

## CREATION MOTIVATIONS AND PRAGMATIC FUNCTION OF KAZAKH PAREMIAS

\*Cobanoglu O.<sup>1</sup>, Ashirkhanova K.<sup>2</sup>, Dinayeva B.<sup>3</sup>

<sup>\*1</sup>Prof., Hacettepe University, Ankara, Turkey,

e-mail: [ozkulcobanoglu@yahoo.com](mailto:ozkulcobanoglu@yahoo.com),

<sup>2</sup>PhD, Kh. Dosmukhamedov Atyrau University, Atyrau, Kazakhstan,

e-mail: [ashirkhanovak@gmail.com](mailto:ashirkhanovak@gmail.com),

<sup>3</sup>Assos. Prof., Astana IT University, Astana, Kazakhstan,

e-mail: [dbb-31.05.kz@inbox.ru](mailto:dbb-31.05.kz@inbox.ru)

**Abstract.** The article analyzes the ethnolinguistic motives and their pragmatic function, which were the basis for the creation of paremias in the Kazakh language. The authors of the article consider the reasons for creating paremias in connection with the people's worldview, traditions, and national identity. The purpose of the article is to determine the reasons for the formation of paremias in the Kazakh language and to study their pragmatic function.

In the article, it was determined that the pragmatic aspect of paremias depends on their main content and their use for different purposes depending on the speech situation, and by analyzing the ethnolinguistic motives that were the basis for the creation of paremias in the Kazakh language and their pragmatic function, the national content of paremias was distinguished into proverbs with and without motivation.

Determining the place of paremias in the language system by determining the pragmatic aspect of paremias, at the same time, determining the mechanisms that form the content of national existence in their structure based on the study of the linguistic nature of paremias shows the scientific significance of the study.

The practical significance of the article lies in determining the presupposition and implicit meaning of proverbs used for different purposes depending on the speech situation. During the research of the topic from a scientific point of view, N.D. Arutyunova, N.F. Irtenyeva, E.I. Vereshchagin, V.T. The works and scientific findings of such scientists as Kostomarov, A. Kaidar, Z. Ernazarova, A. Salkynbai were used as a methodological basis. In the article, descriptive-analytical, lexical-semantic, ethnolinguistic and cognitive-pragmatic analysis methods were used to determine the pragmatic function of paremias.

**Keywords:** paremias, the motivation of proverbs, pragmatic function of paremias, presupposition, implicit meaning, national identity, literal meaning of paremias, variable meaning of paremias, ethnolinguistic motivation

### Basic Provisions

The trend towards the transition of linguistics to the anthropological paradigm, which began to develop in the last years of the last century, paved the way for a close relationship of humanitarian research, based on the trinity "man – language – culture". The linguistic picture of the world, which is an achievement of human civilization, has formed various branches of linguistics of anthropocentric orientation. Paremias, which are an indicator of the viewpoint, customs-consciousness and worldview of different ethnic groups on earth, are a multi-aspect problem from a semantic, thematic and semiotic point of view. They have figurative, emotional and expressive features of thought, cognition and consciousness. A

variety of proverbs and sayings in the treasury of the language, which tell about the life of the people, reflect economic activity, have their own characteristics in terms of origin, creation motivation, their linguistic patterns, structural features. Modern linguists are especially interested in identifying various encoded information at the content level of various proverbs and sayings that have passed the time and become a common heritage of the people. In this regard, we will study the creation motivations of Kazakh paremies in connection with the history of the ethnic group.

### **Introduction**

One of the most important and complex compositions of the national language are paremies. As a result of the tendency of reality to be perceived and reflected in the human mind and pronounced as a stable phrase, the picture of the world acquires a new view in the language for the second time. Since the linguistic picture of the world is combined with the category of cognition, it is considered in close connection with human thinking, with the semantics of language units. In general, the linguistic picture of the world is the reflection by a person of knowledge of phenomena and situations in the environment through language. Person's understanding of the world is formed through his perception of reality. The picture of the world in language is a habitual reflection of reality and truth for people who speak the same language, which arose through the consciousness and thinking activity of mankind. The established standards of a particular ethnic group in the language, perception, understanding of the world are considered from the point of view of the national picture of the world. This conception is formed due to stable images, which consist of categories of understanding unique to that people. In this regard, the nature of any linguistic phenomenon, including paremie, should be considered not only based on its linguistic laws, but also in connection with the worldview, traditions and national identity of the people.

