

**UDC 821.512.122**

**IRSTI 17.71.07**

**<https://doi.org/10.48371/PHILS.2025.4.79.015>**

## **REFLECTION OF KAZAKH FOLKLORE IN THE NEWSPAPER BIRLIK TUY**

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**Abstract.** This article addresses the problem of publication of Kazakh folklore in the early twentieth century on the pages of periodicals. Magazines and newspapers occupy a special place in the study of Kazakh folklore. The newspaper *Birlik tuy*, which was published in the early twentieth century, was chosen as the main object of the study. The characteristic features of the issue of publishing Kazakh folklore in the newspaper *Birlik tuy* are analyzed. Based on the research conducted, the author suggests examples of folklore samples. Besides, the names of authors-collectors of folklore samples found on the pages of the newspaper are revealed. The article formulates the importance of Kazakh folklore in the scientific study of oral literature and folklore heritage of the Kazakh people through publication in periodicals.

The methodological framework of the study includes the historical method, generalization, description, systematization, and analysis of folklore materials, as well as ethnolinguistic and cognitive approaches. These combined methods make it possible to interpret folklore not only as a literary phenomenon but also as a reflection of the worldview, mentality, and cultural codes of the Kazakh people. The article examines a variety of Kazakh folklore genres published in the newspaper, including proverbs, heroic epics, and ritual folklore. It identifies the main contributors such as Kelden, Gaisa Toktybaev, Ilyas Zharmenob, and others who were instrumental in publishing folklore materials. Proverbs, a key component of Kazakh folklore, are particularly highlighted, with several examples provided from the newspaper issues. The research identifies thirty-seven proverbs, one piece of ritual folklore, and one heroic poem published in the periodical, offering a comprehensive list of authors involved in the collection and dissemination of folklore. This research contributes to a broader understanding of Kazakh folkloristics by showcasing the efforts made in the early twentieth century to preserve the cultural heritage of the Kazakh people. The influence on the preservation of the cultural heritage of the people, the development of national consciousness and national literature through the publication and study of Kazakh folklore has been proved.

**Keywords:** folkloristics, Kazakh folklore, newspaper *Birlik tuy*, proverbs, ritual folklore, folk heritage, heroic epic, periodicals, publication

### **Introduction**

Publication of Kazakh folklore in periodicals is one of the actual problems

of folkloristics. In the early twentieth century, national periodicals published articles, announcements and folklore heritage related to Kazakh folklore. The newspaper under consideration *Birlik tuy* also printed samples of Kazakh folklore. The purpose of the article is to identify the names of collectors and researchers of Kazakh folklore published in the newspaper *Birlik tuy* and to summarize their folklore works. To analyze the level of study of folklore heritage published in periodicals of the early twentieth century.

Domestic folklorists have written scientific works on the direction of folklore, such as Zhusupov N.K. Kazakh folkloristics of the first half of the twentieth century [1], Ashenova A. T. Kazakh folkloristics in 1920-30s [2], Adiev P. M. Artistic activity of dialog in Kazakh folklore [3], Auesbaeva P. T. Genre of the story in Kazakh folklore [4], Rakhimbayeva G. K. Historical poem of the East-Kazakhstan region (based on previously unpublished poems) [5]. The development of foreign folkloristics was promoted by the scientific works of Ovcharenko, S. V. Genre of soviet folklore as a method of homogenization ukrainian culture of the 20th century [6], Zhusupov N., Shalabay B., Baratova M., Ibraeva Z., Lapytova Z., Mutaliev R., Abdullayeva K., Sakenov L. The kept samples of folklore: problem of the edition of Mashkhar Zhussup's folklore book [7], Boronbaev A., Kalybekov A. Comfort of national art – folklore [8], Asylbekuly S., Imangali O., Nabidullin A.S. The appearance of folklore elements in the structure of modern stories in the form of details and character [9] in which they analyzed comprehensive conclusions.

The publication of folklore in these outlets not only contributed to the preservation of the Kazakh people's cultural heritage but also played a key part in the development of national consciousness and literature. The efforts of folklore collectors and scholars during this period, such as Kelden, Gaisa Toktybaev, and Ilyas Zharmenov, were instrumental in documenting and disseminating proverbs, heroic epics, and ritual folklore.

This research enhances our understanding of the significance of periodicals in the preservation of Kazakh folklore and opens up new avenues for further scholarly exploration into the challenges and importance of studying Kazakh oral traditions.

