



CONTEMPORARY KAZAKH PROVERB RESEARCH

Digital, Cognitive, Literary, and Ecological Approaches

Edited by Gulnara Omarbekova and Erik Aasland

PETER LANG

This edited volume is a feast of contemporary Kazakh proverb research. You are invited to the low table, the Kazakh *dastarkhan*, where special dishes cover the table. Everything is within easy reach, and each of the delicacies is homemade, with a distinctive Kazakh flavor. Whether you are a linguist, folklorist, anthropologist, or just someone wanting to know more, this feast has something to offer. Come join us for a cup of tea, some respite, and the opportunity to enter into the world of Kazakh proverb research!

There are five courses: current use of Kazakh proverbs at home, in school, and on the internet; the content of proverbs used historically and in fiction; the dynamic relationship between proverbs and culture in Kazakhstan; the role of proverbs in education (both the ecologies of proverbial interaction between languages and the opportunities provided by technology); and finally, new vistas for the future of Kazakh proverb use. With the expanded role of the internet, Kazakhs have ventured beyond using traditional Kazakh proverbs. They are now recrafting proverbial content and forms to find fitting words for contemporary issues. The book's finale is a ground-breaking piece of research which documents the twists and tweaks that keep Kazakh proverb use vibrant.

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Analysis of Kazakh Proverbs in Writings (Notes) of Mashkbur- Zhusip Kopeiuly

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Introduction

The spiritual and social needs that determine identity of human nature and national values are reflected in the cultural heritage accumulated over centuries. The philosophical and ideological education of the Kazakh people is reflected in folklore, oral literature, mythology, proverbs, and sayings passed from generation to generation. The paremic nature of Kazakh proverbs and sayings, which are the source of folk wisdom, forms a worldview and develops an ethno-cultural language environment. A. Qaidar says "Kazakh proverbs and sayings have a great ideological, logical, ethnolinguistic significance in the knowledge of the past and present realities of the people as all the phenomena that have developed in the world, society, and nature are related to proverbs and sayings. In the very existence of the world, there is a natural sequence formed from the very beginning. This sequence can be seen only by grouping all objects and phenomena into three large areas and concentrating them in accordance with their internal system and meaning." If we consider this opinion, then the cognitive meaning of proverbs, linguistic images, and literary and artistic features determine the proverbs' meaning in human life (Qaidar 2004, 47).

In terms of content, the proverb, by characterizing people's lives on various topics, describes and interprets relationships in human life in a figurative language, and brightens thought. That is why we call proverbs the figurative

art that has a deep logical meaning, uniting with the anchor of the life experience of our ancestors. We support this idea with M. Gabdullin's opinion, "at an early age, our ancestors invented various poems, fairy tales, proverbs and sayings, legends about their way of life, social life, economy and profession, joy and sadness, worldview views. They passed them from one generation to another. Thus, this noble heritage in our time is gaining more and more importance in the process of educating the generation" (Gabdullin 1974, 80).

If the main features of expression and emotions conveyed by language in the content of proverbs are the psychological state of a person in living conditions, then expression is its linguistic image. The functional-semantic system in proverbs is based on the principles of expressiveness, accuracy, brevity, and accuracy that characterize psychological processes in a person's thoughts. The linguistic means of expression and emotion are characterized by psycholinguistic structures that express the sensual state, such as love, admiration, delight, hatred, disgust, or gloom. For example, the proverb "good is at the top of the tree, and evil is under your feet" is a profound thought that gives a moral character to the modern generation. Such proverbs are widely found in the wisdom and spiritual treasure of the Kazakh people. Thus, the use of proverbs formulated by centuries of peoples' experiences in everyday life is becoming increasingly important.