In linguistics, there is a branch called *pragmalinguistics*, which studies the relationship between the linguistic symbol and the speaker. In pragmatics, the influencing function of a linguistic symbol, the meaning and textual, contextual meaning of a symbol are determined. Pragmatics is a field that studies the essence of the language tools selection in accordance with the purpose and motivations of the owner of thought, as well as the listener's understanding of the expressed thought, the assessment given by language [1, p.32]. A special group of the paremiological fund of the Kazakh language is formed by linguistic units of a structural-grammatical and semantic nature called proverbs and sayings. Proverbs and sayings are communicative expressions, the structure of which come in the form of a simple and complex sentence, and behind it lies a deeply meaningful judgment of the life of the people. All units in the language can be considered in a pragmatic aspect. The pragmatic aspect of paremies is due to their application for different purposes, depending on the main content and speech situation, since the meaning of proverbs and sayings is expressed openly or implicitly in speech or within the text. The pragmatic nature of paremia is determined by their use in everyday communication circumstances. The speaking person tries to prove his point through proverbs or can command using proverbs and prohibit in the sense of the commandment. In this

regard, by identifying the linguistic and cognitive meaning of proverbs and sayings, the spiritual treasure of the Kazakh people, we can analyze the world of artistic cognition, national and social identity of our language.

### **Description of materials and methods**

The motivation for the first creation of paremies in the Kazakh language, taken as the material of the research work, and the current meaning were studied applying the descriptive-analytical, lexical-semantic, ethnolinguistic and cognitive-pragmatic analysis methods.

### **Results**

The Kazakh people summed up their wisdom and worldview in their language. They were able to convey their wisdom obtained from their life experiences in a shortened form as proverbs and sayings and bequeathed them to their generations. Proverbs and sayings are not only evidence of past lives of our ancestors, but also the precious value and a figurative expression. It is not an exaggeration to say that proverbs are a spiritual indicator of our wise ancestors. Proverbs and sayings widely cover the life of people, their philosophical understanding, livelihood, the spirit of courage and customs. If we look at them in the form of a whole structure, we can imagine a whole picture of the life of the people.

Proverbs and sayings, which belong to the fertile fund of the Kazakh language and regarded as a source of artistic expression and oratory, have many distinctive features inherent in the linguistic nature. In this context, the diverse linguistic problems of Kazakh paremiology require researchers to conduct comprehensive and systematic research. In this regard, the main goal of our consideration of paremies is to reveal the ethnolinguistic character, various specific features and patterns inherent in their nature and to reveal their pragma-cognitive basis in accordance to the application.

On the one hand, linguistic study of proverbs and sayings allows us to compare the data of folk literature with the data of the contemporary Kazakh language, and on the other hand, it allows to define them as a cognitive and associative category since proverbs and sayings are a historical basis for determining the development process of the Kazakh language at each stage in accordance with the cognitive and social development level of the population that speaks the same language. Because proverbs and sayings are created on the basis of the socio – historical experience of the population at different stages. At the same time, the pragmatic function of paremie can be classified as follows:

- modeling function that is marked as a sign of various situations in life that are characteristic of all proverbs and sayings;
- moral function;
- relative function;
- thought expression function.

Among these, the main one is the modeling function of proverbs and sayings, and the rest is auxiliary ones. In the relative process, proverbs and sayings are able to perform several functions simultaneously.

Proverbs and sayings used in the modern Kazakh language appeared at a certain stage of history, played the role assigned to them in history, which are special constructions of language [2, p.109]. In general, the function of all proverbs and sayings, no matter to which country they belong, is to convince the listener that the narrator's thoughts are true and reasoned. The function of proverbs are to prove that the thoughts of people who use them in the story are systematic, that is, logical [3, p. 82]. Any person using proverbs and sayings wants to prove the correctness of his words. And all the proverbs and sayings are true and clear thoughts, summarizing what people have seen and learnt in their life experience. Thoughts are transmitted through sentences. However, thoughts in sentences are also likely to be true or false. The truth or falsity of utterance is a logical concept. They are considered related to extralinguistic factors. In this regard, in logic and philosophy, determination of truth or falsity of an opinion is called presupposition. G. Frege was the first to consider the concept of presupposition in logic [3, p. 84].

