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<https://doi.org/10.47526/2024-3/2664-0686.71>O. CHOBANOGLU¹, K. ASHIRKHANOVA²¹Professor, Doctor, Hacettepe University

(Turkey, Ankara), e-mail: ozkulcobanoglu@yahoo.com

²PhD, Senior Lecturer of Atyrau University after named Kh. Dosmukhamedov

(Kazakhstan, Atyrau), e-mail: ashirkhanovak@gmail.com

**REPRESENTATION OF ANCIENT TURKIC PHILOSOPHY
IN PROVERBS AND SAYINGS**

Abstract. In our article, we will talk about the fact that the wise models of the worldview and philosophical thinking of the Turkic people are represented by proverbs and sayings, one of the most effective ways of transmitting oral cultural information. It can be understood that in such texts we find syncretism in which the nodes of the philosophy of wisdom inherent in the Eurasian steppe nomads are intertwined with the requirements of the philosophy of the world. In this regard, it is obvious that the centuries-old wisdom of the Kazakh people from the side of its function in the formation and development of national identity, its discussion from various theoretical and practical aspects will become more relevant in modern globalization. It was noted that in Proverbs and sayings, which are reflected in medieval texts, which are the basis of our study, the main worldview character of Turkic philosophy and immanence in the spiritual experience of the people and the dialogue of cultures are also clearly reflected. In addition to the Universal philosophical categories of the world, such proverbs and sayings contain philosophical concepts inherent only to the Turkic peoples. Proverbs and sayings in the language of monuments of the Middle Ages, common to the Turkic peoples, are the basis for the development of the paremia system of modern Turkic peoples. Proverbs and sayings were partially analyzed and the worldview features of the ancient Turks were considered.

Keywords: Proverbs, folk worldview, folklore, medieval texts, Turkic languages, paremiological system.

Ө. Чобаноглу¹, Қ. Әшірханова²¹профессор, доктор, Хаджеттепе университеті

(Түркия, Анкара қ.), e-mail: ozkulcobanoglu@yahoo.com

²PhD, Х. Досмұхамедов атындағы Атырау университетінің аға оқытушысы

(Қазақстан, Атырау қ.), e-mail: ashirkhanovak@gmail.com

Көне түркілік дүниетанымның мақал-мәтелдердегі репрезентациясы***Бізге дұрыс сілтеме жасаңыз:**

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Андатпа. Мақаламызда түркі халқының дүниетанымындағы, философиялық ойлау жүйесінің даналық үлгілері ауызекі мәдени ақпаратты берудің тиімді тәсілінің бірі –мақал-мәтелдер арқылы репрезентацияланғандығы сөз болады. Мұндай мәтіндерден еуразиялық дала көшпелілеріне тән даналық философия түйіндері әлем философиясы талаптарымен сабақтасатын синкреттілік табатынын түсінуімізге болады. Міне, осыған орай қазақ халқының сан ғасырлық қордаланған даналығын ұлттық бірегейліктің қалыптасуы мен дамуына қызмет атқаруы тарапынан қарастыру, оны әртүрлі теориялық және практикалық қырларынан талқылау қазіргі жаһандану заманында өзінің өзектілігін арттыра түсері анық. Зерттеуімізге негіз болып отырған ортағасырлық мәтіндерден көрініс табатын мақал-мәтелдерде түркі философиясының негізгі дүниетанымдық сипаты мен халықтың рухани тәжірибесіндегі имманенттілік және мәдениеттердің сұхбаттастығы да айқын көрініс табатыны байқалды. Және де мұндай мақал-мәтелдерде әлемдік әмбебап философиялық категориялардан бөлек түркі халықтарының өзіне ғана тән философиялық түсініктер бар екендігі де мақалада кеңінен сөз болады. Түркі халықтарына ортақ орта ғасыр ескерткіштері тіліндегі мақал-мәтелдер қазіргі түркі халықтарының паремия жүйесінің даму негізінің бастауы екені сөз болады. Мақал-мәтелдер ішінара талданып, көне түркілердің дүниетанымдық ерекшеліктері қарастырылды.

Кілт сөздер: мақал-мәтелдер, халық дүниетанымы, фольклор, орта ғасырлық мәтіндер, түркі тілдері, паремиологиялық жүйе.