The study of the origin and application of proverbs that have accumulated over the centuries and become the property of the people is recognized as a global trend. Many nations and nationalities that inhabit the globe treat their ancestral heritage with special respect and want them to become cognitive edifications for the future generation. Therefore, in our study, we took the work of researchers from foreign countries and the CIS as a basis, studying the history of the origin of proverbs. Russian scientists V.P. Zhukov, V.I. Dal, G.L. Permiakov, V. Kunin, Yu.M. Sokolov, V.P. Anikin, V.M. Mokienko, A.G. Nazaryan, A.A. Potebnya and foreign scientists R. Reidout, K. Whiting, W. Mieder, A. Taylor, A. Dundes, R. Norrick, F. Schindler, J. Spears, D. Bitnerova, and P. Durcho analyze paremiology as a branch of philological sciences depending on the structural and semantic features of proverbs. In particular, German linguist V. Fleischer considers proverbs as a macro text that summarizes the real-life experience of ordinary people and notes that they reflect the moral values of each era (Fleischer 1982, 80–82). The next German linguist, H. Burger, summarizes the proverbs as new units adding to the stock of phraseologists (Burger 2005, 17–43).

We can see that, in the studies of German scholars, proverbs were often considered phraseological; in particular, H. Lüger describes them as

phraseological sentences (Lüger 1999), and A.F. Seiler argues they are phraseological phrases (Seiler 1922).

O.I. Natkho interprets proverbs as phraseologic material and paremiology as a branch of phraseological science (Natkho 2009, 433–9).

Bulgarian linguist V. Zangliger, analyzing the synonymous multiplicity of proverbs and the subject of changes, classifies them into lexical, grammatical, and structural and divides some reduced, compacted proverbs into separate groups (Zangliger 2010, 12–33).

Russian scientist V.P. Anikin argues that “the proverb is an opinion generalization of thousands of people, and from the statement ‘the power of the proverb is the opinion of the masses of people’ we can see the moral and educational power of proverbs. Every nation paid attention to the fact that the proverb spoken in their native language was built on thought and artistic imagery” (Anikin, 1957).

This classification is also found in the analysis of Kazakh linguists. These conclusions at the intersection of sciences reveal the importance of the proverbs and sayings research in the context of folklore and literary studies.

The methodological foundations of proverbs were previously formulated only by literary and theoretical analysis. However, under the new century’s modern theoretical and cognitive methodology, historians have begun to pay attention to oral data, including proverbs that are inextricably linked with thought, culture, and human life, which have been created together with the people for centuries. The cognitive approach to proverbs and sayings study and draw conclusions compared to other data, allowing us to get acquainted with the era, period, society, economy, and culture of the population. In studying proverbs, the formation of works on generalization, systematization, grouping, textual analysis, and comparison into new searches requires analyzing Mashkhur-Zhusip Kópeiuly’s proverbs. M. Kópeiuly is recognized as an outstanding Kazakh poet, thinker, scientist, philosopher, folklorist, historian, ethnographer, and orientalist who carried on the tradition of folk oral literature.

M. Kópeiuly is a well-known Kazakh poet who lived in the late nineteenth to early twentieth centuries. His work in the collection of oral folk art is vast, not to mention his ethnographic and journalistic works. He noted what he saw, felt, and heard for the benefit of the country. M. Auezov states,

we must not forget that, in addition to his works, Mashkhur was able to write down and convey intimate thoughts and judgments from the words of the great thinkers of the Kazakh people. Therefore, in the historiography section, as a scientific field of Kazakh oral and written literature, an adequate assessment of Mashkhur’s merits should be valued adequately. (Auezov, 1961)

K. Zhusupov, studying the poet's work, notes that "with the acquisition of sovereignty by our country, it became possible to explore the rich heritage of Mashkhar-Zhusip Kópeily." Within the framework of the "Cultural Heritage" program, initiated with the support of the Head of State, the experts in Mashkhar studies intend to prepare and publish 20 volumes of Mashkhar Zhusip's works for the 150th anniversary of the poet's birth. Now the experts in Mashkhar studies are examining the poet's creative laboratory from different sites and note its relevance today (Júsipov 2008).