### **Materials and methods**

As the main research material was used the collection of the newspaper *Birlik tuy* (1917-1918). Several main methods were used to analyze the research in periodicals in the field of Kazakh folkloristics. The work of studying the list of literature by the historical method was carried out. The article used the method of generalization of folklore works, the method of description, systematization and analysis of folklore examples collected in the newspaper *Birlik tuy* [10]. The research process was carried out in several sequential stages, each employing specific scientific methods.

At the first stage, the historical method was used to analyze the socio-

cultural and intellectual context of the early twentieth century, focusing on the development of Kazakh periodicals and their role in preserving oral traditions. This stage included a literature review and examination of works by both foreign and domestic researchers, such as Karsybekova Sh.P. Ethnolinguistic principles of grouping proverbs and sayings in the Kazakh language [11, p. 15] Kaidar A. Folk wisdom [12, p. 83], Baltymova M.R. Formation of kazakh children`s folklore [13, p. 441], Segizbaiuly K. The wealth left over from the ancestor. Kazakh proverbs and sayings [14, p. 3], which provided the theoretical framework for the study.

At the second stage, the method of generalization and the descriptive method were applied to summarize and characterize the collected folklore materials published in Birlik Tuy. Each type of folklore (proverbs, heroic epics, ritual folklore) was described in terms of its thematic and stylistic features, as well as its function in Kazakh oral tradition.

At the third stage, the method of systematization and analysis was employed to classify and interpret the folklore samples. This allowed the identification of thirty-seven proverbs, one example of ritual folklore, and one heroic poem, along with the names of the authors and collectors who contributed to their publication - including Kelden, Gaisa Toktybaev, and Ilyas Zharmenov.

At the final stage, the research incorporated ethnolinguistic and cognitive approaches to deepen the interpretation of the collected data. The ethnolinguistic approach made it possible to explore how linguistic elements within proverbs and folklore reflect the worldview and values of the Kazakh people.

The cognitive approach was used to analyze the mental and conceptual structures underlying proverbs, highlighting their role as vehicles of collective cultural and moral knowledge. The integration of these methods ensured a comprehensive understanding of the ways in which Birlik Tuy contributed to the preservation, systematization, and dissemination of Kazakh folklore in the early twentieth century.

## Results

The research results of the article reveal the most important aspects of Kazakh folkloristics. Samples and materials of Kazakh folklore have been widely published in periodicals and presented to the scientific community. Various samples of Kazakh folklore, including proverbs, ritual folklore, and heroic poems, were collected during the research, and their authors were identified.

The study of folklore published in Birlik tuy also brings to light the contributions of key figures such as Kelden, Ilyas Zharmenov, and Abubakir Dibaev, who were instrumental in compiling and preserving these cultural artifacts. The proverbs published in this periodical, rich in moral and philosophical lessons, exemplify the continuity of Kazakh traditions and the role of folklore in maintaining social cohesion.

Thirty-seven proverbs, one ritual folklore piece, and one heroic poem were collected from the newspaper Birlik tuy. The list of authors collecting and publishing

Kazakh folklore was compiled. These are: Kelden, Toktybaeb G., Zharmenob I., Uzakbai, Zhantalin A., M-yaar, Seidzhappar B., Orazbak, Zhusipob A., Saparbekob K. A., Bokelik balasy, Dibaeb A.

### Discussion

The analysis of the proverbs and folklore samples published in *Birlik Tuy* directly contributes to understanding how early 20th-century periodicals functioned as tools for the preservation and dissemination of Kazakh oral heritage. While contributors such as Kelden and Toktybaeb played a key role in collecting and preserving folklore samples, figures like Zharmenob and Dibaeb contributed to their interpretation and dissemination, bridging oral and print traditions.

Proverbs have long been an integral part of Kazakh folklore, offering insights into the values, experiences, and philosophies of the Kazakh people. The *Birlik tuy* newspaper, published in the early 20th century, became an important medium through which these proverbs were collected, preserved, and shared with a broader audience. Proverbs belong to the small genre of folklore and carry within them profound lessons that reflect the culture, social norms, and daily lives of the people. The newspaper featured a variety of proverbs, some of which were accompanied by the names of their authors or contributors, showcasing the active role of intellectuals and community leaders in the preservation and dissemination of Kazakh culture. A close look at the newspaper's issues reveals a number of proverbs published under the guidance of prominent figures, many of whom were involved in the intellectual movements of the time, such as the Alash community. These proverbs touched on a wide range of topics, from family customs and marriage traditions to moral lessons about hard work, perseverance, and honor. Among the folklore samples published in the newspaper *Birlik tuy*, emphasis is placed on proverbs, which belong to the small genre of folklore. One of the author-publishers of Kazakh proverbs was Kelden. Below are some of the examples of proverbs and their contributions to the cultural discourse of the time.