О. Чобаноглу¹, К. Аширханова²

*¹профессор, доктор, Университет Хаджеттепе
(Турция, г. Анкара), e-mail: ozkulcobanoglu@yahoo.com*

*²PhD, старший преподаватель Атырауского университета имени Х. Досмухамедова
(Казахстан, г. Атырау), e-mail: ashirkhanovak@gmail.com*

Репрезентация древнетюркского мировоззрения в пословицах и поговорках

Аннотация. В статье речь пойдет о том, что мудрые образцы мировоззрения тюркского народа, системы философского мышления репрезентированы одним из эффективных способов передачи устной культурной информации –пословицами и поговорками. Из таких текстов можно понять, что присущие Евразийским степным кочевникам узелки философии мудрости находят синкретичность, которая соотносится с требованиями философии мира. В этой связи, очевидно, что рассмотрение многовековой накопленной мудрости казахского народа со стороны служения становлению и развитию национальной идентичности, обсуждение ее с различных теоретических и практических аспектов приобретает все большую актуальность в современную эпоху глобализации. В пословицах и поговорках, отраженных в средневековых текстах, лежащих в основе исследования, отчетливо отражаются и основной мировоззренческий характер тюркской философии, имманентность в духовном опыте народа и диалог культур. И в таких пословицах широко говорится, что помимо мировых универсальных философских категорий существуют философские понятия, присущие только тюркским народам. Пословицы и поговорки на языке памятников средневековья, общих для тюркских народов, являются отправной точкой развития паремской системы современных тюркских народов. В статье частично проанализированы пословицы и поговорки, рассмотрены мировоззренческие особенности древних тюрков.

Ключевые слова: пословицы, народное мировоззрение, фольклор, средневековые тексты, тюркские языки, паремиологическая система.

Introduction

When we talk about the concept of “Turkic philosophy”, which is reflected in proverbs and sayings in medieval texts, we rely on the continuity with the concepts of “philosophy of the world”. From here emerges the problem of determining the typology of Turkic philosophy, its archetypes and chronotopes. For example, K. Jaspers mentions the following types of philosophers in his work “The Origin and Goal of History”: Saints who defined the measure of morality; philosophical creators; Philosophical revivalists; great system-builders; Philosophers in the field of wisdom; Philosophers in poetry. That is, philosophy deals with the recognition of the essence of being (or the objects, phenomena, situations, levels, processes, etc. that make it up), or the essence of man's attitude to the world and the important role of man in it. So, what unites the unified system of worldviews of different Turkic ethnic groups? In our opinion, this is probably a unity of language, historical memory, ethically oriented mythology and folklore, that is, spiritual archetypes. The uniqueness of the Turkic philosophy is reflected in the sacral organic unity of tradition and innovation, nomadic and sedentary experiences of learning the world. In addition, it is widely represented in Turkic proverbs and sayings as a deep and multifaceted linguistic-philosophical phenomenon with features such as tolerance, freedom-loving and optimism. Proverbs and sayings occupy a great role in the formation of the language picture of the nation. According to their meaning, they become like some kind of set of rules, as the main component of universal and national culture. The proverb and sayings reflect the worldview, outlook on life, philosophy and other issues of people. Proverbs and sayings are not only an artistic reflection of the spiritual wealth and centuries-old culture of the nation, but also a vivid reflection of the level of thought, intelligence and wisdom of that people. Certainly, it is characteristic of the nature of proverbs to convey profound meanings and thoughts through concise and impactful language [1, p.15]. Proverbs are a psychocultural formation that has accumulated value categories in relation to the self-consciousness of a nation. In proverbs and sayings, the language tools are used balanced and sparingly. It defines the system of values that expresses the direction of national consciousness in a certain historical period, evaluates the human nature, behavior of the person who lived in that historical period, determines his ideal ideals, and dreams, aspirations and philosophy of the people.

Research methods and materials

In accordance with the purpose of the research topic, effective theoretical and practical research approaches were applied to study the problem of the model of man and the world in medieval Turkic cultural artifacts. The study of language material was carried out using the following methods: the method of linguistic description, including the description and classification of material; the method of concept analysis; the method of component analysis and analysis of dictionary definitions; the comparative typological method, the method of contextual analysis; the method of transformational transformation, which allows defining conditional semantics at a deep level; the method of logical-linguistic interpretation; corpus sampling method of factual material.