Mashkhar-Zhusip was born in 1859 in Kyzyltau, Naizatas region (the year of the ram, the month of the Arabian *erezhep* (*sawm*), on Friday, during Friday prayer). Kisyk, the wife of Boskynbai, cut off the baby's umbilical cord. He was the son of Kashkynbai and Karamys. According to the beliefs of the Kazakh people, the character of the child will be like the one who cut the omphalos at birth. His stubbornness of character passed from Kisyk. His parents called him Zhusip. The sage Izden said "this child was born on Friday, on Adam's birthday. May his name be Adam-Zhusip." In his memoirs, Mashkhar Zhusip shares the information about how he was given a name when was born: And completely unexpectedly, when I was thirty-nine years old, during a trip from Tashkent, the son of Kipchak-Ibrai Mukhammedzhan aksakal said: "Dear, people call you Mashkhar-Zhusip because they do not know your real name. Mashkhar has a twofold meaning: fame can be gained by kindness and evil. Your name is Mashkhar-Zhusip, and you are worthy of your name." And I was lucky to hear such words in the thirty-ninth year of my life from a wise man.

The poet writes about this in his work "Memoirs":

I was called a man Zhusip in my infancy,
 The people called Mashkhar-Zhusip out of love for me.
 When I pick up a pen and a letter,
 My poems rush like the wind. (*Kazakh SSR Ǵylym akademiasynyń Ortalyq Kitaphanası. The Central Library of the Academy of Sciences of the Kazakh SSR. Folder 1173, 20 p.*)

Zhusip, intelligent from childhood, appeared before the general public at the age of nine and recited such lyric-epic poems as "Er Targyn" and "Kozy Korpesh-Bayan Sulu." The assembled people were pleased with the child's abilities and said the child should wear owl feathers from bad harvest and named him "Mashkhar" (*Kazakh SSR Ǵylym akademiasynyń Ortalyq Kitaphanası. The Central Library of the Academy of Sciences of the Kazakh SSR. Folder 1173, 69 p.*)

In 1886, Shorman's son, Musa, was nicknamed Adam Zhusip Mashkhar-Zhusip. It was written in the poet's memoirs:

From the age of five
I began to write with the name of God,
And I saw the difficulties of life
When I turned nine years old,
Musa gave me the name "Mashkhur." (*Kazakh SSR Gylym akademiasynyni Ortalyq Kitaphanasy. The Central Library of the Academy of Sciences of the Kazakh SSR. Folder 1173, 35 p.*)

Based on this information, we can see that Mashkhur Zhusip had wisdom, genius, and foresight from childhood.

Literature Review

Proverbs and sayings of the Kazakh people have been collected and published in the country since the second half of the nineteenth century. Proverbs were first collected by Shokan Ualikhanov, Ibrai Altynsarin, Abubakir Divayev, and Mashkhur Zhusip Kópeinuly. Russians A.A. Vasiliev, F. Plotnikov, P.A. Melioransky, V.V. Katarinsky, and V. Radlov published one of the oldest branches of folk oral literature. In 1914, proverbs and sayings in the Kazakh language were first published in Kazan; 1923, *One Thousand and One Proverbs* in Moscow; 1927, *Kazakh Proverbs* (compiled by A. Divayev) in Tashkent; and 1935, *Kazakh Proverbs and Sayings* (U. Turmanzhanov) in Almaty. Studying the rich spiritual heritage of Mashhur Zhusip, we were guided by the works of scientists who substantiated the oral literature and folklore of the Kazakh people.

The works of A. Baitursynov, H. Dosmukhamedov, S. Seifullin, M. Auezov, S. Mukanov, B. Kenzhebayev, K. Zhumaliyev, A. Margulan, B. Shalabayev, M. Gabdullin, B. Akmukanova, A. Qaidarov, B. Adambeav, N. Torekulov, S. Omarbekov, R. Sarsembayev, and other scientists who analyzed the Kazakh proverbs are presented in this article as research sources. Russian scientists S. Dautuly, D. Abilev, S. Negimov, U. Abdimanuly, E. Zhusupov, A. Turyshev, D. Iskakuly, B. Sagyndykuly, S. Saurykova, A. Pazykov, S. Nurmuratov, B. Satershinov, A. Shagyrbayev, and B. Beisenov have also studied the works of Mashkhur Zhusip in the field of literature and language, pedagogy, ethno-pedagogy, and philosophy, and their ideas became the basis for substantiating the viability of the poet's rich heritage.

