

Bekzat Dinayeva^{1*}, Bayan Ardak², Sabira Sapina³^{1*}Corresponding Author, Candidate of Philological Sciences, Astana IT University, Kazakhstan, Astana, ORCID: 0000-0002-3015-0515 E-mail: bekzatdinayeva@gmail.com²Master's in TESOL and Applied Linguistics, Astana IT University, Kazakhstan, Astana, ORCID: 0009-0008-0913-6488 E-mail: bayanardaq@gmail.com³Candidate of Philological Sciences, Astana IT University, Kazakhstan, Astana, ORCID: 0000-0002-6630-4870 E-mail: sabirasapina2408@gmail.com**LINGUACULTURAL FEATURES OF SHARED COGNITIVE MODELS
IN KAZAKH AND TURKISH PROVERBS**

Abstract. This article examines the linguocultural nature of shared worldview models represented in Kazakh and Turkish paremiology. The study aims to identify common worldview models in the Kazakh and Turkish paremiological repertoires, determine the national and cultural features of their linguistic representation, and analyze the linguocultural markers that reflect the shared Turkic cultural code of the two peoples. As units of culture and language that play an important role in human history, proverbs and sayings are examined as linguistic expressions of national identity. The linguistic data demonstrate that kinship terms, zoonyms, somatisms, phytonyms, and geographical names are actively used as figurative components of proverbs and sayings in both Kazakh and Turkish paremiological repertoires. In addition to national markers and culture-specific realia reflecting the worldview of a particular people, the study analyzes the national specificity of similar situations that motivate the emergence and use of proverbs. Attention is paid to the extralinguistic and linguistic universal features of proverbs and sayings that correspond closely in form and content in Kazakh and Turkish. The study employs comparative-contrastive, linguocultural, conceptual-semantic, and cognitive methods of analysis, as well as descriptive analysis aimed at identifying the national and cultural components of proverbs and sayings. Through an analysis of Turkish proverbs containing the most widespread lexemes “insan”, “kişi” and “adam” (man), the authors effectively demonstrate the national and cultural characteristics of the Turkish mentality. A comparison of the proverbial wisdom of the two peoples reveals that, on the one hand, it is rooted in a shared Turkic cultural code and, on the other hand, reflects distinctive national worldviews shaped within different civilizational contexts. The analysis also demonstrates that national realia are encoded differently at the surface level of the proverbs of the two peoples. The proverbs examined in the article reveal a cognitive and cultural code that preserves the historical memory, spiritual values, and models of perceiving the world characteristic of both peoples. The practical significance of the findings lies in their potential application to comparative studies of the Kazakh and Turkish paremiological repertoires, research in linguoculturology, cognitive linguistics, ethnolinguistics, and Turkology, as well as the development of teaching materials and intercultural communication courses for Kazakh and Turkish language instruction.

Keywords: Kazakh and Turkish paremias; cognitive models; cultural code; national identity; ethnographic layer.**For citation:** Dinayeva, B., Ardak, B., Sapina, S. Linguocultural Characteristics of Common World Cognitive Models in Kazakh and Turkish Paremias. *Tiltanyim*, 2026. No.3 (103). Pp. 42-56.DOI: <https://doi.org/10.55491/2411-6076-2026-3-42-56>**Бекзат Бегалықызы Динаева^{1*}, Баян Ардақ², Сабира Минатаевна Сапина³**^{1*}автор-корреспондент, филология ғылымдарының кандидаты, Astana IT University, Қазақстан, Астана қ., ORCID: 0000-0002-3015-0515 E-mail: bekzatdinayeva@gmail.com²TESOL және қолданбалы лингвистика магистрі, Astana IT University, Қазақстан, Астана қ., ORCID: 0009-0008-0913-6488 E-mail: bayanardaq@gmail.com³филология ғылымдарының кандидаты, Astana IT University, Қазақстан, Астана қ., ORCID: 0000-0002-6630-4870 E-mail: sabirasapina2408@gmail.com**ҚАЗАҚ ЖӘНЕ ТҮРІК ПАРЕМИЯЛАРЫНДАҒЫ
ОРТАҚ ДҮНИЕТАНЫМДЫҚ МОДЕЛЬДЕРДІҢ ЛИНГВОМӘДЕНИ СИПАТЫ**

Андатпа. Мақалада қазақ және түрік паремияларындағы ортақ дүниетанымдық модельдердің лингвомәдени сипаты қарастырылады. Зерттеудің мақсаты – қазақ және түрік паремиялогиялық қорындағы ортақ дүниетанымдық модельдерді айқындау, олардың тілдік репрезентациясындағы ұлттық-мәдени ерекшеліктерді анықтау және екі халықтың ортақ түркілік мәдени кодын танытатын лингвомәдени белгілерді саралау. Адамзат тарихында маңызды рөл атқаратын паремиялар ұлттық бірегейлікті танытатын мәдени-тілдік бірліктер ретінде зерттелген. Қазақ және түрік паремиялогиялық қорында туыстық атаулар, зоонимдер, соматизмдер, өсімдіктер әлемі мен географиялық

атаулар мақал-мәтелдердің бейнелі компоненттері ретінде белсенді түрде қолданылатыны тілдік деректер арқылы дәйектелген. Мақал-мәтелдерде қолданылатын ұлттық маркерлер мен ұлттың дүниетанымын бейнелейтін реалийлерден басқа, сол ұлтқа ғана тән жағдаяттарға түрткі болатын ұқсас жағдайлардың ұлттық ерекшелігі талданған. Қазақ және түрік тілдерінде формасы мен мазмұны жағынан да бір-біріне пара-пар келетін мақал-мәтелдердің экстралингвистикалық және лингвистикалық әмбебап қасиеттеріне баса назар аударылған. Зерттеу барысында салыстырмалы-салғастырмалы, лингвомәдени, концептуалдық-семантикалық және когнитивтік талдау әдістері, сондай-ақ мақал-мәтелдердің ұлттық-мәдени компоненттерін анықтауға бағытталған сипаттамалы талдау қолданылған. Авторлар түрік тілінде ең көп таралған «insan», «kişi» және «adam» (ер адам) лексемалары қатысқан мақалдарды талдау арқылы түрік менталитетінің ұлттық-мәдени ерекшеліктерін ұтымды көрсете білген. Екі ұлттың даналық сөздерін салыстыру барысында олардың, бір жағынан, ортақ түркілік мәдени кодқа негізделгені, екінші жағынан, әртүрлі өркениеттік ортада қалыптасқан ұлттық дүниетаным ерекшеліктерін бейнелейтіні, сонымен қатар екі халықтың мақалдарының сыртқы қабатында ұлттық реалийлердің түрліше таңбаланатыны анықталған. Мақалада қарастырылған мақалдар арқылы екі ұлттың тарихи жады, рухани құндылықтары мен әлемді қабылдау моделін сақтаушы когнитивтік-мәдени код ашылған. Зерттеу нәтижелерінің практикалық маңызы оларды қазақ және түрік тілдерінің паремиологиялық қорын салыстырмалы зерттеуде, лингвомәдениеттану, когнитивтік лингвистика, этнолингвистика және түркітану бағыттарындағы ғылыми ізденістерде, сондай-ақ қазақ және түрік тілдерін оқытуға арналған оқу-әдістемелік материалдар мен мәдениетаралық қатысым курстарын әзірлеуде қолдану мүмкіндігімен айқындалады.

Тірек сөздер: қазақ және түрік паремиялары; когнитивтік модельдер; мәдени код; ұлттық бірегейлік; этнографиялық қабат.

