

## CULTURAL AND COGNITIVE CHARACTER OF HEALTH RELATED PROVERBS IN KAZAKH AND TURKISH\*

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**Abstract.** Proverbs and sayings are a cultural bridge that connects the past and the present of people, allowing us to learn about the way of history and life experience of a certain people. We can see that there are proverbs and sayings that are common among related peoples, but also have their own variants. In the present article, the promotion of a healthy lifestyle by Kazakh and Turkish proverbs and sayings related to health and illness is comparatively considered in the cultural context. We can see that the past and the present are connected, no matter how distant the two related peoples are from each other due to historical reasons. This is the cumulative function of proverbs and saying continuing the past of the people from generation to generation. The proverbs and sayings presented in our article were collected from the 65th volume of the book «Babalarsozi (Words of Wisdom of Ancestors)» in the Kazakh language, from the book «Khalyk-Danaligi (Words of Wisdom of People)» by Abdulali Kaidar, and the proverbs in the Turkish language were taken from the electronic version of the dictionary «Atasozder and Fraseologi (Words of Wisdom of Ancestors and Phraseology)» of the Turkish Language Organization (TDK Türk Dil Kurumu Atasözler ve deyimler sözlüğü <https://sozluk.gov.tr>) and Uğur Gürsu's (Uğur Gürsu <https://tez.yok.gov.tr>) doctoral dissertation. Proverbs in the Kazakh and Turkish languages were considered and grouped by themes and their meanings were revealed. The considered proverbs were analyzed using the descriptive, comparative methods. Proverbs related to health and illness were divided into the following thematic groups:

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- proverbs and sayings similar in meaning and composition-structure;
- proverbs and sayings with a slight variation in their components despite with similar content;
- proverbs of different structure, composition, but similar content in both peoples;
- proverbs and sayings that have characteristic features of both peoples.

**Keywords:** proverbs and sayings, cultural and cognitive, folklore, names of health and diseases, Kazakh language, Turkish language, folk education, paremiology

### *Introduction*

Proverbs and sayings are a small artistic genre with a deep meaning and a rich language. In the dictionary of terms of folklore studies, the following definition is provided: «Proverbs and sayings are an ancient type of small genre that has been absorbed the results of people's lifestyle, worldview, wisdom, work and life experience in the minds of many generations. They reflect nation's cognitive worldview, moral-aesthetic, artistic educational goals»[1, p. 136]. It is safe to say that the peculiarity of proverbs and sayings in conveying people's life experience transmitted from generation to generation with the help of a single word is mentioned in all definitions related to this genre of proverbs and sayings. It is also known that along with existence of proverbs and sayings that have lost their relevance over time, new proverbs are also being formed. At the same time, scientist Abdulali Kaidari said, «Let us give an example that proves that the stock of proverbs and sayings is a vital and lively phenomenon that is continuously replenished, even is a measure of time. For example, there is a proverb: «Tozğa túspegenniń bári tarıh emes (Everything that does not fall into a bark is not history)». This proverb reminds the long-ago times when in the country, where paper had not yet appeared in the Kazakh community, people carved their thoughts and history on stone, engraved them on the surface of pieces, dipped them into skin, embroidered them on cloth and carved them on birch bark. The meaning of the proverb is that «only a letter written on a bark is considered a long-lasting history», i.e. «every story that is not recorded in a letter and told orally is not history». Although the proverb describes the concepts of its time, its meaning is clear even to today's generation: «everything that is not written down is not true history» [2].

In his article, which considered the proverbs and sayings from the point of view of historical sources, the scientist D.A. Makhat supports this opinion by giving the following example: «A wolf is beaten not for its grayness, but for eating sheep» (this is I. Stalin's words given in his report dated November 6, 1944, where he criticized the German invaders who were despised by Soviet people not because they were Gentiles, but because they subjected all freedom-loving peoples to suffer) [3]. In the current period of independence, there exist such proverbs and sayings as «Azat eldiń aspany ashıq (The sky of an independent country is blue)», «Táuelsiz eldiń tuǵyry biik (The pedestal of an independent country is high)» or «Egemen eldiń eńsesi biik (The height of a sovereign country is high)», «Táuelsiz eldiń uly – ójet, qyzy – qairatty, halqy – qaharman (The son of an independent