In linguistics, interest in presupposition arose due to the influence of logical-philosophical concepts related to sentence meaning. In the linguistic-philosophical literature, firstly the problem of presupposition is analyzed in connection with determining the truth of a sentence meaning, and secondly, distinguishing various logical relations between sentences [3, p. 84]. The concept of presupposition in linguistics determines the use of linguistic units, changes in their semantic layer, transfer of hidden meaning.

Presupposition is background knowledge that allows the speaker and the listener to understand the thought being expressed [5, p. 49]. When considering presupposition in linguistics, it is not intended to determine the truth or falsity of the thought, but to reveal the main meaning of the utterance [6, p. 53].

Actually, in order to understand any utterance (including a proverb and saying), the speaker and listener should have a basic concept of it. This is especially necessary in order to understand the essence of proverbs and sayings, which are often used in the figurative meaning formed in society rather than in the literal meaning. For example, when we say the proverbial phrase Do not follow a horse, whose characters are not known to you to someone, we don't mean a horse in the literal sense. The user of this proverb may not be able to use it in the above figurative sense if he does not know the danger of being kicked and injured by approaching a strange horse, whose character and qualities are unknown. The conclusion that can be drawn from this is that in order to deeply understand the meaning of a proverb and saying, it is important to know the various motivations that served as the basis for its creation.

The tradition of oral literature, which plays an important role in the formation and development of society, is a factor of social importance in the formation of an individual. At the same time, the proverbs and sayings used among the people appear as an indicator of the commonality of the culture of the mind and judgment of the society [7, p. 5].

This means knowledge of a language. Knowing a language means knowing the system of a given language and being able to use it correctly. When a speaker knows the language he uses he can express his thoughts clearly. Understanding the

implicit meaning of a language is based on the presence of background knowledge. The basic essence of background knowledge is considered in connection with the understanding of the lifestyle, economy, culture and history of a certain people. There is a difference between the knowledge and understanding of a certain language. Cognitive information encoded by language symbols is clearly visible in some language units. And the cognitive information in some symbols can be accessed only when the code is specially revealed. The information related to background knowledge occupies a special place in the encoded information system. By revealing such a code, we can understand the underlying meanings of Kazakh paremies. The abundance of figurative proverbs and sayings in the Kazakh language shows the depth of the cognitive level of the nation that speaks that language, that is, proverbs and sayings are directly related to the concepts of folk knowledge and are a linguistic indicator of the national mentality.

Background knowledge is inextricably linked with national culture, and at the same time is considered the main pedestal of the entire culture and cognition [8, p. 5]. Background knowledge is associated with cognitive activity [8, p. 5].

### **Discussion**

E.M. Vereshchagin and V.T. Kostomarov conclude in their research works the relationship of the concepts of background knowledge and national culture [9, p. 210]. A representative of any nationality should have a set of cognitive concepts inherent in his nation. Since the core of the study is proverbs and sayings, which are a special national core of the system of linguistic symbols, it is necessary to have broad background knowledge to reveal the origin and definition of these proverbs and sayings.

If we further develop the above thought, the understanding of the implicit meaning of paremie also comes down to the background knowledge, since behind the implicit meaning there is always a hidden logical thought that aims to explain the given language situation to the addressee in a true and complete way. For example, we explain the meaning of the proverb: "a sickle is a tool necessary for mowing crops and grass. To mow a crop with a sickle, you need to bend over and reap, because the handle of the sickle is short and the blade is moon-shaped. A person who has worked a lot with a sickle gets back pain, because constantly working bent, waving hands with force puts a lot of stress on the waist. And a person who does not do anything with his hands, but with his mouth, does not know the value of work. Such a person who does things not by concrete actions, but by empty words, does not get a back pain."

On the presupposition and implication of proverbs and sayings, the Russian scientist N.F.Irtenyeva wrote: "...the meaning of proverbs and sayings is figurative, so that the implied thought does not change and becomes a permanent meaning of the proverb" [10, p. 14]. "Well-known proverbs and sayings first appeared in the form of specific statements. In each specific use, these expressions again differed depending on the circumstances of the application, remaining as wisdom words with a figurative content" [11, p. 400].