The study uses historical, comparative, generalizing, and descriptive analysis, theoretical and analytical analysis of scientific literature, and analysis, processing, and generalization of the study.

Analysis of Results

The collected proverbs of M.Zh. Kópeiuly are thematically diverse. His manuscripts contain 176 proverbs, numbered sequentially. The poet wrote where and from whom he took the proverbs, and he gave some explanatory information. He spoke about the circumstances, at what time, and why many proverbs appeared, and how important it was for them to be used and distributed among the population. The poet made his analyses, comparing many of the proverbs that he collected, while traveling around the country with versions of proverbs published in books. From this, we can conclude that Mashkhur-Zhusip was a collector of oral literature and engaged in research. Undoubtedly, the theoretical substantiation of the problem of revealing the genre nature of Kazakh proverbs among scientists studying folk oral literature and folklore is a significant contribution to the fund of literary studies. In the research of N. Kuandykuly, most proverbs and sayings collected by Mashkhur-Zhusip have not been introduced. Therefore, we can say that the revival and publication of proverbs and sayings preserved in Mashkhur-Zhusip's writings, archives, and systematization in the thematic and content structure can serve as the basis for research at present.

M. Kópeiuly's proverbs reflect the essence, everyday life, behavior, dreams, traditions, and customs of a person and reflect our people's national values and life principles. The breadth of the thematic content of proverbs in the poet's manuscripts is noted by the scale of their problems. Mashkhur-Zhusip's knowledge of the Russian language contributed to the fact that he wrote works aimed at such areas of science as oral literature, philosophy, history, ethnology, medicine, and cosmology inspired by Western civilization. Thus, depending on the nature of the implementation of Mashkhur Zhusip's proverbs, their specific features can be classified as follows:

- Proverbs reflect the truth of the world from an artistic point of view.
- The linguistic and cultural function of proverbs is reflected in language communication.
- The direct and indirect meanings of proverbs are intertwined with the worldview of the people.
- The thought given in proverbs is expressed and formulated using its own logical sequence.

According to these features, proverbs collected by Mashkhur-Zhusip can be grouped in the thematic system as follows:

1. Humanity, respect, solidarity, unity.
2. Human behavior, health, purity.
3. Skill, education, effort, science, training, education.
4. Country and native land, society, and family.
5. Justice, honesty, good deeds.
6. Infringement, silliness, evil, falsehood.
7. Prosperity, indigence, truth, belief, friendship.
8. Domestic animals.

This thematic classification tells us that Mashkhur-Zhusip paid attention to the axiological value, semantic significance, and lingua didactic depth of proverbs, which are expressed in connection with the life of the people, their way of life, and various human behaviors. According to researchers, the thematic variety of proverbs in the manuscripts of Mashkhur-Zhusip is divided in relation to the creation, religion, behavior, existence, lifestyle, and customs of a person. One of the features of the proverbs preserved in the writings of Mashkhur-Zhusip is that the poet makes an accent on the character of a person by referring to the behavior of domestic animals. For example, we see impressive hints in proverbs such as *Adam alasy—ishinde, mal alasy—syrtynd* (The secret and character of the person is not visible like animals), *Srynu bilmegen attyn syrtynan jurme* (It is better to stay away from someone you do not know well), or *Sengen qoyun sen bolsan, kusegenimdi urayn* (You believe someone, but he or she does not live up to expectations).