In issue № 6:

In the article *Decisions of the General Meeting of the Kirghiz Kazakhs of Turkestan Krai* the sixteenth issue is devoted to family folklore. Issues and rules concerning traditional customs of the ancient Kazakh people related to engagement, cattle breeding, and the custom of marrying a girl are published. [10, p. 27]

The article discussed important family-related customs and the rules governing engagement, marriage, and cattle breeding. The inclusion of these topics illustrated the importance of traditional customs in Kazakh society and their connection to the values embedded in folklore. Proverbs related to these customs were essential in transmitting the rules of conduct within families and communities.

In issue № 8:

The crane takes its evil from the goose [Kaz ashuyn tyrnadan alady], Trouble does not come alone [Zhau zhagadan alganda, bori etekten alady] [10, p. 51], Marsh quail wherever you go [Kaida barsan batpyldyq bodenege], It is better to feed the hungry than to feed the satiated [Tok tatudy silamai, ashtarga bergen as artyk]» [10, p. 62].

Proverbs like these, shared in the pages of Birlik tuy, served not only as cultural markers but also as practical wisdom passed down through generations. The crane takes its evil from the goose. This proverb suggests that negative qualities or behaviors can be inherited or learned from others. The crane might symbolize someone who is perceived as virtuous or high-standing, while the goose could represent something more ordinary or even flawed. It's a cautionary reminder that the actions of others can influence one's own behavior, and even those with good intentions or characteristics can be negatively impacted by surrounding influences. In Kazakh culture, animals are often used as metaphors to convey deeper meanings about human nature. This proverb highlights the influence of one's social environment and the idea that bad habits or characteristics can be passed on, regardless of one's inherent traits or position.

Trouble does not come alone. This proverb expresses the idea that when trouble strikes, it often brings other difficulties along with it. A single problem rarely comes on its own; instead, it is often accompanied by a chain of other complications or challenges. This reflects the pragmatic worldview that many cultures, including Kazakh, share. It recognizes that life is filled with challenges, and when one misfortune occurs, it can trigger a cascade of other problems. It's an expression of resilience and preparedness, advising people to be ready for adversity in life.

Marsh quail wherever you go. This proverb suggests that no matter where you go, there will always be challenges or difficulties. It might be used to convey the idea that problems are part of the human condition and that one cannot escape them by changing locations or circumstances. It embodies the concept that difficulties are inherent to life and transcends geographical or situational changes. In the Kazakh mindset, this proverb emphasizes acceptance of hardship as a natural part of existence and encourages people to adapt and endure, no matter where they are.

It is better to feed the hungry than to feed the satiated. This proverb expresses the idea that giving to those who truly need help is more valuable than giving to those who are already well-off or satisfied. It emphasizes generosity toward those in need and highlights the moral value of prioritizing the less fortunate over those who have plenty. Generosity is highly regarded in many cultures, and this proverb aligns with values of community, empathy, and social responsibility. In the context of Kazakh culture, where hospitality and helping others are highly valued, this proverb teaches that kindness should be directed toward those who are suffering or in want.

In issue № 9:

Chewed food will not be food for a child who is teething [Tisi shykkan balaga shainap bergen as bolmaidy] [10, p. 70].

The proverb conveyed the idea that every stage of life has its own challenges, and resources must be adapted to meet them. In subsequent issues, more proverbs were collected and attributed to different individuals, underscoring the collaborative effort of Kazakh intellectuals to preserve their culture.

In issue № 10:

It should be noted that the names of people who use and publish proverbs on the pages of newspapers are different. Several key figures contributed to the preservation of Kazakh proverbs in Birlik tuy. Kelden, an author-publisher, was instrumental in publishing these folklore samples, helping to document the language and culture at a critical time. Other figures such as Ilyas Zharmenob, N. Kulzhanob, and Gaisa Toktybaeb also played vital roles in promoting the folk wisdom of the Kazakh people. Their efforts reflect the broader movement led by the Alash intellectuals and other progressive groups like the Talap community, who recognized the importance of cultural preservation for the future of the Kazakh nation.