1) **literal meaning**: during the severe conditions that brought the country under stress, the whole people gathered together for one purpose, prayed to God and made sacrifices. Sacrifice means to sacrifice animals to God and ghosts and cooked bauyrsaks. In such a large gathering, the Qur'an was recited and God was worshiped. It was attended by the whole village people, from the elderly to the young. For example, in a drought year, every village made sacrifices, worshiped God and prayed for rain. According to established tradition, male animals (but mostly big cattle) are slaughtered for sacrifice;

2) **figurative meaning**: it is known from history that men went to some terrible wars that befell the country. It is used interchangeably dedicated to heroic men who defended their country and land.

It is known that there are many proverbs and sayings in the Kazakh language about four domestic animals (sheep, cow, horse, camel) kept for milk, meat and other products. As can be seen, in the depths of the word of our native language, proverbs and sayings, that were originally arose due to four domestic animals, were summarized and formulated from the centuries-old experience of our people, life cognition. Over time, they were developed semantically and acquired a new cognitive value on the basis of cognitive association, and now one group acquired a figurative meaning, retaining their original value.

Ethnolinguistic disclosure of the first and subsequent motivations of any proverbs and sayings and understanding their meaning are not an easy task [12, p. 21]. At the same time, in our proposed research work, we analyze proverbs and sayings from the viewpoint of the continuity of language and cognition, depending on the ability to understand and reveal the content "as one Kazakh does". The generalization of proverbs and sayings, that arose in connection with specific objects and phenomena in existence and developed in meaning, and their transition to a new object, the human factor, is their secondary motivation. Therefore, there is a direct logical-semantic connection between the creation motivation of proverbs and sayings and the motivation for the acquisition of a figurative meaning (largely due to a person, his actions, posture, qualities, etc.). The definition of this requires an anthropological study, which gives special importance to the spiritual life, traditions, customs, worldview, general national mentality of the people, because in any society formed on the basis of a national collective, there are no problems, topics, natural phenomena and issues of laws, problems of national consciousness and worldview left that proverbs and sayings that have not been touched upon by proverbs and sayings. Among so many objects, one of the topics that proverbs and sayings pay special attention to, which has become the basis of all its content is "human nature", that is, good and bad habits, positive and negative qualities, pleasure and pain, moral, ethical, decency, faith qualities of Man. In fact, we can clearly see two levels of step-by-step development of each proverb according to the law of its own internal development, inherent only in its nature – the levels of its primary concrete meaning and the figurative meaning that appeared in application. That is, it means that there is a logical, motivational connection between the meaning of proverbs and sayings, which was originally formed in the form of experience, and the acquired and often derived meaning directed to person

himself. At the same time, let us analyze the ethnolinguistic nature of proverbs and sayings about various human qualities. For example: (*He who has burnt his mouth by a hot meal or drink blows it up and drinks it when it cools down*)

1) **literal meaning:** the mechanism of formation of the saying actually means that a person who has burnt his mouth by a hot meal or drink (it can be tea or some kind of hot dish), next time, blows it up and drinks it when it cools down;

2) **figurative meaning:** a person who has done something without thinking and regretted it, tries not to repeat it a second time, thinks of a way not to regret it again. (*Do not close the door tightly, to which you will return*)

1) **literal meaning:** closing the door with a loud bang with anger and rage shows indecency and incontinence of a person. When he opens the door again, he feels uncomfortable;

2) **figurative meaning:** it conveys the idea of not saying bad words to the person that you will see again, because people, who don't see each other forever, are rare. If so, it implies that it will be extremely inconvenient to say the last bad words on a rage, that is, to "close the door tightly" for a person as he will eventually understand his mistakes, get on well and reconcile. (*A person, who chooses very much, encounters a bald one*)

This is a proverb with humor and a sarcasm behind it.

1) **literal meaning:** it expresses the idea that if a girl chooses for her life satellite for a long time, despising everyone and does not see anyone equal to herself, she misses time. When all the girls of her age get married, and there will be no one left next to her except the bald one, to whom she will be forced to marry;

2) **figurative meaning:** if you don't do something in a timely manner, don't define your opinion precisely come to a quick decision and put it off with the words "I'll think about it later", then it will either get away with it or lose its essence. Thus, it implies the idea that if you regret being late, you will eventually have to settle for what you don't want. (*You will not find anybody better than me*)

1) **literal meaning:** although a dog sometimes growls at its owner, but it does not grab him;

2) **figurative meaning:** no matter how you argue growling like a dog, you will not find a better person than me. It also implies that you cannot escape from a close relative even if he is the worst person in the world. (*Even if village dogs are not friendly, they unite if they see a wolf*)