Сілтеме жасау үшін: Динаева Б.Б., Ардақ Б., Сапина С.М. Қазақ және түрік паремияларындағы ортақ дүниетанымдық модельдердің лингвомәдени сипаты. *Tiltanym*, 2026. №3 (103). 42-56-бб. (ағыл. тілінде)

DOI: <https://doi.org/10.55491/2411-6076-2026-3-42-56>

Бекзат Бегалықызы Динаева^{1*}, Баян Ардақ², Сабира Минатаевна Сапина³

^{1*}автор-корреспондент, кандидат филологических наук, Astana IT University, Казахстан, г. Астана, ORCID: 0000-0002-3015-0515 E-mail: bekzatdinayeva@gmail.com

²магистр прикладной лингвистики и TESOL, Astana IT University, Казахстан, г. Астана, ORCID: 0009-0008-0913-6488 E-mail: bayanardaq@gmail.com

³кандидат филологических наук, Astana IT University, Казахстан, г. Астана, ORCID: 0000-0002-6630-4870 E-mail: sabirasapina2408@gmail.com

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ОБЩИХ МИРОВОЗЗРЕНЧЕСКИХ МОДЕЛЕЙ В КАЗАХСКИХ И ТУРЕЦКИХ ПАРЕМИЯХ

Аннотация. В статье рассматривается лингвокультурный характер общих мировоззренческих моделей в казахских и турецких паремиях. Цель исследования заключается в выявлении общих мировоззренческих моделей в паремиологических фондах казахского и турецкого языков, определении национально-культурных особенностей их языковой репрезентации, а также в анализе лингвокультурных признаков, отражающих общий тюркский культурный код двух народов. Паремии, играющие важную роль в истории человечества, исследуются как культурно-языковые единицы, выражающие национальную идентичность. На основе лингвистических данных доказано, что в казахском и турецком паремиологических фондах в качестве образных компонентов пословиц и поговорок активно используются названия родственных связей, зоонимы, соматизмы, названия растительного мира и географические наименования. Помимо национальных маркеров и реалий, отражающих мировоззрение нации, проанализирована специфика ситуаций, которые провоцируют схожие обстоятельства, характерные для каждого народа. Особое внимание уделено экстралингвистическим и лингвистическим универсалиям пословиц и поговорок, которые идентичны в казахском и турецком языках как по форме, так и по содержанию. В ходе исследования были применены сравнительно-сопоставительный, лингвокультурный, концептуально-семантический и когнитивный методы анализа, а также описательный метод, направленный на выявление национально-культурных компонентов паремий. Авторы смогли эффективно продемонстрировать национально-культурные особенности турецкого менталитета через анализ наиболее распространенных в турецком языке пословиц с лексемами «insan», «kişi» и «adam» (мужчина). В ходе сопоставительного анализа мудрых изречений двух народов установлено, что, с одной стороны, они восходят к общему тюркскому культурному коду, а с другой – отражают специфику национального мировоззрения, сформировавшегося в различных цивилизационных условиях. При этом на внешнем уровне пословиц национальные реалии маркируются по-разному. Через рассмотренные в статье пословицы раскрывается когнитивно-культурный код, хранящий историческую память, духовные ценности и модель восприятия мира двух народов. Практическая значимость результатов исследования заключается в возможности их использования при сравнительном изучении паремиологических фондов казахского и турецкого языков, в исследованиях по лингвокультурологии, когнитивной лингвистике, этнолингвистике и тюркологии, а также при разработке учебно-методических материалов для преподавания казахского и турецкого языков и курсов по межкультурной коммуникации.

Ключевые слова: казахские и турецкие поговорки; когнитивные модели; культурный код; национальная идентичность; этнографический слой.

Для цитирования: Динаева Б.Б., Ардак Б., Сапина С.М. Лингвокультурные особенности общих мировоззренческих моделей в казахских и турецких поговорках. *Tiltanym*, 2026. №3 (103). С. 42-56. (на англ. яз.)

DOI: <https://doi.org/10.55491/2411-6076-2026-3-42-56>

Introduction

Paremiology is a linguistic unit that reflects the wealth of people's life experience, their socio-aesthetic, moral-ethical, artistic, and spiritual values, and worldview. They have played a vital role in people's lives since antiquity. For a long time, paremiology has been selected and accumulated as a living phenomenon, a fund of folk wisdom, and has contributed to strengthening social ties between people, establishing understanding and harmony. "Paremiology in our language, as a reflection of folk wisdom and life experience, proves their skill in creating linguistic images of a national character" (Kanapina et al., 2025). Proverbs and sayings reflect the knowledge and experience of ancestors and effectively convey important information and life lessons. Therefore, paremiology plays a crucial role in preserving and developing national identity and cultural traditions. "Proverbs shape people's behavior and transmit life experiences to the next generation" (Dang, Han, 2026).

If we examine the origin of proverbs in any folk language, we can see that a significant part of them, at least one-third, is borrowed from related or neighboring countries (Kaidar, 1998: 59). These timeless, noble sayings are updated to reflect each generation's needs. Kazakh and Turkish proverbs, among these wise sayings, also belong to linguistic units with complex structural and content-semantic natures. Their scope of application is wide, and they are classified into thematic and logical-semantic groups of various forms. Proverbs initially form from literal meanings and then, through abstraction, become a complex phenomenon that acquires deeper, more general meaning. Proverbs are an important way to transmit wisdom and moral values, reflecting people's historical and cultural experiences. They strengthen cultural ties between different ethnic groups and contribute to preserving and developing a common cultural heritage.

The study found that the common paremiology characteristic of the Kazakh and Turkish people were formed through two different channels. The first channel relates to shared folk wisdom based on the genealogical origin and history of the Kazakh and Turkish peoples, their worldview and abilities, living environment and occupation, and the proximity of their languages. The second channel is associated with spiritual changes that have occurred because of cultural and social interactions. The channels through which these paremiology forms show how historical and cultural factors shape the creation and dissemination of folk proverbs. Because of the mutual influence of Kazakh and Turkish cultures, their historical proximity, and their interaction, a rich layer of paremiology has formed in the language. These paremiology reflect not only the life experiences and values of the two peoples but also their deep spiritual connection. These paremiology have been passed down from generation to generation, developing and playing an important role in preserving and transmitting cultural heritage to the present day.

The national-cultural features of the Kazakh and Turkish peoples and inter-linguistic relations in the process of inter-cultural participation have always left a mark on the formation of the national image of the universe in their language. As a result, it is possible to determine the universal and nationally unique features of any nation in the linguistic image of the universe.

Despite the universal evaluative-cognitive mechanism of stereotyping various situations reflected in proverbs, the worldview system in proverbs is fixed in each nation in its own manner. This depends on extralinguistic factors such as people's living environment (geographical and climatic conditions, regional flora and fauna, etc.), material culture, national psychology, mentality, traditions and customs, and beliefs.

While previous studies in Turkic studies and paremiology have compared Kazakh and Turkish proverbs mainly from a lexical-grammatical or general semantic perspective, this work considers paremiology within a cognitive-cultural modeling framework. The study's scientific novelty is that, while preserving the common Turkic cultural code in Kazakh and Turkish paremiology, it distinguishes the worldview features of the two peoples shaped by different civilizational (nomadic and sedentary) environments and systematically identifies their linguocultural and pragmatic characteristics.

Materials and methods

For this study, approximately 100 proverbs were selected from the paremiological repertoires of the Kazakh and Turkish peoples. The selection of proverbs was based on several criteria. First, the proverbs had to reflect the traditional worldviews, national values, and sociocultural attitudes of the two nations. Second, we considered semantic correspondence between the proverbs. Third, preference was given to proverbs that represent crucial cultural and cognitive concepts, such as everyday life, work, family, morality, interpersonal relations, wisdom, and social behavior. Fourth, the continued use and popularity of these proverbs in contemporary Kazakh and Turkish were considered. Based on these criteria, the collected material was drawn from the paremiological collections of Zh. Keykin's "The Golden Book of Kazakh Proverbs and Sayings" (Keykin, 2015), Ö. Aksoy's "Dictionary of Proverbs" (Aksoy, 2022), and Ü. Kuşçu's "Dictionary of Proverbs and Idiomatic Expressions" (Kuşçu, 2020). These collections were used as representative sources for identifying both commonalities and national-cultural differences in the paremiological systems of the two nations. The paremiological units examined in the study were classified into the following thematic groups based on their semantic and cognitive-model characteristics:

- The individual and his/her social and existential significance (*insan, kişi, adam, sakal*, etc.) – 35 paremias;
- Family and gender representations (mother, child, relations between neighbors) – 30 paremias;
- Zoomorphic and ethnographic realities (horse, livestock, etc.) – 20 paremias;
- Somatic and anthropomorphic units (head, heart, eye, foot, etc.) – 15 paremias.

The quantitative analysis shows that, while Turkish paremiology contains a high proportion of proverbs concerned with social responsibilities and relations between neighbors, Kazakh paremias are predominantly characterized by references to the four types of livestock, particularly the horse, as well as by concepts associated with lineage and genealogy. Universal paremias – those whose form and content are completely identical in both languages – accounted for approximately 25-30% of the selected material.