In the proverbs collected by M. Kópeiuly about human behavior, moral qualities and spiritual ideals are interpreted as being derived from human nature. Behavior—which begins with a characteristic feature of the individual and expresses the entire national mentality, national consciousness, and worldview formed over the centuries—is a complex concept. The proverbs, which are expressed in the science of psychology, indicate that the national character is reflected in the personality of each people, expressed in the poet's phrases such as *Jorga jurisinen pul bolady, jaman jurisinen qul bolady* (A good horse becomes valuable by its ride, a bad person becomes a slave by his behavior) or *Aidan—anyq, sütün-aq, kúnnen-jaryq, sjdan-tunyq* (Clearer than the moon, whiter than milk, brighter than the sun, clearer than water) that both good and bad character are expressed in actions, thoughts, and words. Using the proverb *Ulyń ósse, uly qylyqtymen, qyzyn ósse, qyzy qylyqtymen aýyldas bol* (When your son grows up, live with a neighbor with a well-mannered son, when your daughter grows up, live with a neighbor who has a well-mannered daughter) the poet describes the character of a good person in the sense of behavior. We are not mistaken if the poet's manuscript contains many proverbs and sayings

from the “Koran” “Hadith-Sharif,” which symbolize good deeds built on charity, friendship, and loyalty in everyday life along with communication between people.

Importance of Research

The article reveals the relevance of the work by studying the proverbs of M.Zh. Kópciuly, written at the end of the nineteenth century, as a heritage of folk wisdom and everyday experience. Mashkhur-Zhusip defined the root of each proverb and told the people how it spread across the country. For example, the proverb *baılyq murat emes, joqtyq uıat emes* (wealth is not the purpose, poverty is not a shame) was said by Gaisa Bikei Ishan, who at that time lived in the vast steppes of Saryarka. The proverb has not lost its relevance even in modern times. Especially in the context of today’s globalization, there is a weakening of virtue and charity among people that makes it possible to distinguish between the concepts of “wealth” and “poverty” as spiritual values and material needs. Mashkhur-Zhusip heard and wrote many proverbs from the famous people of that era. The poet proved that the proverb, *Qaradan han qousa, qasieti bolmaıdy, úlgisizden bi qousa ónieti bolmaıdy*, (If the Khan is not from an elite background, then do not expect nobility from him) was said by Shorman Musa and explained the meaning of it. In this article, we will talk about the importance of human nobility and intelligence.

Almost all the proverbs of Mashkhur-Zhusip are written in relation to culture, including the art of writing, music, and crafts and are aimed at a diversified generation. Among the thematically diverse proverbs, the meaning of science and education in human life is much touched upon. The author emphasizes that an educated person has undimmed intelligence. We can summarize this thought with the poet’s proverb *Bilmegen aryp emes, bilýdi izden-begen aryp* (This is not an accusation of ignorance, it is an accusation that he is not seeking knowledge.) If we analyze it from the semantic side, we can see how important it is to search and strive for knowledge. Among the proverbs collected by the poet we see that the proverb *Óziñ bilme, bilgenniñ tilin alma!* is related to the previous proverb. According to the poet, “there are people who know their illiteracy and listen to those who know and follow their advice, but there are some people who know nothing and do not want to accept and follow the advice.” It follows that an educated person is simple minded, but an uneducated person is a selfish, arrogant person. Although some proverbs of Mashkhur-Zhusip Kópciuly were used in that era, they were

not used much later. However, such proverbs are considered valuable in their meaning, no matter how much time passes. One of such proverbs is *Er—egiz, ebekti zbalgyz* (A man is twin; work is lone). The point of this proverb is that if a man meets a worthy woman, he will have “double” success and happiness. If a man has bad relatives, wife, and children, then his business will never go uphill. If a husband and wife are together for better or worse, they will feel like “twins.” If things are going well, success will accompany everywhere, even if there is only one person. Luck and happiness as twins will go side-by-side. If a person’s business does not develop successfully, then he will climb, and even the dry land will seem like a swamp. The word “twin” here has a semantic structure that expresses similar meanings in accordance with the common features of a particular object or phenomenon (Hasenov, 1959).