1) **literal meaning:** dogs of one village growl and argue with each other, but if they see a wolf at the edge of the village, they all join and fight against it together;

2) **figurative meaning:** it implies the meaning that all usual argues and disputes between relatives are discarded and they unite when a critical moment comes in the country. (*My daughter, I'm telling you, my daughter-in-law, listen to me.*)

1) **literal meaning:** as a rule, even if the mother simply speaks her mind to her daughter arguing, she is her own daughter and bears her mother's words. However, a daughter-in-law is a daughter of other people. And she can may get insulted. For this reason, mother-in-law does not tell her daughter-in-law many

things directly, but she conveys her advice and thought through telling to her own daughter;

2) **figurative meaning:** the meaning of the saying is used to express thoughts indirectly not only for a daughter-in-law, but in connection with events within this meaning, when trying to convey something to someone not directly, but through someone else.

In the research work of A. A. Potebnya, which focused specifically on the semantics of proverbs and sayings, two different ways of turning small-image texts into proverbs and sayings as a result of "thought integrity" are indicated:

1. As the plot of a legend becomes shorter, its whole plot is stored in the mind and, if necessary, it comes to mind without making any effort and helps to make a phrase;

2. The entire image and the content of texts of legends, stories, etc., become proverbs and sayings. The transformation of a long story into a proverb somehow shows the achievement of human thought, the ability to think as a separate phenomenon [13, p. 164]. In order to prove this idea of the scientist, let us analyze the Kazakh proverb (It scares a lot, drowns deeply.)"

The origin of the proverb is as follows: a long time ago, the country was ruled by the Khan. The country suffered from severe cruelty of the Khan. He had no work to do, no pain to worry, no fun to get pleasure. One day the evil Khan called his viziers:

"Let us leave a word of wisdom, so that our generation can praise us for it," he said.

– Oh, great!" said the viziers.

Hoping to find a noble word, the Khan's viziers thought for a long time, but did not find anything.

– If you don't find that word until tomorrow, I'll take your heads off!" said the Khan.

The visiers, who were completely got confused, seized an old man from the street the next day and brought him to the Khan.

– My lord, if there is someone who is able to find a wise word is this old man because he has experienced a lot - they said to the Khan. The anger of the Khan now threatened the old man. The old man asked for three days to think. The poor old man did not even notice how three days passed. When the old man did not arrive at the appointed time, the Khan and his viziers went to look for him. The old man was found where he was sitting on the banks of the river. The Khan, who poured out his wrath upon the old man, ordered him to drown. When the visiers again rushed to the old man, who came to the surface after being drown, the old man said:

"Set me free, I've found it," he said. The old man came out of the water and said, (he) scares a lot, drowns deeply)". The Khan became proud saying that he had found this proverb of the old man. However, the proverb became not the Khan's word, but the people's own word and transmitted up to now [14, p. 127].

And if we explain the essence of the proverb, the many (people) are more than the one (king, head of a country). In an usual day, the many seem as if they were



just a crowd. If they unite their power seriously, the rich and the head have to reckon with them. In such a case, the many make them do what they want. People are not always scary. They threaten if their words are fair. However, words of people may not always be fair. If "the many (people)" (for example, a group of people) agree unanimously, "the one" cannot "win "the many". (*Aiaz, know your strength, Kumysrka, know your way*)

The history of the saying is told in two ways. The first is based on the fairy tale "Aiaz bi", the second is based on the work of Kazybek Bek Tauasaruly. In the second work, the story plot is described as follows:

"... Maiqy's two bies, Aiaz and Kumysrka, were intelligent people. They were more engaged in embassies and hostilities than in creating a judiciary. It is said that Maiqy gave his will to both bies. Once, when Maiqy was speaking, two bies violated the order and disturbed Maiqy again and again. Then Maiqy said the followings:

- Bies, if you disturb Maiqy today
- You will torment the people
- Maiqy has much to say
- He can also tell
- The words of the Khan are always right
- My words are not false
- I haven't lost my mind
- I haven't predicted such things
- If you open your mouth inappropriately
- My two bies, you will put burnt coal into it
- Aiaz Bi, know your strength, Qumysrka, know your way

The saying was taken from this story [15, p. 215]. If you draw a conclusion according to the fairy tale "Aiaz bi", you should remember your past life, the days when you suffered from hunger, i.e., if you live a truly rich life today, then you should remember yesterday when you suffered from poverty. It is used to bring a person to gratitude when he becomes wealthy.