The methodology in the scientific article is based on a comprehensive set of methods that reflect the complexity and multidimensional nature of the research subject. Kazakh and Turkish paremias were collected, and a *descriptive method* was employed to identify and characterize their structural and semantic features. This method provided a detailed description of the specific nature, external structural form, and internal semantic content of the paremiological units in both languages, and prepared and systematized the initial research material needed for subsequent comparative analysis. The Kazakh and Turkish paremias described and systematized in this manner were then juxtaposed and subjected to comparative analysis. A *comparative-typological method* was applied to examine the common typological features and differences of proverbs and sayings in the two languages in parallel, thereby identifying both their similarities and the distinctive characteristics specific to each language. This method makes it possible to reveal the common structural and semantic foundations underlying the two languages. A *contextual method* was employed to determine the literal and figurative meanings of the proverbs and sayings, examine how their meanings and functions vary within specific cultural and social contexts, and identify the underlying motivations that determine their use. Based on these methodological approaches, the article provides a comprehensive study of the shared patterns of thought reflected in Kazakh and Turkish paremias and offers a comparative analysis of the worldview and cultural characteristics of the two peoples.

Literature review

The study of proverbs is an important and interesting area in Turkish studies. By studying lexical-grammatical and lexical-semantic features, one can gain a deeper understanding of the linguistic and cultural aspects of Turkic proverbs. These studies allow us to demonstrate the cultural and historical ties of the Turkic nations, as well as their worldview and values. By collecting, systematizing, and conducting comparative research on proverbs, one can enrich the wealth of Turkic languages and identify their linguistic features. Yu.F. Efimov (1978), S. Gaparov (1983), Z.A. Alizade (1981), U. Gürsu (2009), Y. Gönen (2022), İ. Dilek (1996), and others. Scientists have discussed various aspects of proverbs in Chuvash, Kyrgyz, Azerbaijani, and Turkish.

While the nature of proverbs and sayings in Kazakh linguistics has not yet been fully studied from a cognitive and linguistic-synergistic perspective, work in this area is only just beginning in Turkish. This should not lead to the conclusion that research on proverbs and sayings has not been conducted in Kazakh and Turkish linguistics.

A. Baitursynuly was the first to study the structure of the Kazakh language and made a significant contribution to researching Kazakh proverbs and sayings (Baitursynuly, 1992). In his works, he systematized and analyzed important linguistic units and showed their cultural and historical significance. These studies have turned proverbs and sayings into an important object of linguistic and ethnographic research, which contributes to a deeper understanding of the Kazakh language and culture. Academician A. Kaidar made a significant contribution to the development of Kazakh paremiology, highlighting key aspects and issues of proverb research. The scholar's approach to thematic and semantic grouping and systematization of proverbs, his ethno-pedagogical concept, and attention to their ethnic identity contribute to a deeper understanding of the place of proverbs in language and culture. An important aspect of Kaidar's work is the study of ethnolinguistic channels and their influence on recognizing ethnic identity. This facilitates further understanding of how proverbs reflect and form ethnic and cultural identity (Kaidar, 1998).

Zh. Isayeva in her dissertation work highlights the significant role of proverbs in constructing a paremiological worldview and functioning as linguistic models that shape native speakers' conceptual knowledge system. Proverbs encapsulate aspects of the real world, serve as models, and transmit cultural and conceptual meanings that facilitate the perception and interpretation of reality (Isayeva, 2007).

R. Zhunisova emphasizes that proverbs should be considered not only as linguistic units, but also as a reflection of cultural and ethnic reality, and that analyzing the linguistic nature of proverbs is not enough to understand their true meaning, and that revealing the national features and ethnolinguistic nature of proverbs is an important issue in modern linguistics (Zhunisova, 2004).

In recent years, more than 70 collections of Turkish proverbs, sayings, and phraseological units have been published in Turkey; however, the criterion for compiling a collection of proverbs is often not the proverb's semantic potential but its figurative-emotional component. According to K.T. Kali, "the latest dictionary (M. Ertugrul Sarabaşı, Ibrahim Minnetoğlu, *Türkçe Deyimler Sözlüğü*, 2002) is lame due to the lack of lexicographic principles and semantic analysis" (Kali, 2012). This opinion indicates the importance of semantic analysis in collecting and systematizing proverbs and phraseological units (PU). The lack of lexicographic principles and semantic analysis may reduce the scientific value of these collections. In this regard, when compiling a dictionary of proverbs and sayings, it is necessary to consider their semantic potential, context of use, and their cultural and social significance.

O.A. Aksoy is a recognized researcher in Turkish scholarship and the author of 11 highly sought-after works that have been supplemented and reprinted. O.A. Aksoy is the first linguist to attempt to define the concept of phraseology in Turkish linguistics from an academic perspective. Aksoy's work comprehensively analyzes the semantic, structural, and usage features of Turkish proverbs and idioms. These works are valuable as they demonstrate the richness of the Turkish language and the depth of its phraseological fund. In addition, Aksoy's research occupies an important place not only in linguistics but also in cultural studies, ethnolinguistics, and literary studies (Aksoy, 2022).

Attention should be given to the book titled *"Turkish Proverbs in Language and Speech"* by M.V. Porkhomovsky about Turkish proverbs. The first in the world of Turkology to provide a comprehensive analysis of Turkish proverbs and sayings in various works, from M. Kashkari's *"Divan Lugat at-Turki"* to modern collections. Its main scholarly significance lies in its comprehensive coverage of morphology, vocabulary, and syntax; its abundance of illustrative material; and its accessibility to readers (Porkhomovsky, 2014).

Scientific research in these languages allows a deeper understanding of the cultural, ethnolinguistic, and anthropological aspects of proverbs and sayings and helps identify connections between Kazakh and Turkish cultures.

Results and discussions

As a result of the study, the shared worldview content found in Kazakh and Turkish paremias was systematized into four interrelated models. These models describe not merely the thematic content of proverbs and sayings, but also the cognitive structures underlying the relationship between human beings and society, family, and the natural and ethnocultural environment.

1. *The Worldview Model “Human – Society”: The Social and Existential Significance of the Human Being*

The paremiological fund of the two nations clearly demonstrates that the Kazakh and Turkish peoples are fundamentally related. In the cultural paradigm, concepts with shared national characteristics prevail. The close ties between the Kazakh and Turkish nations prompted us to conduct an in-depth study of the national cultural codes of the two nations. By studying the historical and cultural ties between the two nations, we can learn how the image of the universe was formed in Kazakh and Turkish. This helps to see and comprehend the similarities and differences in the worldviews of the two nations. According to linguistic scientists N.F. Alefirenko and N.N. Semenenko (2009), “a significant part of the proverbs that have come down to us was formed in the era of the dominance of subsistence farming and the patriarchal way of life” (Alefirenko and Semenenko, 2009). Simultaneously, by conducting a linguacultural analysis of proverbs, we can reveal the socio-cultural conditions that influenced their emergence.

The formation of national images, which are reflected in various forms of national art, in the field of culture, and, of course, in the national language, is influenced by the peculiarities of the historical and cultural development of a people. However, these peculiarities are determined first by comparing methods of interpreting national realities and how other people perceive them, and second by the experience of knowing the universe based on the essential realities of any nation. As scientific research has shown, in the Kazakh and Turkish paremiological fund, kinship names, zoonyms, somatisms, and plant and geographical names are actively used as figurative components of proverbs and sayings. For example: «Жұмақ – ананың аяғының астында» – “*Cennet annelerin ayakları altındadır*” (literal translation: “Paradise is under mothers’ feet”). «Әкенің қадірін балалы болғанда білерсің» – “*Baba olmayan, babasının kıymetini bilmez*” (literal translation: “A person who has not become a father does not know the value of his father”). «Әйел – қырық шырақты» – “*Kadının kırk mumu var, biri sönse biri yanar*” (literal translation: “A woman has forty candles; if one goes out, another burns”). «Пияздың ащылығын жеген емес, тураған білер» – “*Soğanın acısını yiyen bilmez, doğrayan bilir*” (literal translation: “The one who eats the onion does not know its bitterness; the one who cuts it knows”). «Арпа-бидай ас екен, алтын-күміс тас екен» – “*Arpa, buğday aş oldu, altın gümüş taş oldu*” (literal translation: “Barley and wheat became food; gold and silver became stone”). «Көн түкірсе – көл» – “*Damlaya damlaya göl olur*” (literal translation: “Drop by drop, it becomes a lake”). «Адам көркі – шүберек, ағаш көркі – жапырақ» – “*Ağacı yaprak yaraştırır, insanı giyim*” (literal translation: “Leaves adorn the tree; clothing adorns a person”).