Results and discussion

Among the Turkic peoples, the phenomenon of “cultural heritage” was realized as a gnoseological and ontological project of dialogue between ancient and modern cultures, cultures of the East and West. In the context of this issue, the problem of language is very important, which is most significant for the deployment of the phenomenon of “cultural heritage” in the philosophical and cultural discourse of modernity, since it involves the hermeneutics of concepts that are the basis of the value paradigm of a particular culture. As a philosophical problem, the problem of language was posed in medieval philosophy, which is associated with the hermeneutics of Sacred Texts. In our opinion, the philosophy of language, which was formed in medieval discourse, raises the issue of interpreting the cultural heritage of the past to the highest theoretical level. Philosophers of this direction believe that “language is a great tool that determines the motives of human activity, a

spiritual value reflecting the content of human existence” [2, p. 289]. Stating that “The picture of the world is not a mirror image of the world and not an open “window” into the world, but a picture, i.e. an interpretation of the worldview, and it depends on the prism through which the worldview is made”, Maslova supports the idea that modeling the picture of the world is a task to be solved by the joint efforts of linguists, folklorists, ethnographers, culturalists, philosophers of any ethnic group [3, p. 37]. That is, the image of the world of ancient civilizations and cultures can be recreated through linguistic analysis, as well as on the basis of studying the “signatures” and “traces” of material cultures. Saying that “The language picture of the world complements the objective content of real life, and in many cases it can even distort it”, Yu.D. Apresyan emphasizes the pre-scientific nature of the language picture of the world and even calls it a primitive picture of the world [4, p. 159]. According to the language scientists «The connotative component of the meaning of phraseology, in contrast to the similar component of the lexical unit of secondary education, has the potential to increase the expressive potential through modification of the component composition. It is with this that the specificity of the expression of connotation through separately formed formations is connected» [5, p. 216]. Another researcher T.V. Tsivyan widely explained the model of the world through language. According to T.V. Tsivyan: “The model of the world is defined as a shortened and simplified representation of the entire sum of ideas about the world, taken in their systemic aspect; it can be described as a set of basic semantic oppositions that have a practical universal character for the peoples of the world” [6, p. 5]. For example, in the respect of the Turks for nature, a special place is occupied by the view of Aspan-Kok (Sky – Heaven) as a God, and Heaven was perceived as a sacred sky. It was mentioned in the Great inscription of Kultegin: “above there is the Holy sky, under there is the Black Earth, among which the son of man appeared...”. That is, the Turkic peoples have revered the Earth as the mother of everything on earth, and the sky as the father who gives light and darkness, day and night, vital moisture and rain. This corresponds to the belief that the Turkic people still have: “Sky is Father, Earth is Mother” or “Air is father, Earth is Mother”. The worldview review of the philosophical views of the Turkic thinkers of the past from the point of view, objective consideration, free from atheistic attitudes, revealed a complex problem of interpretation of the worldview basis of their views, in which the connection between Islam and Tengrism took place. This review sharpened the problem of specification of Turkic and Islamic philosophy, the definition of their essence and differences from each other [7, p. 196]. “For example, in the materials of the Balkar, Bashkir and Tatar languages, the ancient mythic belief that explains the secret of the origin of life as the result of the union of the Earth and the Sky is based on the appreciation of the Earth as a mother and the Sky as a father. This concept is mainly characteristic of Slavic peoples in a sedentary lifestyle” [8, p. 337]. The etymology of this word by M. Kashkari is given as follows: “The meaning of the word “kok” is blue sky. It can be seen in this proverb: “Kókke túkirse, júzge túser (If someone spits to heaven, it will fall on his face”. It means that if you do bad things to others, it will come back to you. At this point, Kashkari takes the Turkic word “kok” meaning sky and gives it with the Persian word “aspan-sky”. In general, the Kashkari dictionary is a real source of Turkish philosophy. Through the dictionary of Makhmud Kashkari, we can understand that the concepts of “Kók túrik (Blue Turkish)”, “Ataqty túrik (famous Turkish)”, “Basty túrik (main Turkish)”, “Kıeli túrik (Holy Turkish)”, “Aspan túrik (Heavenly Turkish)” have been formed.

One of the sacral concepts in the Turkic worldview is “qut” (good fortune, luck, happiness). The growth, blessed share by fortune, happiness and wealth of man are considered in direct connection with the concept of “qut” (goodness). The cult of qut, which occupies a special place in the religious and mythological worldview of the ancient Turks, is also reflected in proverbs and sayings in the language of Turkic medieval written monuments. In the language of monuments, the word “qut” is used in the meaning of “happiness, wealth”, “property, prosperity”: Akar suw yorık til bu kut turmadı ajun tezginürler yorıp tunmadı [9, p. 43]. Su da, Söz de, Daület te bir orynda