### ***The pressing of the gun is to the itching of qulan***

1) the origin of the proverb is described by people as follows: "Once upon a time, a khan boasted telling about his marksmanship in front of honorable people "the bullet pointed at qulan's hind hoof passed through its paw and came out of its ear." Those who were listening to the Khan's story with great attention did not know whether to believe in his words and felt "inconvenient". Noticing the khan's excessive "boasting", his vizier said: "It is true that the khan shot the qulan's paw on the point, because the poor qulan was itching its ear with its hind hoof at that moment", and found out the logic of the lie. Then the listeners shook their heads saying: "Eh... well... the pressing of the gun corresponded to the itching of the qulan."

2) **figurative meaning:** it is said about the luck when another thing is the reason for the realization of one thing. The full essence of the saying cannot be revealed by a person who does not know these things.

The pragmatic meaning of proverbs and sayings is based on their ethnolinguistic motivations. In this regard, from the point of view of the continuity of language and cognition, their national content is distinguished as proverbs and sayings with overt motivations and proverbs and sayings with covert motivations. This is the presupposition or pragmatic aspect of proverbs and sayings that ultimately describe their use for various purposes, depending on the situation of speech. Both cognitive and pragmatic aspects of proverbs and sayings rely on the background knowledge level. To understand the meaning of proverbs and sayings, it is important to know the motivations that formed the basis for their formation since understanding the presupposition and figurative (implicit) meaning of these linguistic expressions comes down to the background knowledge level that a person should have. Ethnolinguistic motivations of various proverbs and sayings with overt and covert motivation in one thematic field should be sought from the national mentality. A special study of these proverbs and sayings, which are closely related to the life of the ethnic group, revealing their roots is of great cognitive and educational value.

### **Conclusion**

Thoughts in proverbs and sayings are all judgments, thoughts and conclusions of the people in a realistic form related to their experiences. Hence, the conclusion drawn from this: the principles of pragmatics are clearly, accurately conveyed in the wise words of the people. The presupposition of proverbs and sayings is necessary for a deep understanding of their meaning, memorizing folk wisdom, and recognizing the functional semantics of expression. In proverbs and sayings, we see what the Kazakh people have learned from the experience of thousands of years, the thoughts of wisdom that they have stored as gold and like pearls, and the high spiritual world of our people. The fund of knowledge accumulated in the paremiological fragment of the world picture is characterized by the originality of the Kazakh mentality, which explains the various aspects of the relations between "man and nature", "community and man", "people" from the standpoint of essence. The pragmatic aspect of proverbs and sayings depends on their main content and their use for different purposes depending on the speech situation since the meaning of proverbs and sayings is given overtly or covertly in the course of speech or in the text. The pragmatic character of proverbs and sayings is determined by their application. Accordingly, several pragmatic functions of proverbs and sayings were emphasized. The implicit meaning of proverbs and sayings leads a person to think and draw a conclusion, that is, by being able to understand the implicit meaning of the proverb used in connection with a certain situation, one can see the height of a person's thinking system and the abundance of his reasoning.

***This research has been funded by the Science Committee of the Science and High education Ministry of the Republic of Kazakhstan Grant AP13268788 «The Turkic basis of Proverbs and sayings in Kazakh and Turkish languages».***