The historical experience of the people, as well as their views and ideas concerning their way of life and culture, are extensively reflected in Turkish proverbs. Let us consider several semantic groups of proverbs that reveal the national and cultural characteristics of the Turkish mentality. Naturally, the main character in the largest group of paremias is the human being. Here, the human is represented both as an intellectual being and as a social individual who acts within the framework of family and social relations. The most widespread lexemes denoting a human being in the Turkish language are *insan*, *kişi*, and *adam* (man). For example: “Adam adamdan korkmaz, utanır” (literal translation: “A man does not fear another man but feels ashamed before him”); “Adam iş başında belli olur” (literal translation: “A man reveals himself through his work”); “Adam olana bir söz yeter” (literal translation: “One word is enough for a worthy man”); “Kişi kendinden bilir işi” (literal translation: “A person judges others’ actions by their own”); “Kişi arkadaşından bellidir” (literal translation: “A person is known by their companion”). Having studied this topic, A. Chaikovskaya notes that the lexeme *kişi* represents a human being as a physiological creature closely connected with Mother Nature (Chaikovskaya, 1999: 35). For example: “Ağaç ucuna yel değer, güzel kişiye söz değer” (literal translation: “The wind touches the tip of a tree, while words touch a beautiful person”); “Bir kızı bin kişi ister, bir kişi alır” (literal translation:

“A thousand people may desire one girl, but one person marries her”); “Sorma kişinin aslını, sohbetinden bellidir” (literal translation: “Do not ask about a person’s true nature; it is revealed through their conversation”); “Kişi ne yaparsa kendine yapar” (literal translation: “Whatever a person does, they do to themselves”). The next lexeme, *insan*, denotes a thinking, spiritually mature, conscious human being possessing willpower. For example: “İnsan kıymetini insan bilir” (literal translation: “A person knows the value of a person”); “İnsanın canı acıyan yerindedir” (literal translation: “A person’s soul is where it hurts”); “İnsan düşmanını gözünden tanır” (literal translation: “A person recognizes an enemy by their eyes”); “İnsana iyilik yarasa, sarı öküzü bıçak olmazdı” (literal translation: “If kindness were beneficial to a person, the yellow ox would not be slaughtered”). The lexeme *adam* characterizes a person as a social being who acts in accordance with ethical norms established by society and performs various socially and hierarchically defined duties. For example: “Adam adama yük değil, can gövdeye mülk değil” (literal translation: “A person is not a burden to another person; the soul does not belong to the body”); “Adam olana bir söz yeter” (literal translation: “One word is enough for a worthy man”); “Adamın adı çıkacağına canı çıksın” (literal translation: “Better for a person to lose their life than to lose their reputation”). In the Turkish language, the lexeme *adam* is predominantly used in relation to men in such spheres as commerce, warfare, public service, and the upbringing of sons, which reveals the gender-specific connotations of this word. A significant proportion of Turkish proverbs is devoted to the themes of human beings and family relationships.

2. The Worldview Model “Family – Continuity of Generations”

As in any national language, the Turkish language contains many proverbs devoted to the mother. The mother is the source of love, kindness, and care. In the dictionaries we examined, we did not encounter a single proverb concerning the woman as a mother that carried a negative meaning. The collected paremias reveal the warm attitude of children and other family members toward their mothers, as well as mothers’ love and care for their households. For example: “Ana bir sanatçı, en güzel eseri yavrusudur” (literal translation: “A mother is an artist, and her most beautiful creation is her child”); “Bir ulusun istikbali anaların elindedir” (literal translation: “The future of a nation is in the hands of mothers”); “Ana yiğidin kalkanıdır” (literal translation: “A mother is a young man’s shield”); “Anasına bak kızını al, kenarına bak bezini al” (literal translation: “Look at the mother before marrying her daughter; look at the edge before buying the cloth”); “Ana gibi yar olmaz, Bağdat gibi diyar olmaz” (literal translation: “There is no companion like a mother, and no land like Baghdad”); “Aynı anadan doğmayan kardeş sayılmaz” (literal translation: “Those who are not born of the same mother are not considered siblings”); “Ana hakkı ödenmez” (literal translation: “A mother’s due can never be repaid”); “Ananın ekmeğine kuru, ayranına duru demem” (literal translation: “I would never call my mother’s bread dry or her ayran watery”); “En güzel yüz annemin yüzü, en güzel söz annemin sözü” (literal translation: “The most beautiful face is my mother’s face, and the most beautiful words are my mother’s words”); “Cennet annelerin ayakları altındadır” (literal translation: “Heaven lies beneath mothers’ feet”); “Annenin siniri yaz karı, çok yağsa da çabuk erir” (literal translation: “A mother’s anger is like snow in summer: even if it falls heavily, it melts quickly”); “Ana evin direğidir” (literal translation: “A mother is the pillar of the home”); “Annenin dediğini yapmayan, muradına ermemiş” (literal translation: “A child who does not follow the mother’s advice will not attain their wishes”).

Turkish proverbs portray the mother’s place in her child’s life as particularly significant. For example: “Annesi ölenin, gözü yaşlı olur” (literal translation: “One whose mother has died will always have tearful eyes”); “Annesi güzel olanın, çocuğu da güzel olur” (literal translation: “A beautiful mother has a beautiful child”); “Anasız evlat, yavrusuz koyun gibidir” (literal translation: “A child without a mother is like a sheep without a lamb”); “Anasız çocuk evde çürür” (literal translation: “A child without a mother withers away at home”); “Anneli kız, belli (akıllı) kız; annesiz kız deli kız” (literal translation: “A girl with a mother is a sensible girl; a girl without a mother is a foolish girl”); “Annenin bir duası yedi mollanın kötü duasını keser” (literal translation: “One mother’s prayer can counteract the ill prayer of seven mullahs”); “Annesinin duası kabul olur” (literal translation: “A mother’s prayer is accepted”); “Anasından ayrılan kuzuyu kurt yer” (literal translation: “A wolf devours a lamb that has been separated from its mother”). This may be related to the fact that the concept of motherhood has a deeper biosocial significance, due to biological kinship, than other related concepts. Within the social system the

relationship between mother and child is primarily determined by instincts. In contrast, the child's dependence on the mother within the family system influences this relationship only secondarily. At the same time, Turkish proverbs emphasize the importance of a girl marrying and having children, as well as the particular significance of having children in a woman's life, since, like Kazakhs, Turks regard children as the foundation of the family. For example: "Çocuklu kadın, kargalı çınar, civcivli tavuk" (literal translation: "A woman with a child is like a plane tree with a crow and a hen with chicks").

Paroemiological units concerning motherhood demonstrate the distinctive role of the mother in any society. Considering the image of the mother separately from, yet in connection with, the image of the woman is of particular significance. The traditional national worldview of the Turkish people is reflected in their proverbs. In Turkish proverbs, the image of the woman is most often presented through several roles, including woman-as-mother, woman-as-wife, and woman-as-mistress of the household.

3. The Worldview Model "Human – Nature – Life"

When a representative of a certain nation uses universal realities to represent the universe, another nation's perception is conveyed through proverbs and sayings. For example, the figurative interpretation of horses in the proverbs of the Kazakh people, who led a nomadic lifestyle, differs from the Turkish understanding of them. For the Turks, a horse is a vehicle of war and a support for the economy, while for the Kazakhs, it is the noblest of the four types of livestock – a horse is transportation when ridden, food when eaten, drink through its milk, clothing through its hide and hair, a faithful companion, and a symbol of family prosperity and well-being. Kazakh proverbs and sayings frequently use names related to the horse's color and age. The horse played an important role in the everyday life of the Kazakh people. It was used not only as a means of transport, but also in animal husbandry, hunting, and rituals. Careful care of the horse was necessary to ensure its reliability and long-term service. Caring for and valuing the horse is part of the national mentality. Walking was considered a liability, while riding a horse was a sign of status; therefore, it was always important to keep the horse in equine condition. Keeping the horse near the house, rather than sending it out to pasture, was necessary to ensure that it was ready to embark on a journey the next day. The horse's pace, strength, and general health all improve when it is kept in equine condition. For the Kazakhs, caring for the horse and keeping it in good shape is not only essential but also a symbol of social standing, national tradition, and culture. The special tribute to the horse in Kazakh culture reflects its important role in people's lives. The horse's attributes and importance are not limited to household needs; it also has medical, spiritual, and cultural value. It is believed that mare's milk and koumiss are beneficial for health and provide physical benefits. For example, the proverb "*The horse is my soul, koumiss is my blood*" shows the depth of the horse's place in Kazakh culture and spiritual life. The hadith about the horse bringing rewards to a person indicates its significance in Islamic culture. All aspects of the horse are cornerstones of Kazakh lifestyle, domestic culture, and national identity. Offering koumiss to distinguished visitors is a sign of Kazakh hospitality and respect. Kazakhs see spilling koumiss on the ground as unlucky, as it is thought to bring bad luck and poverty. Many proverbs, including "*The healing power of koumiss is a remedy for a thousand maladies*"; "*Koumiss is a person's blood, while meat is a person's soul*"; "*If golden koumiss permeates your bones, it will cure many maladies*"; and "*Do not spill koumiss, or wealth will dissipate*," reflect this cultural significance.