turmaıdy, Jhangerler júre bermeı tynbaıdy (No water, no words, no wealth stand still in one place, Travelers do not rest without walking); Yayıg qutnı bulsa idi bekrü tut, Kali beklemeşe yana bardı büt [9, p. 46] `Myqtap usta baıany joq baғынды, Ustamasań, joғaltarsyń baryнды!` (If you do not evaluate the happiness given to you, it leaves you. Evaluate the virtues and values of the blessed fortune, and those who evaluate the blessed fortune - do not suffer the pain of life!) [10, p. 113]. The Turkic philosophy of “Qut” still continues today. Proverbs in the modern Kazakh language using the lexemes “qut” and “qutty” are a reflection of this fact: Qutty qonaq kelse, qoı egiz týady (if a blessed guest comes, sheep will give birth born to twin lambs), etc. In the language of monuments, the meaning of the proverb “Keçe yatsa keç yat yana erte tur, Yatip erte kopğan kutın arturur (9, p. 85). Keshteý jatyp, erte turyp júrgesiń, Erte tursań yrys artar – bilgesiń` [10, p. 177] is given by the Kazakh proverb “Erte turǵan áeldiń bir isi artyq, erte turǵan erkektiń yrysy artyq” (“The early bird gets the worm” or “First come, first served”). In the language of the medieval heritage, the lexemes “qutsuz, berekesiz (unlucky, unblessed)” are often used: Bir anča bekitip yakın tutgunı, Bu qutsuz yavuz tip yırak salgunı [9, p. 6]. “Jaqyn usta, seni jaqyn tutqandy, Qutsyz dep qý, jaýyz shekten shyqqandy” [10, p. 43]. The idea of paremia corresponds to the content of the Kazakh proverb “Eńkeigenge eńkeı, ákeńnen qalǵan qul emes, Shalqaiǵańǵa shalqai, ol – Allanyń uly emes (Bend down to a person who respects you because he is not a slave left by your father; ignore the one who contempts you because he is not the son of Allah. “In the Kazakh language, the word “qutsuz” is used in the meanings of “quty zhok (unlucky)”, “berekesiz (unfortunate)”, “zholy auyr (have difficult life)”, “kysryk (stubborn)” [11, p. 386]. The ethnocultural content of proverbs and sayings with the word “qut” both in the medieval Turkic language and in modern Kazakh includes the ideas: Qut-Konady (Happiness comes), Qut – Daulet (Luck is prosperity), Qut – Bakhyt (Luck is happiness), Qut – sattilik (Happiness is luck), Qut – bereke (Luck is wealth), Qut – turaksyz (Luck is unstable), etc. It is said that the ability to value the luck and the happiness given to the family or to you by God depends on the person himself, his level of morality and personality. The word “qut” means the idea of happiness along with abundance. The origin of this concept dates back to very ancient times and covers various aspects of the worldview” [12, p. 41]. Like Balasagun, M. Kashkari looked for the ideals of morality and considered man and the ways of his formation. At the heart of the worldview views was an ethical beginning. According to their understanding, the moral principle should be based on wisdom, justice, kindness, peaceful life and hospitality: “Qonaq kelse, qut keler (If the guest comes, the qut comes)”, “Qut-bereke qonaqpenen birge keledi (Blessings come with a guest). Qonaq jaqsylıqtıń belgisi, nyshany (The guest is a sign and a symbol of goodness)” [13, p. 117].

In Turkic philosophy, guest is recognized as a bringer of happiness and prosperity. A person who does not like welcoming guests is assessed as a gross violator of the basic moral principle and rules of ethical behavior in society. That is why the proverb “Adamnyń kúni – adammen” (the day of man depends on man) became the moral and ethical credo of nomads. his spirit (ghost) cannot help, but, on the contrary, it hurts his offspring.

The issues of “morality” and “humanism” are also particularly reflected in Turkic philosophy. The spiritual world of man, the qualitative essence of an individual is measured by his moral qualities.

The words “köni” (fair)” and “könilik (just, honest) are the basis for the proverbs and sayings about justice in the language of the medieval written heritage: Köni bol tülük Edi tüt kilinç, Könilik içinde turur bu sevinç [9, p. 75]. Týrashyl bol, týra júrip jumys qyl, Týralyqtıń ózeginde – yrys-qut (Be fair, work honestly, blessings and prosperity are at the core of justice” [10, p. 160]. In the language of monuments, proverbs and sayings denoting the straightness of a person's intentions and behavior are also transmitted using the lexemes “tüzün”, which means "straight, well-behaved", and utun, which means “mischievous” in the opposite sense. Ádildik – qut, qut quryǵy – kishilik. Ádildiktiń zaty – tunǵan kisilik` (Justice is blessing, the core of blessing is modesty. The object of

justice is humanness) [10, p. 125]. Kız ermez bu yalnuk kişilik kız ol, Az ermez bu yalnguk könilik az ol [9, p. 53]. *Adam qymbat emes, qymbat adamdyq, Adamdar az emes, az goi adaldyq* (Man is not expensive, humanness is dear, people are not few, loyalty is little!) [10, p. 125]. Indeed, the word kişilik "humanness" gives the set of human qualities in the language of Turkic written monuments: Könilik kerek erke kopsa kutun, Könilik atı ol kişilik bütün [9, p. 53]. That is, in written monuments, the word "kişi" is used instead of the word "man."