country is strong, its daughter is strong, its people are hero)», «Táuelsiz eldiń tuy asqaq (The flag of an independent country is big)», «Táuelsizdik – tarih tulparynyń qos tizgini (Independence is the double rein of the horse of history)» and others [4, p. 193]. At the same time, in his time, S. Seifullin expressed a common idea about folklore: «No matter what part of folklore, it shows what the life of that time was like, what kind of words, what kind of literature were born under the influence of that life time. Like smile is like time, like fox like mountain, like man like time»[5, p. 162]. The examples like these and the findings support our view that different proverbs and sayings have appeared depending on the circumstances of each period. It is clear that the history of the origin and the development of proverbs and sayings cannot be separated from the life of a society. Words of wisdom were transmitted from our ancestors to guide and give advice according to the religion and traditions they followed, the culture of the world perception, the historical conditions experienced by any nation and people on the stage of history. Despite the fact that the Turkic peoples occupy a wide area and, we have many common proverbs and sayings in terms of meaning and form. We can see cultural values, national pattern, world view of any society through their proverbs and sayings. In the present article, proverbs and sayings about *health* and *illness* in two related languages are considered from the point of view of national values and beliefs of those people. The historical nature of proverbs and sayings in two related languages, similarities and differences in meaning are also provided. It is known that the similarities are not accidental since the Turkish language was only one language used for writing before the 13th century. Despite having the same root, over time the Turkish language has undergone many changes due to many reasons and geographical location. In addition to the presence of many common words among related languages, it also influenced on the change of the meaning of some words.

### *Methodology*

During the writing of the scientific article, the dictionary of proverbs and sayings in the Kazakh and Turkish languages and proverbs and sayings related to *health* and *illness* were considered from research works connected to the topic. In addition, proverbs and sayings in these two languages were divided into thematic groups and grouped in terms of meaning and sentence structure. The article applied the methods of grouping, analysis and historical-comparative research.

### *Study Degree of the Topic*

According to their language characteristics and meaning, proverbs and sayings are called by different names in each Turkic-speaking people. For example: «*maqal-mátel*» in Kazakh, and atasözler (Words wisdom of ancestors) in Turkish. In other related Turkic languages: «*ukaa sös, kep cöc*» in Altai; «*atalar sózi* (words of wisdom of ancestors)» in Azerbaijani; «*máqál, áit em*», *atalar húzi* in Bashkortos-

tan; «sóspek» in Khakass; «*makal, lakap*» in Kyrgyz; «*takpak em autov*» in Nogai language; «*mákol*» in Uzbek; «*mākal hem aytem*» in Tatar language; «úleger, do-maktar» in the Tuva language; «*naqyldar ve atalar sózu*» in Turkmen; «*makal va tamsil*» in the Uyghur language; «*hohoono*» in Sakha [6; 2, p. 15].

We can say for sure that proverbs and sayings are a syncretic genre that is studied in various fields of science. The first examples of contemporary proverbs and sayings began to appear with the Orkhon-Yenisei inscriptions, which are a common heritage of the Turkic peoples, and were called «Sav» in the work of Diuani Lugat [7, p. 451]. Certainly, it is natural that we associate the origins of the proverbs and sayings of the Turkic peoples with the Turkic basis. From the research of Turkish scientists as Sakaoglu, Aksoy, Gursu, Oi, Chobanoglu, etc., we can see that the structure and identity of proverbs and sayings are similar in terms of theme and content. At the same time, in his work “Common proverbs and sayings of the Turkic world (Türk Dünyası Ortak Atasözler Sözlüğü)”, the scientist O. Chobanoglu describes the value of proverbs and sayings as follows: on the one hand, in addition to being a cultural value transmitted by word of mouth, it is an important factor as a continuation of a certain period of time, and on the other hand, it is valuable in providing information about the formation and development process of a socio-cultural factor as well as promoting the universal human values [8].

From the end of the 19th century to the beginning of the 20th century, the Kazakh people, who led a nomadic lifestyle depending on the economic, political and geographical situation, had rich folklore. The works of Turkic studies scientists as A. Amanzholov, G. Musabayev, G. Aidarov, M. Tomanov, A. Kuryshzhanov, M. Zholdasbekov and H. Suyunshaliyev scientifically substantiated that, before written literature, Kazakh proverbs and sayings took their origin from ancient Turkic monuments. Furthermore, proverbs and sayings in the Kazakh and Turkish languages have been studied from different aspects in science. Alongside being common in related languages, proverbs and sayings have their own special variants. There are proverbs and sayings taken from Iranian and Arabic literature in the works of Turkish poets during the period of the Ottoman Empire in the XV century. After the publication of the Tanzimat era, an important place was occupied by French proverbs among the works of poets and writers who got acquainted with Western literature [9, p. 299]. Basically, collection, grouping and study of proverbs and sayings of the Turkish people began at the beginning of the XXth century. Although these works were not real scientific studies, many proverbs and sayings were collected and published in newspapers and journals. In higher educational institutions, proverbs and sayings were studied only in the works at the master's thesis level [10, p. 6]. Researches related to the proverbs and sayings of the Turkish people, which started with such researches, are now filled up with many scientific articles, dissertations, monographs and comparative studies based on their uniqueness in each field.