The horse, used since ancient times for transportation, carrying loads, and warfare, occupies an important place in the history of Turkish culture. Like other Turkic peoples throughout history, the horse was the greatest helper for the Turks in migration, warfare, agriculture, and animal husbandry. The Turks demonstrated the value of the horse in their proverbs; however, for them, the horse is only an animal whose speed and strength are used. Therefore, in Turkish proverbs, particular emphasis is placed on the horse's characteristic as a fast animal, and proverbs related to it are very limited compared with proverbs in the Kazakh language (Zhumabekov, 2019: 26). For example: "*Ağır yük, çevik ata engel olur*" (literal translation: "A heavy load will be an obstacle to a fast horse"); "*Ortak atın beli kırık olur*" (literal translation: "A shared horse will have a broken back"); "*Alçak at binmeye kolay, öksüz çocuk dövmeye kolay*" (literal translation: "A low horse is easy to ride, an orphan child is easy to beat"); "*Arpa verilmeyen at kamçı zoruyla yürümez*" (literal translation: "A horse that is not given barley will not move even by force of the whip"); "*Arık ata kuyruğu yüküdür*" (literal translation: "Even its tail is a

burden to a thin horse”); “*At yedi günde, it yediği günde (semirir)*” (literal translation: “A horse becomes fat in seven days, a dog becomes fat on the day it eats”); “*Ata binersen Allah’ı, attan inersen atı unutma*” (literal translation: “When you mount the horse, remember Allah; when you get off the horse, do not forget the horse”); “*Ata dost gibi bakmalı, düşman gibi binmeli*” (literal translation: “One should look after a horse like a friend and ride it like an enemy”); “*Atım tepmez, itim kapmaz deme*” (literal translation: “Do not say, ‘My horse does not kick, my dog does not bite’”); “*At olacak tay yürüyüşünden belli olur*” (literal translation: “A foal that will become a horse is known by its gait”); “*Attan düşen ölmez, eşekten düşen ölür*” (literal translation: “One who falls from a horse does not die, one who falls from a donkey dies”); “*Atın kamçısı yemdir*” (literal translation: “The horse’s whip is feed”); “*At alırsan ulak oyununa, koyun alırsan misafire (göre al)*” (literal translation: “If you buy a horse, [buy it] for carrying messages; if you buy a sheep, [buy it] for slaughtering for a guest”); “*Yürük ata paha olmaz*” (literal translation: “A fast horse has no price”); “*Zayıf ata kargalar da biner*” (literal translation: “Even crows can ride a weak horse”). These proverbs show that the horse is valued primarily as a means of transportation.

4. The Worldview Model “Body Part – Human Essence”

The next thematic group comprises anthropomorphic proverbs containing units that denote parts of the human body (head, face, heart, foot, etc.). For example: “*Baş nereye giderse, ayak oradadır*” (literal translation: “Wherever the head goes, the foot will be there”); “*Göz görmeyince gönül katlanır*” (literal translation: “When the eye does not see, the heart endures”); “*Kalp bir sırça saraydır, değme çabuk kırılır*” (literal translation: “The heart is a glass palace; it breaks easily when touched”); “*Akılsız başın cezasını (zahmetini) ayak çeker*” (literal translation: “The foot bears the punishment (burden) of a foolish head”). The anthropocentric nature of paremias constructed through somatic units is characteristic of representatives of any linguoculture.

In addition to the national markers and realia used in proverbs and sayings that reflect a nation’s worldview, it is also possible to speak about the national characteristics of similar situations that give rise to circumstances specific to a particular nation. Such situations reflect that nation’s way of life. For example, one may refer to the circumstances associated with the Dzungar invasions in the vast Kazakh steppe, the traditional pastoral way of life involving summer pastures and winter settlements, as well as the everyday customs and lifestyle of the family homestead, in contrast to the experiences of the Turks, who traditionally followed a more settled way of life. At the same time, the crafts and occupations practiced by both peoples are clearly reflected in their proverbs and sayings. For example, the Kazakh proverbs “*Абылайдың асында шаппағанда атаңның басына шабасың ба?*” and “*Күлтөбенің басында күнде жиын*” may be difficult for Turkish speakers to understand. Likewise, the Turkish saying “*Adana’da eğlenme, eğlenirsen evlenme, evlenirsen arlanma*” (literal translation: “Do not seek entertainment in Adana; if you do, do not get married; if you do get married, do not be ashamed”) may be difficult for a representative of the Kazakh nation to understand without an explanation. The proverb implies that Adana is not a place suitable for settling down: if one stays there, one should not marry; and if one does marry, one should not feel ashamed or become bored. Without explaining why the proverb conveys such ideas, it would be difficult for a Kazakh person to understand its meaning immediately.

There are enough proverbs in the Kazakh and Turkish languages that are similar in form and content. They can be said to have arisen due to the same assessment of similar situations from the point of view of pragmatics and ethical norms. For example, the irreplaceable role of parents, child-rearing, the hardships of orphanhood, the principles of humanity, the sweetness of labor, etc., are accurately reflected in proverbs.

Table 1 – Shared Cognitive Models in Kazakh and Turkish Paremias

Кесте 1 – Қазақ және түрік паремияларындағы ортақ дүниетанымдық модельдер

Таблица 1 – Общие мировоззренческие модели в казахских и турецких паремиях

<i>Kazakh Proverbs</i>	<i>Turkish Proverbs</i>	<i>English Translation</i>
Адам аласы ішінде, мал аласы сыртында.	Adamın alası (alacası) içinde, davarın (Hayvanın) alacası dışında.	A person’s flaws are hidden within, while animals are visible on the outside.

Анасын көріп қызын ал, матасын көріп бөзін ал.	Anasına bak kızını al, kenarına bak bezini al.	Look at the mother before marrying the daughter; look at the fabric before buying the cloth.
Ит үрер, керуен көшер.	İt ürür, kervan yürü.	The dogs may bark, but the caravan moves on.
Отыз тістен шыққан сөз отыз рулы елге тарайды.	Otuz iki dişten çıkan, otuz iki ağıza yayılır.	A word that comes out of one person's mouth can spread throughout the whole community.
Тауықтың түсіне тары кіреді.	Aç tavuk uykusunda darı görür.	A hungry chicken dreams of millet.
Балалы үйдің ұрлығы жатпас.	Çocuklu evde sır durmaz.	A secret does not stay hidden in a house with children.
Көп жасағаннан сұрама, көпті көргеннен сұра.	Yaşına bakma, başına bak.	Don't ask someone merely because they are old; ask someone who has seen and experienced much.
Атаңның баласы болма, адамның баласы бол.	Atanın çocuğu olma, ülkenin çocuğu ol.	Don't live only as your father's child; be a child of humanity.
Бір әке он баланы бағар, он бала бір әкені баға алмас.	Bir baba dokuz oğlu besler, dokuz oğul bir babayı beslemez.	One father can provide for ten children, but ten children may not provide for one father.
Біреудің қаңсығы біреуге таңсық.	Komşunun tavuğu komşuya kaz görünür.	What is worthless to one person may be precious to another.
Көрші ақысы – Тәңір ақысы.	Komşu hakkı – Tanrı hakkı.	A neighbor's rights are sacred. / Respecting your neighbor is like honoring God.
Үй сатып алма, көрші сатып ал.	Ev alma, komşu al.	Don't just buy a house; choose your neighbors.
Қазанға жоласаң қарасы жұғады, жаманға жоласаң бәлесі жұғады.	Kazanın yanına varma, karası bulaşır.	Get too close to a dirty pot and you'll get stained; get too close to a bad person and their troubles will rub off on you.
Дос басқа қарайды, дұшпан аяққа қарайды.	Dost başa bakar, düşman ayağa.	A friend looks to your head, while an enemy looks to your feet.