Along with the indicated meanings, it also gives the meaning of "Master of one's work". Mind and knowledge, which form the basis of the philosophy of universal spiritual values, still occupy a large place in the paremiological system of the Kazakh language even today: *Jerdiñ sáni – egin, Erdiñ sáni – bilim* (Crops decorate the earth, and knowledge decorates the country.), *Bilimdiniñ aty ölmeidi, ǵalymnyñ haty ölmeidi* (the name of the educated never dies, the letter of a scholar never dies) etc. In the language of medieval Turkic monuments, the proverbs and sayings "Bahalıq dinar biliglig kişi, Bu žahil biligsiz bahasız bişi" [12, p. 75]. (A knowledgeable man is like a precious money, an ignorant man without knowledge is a worthless penny); Biligsiz tirigla jitig körgülüğ (the uneducated is like a corpse lying in a grave) [12, p. 34] that appeal to "knowledge" and "skills" have found their continuation in the following Kazakh proverbs and sayings "Bilim ǵayhar – baǵasy joq" ("Education is a diamond that has no price) *Nadandyq kesel – dayasy joq* (Ignorance is illness without remedy), *Bilimdige dúnie jaryq, Bilimsizdiñ kúni kárip*" (the world is light for the educated, the world is dark for the uneducated"). In other words, proverbs and sayings in the language of medieval monuments call for wisdom and knowledge, qualification, and appeal to the idea that "there is no fortress that knowledge and wisdom cannot conquer".

Patience is one of the qualities that protect people from evil and encourage them to do good. The quality of patience in a person is manifested in acting patiently and calmly. In the medieval Turkic written monuments, there are many proverbs and sayings that call for calm and not to make a decision without thinking thoroughly: *Iwe kirme işke sabır kıl serin, Iwe kilmış işler ökünçi yarın* [9, p. 38] "Bastarda isti barybyna baryp al, Asyqqandar kúiner de, jańylar" (Think thoroughly before starting any action, Whoever hurries doing anything, makes mistakes and regrets) [10, p. 101], in Kazakh "Asyqqan shaitan isi (All haste comes from the devil); *Jeti ólshep bir kes* (Measure seven times, cut once); *Bela kelse sabr lısh ferecga küyüp* (If trouble comes, be patient, wait for the joy) [12, p. 95]. *Kamug işte ivme serin öz tutun, Serinse bulur kul bu beglik kurın* [9, p. 76]. *Barlyq iste saspa, sabyr qyl-daǵy, Sabyr tutsa, bektik qurar qul-daǵy* (Do not give up in everything, be patient, If you have patience, you will build integrity) [10, p. 101]. In the Kazakh language, there are such words of wisdom as "Sabyr túbi – sary altyn" (Patience is gold), "Sabyrly jeter muratqa" (the patient achieves everything) etc.

Courage is one of the qualities that symbolizes the height of the spirit and pride of the Turkic people. In the language of monuments, the main ideas of proverbs and sayings describing heartfulness and courage, pride are given by the content of the lexemes *yürekliğ* "heartiness, courage", *uvutlug* "shameful, proud": *Yürekliğ tigüçi uvutlug bolur, Uvutlug kişi ölse urşu ölür* [9, p. 125]. *Jürekti er ar-namysşyl keledi, Namysty er tek kúresip óledi* (A brave man is a man with high honor, an honorable man is a man who fights and dies) [10, p. 242]. The idea of courage and freedom inherent in the Turkic peoples is combined with a deep philosophical meaning in the legends about Korkyt Ata, who rode his Zhelmaya in search of eternity: "*Qar qanshama jaýǵanymen jazǵa barmas, ǵúldenip ósken báusheshek kúzge barmas*" "Tozǵan maqta bóz bolmas, ejelgi jaý el bolmas". "*Anadan ónege kórmegen qyz jaman, atadan taǵylym almaǵan ul jaman*". ("No matter how much snow falls, it does not stay until summer; a blooming dandelion does not stay until autumn". Worn cotton never becomes wool, ancient enemies never become friends. "A girl who does not learn life lessons from her mother is bad, a boy who does not learn morals from her grandfather is bad").