As it is known, proverbs and sayings of Kazakh people have been transmitted and preserved by words of mouth among the people. The collection of Kazakh

proverbs and sayings began to be studied in the science of paremiology in the second half of the XIX century. They became the subject of the study on a scientific basis only after the Soviet era [2, p. 48]. In addition to Russian researchers such as Vasiliev, Plotnikov, Melioransky, Katarinsky, Radlov, Kazakh scientists as Sh.Valikhanov, Divaev, Mashhur Zhusip Kopeev, I. Altynsarin, S. Seifullin and others also conducted research on Kazakh proverbs and sayings in that era. At the same time, it should be noted that the first studies on proverbs and sayings in the Turkish language were carried out on the basis of grouping materials and compiling dictionaries, while the studies in the Kazakh language were conducted only on the basis of collecting and grouping proverbs from the people. Scholars such as A. Baitursynuly, M. Auezov, A. Divaev, S. Seifullin, M. Gabdullin, A. Kaidar, B. Shalabaev, B. Adambayev, U. Turmanzhanov, M. Alimbayev, who conducted research on Kazakh proverbs and sayings at different periods, divided Kazakh proverbs and sayings into genre peculiarities, wrote scientific works in the direction of folklore studies and made conclusions [11, p. 136]. Up to date, scientific articles, dissertations, and research are widely conducted in various directions. The book «Halyq danalygy (Folk words of wisdom)» by A.Kaydar published in 2004 can be particularly mentioned as the first dictionary developed on a basic scientific basis.

Furthermore, it can be seen in the works of scientists that comparative studies are also conducted in terms of related Turkic languages. As a work with a wide coverage of proverbs and sayings in the Kazakh and Turkish languages, one can mention Uğur Gürsu's doctoral dissertation named «Comparative study of proverbs and sayings in the Kazakh and Turkish languages» [12, p. 6] (Kazak Türkçesi ve Türkiye Türkçesindeki Atasözlerinin Karşılaştırmalı Olarak İncelenmesi doktora tezi) written in 2009.

Turkic languages have been spread over a very wide geographical area of the world and used as a language for writing and speaking among the Turkic peoples. The study and publication of proverbs and sayings as a unifying force, which in recent periods are considered the main works for the revival of the language and cultural values of closely related peoples, will be of great importance. The work performed in this direction will clarify this point of view [13, p.75]. Based on such opinions of scientists, we are convinced that proverbs and sayings studied in science from different aspects are a unifying force that reflects our national values.

### *Analysis*

In the proverbs and sayings of both peoples, one of the common values is health and the importance of health for a person. We can also see in the proverbs and sayings developed among the people that the health is more important than any other wealth in the world. Certainly, it is natural that in addition to being healthy, a person also struggles with diseases in his life. According to different periods of the people's life, it is normal to have proverbs and sayings that have a common mean-

ing in relation to diseases and illness. In addition to the fact that most proverbs and sayings are very similar in meaning, structure and composition, it is also natural for proverbs to have patterns formed in historical periods with their own identity. If we say that proverbs are formed in a certain form, in our article we attempted to group and give proverbs and sayings related to health in the context of the following topics:

- proverbs and sayings with absolutely similar meaning and structure;
- proverbs and sayings have a slight change in their components, but similar in content;
- proverbs and with a different structure and composition, but similar content in both nations;
- both peoples have proverbs and sayings characteristic features peculiar to each of them.

### ***Proverbs that are Completely Similar in Meaning and Structure***

Turkish: Her işin (şeyin) başı sağlık. Kazakh: Birinshi baılyq densauıyq. The meaning: in both languages, it means that health is the most basic wealth.

Turkish: Hastalık kantarla girer, misgal ile çıkar. Kazakh: Kesel batpandap kirip, mysqyldap shygady. The meaning: It means that the disease does not go away easily, and highlights the necessity of patience.