The presented proverbs emphasize the extralinguistic and linguistic universal properties of human cognitive-evaluative activity. “As we can see, similar proverbs of this type can be found not only in the Turkish language but also in any Turkish language, especially in languages that belong to the Kipchak group by origin. All these common proverbs did not appear only today and did not immediately spread throughout the Turkish world. They are common interchanges that have been formed for a long time due to the close interaction of the Turkish peoples, and earlier their tribes, and their close spiritual and cultural ties” (Kaidar, 2004).

The psychological and cognitive foundations of assessing realities that have a deep meaning for each nation are not always revealed. For example, the concept of a beard is culturally significant for Kazakhs in describing a man's appearance. The beard, which gives a man a handsome appearance, is placed in a place, style, and order appropriate to his age. The Kazakh people considered growing a beard and mustache a sign of manly beauty and elder wisdom, gratitude for life, and contentment, that is, after capable men had children and grandchildren, they thanked God for what they had given them and said, “I have become a man, I have grown up, I have become a grandfather, it is time for me to give advice and set an example for those who come after me, the fun of the world is inherent in generations. “Now, if I die in front of my children, I have no dreams,” he said, and from that day on, he began to distance himself from worldly pleasures, abandoning his passions, and set an example for the young by giving advice to them and setting an example.” (Do you know what is the proper way to grow a beard and mustache according to Kazakh tradition? 15.02.2018. <https://sputnik.kz/20180215/4614556.html>). An elder (with a white beard) is a respected person among the Kazakh people who has attained wisdom. A beard is a sign of a man's maturity; however, an analysis of proverbs and sayings in the Kazakh and Turkish languages with a beard component revealed another aspect of understanding this feature of a

man's appearance. In proverbs and sayings, a beard is often compared to maturity and the lack of wisdom and intelligence that come at certain years of a person's life. It is said that it is wrong for a man to act frivolously in adulthood. For example, the Kazakh proverbs “*The beauty of the market is the bazaar, the beauty of the man is the beard*”; “*The beauty of the word is the proverb, the beauty of the face is the beard*”; “*The beauty of the old man is the beard*” show that from elderliness, a man's well-groomed beard represents his lived experience and wisdom, and that people always looked at elders with respect and adhered to their guidance. In Turkish proverbs with the word “beard,” we see mature age, intelligence, and wisdom, as in the Kazakh language. Some proverbs with a beard component describe daily life situations. For example: “*Akıl yaşta değil, baştadır, Akıl sakalda değil, kafadadır*” (literal translation: The mind is not in youth, but in the head; The mind is not in the beard, but in the head); “*Ağlamak isteyen çocuk babasının sakalıyla oynar*” (literal translation: The child who wants to cry plays with his father's beard).

In addition, Turkish contains proverbs in which the word *sakal* (“beard”) carries a negative connotation. For example, “*Keçide de sakal var*” (literal translation: “A goat also has a beard”). This proverb suggests that having a beard is not a mark of value or distinction. “*Aşağı tükürsem sakal, yukarı tükürsem bıyık*” (literal translation: “If I spit downward, there is my beard; if I spit upward, there is my mustache”) expresses the pragmatic meaning of being faced with two equally unfavorable alternatives and the difficulty of deciding. “*Fırsat sakal altından geçer*” (literal translation: “Opportunity passes beneath the beard”) implies that one must wait for the right moment to take advantage of an opportunity. “*Her sakaldan bir tel çekseler köseye sakal olur*” (literal translation: “If one hair were plucked from every beard, even a beardless man would have a beard”) conveys the idea that if everyone contributed a small amount of charity, a poor person could be eased from hardship.

Turkish proverbs widely reflect the people's rich historical experience, way of life, and cultural values. Several semantic groups of proverbs reveal the national and cultural characteristics of the Turkish mentality.

Naturally, the largest group of paremias focuses on the human being. Here, the individual is represented both as an intelligent living creature and a social being acting within the framework of family and social relations. The most common lexemes in Turkish are *insan*, *kişi*, and *adam* (“man”). For example: “*Adam adamdan korkmaz, utanır*”; “*Adam iş başında belli olur*”; “*Adam olana bir söz yeter*”; “*Kişi kendinden bilir işi*”; “*Kişi arkadaşından bellidir*”.

According to A. Chaikovskaya (1999), the lexeme *kişi* denotes a human person as a physiological entity closely associated with nature (Chaikovskaya, 1999). “*Ağaç ucuna yel değer, güzel kişiye söz değer*”; “*Bir kızı bin kişi ister, bir kişi alır*”; “*Sorma kişinin aslını, sohbetinden bellidir*”; and “*Kişi ne yaparsa kendine yapar*” are a few examples.

A person who is capable of cognition, spiritual growth, consciousness, and volition is referred to as *insan*. “*İnsan kıymetini insan bilir*”; “*İnsanın canı acıyan yerindedir*”; “*İnsan düşmanını gözünden tanır*”; and “*İnsana iyilik yarasa, sarı öküzle bıçak olmazdı*” are a few examples.

The lexeme *adam* describes a person as a social being who fulfills a variety of socially and hierarchically defined duties and behaves in accordance with ethical standards set by society. Examples include: “*Adam adama yük değil, Can gövdeye mülk değil*”; “*Adam olana bir söz yeter*”; “*Adamın adı çıkacağına canı çıksın*”.

In Turkish, the lexeme *adam* is predominantly associated with men and is frequently used in contexts such as trade, warfare, public service, and the upbringing of sons, thereby highlighting its gender-specific character. A substantial portion of Turkish proverbs focuses on human beings and family relations.

The second major thematic group consists of anthropomorphic proverbs that reference parts of the human body (head, face, heart, feet, etc.). Examples include: “*Baş nereye giderse, ayak oradadır*”; “*Göz görmeyince gönül katlanır*”; “*Kalp bir sırça saraydır, değme çabuk kırılır*”; “*Akılsız başın cezasını (zahmetini) ayak çeker*”. The anthropocentric nature of paremias formed through somatic units is characteristic of representatives of any linguistic culture.

As in any national language, Turkish also has many proverbs devoted to the mother. The mother is a source of love, kindness, and care. In the dictionaries that we examined, we did not encounter a

single proverb with a negative meaning related to the woman-mother. From the collected paremias, we observed the warm attitude of children and other family members toward their mother, as well as the mothers' love and care for household affairs. For example: "*Ana bir sanatçı, en güzel eseri yavrusudur*" (literal translation: "The mother is an artist, her most beautiful work is her child"); "*Bir ulusun istikbali anaların elindedir*" (literal translation: "The future of a nation is in the hands of mothers"); "*Ana yiğidin kalkanıdır*" (literal translation: "The mother is the shield of a brave man"); "*Anasına bak kızını al, kenarına bak bezini al*" (literal translation: "Look at her mother and take her daughter, look at its edge and take its cloth"); "*Ana gibi yar olmaz, Bağdat gibi diyar olmaz*" (literal translation: "There is no beloved like a mother, there is no land like Baghdad"); "*Aynı anadan doğmayan kardeş sayılmaz*" (literal translation: "Those who are not born from the same mother are not considered siblings"); "*Ana hakkı ödenmez*" (literal translation: "A mother's right cannot be repaid"); "*Anamın ekmeğine kuru, ayranına duru demem*" (literal translation: "I do not call my mother's bread dry or her ayran clear"); "*En güzel yüz annemin yüzü, en güzel söz annemin sözü*" (literal translation: "The most beautiful face is my mother's face, the most beautiful word is my mother's word"); "*Cennet annelerin ayakları altındadır*" (literal translation: "Paradise is under mothers' feet"); "*Annenin siniri yaz karı, çok yağsa da çabuk erir*" (literal translation: "A mother's anger is like summer snow; even if it snows a lot, it melts quickly"); "*Ana evin direğidir*" (literal translation: "The mother is the pillar of the house"); "*Annenin dediğini yapmayan, muradına ermemiş*" (literal translation: "The child who does not do what the mother says does not reach their wish").

Turkish proverbs describe the special place the mother holds in her child's life in a distinctive way. For example: "*Annesi ölenin, gözü yaşlı olur*" (literal translation: "The one whose mother has died will have eyes that do not dry from tears"); "*Annesi güzel olanın, çocuğu da güzel olur*" (literal translation: "The child of one whose mother is beautiful will also be beautiful"); "*Anasız evlat, yavrusuz koyun gibidir*" (literal translation: "A child without a mother is like a sheep without a lamb"); "*Anasız çocuk evde çürür*" (literal translation: "A child without a mother rots at home"); "*Anneli kız, belli (akıllı) kız; Annesiz kız deli kız*" (literal translation: "A girl who has a mother is an intelligent girl; a girl without a mother is a crazy girl"); "*Annenin bir duası yedi mollanın kötü duasını keser*" (literal translation: "One prayer of a mother cuts off the evil prayer of seven mullahs"); "*Annesinin duası kabul olur*" (literal translation: "A mother's prayer is accepted"); "*Anasından ayrılan kuzuyu kurt yer*" (literal translation: "The wolf eats the lamb that has separated from its mother").