These instructive words from Korkyt indicate the breadth of his worldview and great thoughtfulness. He bequeaths bravery, straightforwardness and self-sacrifice ready to give his life for the sake of the country to all Turkish people. “*Qolyna ótkir qylysh alyp, sony jumsai bilmegen qorqaqqa qylysh siltep, kúshiñdi sarp etpe*. Batyr týğan jigittiñ sadaǵynyń oǵy da qylysh taı kesip túsedı... (Do not waste your strength to the coward who has never taken a sharp sword and doesn't know how to use it, “the arrow of the bow of the hero cuts like a sword...”) *At jemettin ashshy shóptiñ gúldenip óspegeni jaqsy*. (It is good that the spicy grass that is not eaten by the horse does not grow in bloom.) *Adam ishpes ashshy sýdyń jylǵa qýyp aqpaǵany jaqsy* (It is better that the bitter water which is not drunk does not flow fast.) *Atanyń atyn bylǵaǵan jetesiz balanyń áke omyrtqasynan jaralyp, ana qursaǵynda shyryldap týmaǵany jaqsy*” (It is good that an adult child who has defiled his grandfather's name is not born from his mother's womb”) says the voice Korkyt Ata from the 7th century. No one can match a child who glorifies his grandfather and pursues his ancestors” [14, p. 68]. The proverb preserved in folk wisdom “*Kúsh bilekte emes, júrekte*” (Strength is not in the wrist, but in the heart) probably pursues this ideal.

We have noticed that the content of proverbs and sayings that define human values (morality, intelligence, competence, knowledge ability, justice, virtue, brotherhood, kindness, patience, generosity, courage, heroism, artistic character, etc.) is expressed through a paremic model, that is, through the position of “humanness” in which moral qualities are accumulated. In this regard, it is stated in the article of the scientists Eskeeva and Musabekova: “The aesthetic values of people, expressed in a paremiological structure, determine the extent of the ability or assessment of community members to distinguish between good and bad, positive and negative, useful and useless. It is the presence of differentiation, comprehension in the context of humanistic character, charity and usefulness that helps to identify the essence of value” [15, p. 166]. In fact, inhuman habits have never found support among the Turkic people. In Turkish culture, it is well known that leaders are primarily characterized by their team-oriented leadership qualities, as well as their humanitarian traits [16, p. 193]. Medieval Turkic thinkers were interested in helping generations to avoid such strange behavior as laziness, hypocrisy, injustice, greediness, betrayal and treachery, impudence and obscenity, abuse and evil, ignorance, etc., which are among the negative human habits that lower the reputation of an individual in the social environment, negatively affect the level of spiritual culture of people and the harmonious development of society. This was also reflected in the content of proverbs and sayings in the language of medieval Turkic written monuments. Problems of conscience have always been in focus in Turkish philosophy.

Most Western cultures consider “conscience” and “consciousness” in close connection (“conscience” in French, “conscienza” in Italian, “sopsciepsia” in Spanish). For example, the word “consciousness” in the English language acquired the meaning of “sana”, while the word “conscience” acquired the meaning of “ar-ujdan” only in the XVIII century and began to be used in a broader sense than in other countries. The issues related to conscience such as incompatibility of person's words and deeds, not keeping one's promises and speaking differently according one's convenience were reflected in medieval monuments. For instance, in the language of medieval monuments, the following proverb can be met: *İki yüzlüg erke sözüng sözleme, Yadılgay sözüg sir açılğay yeme* [9, p. 75] *Sóz sóleme, senbe eki júzdige, Syr, sóziñdi ashar, jaiar úzdige* (Do not speak and do not trust hypocrites, because they do not keep promises and spread all your secrets) [10, p. 160]. The lexeme *yüz* “face”, which formed the basis of the phrase “*iki yüzlüg*” (hypocrisy), which means “not to keep one's oath”, “to speak differently”, “a liar” in the language of monuments, is one of the active words widely used in Turkic languages. The semantic motivation of the lexeme “*iki yüzlüg*” → “*iki +yüz*”, the dominant unit of the proverb, formed by the combination of the common Turkic numeral “*iki*” and the noun “*yüz*”, is also obvious. In the language of medieval monuments, the content of proverbs and sayings related to “mischief” is based on the word “*utun*”, which means “mischievous”, “with bad intentions”: “*Tüzün birle uruş*,

utun birle üsterme” [17, p. 262] «Fight not with the mischievous, but with the right person”, which corresponds to the Kazakh proverb “Qyrsyzben uryssañ da, Arsyzben uryspa” (Do not fight with the vulgar, even if you fight with the incapable). In the Kazakh language, the word “mischievous” means “buzaqy (hooligan), tentek (naughty), sotqar (mischievous), aram, qaraniet (with bad intentions)” [11, p. 798].