## REFERENCES

- [1] Jaqsybaeva F.Z. Gazet мәтнінің прагматикалық функциясы: кандидаттық диссертация (Pragmatic function of newspaper text: PhD thesis). Almaty. 2000. 153 b. [In Kaz.]
- [2] Erşäeva A.R., Eskeeva M.Q. «Qorqyt ata» kitabındaғы адамға қатысты паремиялардың қазақ тілінде сақталуы мен дамуы (Preservation and development of human-related proverbs in the book "Korkyt ata" in the Kazakh language) // Асауи университетінің хабаршысы, №3 (125), 2022. 107-115 b. [In Kaz.]
- [3] Arutiunova N.D. Poniatie o presuppozitsii v lingvistike (The concept of presupposition in linguistics) // Изв. АН ССРС, СЛІА-Москва, 1973. т.32. Вып.1. С.84. [In Rus.]
- [4] Тіл білімі сөздігі (Dictionary of Linguistics). Almaty: Ǵylym, 1998. 541 b. [In Kaz.]
- [5] Ahmanova O.S., Giubbent İ.V. Vertikalnyi kontekst kak filologičeskaja problema [Vertical context as a philological problem] // Voprosy iazykoznanija. Moskva, 1977. №3. S. 49. [In Rus.]
- [6] Ernazarova Z. Söileu tılı sintaksisiniń pragmalingvistikalıq aspektisi (Pragmalinguistic aspect of spoken language syntax). Monografiya. Almaty, 2001. 194 b. [In Kaz.]
- [7] Kurudayıoǵlu M., Temur N. 21.Yüzyıl Becerileri Çerçevesinden Türk Atasözlerine Bir Bakış// Biliğ, Sayı 99, Güz 2021. [In Turkish].
- [8] Salqynbai A. Tarihi sözjasam. Semantikalıq aspekt: Doktorlyq dissertatsia (Historical phraseology. Semantic aspect: Doctoral dissertation). Almaty, 1999. 284 b. [In Kaz.]
- [9] Vereşagin E.İ., Kostomarov V.T. İazyk i kultura (Language and culture). Moskva: Russkii iazyk, 1976. 248 s. [In Rus.]
- [10] İreneva N.F. O lingvistişeskoj presuppozitsii (On linguistic presupposition) // Problemy semantişeskogo sintaksisa. Piatigorsk, 1975. 165 s. [In Rus.]
- [11] Hoang Fe. Semantika vyskazyvanija (Semantics of the utterance) // Novoe v zarubejnoi lingvistike. Moskva: Progress, 1985. Vypusk 16. 500 s. [In Rus.]
- [12] Qaidar Ä. Ǵylymdaǵy ğümyr (Life in science). Almaty: Atamūra, 2000. 320 b. [In Kaz.]
- [13] Potebnia A.A. İz leksii po teorii slovesnosti. Basni. Poslovisy. Pogovorki (From lectures on the theory of literature. Fables. Proverbs. Sayings). Harkov, 1894. 164 s. [In Rus.]
- [14] Qondybaev S. Qazaq mifologiasyna kirispe (Introduction to Kazakh mythology). Almaty: Zerde, 1999. 304 b. [In Kaz.]
- [15] Tauasarılıy Q. Tüp-tüqiannan özime şeim (Completely indulge myself): Baspaǵa daiındaǵan Qydyrbeküly B. Almaty: Jalyn, 1993. 416 b. [In Kaz.]

## ҚАЗАҚ ПАРЕМИЯЛАРЫНЫҢ ЖАСАЛУ УӘЖДЕРІ МЕН ПРАГМАТИКАЛЫҚ ҚЫЗМЕТІ

\*Чобаноглу О.<sup>1</sup>, Әшірханова Қ.М.<sup>2</sup>, Динаева Б.Б.<sup>3</sup>

\*<sup>1</sup>Профессор, Хажеттепе университеті, Анкара, Түркия,  
e-mail:[ozkulcobanoglu@yahoo.com](mailto:ozkulcobanoglu@yahoo.com),

<sup>2</sup> PhD, Х. Досмұхамедов атындағы Атырау университеті, Атырау,  
Қазақстан, e-mail: [ashirkhanovak@gmail.com](mailto:ashirkhanovak@gmail.com),

<sup>3</sup>Қауымдастырылған профессор, Astana IT University, Астана, Қазақстан,  
e-mail:[dbb-31.05.kz@inbox.ru](mailto:dbb-31.05.kz@inbox.ru)

**Аңдатпа.** Мақалада қазақ тіліндегі паремиялардың жасалуына негіз болған этнолингвистикалық уәждер мен олардың прагматикалық қызметіне талдау жасалады. Мақала авторлары паремиялардың жасалу уәждерін халықтың дүниетанымына, салт-дәстүріне, ұлттық болмысына байланысты қарастырады. Мақаланың мақсаты – қазақ тіліндегі паремиялардың қалыптасуына негіз болған уәждерін анықтап, прагматикалық қызметін зерттеу. Мақалада паремиялардың прагматикалық аспектісі олардың мазмұны, сөйлеу жағдаятына, түрлі мақсатта жұмсалыуына байланысты екендігі анықталған. Қазақ

тіліндегі паремиялардың жасалуына негіз болған этнолингвистикалық уәждер мен олардың прагматикалық қызметіне талдау арқылы, паремиялардың ұлттық мазмұны уәжділігі тасаланған және уәжділігі тасаланбаған мақал-мәтелдер деп ажыратылды.