Turkish: Hasta olmayan, sağlığın kadrini bilmez. Kazakh: Densauıyqtyń qadiriń auyrǵanda bilersin. The meaning: It is said in both languages that a person who is not sick does not know the importance and value of health.

Turkish: Derdini söylemeyen (saklayan) derman bulamaz. Kazakh: Auruyn jasyrǵan óledi. The meaning: It means that if you don't tell anyone that you are sick, you will not be able to find a cure for it.

Turkish: Neren ağırırsa, canın orda. Kazakh: Qai jeriń auırsa janyń sol jerde. The meaning: in both languages the meaning and structure of the proverbs are the same. It means which part of your body hurts, your soul is there.

Turkish: Baş sağ olursa, börk çok olur. Kazakh: Bas aman bolsa bórık tabylady. The meaning: In both languages, the proverbs mean that the wealth will be found if you are healthy.

Turkish: Sağlık büyük zenginliktir. Kazakh: Densauıyq zor baılyq. The meaning: In both languages, it means that there is no wealth equal to health.

Turkish: İyi olacak hastanın, doktor ayağına gelir. Kazakh: Aıyǵar aırydyń daryshisi ózi keledi. The meaning: In both languages, the proverb means that a cure for a sick person is found by itself.

### ***Proverbs Similar in Content, But With a Slight Change in the Components***

Turkish: Hastanın halini hasta bilir. Kazakh: Aurudyń jayıń baqqan biler. The meaning: In Turkish, the proverb means that the person who is sick knows better

the condition of a sick person, while in Kazakh, it means that the person who looks after a sick person knows better about him.

Turkish: Mart çıkmadıkça dert çıkmaz. Mart ayı dert ayı. Kork nisanın beşinden, öküzü ayırır eşinden. Kazakh: Sáuir bolmaı táuir bolmas. The meaning: Although the spring months have two different names, they have the same meaning. In the spring, the world is renewed, and diseases that have been compressed from the winter are cured by the sun. In Turkish, the fact that March is the month of illness and that the illness is not be cured before the end of March is associated with the passing of the dead period in spring and the beginning of the new month.

Turkish: Yatan (hasta yatan) ölmez, eceli yeten ölür. Kazakh: ajaldy óle me, auruly óle me. The meaning: in Kazakh, the proverb is given in the form of an interrogative sentence, while in Turkish it is given in an affirmative form. In both language, the proverb means that a person whose death comes dies.

Turkish: Başı sağ olanın, malı бүdür. Kazakh: Maly saudyń, jany sau. The meaning: in Turkish, the proverb means that if person is healthy, he is rich, while in Kazakh it means if person is wealthy, he is healthy. The reason for this is the fact that the livelihood of the Kazakh people is closely related to livestock.

Turkish: Hasta olmayan, sağlığın kadrini bilmez. Kazakh: Densaulyqtyń qadirin auyrǵanda bilersiń. The meaning: in Turkish, the proverb means that person who has never got sick, never knows the value of the health.

### ***Proverbs Different in the Structure and Component, But Similar in Content in Both Nations***

Various situations in human life lead to the emergence of positive and negative emotions such as happiness, sorrow, grief and worry. It is known that these conditions cause various physical diseases as well as soul illnesses. Despite their few quantity, examples of Kazakh proverbs related to the name of the disease can be observed: «Sözde qańqu jaman, auruda shanshu jaman (Gossip is bad for words, stings are bad for illness)», «Qotyr qoldan júgady, taz taqıadan júgady (Scabs are spread by hands, baldness is spread from turbans)», «Qara kózden nur taysa, qarǵa adym jer muń bolar (If you become blind, making a move will become a grief for you)», «Alapesti úge kirgizbe, quryǵyn jerge tıgizbe (Do not let leprosy into your house, do not let it sit)». These proverbs and sayings emphasize that each person who does not look after his health is the cause of illness.

Turkish: Güneş girmeyen eve doktor girer. Kazakh: Kúni jamannyń táni azar, kóńili jamannyń jany azar. The meaning: A person, who is not nourished by the light of the sun, will fall ill.

Turkish: Her dert boǵazdan girer. Kazakh: ishiń auyrsa auzyńdy tyı, kóziń auyrsa qolyńdy tyı. The meaning: the Turkish proverb corresponds to the Kazakh proverb in the sense that if you don't choose what you eat, you will get sick. The essence of these proverbs is the importance of health in the worldview of two related peoples, the education of valuing what we possess (health).