In the minds of the people, the concept of “conscience” first of all resonates with responsibility towards yourself and the people around you, their spiritual purity, kindness and their beliefs. In the language image of Russians, “conscience” is considered as a small rodent (human soul), which penetrates into a person and creates a negative state. The meaning of such phrases as “Arym janymdy jep barady (Conscience bothers my soul)” and “Arym maza bermeı tur (Conscience troubles me)” should depend on this perception. “Conscience” is able to control person's thoughts, feelings, good and bad actions. Such phrases as “Arym taza nemese taza emes (my conscience is clean or unclean)”, “uatyñ bilsin (act as you conscience allows you)”, “ar tarazsyna salyp kór (try to judge by your conscience)” and “ar-uatyñ oıanypty (your conscience has awakened)” were derived from the concept “conscience”. Similarly, “greed” as one of the negative qualities of a person is not supported in Turkic wisdom. In Turkic written monuments, greed is described as the worst human trait: “Saranka tapınma ay tapnur kişi, Tiriglik yawa bolga isiz başı [9, p.57] Qyzmet qylma, qaltyrağan sarańğa, Basyñ qatyp, qor bolarsyñ aranda (Do not serve the greedy, otherwise you become unhappy and miserable) [10, p. 132]; Bahillik otalap oñalmaz jig ol. Sarańdyq – emdegenmen jazylmaityn aýrý (Greed is an incurable disease) (12, p. 176). The lexeme “saran (greedy)”, which describes the bad quality of a person who does not help a person and does not want to give anyone what he possesses, is widely used in the Kazakh language. The number of proverbs and sayings related to “greed” is also large: Sarañ asyn bermeıdi, kóziñiñ jasyn beredi (The greedy does not give his food, but he gives his eye tears); Soqyrda eki kóz joq, Sarańda bir kóz joq (the blind has no two eyes, the greedy has no one) etc. “Avarice” is one of the negative qualities in a person, like “greed”. Proverbs and sayings describing “avarice” in the language of written monuments are based on the meaning of the word “harisliq”: *Harislik adama fena haslettir* - Ashkózdiktiñ soñy ókinish, qaıgy, qasiret (The end of greed is regret, sorrow and suffering) [12, p. 182], which corresponds to the Kazakh proverb: Aqsha aqyldy adamnyñ da kózin tundyrazy, Ashkózdik ushqan qusty da torğa túsiredi (Money blinds even a wise man, Greed traps even a flying bird). In the work “Hibat-ul Haqaiq”, A. Yugneki uses the word “ahilıq”, which gives the meaning of “generosity” as opposed to avarice and greed: Akıllık kamug ayb kirini jujur (generosity washes away the dirt of all accusations) [12, p. 83]. One of the qualities that is not supported in Turkic wisdom is obscenity and impudence. In the language of the medieval written heritage, the word “uvutsuz”, which means “shameless, impudent”, is taken as the basis of proverbs and sayings about “obscenity”, which refers to the negative qualities of a person: Uvutsuz kişidin yırak tur teze, Meningdin ming alkış uvutlug öze [9, p. 76]. (Avoid a shameless person, if you thank a person with high dignity and honor, he gives you hope) [10, p. 161], which means *Jaqsyğa erseñ, jetersiñ muratqa, Jamanğa erseñ, qalarsyñ uatqa* (if you follow the good, you will reach your dreams, if you follow the bad, you become ashamed) in the Kazakh language. The German philosopher Kant explains that morality does not need religion in any way and it is sufficient for itself. He emphasizes that a person with high dignity does not need any law since he does not commit evil deeds, neither illegal nor religious. Kant believes that this understanding of religion from a moral point of view is possible only when a person reaches perfection and becomes spiritually mature. Kant pays great attention to duty and obligation, and highlights the impossibility of fulfilling any duty and obligations without love. He concludes that duty and obligation without love are a dry delusion and argues that it is not capable of forming a full life, on the contrary, it suffocates life. When a person fulfils any duty and obligation without his own desire and will, he turns to a false channel of the human conscience, puts on a mask of lies and moves away from the

