlisi de kiedi.</i>	3 <i>Like mother like daughter.</i>	3 <i>Какова матка, таковы и детки.</i>	3 <i>Ата оғлы атач туар or Атаңға немә қилсаң, оғлуңдин шуни көрәрсән.</i>
4 <i>Besiksiz uide bereke joq.</i>	4 <i>He knows not what love is that has no children.</i>	4 <i>Изба детьми весела.</i>	4 <i>Baliliq toy bazar; balisiz oy tazar.</i>
5 <i>Esikten kelp tor meniki deme, yldidan kelp or meniki deme.</i>	5 <i>A fool always rushes to the fore.</i>	5 <i>Не спеши хватать: оботри руки.</i>	5 <i>Agzimga kaldı dap, — deme, aldinga kaldı dap, — iema.</i>
6 <i>Tordegi kulse, esiktegi yrjiady.</i>	6 <i>A rich man's joke is always funny.</i>	6 <i>Коли богатый заговорит, так есть кому послушать.</i>	6 <i>No Uighur equivalence</i>
7 <i>Baibishege malyn berer, toqalga janyn berer.</i>	7 <i>Youth will be served.</i>	7 <i>Чем старее, тем правее, а чем моложе, тем дороже.</i>	7 <i>No Uighur equivalence</i>

Proverbs 2 all use national currencies that are culturally specific: *сом*, *penny*, *rubl'*, and *сәр пулуң*. The Kazakh, Russian, and Uighur versions emphasize the importance of having a few good friends over possessing a large quantity of money. The English version is very similar, but it emphasizes having just one friend instead.

Proverbs 3 “*Like mother like daughter*” and “*Kakova matka, takovy i detki*”, and “*Ата оғлы атач туар*” or “*Атаңға немә қилсаң, оғлуңдин шуни көрәрсән*”, where no lacunae appear, contrast with the Kazakh version using the lacunae *saukele*. With Proverb 1, we discussed how important headwear is to Kazakh culture where an older respected matron wear *jaulyq* but a girl in her younger years wears different headdresses. *Saukele* is a type of headwear worn by a bride at her wedding ceremony. According to the Kazakh tradition the wedding headdress *saukele* should be worn only during the first time after marriage for about a year, and then it should be removed and used only on the big holidays, and only for four or five years (Gabdullin, 1958: 1).

This practice started in the XIX century and continues today. *Saukele* has high semantic status. According to the tradition, it was given from mother to daughter, passed from generation to generation and the proverb vividly reflects the depth and significance of the tradition. *Saukele* is decorated by ornaments and has a large symbolic meaning. One can see valuable stones like silver on *saukele*. According to the facts, silver is known to have magic protective powers.

The Kazakh proverb 4 uses the lacunae *besik* (*besiksiz* is negative form), which is a national cradle for a baby, and *uide* means home. Therefore, the proverb roughly means that without a *besik* or without children there will not be happiness at home (*besiksiz uide bereke joq*). The symbol of the cradle is important in Kazakh tradition, which may be one reason that the Kazakhs often call their native place



“golden cradle”. The Kazakh people see the cradle as a symbol of mother's love, homeland, upbringing and education. As the beginning of a nation's character and identity, the cradle has a special place in national education (Kurmangali, F.T. et. al., 2024: 72). According to the proverbs, children and their upbringing closely connect with *besik*. *Besik* is considered to be a sacred property for Kazakh people (retrieved from <http://e-history.kz/>). These short, popular witty proverbs reflect words of advice and warning. Yusuf, Y.K. citing Grigas, Krikmann, Louis, Mieder, and Seitel argues that short, cleverly constructed belief statements are used to perform different functions in society. One of such functions is to help users to say unpleasant things in a pleasant / euphemistic way (Yusuf, 2004: 15). We can see it in the proverb. It says that a family with no *besik* hasn't any harmony and wealth. If the Kazakh version says that there is no happiness without *besik* or children, the Russian version “*izba det'mi vesela*” – roughly translates to a cottage is happy with children. The word *izba* is frequently included into fairytales and legends, and rarely used in everyday conversation. Due to this association with stories, and everything that such tales bring to our minds, we can consider *izba* a culturally specific and important concept. However, the English version is different from both the Kazakh and Russian, as we do not see any words with very specific cultural connotations in “*He knows not what love is that has no children*” but the same significance.