### *Proverbs with Characteristics of Two Peoples*

There are also proverbs and sayings formed according to the history, life, culture, tradition, literature, and linguistic features of the ethnically related people in different periods. The proverbs and sayings formed related to the folk medicine of the Kazakh people are proof of this fact. Suspicion of people to the healing by shamans can be observed from the following Kazakh proverbs and sayings: «Daulyp bolyp jaqsyǵa barma, auru bolyp baqsyǵa barma (Do not go to a good person when you have quarreled, do not go to a shaman when you are sick)», «Basy auyrǵan baqsy balgerge toimaıdy (A person with headache never stops going to shamans)», «Baqsynıń emi ózine qonbaıdy (The cure of a shaman does not work on him)», «Táuıptıń jaqsıysy auruǵa auru qospaǵany (The best thing about a shaman is that he does not add disease to the disease)», «Bardıń tamaǵyn jaqsy jeıdi, aurudyń tamaǵyn baqsy jeıdi (A good person eats the food of a rich man, a shaman eats the food of the disease)» and the proverb «Eme varma, emsiz kalma» in Turkish. The history of traditional medicine has been based on people's beliefs, surrounding animals and plants in nature. «Sarymsaqty jediń be? Syrqtatqa em dediń be? (Have you eaten a garlic, sought a cure for your disease?)», «Jalbyzdy jerde jan qalady, ermendi jerde er ólmeıdi (A soul survives in a land of mint, a man does not die in a land of wormwood).»

However, the above proverbs must have been formed among the people due to the negative attitude towards healers, shamans and circumcisions. We know that Turkish people do not use horse meat and qymyz. Amazingly, the Kazakh people use kumyz and horse meat for a cure of forty different diseases. There are some proverbs and sayings about qymyz in Kazakh: «Qymyz jaqpaǵan áyryp óledi (Those who don't apply qymyz will get sick and die)», «Sary qymyz súegine sińse aurudy kesedi, sary bal súegine sińse kárilik joq desedi (If yellow qymyz is absorbed into the bones, it cuts off the disease, if yellow honey is absorbed into the bones, you will not get old.)» From the Turkish proverb «Sıtma, hamamın eşiǵinde, yoǵurdun kaşıǵındadır (Malaria is at the door of the hamam, on the spoon of yogurt)», we conclude that the tradition of the hamam (bath) developed in the Turkish people means that infectious diseases require sanitary cleanliness. Though we interpret this proverb into Kazakh as “if you are sick for me, I will die for you”, it is possible to say that the meaning of this Turkish proverb corresponds to the meaning of the basic Kazakh saying that everyone is a slave of the one who respects him. The following proverbs «İnsan ayaktan, at tılıǵtan kapar» «Hastalık saǵlık bizım için» prove the fact that where there is health, there is a disease. The Turkish proverb «Ayaǵını sıcak tut, başını serin; gönlünü ferah tut, düşünme derin» can be interpreted as «keep your feet warm, keep your head cool, keep your mind open, don't think too much». We believe that the proverb «Baş aǵrısı yürek acısını unutturur (headache makes you forget heartache)» is related to the pain of lovers.



## **Results**

As a result of this study, we considered the Turkish and Kazakh versions of proverbs, the precious heritage of our language and culture, from the point of view of form and meaning (şekil ve kavram). We can see that the reason why proverbs considered are similar in form is that they continue their common values and traditions, even though they have passed down through some historical periods beginning from Orhun's writings to this day. Despite their appearance and application in two different geographical environments, it is known that the meaning of proverbs in two languages with only some phonetic and word changes is the same. At the same time, we can see from the examples that in spite of their similarities there are proverbs and sayings that are characteristic of each people.

## **Conclusion**

It is important to note that in the age of globalization, we should not lose the importance of our cultural values, taking into account that words are the cure for a sick person, while proverbs and sayings summarize the thought urging people to maintain a healthy lifestyle. Proverbs and sayings related to health and illness were divided into several thematic groups and presented in the present study according to the methods of comparison and analysis. For a comparative study, proverbs and sayings from dictionaries of two languages were collected according to the topic. Despite the fact that the characteristics of the proverbs and sayings that were formed due to the historical situation are different, common values and concepts have been identified. There is a reason to believe that proverbs and sayings, in addition to being the essence of a word, have the function of helping people living in that society to know the value of health before they get sick, as well as providing values that create immunity and confidence to fight disease by understanding the power of words.