reality of life. “Conscience” creates spiritual value and culture for life only through the connection of all things with consciousness. The word “uvut” is basis of the common Turkic lexeme “uvutsuz” and is used in several phonetic variants in modern Turkic languages: “uyat (shame)” in Kazakh, Karakalpak, Uzbek, Uyghur, “ýiat” in Kyrgyz, “oyat” in Tatar, Bashkir, “ýtan” in Azerbaijani, Turkmen, “utanch” in Turkish. One of the negative qualities of a person is abusiveness. It symbolizes human cruelty and ruthlessness. The meaning of proverbs and sayings related to abuse in the language of written monuments is based on the word “hıyanet” (abusiveness): *Hıyanet kişi kayda sunsa elig, Tengiz erse suglur kurıtur yirig* [9, p. 153] *Qıyanatshyl qol usynsa – bul anyq – Jer qyaryp, teñiz keter sýalyp* (If the abuser offers a hand, it is obvious that the Earth burns and the sea dries out), *Sumyraı kelse sý qurıdy, nanyñyz, Sumyraı kórseñ, sýğa ainalar qanyñyz!* (If the bastard comes, water dries out, believe me, if you see the bastard, your blood turns into the water) [10, p. 287], which corresponds to the Kazakh proverb “*Sumyraı kelse, sý qurıdy*” (If the bastard comes, water dries out). In the Kazakh language, the lexeme “qyanat” (abusiveness) borrowed from the Arabic language is actively used without changing its medieval meaning and form.

Laziness and indolence. One of the qualities that is the worst enemy of humanity is laziness. In the language of the medieval written monuments, laziness and indolence are considered among the ugly deeds and used to urge the generation to stay away from laziness and indolence: *Ermegüke eşik art bolur` Erinshekke esik te júk bolar* (Opening the door may be a burden to the lazy) [17, p. 71]; in Kazakh: *Erinshektiñ isi eki* (The lazy does the same thing twice), *Erinshektiñ erteñi bitpes* (The lazy's tomorrow is not over); in Turkish: *Tembele İş buyur sana ülk öğretsın. İyengeç does a job twice*; in Kyrgyz: *Calkoogo iş buyursan, özünö akıl müsrötöt*; in Uzbek: *Tambalga iş buyursan, atan dek nasihat beradi. Erinçok ikki işlar. Erinçoknin ertanı bitmaydı*; in the language of the Kazan Tatars: *Yalkavga yomış kuşsan, ul sina Akil bire./ İrinçek iki işler. Ermegü.* The meaning of the lexeme “lazy” in the medieval Turkic language has changed in modern Kazakh: “ermek” “aldanysh, zholanysh (deception, consolation)”, “an act, a deed of an idle person for the purpose of spending time” [11, p. 728] and deception of the idle.

Arrogance and insolence. Negative qualities in a person include arrogance and insolence. An arrogant person considers himself superior to others, has a negative impact on the harmonious relationship of a social person, since he thinks only about his own interests and needs. The meaning of proverbs and sayings describing negative characters of a person in the language of monuments reflects the idea of keeping oneself away from bad behavior in the semantic framework of keywords consisting of lexemes “qutsuz”, “biligsiz”, “isiz”, “isizlik”, “utun”, “menmenlik”, “ermegü”, “nadan”, “hıyanet”, “zalim uvutsuz”, “saran”, “bahilliq”, “harisli”, “utun”, etc. Proverbs and sayings reflecting moral values and immoral behavior and habits in the language of the medieval Turkic heritage describe the fact that the Turkic thinkers who lived in the Middle Ages gave special priority to world spiritual values aimed at humanism, the quality of man in the society, the formation of an educated and intelligent, rational, spiritually rich generation.

Conclusion

The great words descended from the ancestors are the fruit of wisdom and quick wit inspired by life experience. Life principles and philosophical statements, ethnopedagogical opinions of the medieval Turks, determined by the content of proverbs and sayings and citations full of instructive morals full of artistic, instructive morality in the language of scholars, form the basis of the spiritual culture of the world's people. Common ideas in the structure and ethnocultural content of proverbs and sayings in the language of the medieval Turkic written heritage and in the modern Kazakh language, commonalities and coincidences in the identity and semantics of dominant words, their use determine the strength of the general Turkic linguistic consciousness and consistency in the development of Turkic philosophy.

Changes and differences in the structure of proverbs and sayings, identity and semantics of key words are an evolutionary pattern formed as a result of various factors in the continuous development of all-Turkic philosophy. The commonality of life principles, views on spiritual values of the Turks and the modern world people who lived in the Middle Ages, determined by the ideological content, ethnolinguistic essence of proverbs and sayings, describes the continuity of the common Turkic worldview and world philosophical values. Thus, the expansion of horizons for studying the essence and significance of Turkic philosophy in the past and present creates certain conditions and opportunities for philosophical substantiation of the Turkic civilization in its concrete and holistic understanding, rethinking its place in the world civilizational process and contribution to world culture. The new goal-setting in Turkic studies in general, Turkic philosophy in particular, as well as their new horizons and historical achievements of the Turkic civilization create the foundation for the rediscovery of the Turkic world and its updated reading.

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