The Kazakh proverb 5 contains the word with cultural connotation *tor*. *Tor* is the most valuable place assisted with the words “*torge shygyngyz*”, “*torletingiz*” to most honorable people. If we consider the history of the word, the verb “*toru*” meant “to make discipline, to regulate” in ancient Turkic language and it was used as “law and / or rules”. The leader of the tribe or any person who leads and regulates all business in the community or in the society is called *tore* and the place where he occupies the seat is *tor*. Hence, the word *toru* – *tore* – *tor* besides the meaning previously mentioned means the place of honor in the house (Kaliyev, 1994: 188), which is occupied by honorable people. There are etiquette norms in Kazakh society to be observed up to the present. Thus, judging by the proverbs we can say that *tor* has remained part of etiquette and is strictly observed by people and has its own history: *esikten* (through the door), *yldidan* (going up a ramp), or (hill). One should not go immediately through the door to the *tor* because earning this status should be like climbing a hill. In fact, it might be easier to understand the Kazakh proverb by looking at its English and / or Russian equivalence, “*A fool always rushes to the fore*” and “*Ne speshi hvatat*”: “*obotri ruki*”, which literally means something like: not to rush to take something. However, figuratively it means that a person who does not know the etiquette and respect to honorable people should not be a leader until he gains experience and age. There is no equivalence in the Uighur language. Kazakh proverb 6 includes the culturally connoted word – *tor*. We also see “*kulse*” (to laugh) and “*yrjiady*” (to smile) in this proverb, so we can roughly translate it as “People sitting at the *tor* are laughing, and those by the door are smiling”. *Tor* may be occupied by either honorable people or rich people. In the English and Russian equivalences, we see the same idea: “*A rich man's joke is always funny*” and “*Koli bogatyj zagovorit, tak est' komu poslushat*”.

The proverb 7 in the Kazakh version reveals the importance of youth and beauty to husbands, over the qualities of experience and wisdom. It does this by using words to describe wives, their order and roles – *toqal* is the last wife – who is often much younger than the man, and *baibishe* is the first wife who is likely close to him in age. In this proverb, we see that a man will give his livestock (*mal*) to the first wife, but his soul (*jan*) to his new wife. The Russian equivalent “*Chem staree, tem pravee, a chem molozhe, tem dorozhe*” (does not use lacunae), but conveys a similar message: age is right, and youth is precious. The English proverb is “*Youth will be served*”, which is similar to the Russian version, but we see only half the phrase.

From these examples, we can observe that proverbs with cultural connotation reflect a nation's wisdom, historical legacy, aspiration for a good life, values in education, and form an integral part of a nation's identity.

### Conclusion

In conclusion, the ideas and life perceptions conveyed through these proverbs arise from shared life experiences and reflect universal truths rooted in human nature. These proverbs primarily preserve their pedagogical, didactic, and psychotherapeutic functions, adapting to individual situations. Comparative and linguacultural research on Kazakh, Russian, English, and Uighur proverbs allows us to observe both universal and culturally specific features across typologically different languages. The findings of this

research contribute to addressing theoretical and practical issues in national and international linguistics. Overall, Kazakh, Russian, and Uighur proverbs share significant and affectively expressive features, while also displaying variations in lexical composition and grammatical structure. Equivalent proverbs in these languages often differ in grammar but share similar semantic content. Proverbs containing culturally connoted words (*lacunae*) are more emotionally resonant, highlighting the cultural depth embedded within their equivalents lacking such connotations. Specific words like *jaulyq*, *saukele*, *borık*, *besik*, *tor*, *baibishe*, *toqal* in Kazakh; *izba* and *rubl'* in Russian; and *penny* in English lack direct equivalents or translations in other languages, necessitating interpretation. These words define the national identities of Kazakh, Russian, and English cultures, referencing their unique customs and traditions.

Looking ahead, future research will explore how these proverbs function in discourse and whether their semantic meanings remain stable or undergo changes over time. This ongoing inquiry aims to deepen our understanding of how proverbs contribute to cultural preservation and evolution in diverse linguistic contexts.

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