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### **Чобаноглу Озкюл, Әшірханова Қ., Динаева Б.**

**Қазақ және түрік тіліндегі денсаулыққа қатысты мақал-мәтелдердің мәдени-танымдық сипаты**

*Аңдатпа.* Мақал-мәтелдер белгілі бір халықтың өмір сүру салтын, басынан өткерген тарихын, өмірлік тәжірибесін танып білуімізге мүмкіндік беретін бір халықтың өткені мен бүгінін жалғап тұратын мәдени көпір. Мақал-мәтелдер түбі бір туыс халықтарда ортақ болуымен қатар өзіндік варианттарымен де қалыптасқандарының бар екенін көреміз.Мақаламызда қазақ және түрік тіліндегі денсаулыққа, ауруға қатысты мақал-мәтелдердің салауатты өмір салтын насихаттауы мәдени контексте салыстырмалы

түрде қарастырылады. Екі туыс халық тарихи себептермен қаншалықты бір-бірінен алшақ болса да өткені мен бүгінгі сабақтас екенін, халықтың өткенін ұрпақтан ұрпаққа жалғастыратын кумулятивтік функциясын көре аламыз. Мақаламызда берілген мақал-мәтелдер қазақ тіліндегі «Бабалар сөзі» кітабының 65-томынан, Әбдуәли Қайдардың «Халық даналығы» кітабынан ал түрік тіліндегі мақал-мәтелдер Түрік тілі ұйымының «Атасөздер және фразеологизм» сөздігінің электронды нұсқасынан (TDK Türk Dil Kurumu Atasözler ve deyimler sözlüğü <https://sozluk.gov.tr>) және Уғур Гүрсүннің (Uğur Gürsu <https://tez.yok.gov.tr>) докторлық диссертациясынан жинақталды. Қазақ тілінде және түрік тілінде мақал-мәтел қарастырылып олар тақырыптық жағынан топтастырылып мағынасы ашып берілді. Қарастырылған мақал-мәтелдер сипаттамалы, салыстыру әдісімен талданды. Денсаулықты бейнелейтін мақал-мәтелдер төмендегідей тақырыптық топтарға бөлініп берілді:

- мағынасы мен құрам-құрылымы абсолютті ұқсас мақал-мәтелдер
- компоненттерінде аздаған өзгеріс бар, дегенмен мазмұны ұқсас мақал-мәтелдер
- құрылымы, құрамы өзгеше, бірақ екі халықта да мазмұны өзара ұқсас мақалдар
- екі халықтың өзіне тән ерекшелігі бар мақал-мәтелдер.

**Түйін сөздер:** мақал-мәтелдер, халық мәдениеті, денсаулық, ауру атаулары, қазақ халқы, түрік халқы, халық білімі, паремиология.

**Чобаноглу Озкюл, Аширханова Қ., Динаева Б.**

**Культурно-познавательный характер пословиц казахского и турецкого языков, касающихся здоровья**

**Аннотация.** Пословицы – драгоценный клад, позволяющий узнать об укладе жизни, истории и жизненном опыте определенного народа. Известно, что пословицы и поговорки сохранились у одних и тех же народов, но и со своими вариациями.

В нашей статье пропаганда здорового образа жизни пословиц, связанных со здоровьем и болезнью, в казахском и турецком языках рассматривается в культурологическом контексте. Мы видим, что прошлое и настоящее связаны, как бы ни были далеки друг от друга два родственных народа в силу исторических причин, кумулятивной функцией продолжения прошлого народа из поколения в поколение. Казахские пословицы, представленные в нашей статье, собраны из 65 тома книги «Babalarsózi», из книги «Halıqdanalyǵy» Абдуали Кайдара, а турецкие пословицы из электронной версии словаря «Atasözderjáne frazeologizm» Организации турецкого языка (TDK <https://sozluk.gov.tr>) из докторской диссертации Угура Гюрсу (<https://tez.yok.gov.tr>). Было изучено пословицы на казахском и турецком языках и они были сгруппированы по темам и раскрыт их смысл. Пословицы были проанализированы с помощью описательно-сопоставительного метода. Также, пословицы, изображающие здоровье и болезнь, были разделены на следующие тематические группы:

- пословицы с абсолютно схожим смыслом и структурой;
- пословицы имеют небольшое изменение в своих компонентах, но содержание схоже;
- пословицы с разной структурой и составом, но схожим содержанием у обоих народов;
- пословицы с характеристиками двух народов.

**Ключевые слова:** пословицы, фольклор, культура, здоровье, названия болезней, казахский народ, тюркский народ, народные знания.