Паремиялардың прагматикалық аспектісін анықтау олардың тіл жүйесіндегі алатын орнын белгілеу, тілдік табиғатын зерттеу негізінде олардың құрылымындағы ұлттық болмыс мазмұнын қалыптастыратын тетіктерді анықтау зерттеудің ғылыми маңызын көрсетеді. Мақаланың практикалық маңызы сөйлеу жағдаятына қарай түрлі мақсатта жұмсалатын мақал-мәтелдердің пресуппозициясы мен имплицитті мағынасының анықталуында жатыр. Тақырыпты ғылыми тұрғыдан зерттеу барысында Н.Д. Арутюнова, Н.Ф. Иртеньева, Е.И. Верещагин, В.Т. Костомаров, Ә. Қайдар, З. Ерназарова, А. Салқынбай сынды ғалымдардың еңбектері мен ғылыми тұжырымдары әдіснамалық негіз ретінде басшылыққа алынды. Мақалада паремиялардың прагматикалық қызметін анықтауда сипаттама-аналитикалық, лексика-семантикалық, этнолингвистикалық және танымдық-прагматикалық талдау әдістер қолданылды.

**Тірек сөздер:** паремиялар, мақал-мәтелдердің жасалу уәжі, паремиялардың прагматикалық қызметі, пресуппозиция, имплицитті мағына, ұлттық болмыс, паремиялардың тура мағынасы, паремиялардың ауыспалы мағынасы, этнолингвистикалық уәж

## ПРИЧИНЫ ОБРАЗОВАНИЯ И ПРАГМАТИЧЕСКАЯ ФУНКЦИЯ КАЗАХСКИХ ПАРЕМИЙ

\*Чобаноглу О.<sup>1</sup>, Аширханова К.М.<sup>2</sup>, Динаева Б.Б.<sup>3</sup>

<sup>1</sup>Профессор, Университет Хажеттепе, Анкара, Турция,  
e-mail:[ozkulcobanoglu@yahoo.com](mailto:ozkulcobanoglu@yahoo.com),

<sup>2</sup>PhD, Атырауский университет им. Х.Досмухамедова, Атырау,  
Казахстан,  
e-mail: [ashirkhanovak@gmail.com](mailto:ashirkhanovak@gmail.com),

<sup>3</sup>ассоциированный профессор, Astana IT University, Астана, Казахстан,  
e-mail: [dbb-31.05.kz@inbox.ru](mailto:dbb-31.05.kz@inbox.ru)

**Аннотация.** В статье анализируются этнолингвистические мотивы и их прагматическая функция, послужившие основой для создания паремий в казахском языке. Авторы статьи рассматривают причины создания паремий в связи с народным мировоззрением, традициями, национальной идентичностью. Цель статьи – определить причины образования паремий в казахском языке и изучить их прагматическую функцию.

В статье определено, что прагматический аспект паремий зависит от их основного содержания и использования в разных целях в зависимости от речевой ситуации. В ходе анализа этнолингвистических мотивов, послуживших основой создания паремий в казахском языке и их прагматической функции, национальное содержание паремий было подразделено на пословицы с мотивацией и без мотивации.

Определение места паремий в языковой системе путем характеристики прагматического аспекта паремий, а также определение языковых механизмов, формирующих содержание национального бытия в их структуре, показывает научную значимость исследования. Практическая значимость статьи заключается в описании предпосылок и имплицитного значения пословиц, употребляемых с разной целью в зависимости от речевой ситуации

В ходе исследования темы с научной точки зрения в качестве методологической основы были изучены труды Н.Д. Арутюновой, Н.Ф. Иртеньева, Е.И. Верещагина, В.Т. Костомарова, А. Кайдара, З. Ерназарова, А. Салқынбай. Для определения прагматической

функции паремий использовались методы описательно-аналитического, лексико-семантического, этнолингвистического и когнитивно-прагматического анализа.

**Ключевые слова:** паремии, мотивация создания пословиц, прагматическая функция паремий, пресуппозиция, имплицитное значение, национальное бытие, буквальное значение паремий, переносное значение паремий, этнолингвистическая мотивация

*Статья поступила 23.02.2023*