This is probably because the concept of mother has a deeper biosocial meaning than other concepts related to biological kinship. The relationship between mother and child is primarily determined by instincts in the social system, and the child's subordination to the mother in the family's internal system has only a secondary effect.

At the same time, Turkish proverbs emphasize the importance of a girl getting married and having children, and the fact that children are of particular importance in a woman's life, because Turks, like Kazakhs, consider children to be the foundation of the family. For example: "*Çocuklu kadın, kargalı çıkar, civcivli tavuk*" (literal translation: "A woman is beautiful with her child, a sycamore with her crow, and a chicken with her chick").

Through paremic units on the theme of the mother, the special role of the mother in any given society. It is important to consider the image of the mother separately from the image of the woman, yet in relation to each other. The premise of the traditional national worldview of the Turkish people is reflected in proverbs. Often, Turkish proverbs present the image of a woman in several roles, such as a woman-mother, a woman-wife, and a woman-housewife.

Philologists, cultural historians, and ethnographers call the paremiological fund of any nation a "storehouse of wisdom". We will not be wrong if we say that the experience of the owner of the language, accumulated over the centuries during cultural and historical development, is, in fact, an encyclopedia in which all spheres of people's public and private life are reflected. Researcher G.D. Gachev (1967) differentiates two layers of the people's worldview: the superficial (ethnographic) layer, marked by the image of the universe in the form of national realities and concepts, and the deep layer, which explicates reality through national culture. "In the national image of the universe, two main layers can be distinguished: the lower, that is, ethnogeographic, and the upper, formed by culture and

tradition” (Gachev, 1967). These two layers are interconnected like Kazakh and Turkish proverbs, forming a single cognitive system: the ethnographic and deep cultural layers in the national image of the universe proposed by G.D. Gachev (1967) became the theoretical basis for the comparative study of Kazakh and Turkish proverbs. Kazakh and Turkish proverbs, while sharing a common worldview among Turkish peoples, also exhibit their own characteristics, shaped by each nation's historical and social environment. Comparing the wise sayings of the two nations makes clear that, on the one hand, they are based on a common Turkish cultural code, and on the other, they reflect the peculiarities of national worldviews shaped by different civilizational environments.

The ethnographic layer of the Kazakh proverbs clearly reflects the nomadic lifestyle, vast steppes, and cattle breeding, while the ethnographic layer of Turkish proverbs reflects the sedentary culture of agriculture, trade, crafts, and gardening, which characterize the socio-economic nature of Turkish society. Thus, the superficial layer of the proverbs of both peoples is marked by various national realities. The concepts of freedom, nobility, and honor occupy a special place in Kazakh proverbs. For example, “One who does not know freedom cannot appreciate its value.” “One who does not know their seven ancestors is considered rootless.” “A son who knows his seven ancestors is a source of pride for seven generations.” “One who does not know the past cannot foresee the future,” etc. If the proverbs reflect genealogical culture, respect for ancestry, and continuity of generations, “*Komşu komşunun külüne muhtaçtır*” (literal translation: The neighbor needs the ashes of his neighbor); In Turkish proverbs such as “*Komşuda pişer, bize de düşer*” (literal translation: The food cooked in the neighbor's house will also fall on us); “*Komşu ekmeği komşuya borçtur*” (literal translation: “The neighbor owes his neighbor bread”); “*Aç kurt bile komşusunu dalamaz*” (literal translation: “A hungry wolf does not attack his neighbor”). The idea of interdependence and social solidarity comes to the fore. While kinship and lineage purity are important in Kazakh culture, Turkish culture emphasizes neighborly harmony and community relations. Despite differences in the ethnographic layer of Kazakh and Turkish proverbs, their deeper cultural layer preserves a shared Turkish value system. The proverbs analyzed above reveal the cognitive-cultural code that preserves the historical memory, spiritual values, and worldview of the two nations. A comparative study of Kazakh and Turkish proverbs helps to identify the common cultural basis and features of the national consciousness of the Turkish peoples.

Conclusion

In a comparative study of Kazakh and Turkish paremias, it was observed that the paremiological fund of the two peoples clearly demonstrates the breadth of their worldview, spiritual continuity, and depth of ethnocultural experience. Although the paremiological fund of the two peoples retains a deep cultural code based on common Turkish knowledge, significant differences also exist. In Kazakh paremias, figurative series related to nomadic lifestyle, nobility, and four animals (especially horses) prevail, while in Turkish paremias, concepts based on sedentary lifestyle, agriculture, trade, and neighborly/community relations prevail. Among the analyzed paremias, a high percentage of correspondences (absolute or almost complete) in form and content were observed in both languages, in values such as morality, family, and the place of father and mother. While the lexemes *insan*, *kişi*, *adam* in Turkish proverbs are classified in terms of defining the biological, social, and gender roles of a person, it has been proven that in both languages the *somatism* “*saqal*” changes in a figurative sense, indicating a lack of intelligence or opportunities, along with growing age, in some contexts. The obtained quantitative and qualitative results demonstrate both the common cognitive models of Kazakh and Turkish proverbs and sayings, and the peculiarities of the national worldview formed in different geo-cultural environments with specific linguistic data. These peculiarities are clearly visible in their linguistic structure, figurative system, phonetic patterns, and cognitive models. Therefore, Kazakh and Turkish proverbs, as an important ethnolinguistic system preserving the historical memory and cultural continuity of the Turkish world, allow for a deeper understanding of the culture and worldview of the two peoples.

References

- Aksoy, Ö.A. (2022) Atasözleri Sözlüğü. İstanbul: İnkilap Kitabevi. 324 s. (in Turkish)
 Alefirenko, N.F., Semenenko, N.N. (2009) Frazеologija i paremiologija: uchebnoe posobie. Moskva: Nauka. 344 s.