In the history of human beings, the word “twin” has been used to describe the common birth of two children from the same mother. Then this word was used as “couple,” and the two things became known as twins. In the Kazakh language, the definition of similar concepts is used depending on the similarity of twins. In defining the semantics of “not alone,” the meaning of the word “twin” is used. The word “twin” is also included in the number of words that are used in the numerical value. It has the value of a particular exact number and the words which are formed through them. There are many proverbs and sayings in paremiology that include the word “twin.” Therefore, Mashkhur-Zhusip Kópeiuly’s proverb *Er—egiz, ebekti zbalgyz* means if a person’s business is going up in the world, he gets a double benefit.

Mashkhur-Zhusip used ancient words in his proverbs. His word combination *Bergen asta bereke bar, bermegen asta pitá bar* (Be a friend, be an enemy, share a meal) became a proverb. For example, the word “pitá” means “grime.” This proverb was exposed to linguistic ecology and is now out of use. The impact of some proverbs in M. Kópeiuly’s manuscripts on linguistic ecology, which is not used today, leads to a decrease in social and public relations in the linguistic environment.

Modern cultural exchanges develop interaction with other languages in the speaker’s mind and reveal the partly physiological and partly social nature of language ecology. According to lingua ecological principles, the keenness of the word in proverbs, the depth of expressed thought, the spiritual significance, and the power of the word are combined with the national character and personality that give our people the whole reality. The proverbs of Mashhur-Zhusip reflect the social realities of that time. At the same time, the task of today’s linguistic ecology is to preserve the national heritage of the Kazakh people, including the use of proverbs and improve the vocabulary of

informants and language culture. After all, lingua-ecology is a socio-cultural phenomenon that allows us to preserve and enrich the language.

From the point of view of the goals and objectives of language ecology, it is important to preserve the viability of proverbs, which are considered one of the root branches of the worldview, mentality, and language of the Kazakh people in the development of the linguistic sphere. According to the traditions of our ancestors, proverbs that are passed down from generation to generation are used correctly, and they are aimed at preserving the communication ecology. Such proverbs like *At jamany jorǵa bolady, adam jamany molda bolady* (the worst horse can be a pacer, and the worst person will become a leader) or *Qyryq arba jol buzar, dúmshe molda din buzar* (a bad cart can ruin the road, and a bad leader religion) are not used nowadays.

The proverb *Er ekenin bilein, er óltirshi kórein* (If you are a man, kill the enemy) is outdated and has fallen out of use. In the distant years of hostilities, the meaning of this proverb was probably powerful. However, in today's calm, peaceful time, no one goes to kill someone to show courage. Among the proverbs subject to linguistic ecology, the proverb *Kózi soǵyr soǵyr emes, keǵdesi soǵyr* (Better blind than the blind in mind) is also not used. The meaning of the proverb is about the person; the inner world is narrow; the chest gives the image of a dark person. *Iesin sylaǵannynı itine sútek sal* (If you respect the owner, feed his dog) has different meaning. This proverb is also not widely used (Kópeıuly, 2010).

Thus, the educational, artistic power of M. Kópeıuly's proverbs will remain important and have not lost their value no matter how much time has passed.

Conclusion

Kazakh proverbs are a unique node of centuries old folk wisdom and rich experience as represented by a short and concise form that complements the meaning of what has been expressed. Since the second half of the nineteenth century, the collection and publication of Kazakh proverbs have been characterized by the continuation of the dialogue between generations. Since proverbs are connected with the life of the people, their subjects are different and have been studied in numerous scientific papers. They indicate that proverbs are a mirror of human life.

In the science of paremiology, various aspects of the study of proverbs and sayings combine linguistic, cultural, and semantic positions recognized as relics.

The truth is that the proverbs in the manuscripts of Mashkhur-Zhusip are of value that develops socio-historical changes in the life of the Kazakh people and complements their didactic content at each historical stage. Furthermore, the use of the poet's proverbs as one of the points of the *Rukhani Zhanqyru* (Spiritual Revival) program in the context of today's globalization is associated with the national education of the younger generation.

In conclusion, the legacy of Mashkhur-Zhusip in the history of humankind has profound educational value and strength and is the beginning of wisdom.

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