- [Alefirenko, N.F., Semenenko, N.N. (2009) *Phraseology and Paremiology: A Study Guide*. Moscow: Nauka. 344 p.] (in Russian)
- Alizade, Z.A. (1981) *Azerbajdzhanskije poslovice i pogovorki i ih leksiko-semanticheskij analiz*. ADD. Baku. 32 s. [Alizade, Z.A. (1981) *Azerbaijani Proverbs and Sayings and Their Lexical and Semantic Analysis*. ADD. Baku. 32 p.] (in Russian)
- Bajtursynuly, A. (1992) *Til tagylymy*. Almaty: Ana tili. 448 b. [Bajtursynuly, A. (1992) *Language Studies*. Almaty: Ana tili. 448 p.] (in Kazakh)
- Chaikovskaya, A. (1999) The concept of "human" in the lexicon of the Turkish language. *Questions of Turkic Philology*. Vol. IV. Moscow. Pp. 33-35. (in English)
- Dang, C.N., Han, L.T. (2026) Classifying speech acts in English-Vietnamese proverbs: A cognitive-pragmatic approach. *Amper*, 16, 1-10. <https://doi.org/10.1016/j.amper.2026.100264> (in English)
- Dilek, İ. (1996) *Altay Türklerinin Atasözleri*. Türk Dünyası Dil ve Edebiyat Dergisi. Ankara. 450 s. (in Turkish)
- Efimov, Y.F. (1978) *Leksiko-grammaticheskie osobennosti chuvashskih poslovic i pogovorok*. Alma-Ata. 19 s. [Yefimov, Y.F. (1978) *Lexical and Grammatical Features of Chuvash Proverbs and Sayings*. Almaty. 19 p.] (in Russian)
- Gachev, G.D. (1967) O nacionalnyh kartinah mira. *Narody Azii i Afriki*. No. 1. S. 77-92. [Gachev, G.D. (1967) *On National Pictures of the World*. *Narody Azii i Afriki*. No. 1. Pp. 77-92.] (in Russian)
- Gaparov, S. (1983) *Sintaksicheskij stroj kirgizskih poslovic i pogovorok*. Frunze. 35 s. [Gaparov, S. (1983) *The Syntactic Structure of Kyrgyz Proverbs and Sayings*. Frunze. 35 p.] (in Russian)
- Gönen, Ö. (2022) *Türk atasözlerinde sözlü iletişim unsurlarının sunumu*. İzmir. 339 s. (in Turkish)
- Gürsu, U. (2009) *Kazak Türkçesi ve Türkiye Türkçesindeki atasözlerinin karşılaştırmalı olarak incelenmesi*. İstanbul. 1608 s. (in Turkish)
- Isaeva, Zh.I. (2007) *Duniening paremiologijalyq bejnesi: diss. avtoref*. Almaty. 30 b. [Issayeva, Zh.I. (2007) *Paremiological Representation of the World*. Almaty. 30 p.] (in Kazakh)
- Kali, K.T. (2012) *Osobennosti perevoda frazeologizmov s tureckogo na russkij, s russkogo na tureckij*. *Vestnik Evrazijskogo nacional'nogo universiteta imeni L.N. Gumileva*. No.34. S. 177-184. [Kali, K.T. (2012) *Features of translating phraseological units from Turkish into Russian and from Russian into Turkish*. *Bulletin of L.N. Gumilyov Eurasian National University*. No.34. Pp. 177-184.] (in Russian)
- Kejkin, Zh.S. (Ed.) (2015) *Qazaq maqal-matelderining altyn kitaby*. Almaty: Aruna. 632 b. [Keykin, Zh.S. (Ed.) (2015) *The Golden Book of Kazakh Proverbs and Sayings*. Almaty: Aruna. 632 p.] (in Kazakh)
- Kuşçu, Ü. (2020) *Atasözleri ve Deyimler Sözlüğü*. İstanbul: Altın Kitaplar. 430 s. [Kuşçu, Ü. (2020) *Dictionary of Proverbs and Idioms*. İstanbul: Altın Kitaplar. 430 p.] (in Turkish)
- Porhomovskij, M.V. (2014) *Tureckie poslovice v jazyke i rechi*. Moskva: Jazyki slavjanskoj kul'tury. 176 s. [Porhomovski, M.V. (2014) *Turkish Proverbs in Language and Speech*. Moscow: Languages of Slavic Culture. 176 p.] (in Russian)
- Qajdar, A. (1998) *Qazaq jetnolingvistikasy. Qazaq tilining ozekti maseleleri*. Almaty. 304 b. [Kaidar, A. (1998) *Kazakh Ethnolinguistics*. Almaty. 304 p.] (in Kazakh)
- Qajdar, A.T. (2004) *Halyq danalygy*. Almaty: Toganaj T. 560 b. [Kaidar, A.T. (2004) *Folk Wisdom*. Almaty: Toganaj T. 560 p.] (in Kazakh)
- Qanapina, S.G., Bezaubekova, A.D., Esirkepova, K.K. (2025) *Paremiya quramyndagy kone sozderding jetimologijasy*. *Tiltanyim*, No.3 (99). 49-60-bb. <https://doi.org/10.55491/2411-6076-2025-3-49-60> [Kanapina, S.G., Bezaubekova, A.D., Yesirkepova, K.K. (2025) *Etymology of obsolete words in paremiological expressions*. *Tiltanyim*, No.3 (99). Pp. 49-60.] (in Kazakh)
- Qazaq salty bojynsha saqal-murt qojudyng zhon-zhosygyn bilesiz be? *Sputnik Qazaqstan*. 15.02.2018. URL: <https://sputnik.kz/20180215/4614556.html> (qaralgan kuni: 17.09.2026). [Do You Know the Proper Way to Wear a Beard and Moustache According to Kazakh Tradition? *Sputnik Kazakhstan* (2018, February 15).] (date of use: 17.09.2026) (in Kazakh)
- Zhumabekov, K. (2019) *Türkiye Türkçesi ve Kazak Türkçesinde hayvan adı içeren atasözleri üzerine karşılaştırmalı bir çalışma: doktora tezi*. Niğde. 625 s. (in Turkish)
- Zhunisoova, R. (2004) *Agylyshyn zhane qazaq maqal-matelderining jetnolingvistikalyq sipaty: diss. avtoref*. Almaty. 30 b. [Zhunisova, R. (2004) *Ethnolinguistic Characteristics of English and Kazakh Proverbs*. Dissertation abstract. Almaty. 30 p.] (in Kazakh)

Әдебиеттер

- Алефиренко Н.Ф., Семененко Н.Н. *Фразеология и паремиология: учебное пособие*. – Москва: Наука, 2009. – 344 с.
- Ализаде З.А. *Азербайджанские пословицы и поговорки и их лексико-семантический анализ: автореф. ... д-ра филол. наук*. – Баку, 1981. – 32 с.
- Байтұрсынұлы А. *Тіл тағылымы*. – Алматы: Ана тілі, 1992. – 448 б.
- Гапаров С. *Синтаксический строй киргизских пословиц и поговорок: автореф. ... канд. филол. наук*. – Фрунзе, 1983. – 35 с.
- Гачев Г.Д. *О национальных картинах мира // Народы Азии и Африки*. – 1967. – №1. – С. 77-92.
- Ефимов Ю.Ф. *Лексико-грамматические особенности чувашских пословиц и поговорок: автореф. ... канд. филол. наук*. – Алма-Ата, 1978. – 19 с.

- Жүнісова Р. Ағылшын және қазақ мақал-мәтелдерінің этнолингвистикалық сипаты: автореф. ... канд. филол. наук. – Алматы, 2004. – 30 б.
- Исаева Ж.И. Дүниенің паремиологиялық бейнесі: автореф. ... канд. филол. наук. – Алматы, 2007. – 25 б.
- Кали К. Т. Особенности перевода фразеологизмов с турецкого на русский, с русского на турецкий. Вестник Евразийского национального университета имени Л. Н. Гумилева. – 2012. – №34. – С. 177-184.
- Қазақ мақал-мәтелдерінің алтын кітабы / құраст. Ж. С. Кейкин. – Алматы: Аруна, 2015. – 632 б.
- Қазақ салты бойынша сақал-мұрт қоюдың жөн-жосығын білесіз бе? // Sputnik Қазақстан. – 15.02.2018. – URL: <https://sputnik.kz/20180215/4614556.html> (қаралған күні: 17.09.2026).
- Қайдар Ә. Қазақ этнолингвистикасы. Қазақ тілінің өзекті мәселелері. – Алматы, 1998. – 304 б.
- Қайдар Ә. Халық даналығы. – Алматы: Тоғанай Т, 2004. – 560 б.
- Қанапина С.Г., Безаубекова А.Д., Есіркепова К.К. Паремия құрамындағы көне сөздердің этимологиясы. Tiltany, 2025. №3 (99). 49-60-66. DOI: 10.55491/2411-6076-2025-3-49-60.
- Порхомовский М.В. Турецкие пословицы в языке и речи. – Москва: Языки славянской культуры, 2014. – 176 с.
- Чайковская А. Понятие «Человек» в лексике турецкого языка // Вопросы тюркской филологии. – Вып. IV. – Москва, 1999. – С. 33-35.
- Aksoy, Ö.A. Atasözleri Sözlüğü. İstanbul: İnkılap Kitabevi, 2022. 324 s.
- Dang, C.N., Han, L.T. Classifying speech acts in English-Vietnamese proverbs: a cognitive-pragmatic approach // Ampersand, 2026. Vol. 16. Pp. 1-10. DOI: 10.1016/j.amper.2026.100264.
- Dilek, İ. Altay Türklerinin Atasözleri // Türk Dünyası Dil ve Edebiyat Dergisi. Ankara, 1996. 450 s.
- Gönen, Ö. Türk atasözlerinde sözlü iletişim unsurlarının sunumu. İzmir, 2022. 339 s.
- Gürsu, U. Kazak Türkçesi ve Türkiye Türkçesindeki atasözlerinin karşılaştırmalı olarak incelenmesi. İstanbul, 2009. 1608 s.
- Kuşçu, Ü. Atasözleri ve Deyimler Sözlüğü. İstanbul: Altın Kitaplar, 2020. 430 s.
- Zhumabekov, K. Türkiye Türkçesi ve Kazak Türkçesinde hayvan adı içeren atasözleri üzerine karşılaştırmalı bir çalışma: doktora tezi. Niğde, 2019. 625 s.

Information about the article / Мақала туралы ақпарат / Информация о статье

Entered the editorial office / Редакцияға түсті / Поступила в редакцию: 10.07.2026.

Accepted for publication / Жариялауға қабылданды / Принята к публикации: 21.09.2026.

Available online / Интернетте қолжетімді / Доступно онлайн: 30.09.2026.