Below is a list of proverbs and their authors collected from the pages of newspapers. Hungry, naked people are looking for a black-eyed glutton [Karny ash, zhalanash zhurt kozi karaigan tama syzedi], Even if you hit a rock, even if you hit an owl, the owl will die [Taska ursa da zhapalak oledi, zhapalakka ursada zhapalak oledi] [10, p. 76], Men's Iman is honor [Er imany namys] [10, p. 80]. Ilyas Zharmenob - you will do what you saw in your family [Uiada ne korsek, ushkanda sony ilersin] [10, p. 89].

Hungry, naked people are looking for a black-eyed glutton. This proverb suggests that people who are in need or facing hardship (hungry and naked) will look for someone who can fulfill their desires or needs, even if the person they seek may not be the most ideal or virtuous (a black-eyed glutton). In essence, when in dire circumstances, individuals often resort to seeking out any opportunity to satisfy their immediate needs, regardless of the consequences or the character of the person providing assistance. In many cultures, including Kazakh, hardship and necessity often force people to make difficult choices. This proverb reflects the desperation that people feel when they are deprived, and how such circumstances can push them toward making compromises or accepting less-than-ideal solutions. It highlights the human tendency to prioritize survival over ideals when facing dire situations.

Even if you hit a rock, even if you hit an owl, the owl will die. This proverb illustrates the inevitability of an outcome, regardless of the approach or method used to achieve it. It conveys the idea that once an event is set into motion, the result will occur regardless of external factors. For instance, whether you hit a rock or an owl, the owl will inevitably die because it is vulnerable to the impact, just as other situations have unavoidable consequences. It suggests that some



things in life cannot be changed or avoided, and that certain events are destined to happen, regardless of the actions taken. This also speaks to the inevitability of consequences, whether good or bad.

Men's Iman is honor. This proverb asserts that a man's faith (or belief system) is closely tied to his honor. Iman (faith) is seen as a core element of a person's character and morality, while namys (honor) is the societal measure of a man's integrity and respect. The proverb suggests that a man's honor is dependent on his faith, or his adherence to moral principles and values. This proverb emphasizes the connection between spiritual or moral belief and one's reputation or respect within the community. It conveys the idea that true honor comes from within, through integrity and faith.

You will do what you saw in your family. This proverb, attributed to Ilyas Zharmenov, suggests that a person is heavily influenced by their upbringing and family environment. The actions and behaviors they observe in their family will shape how they act and think in life. In other words, family life plays a crucial role in determining a person's character, habits, and worldview. The proverb emphasizes that the lessons, behaviors, and traditions a child witnesses in the family will significantly influence their future actions. It also implies that children learn by example, so the conduct of parents or guardians has a lasting impact on their development.

In issue № 11:

N. Kulzhanob - With one foot on the ground and the other in the grave [Bir aiagy zherde, bir aiagy korde] [10, p. 97], Gaisa Toktybaeb To be a defeated slave [Zhenilgenin kulym deidi] [10, p. 101], including in newspapers, e.g. Sary Arka The beginning of skill in unity, the beginning of prosperity in life [Oner aldy - birlik, yrys aldy – tirlik] [10, p. 104].

With one foot on the ground and the other in the grave. This proverb reflects the idea of being on the brink of death or facing an extremely precarious situation. It suggests that someone is in a state where they are still alive, but their life is in danger or nearly over. It can also indicate that a person is living with the burden of a very serious condition or is very close to the end of their life, whether physically or metaphorically. In Kazakh culture, this proverb might be used to describe someone who is elderly, ill, or in a desperate situation, implying a delicate balance between life and death. It conveys the notion of the fragility of life and the inevitability of death, often emphasizing the need for caution or awareness of one's mortality. It could also highlight the feeling of being stuck in a liminal state, neither fully living nor fully gone.

To be a defeated slave. This proverb suggests that someone who has been defeated or subjugated will not only be physically beaten but will also lose their sense of dignity and pride. The phrase to be a defeated slave implies complete defeat in both external and internal senses - a loss of freedom, will, and self-respect. The proverb calls attention to the deep, often invisible consequences of defeat, beyond just the physical aspect of it.

The beginning of skill in unity, the beginning of prosperity in life. This proverb emphasizes the importance of unity and cooperation as the foundation for success. It suggests that the first step toward mastering a skill is collaboration, and the first step toward prosperity in life is unity with others. The idea is that people must work together to achieve greatness, whether in developing expertise or in achieving material success. The proverb also highlights the concept that working together leads to shared prosperity, and that success is rarely a solitary endeavor. It speaks to the value placed on communal harmony and collective effort, which are often central to the success of a society or individual.

In issue № 12:

The author N. Kulzhanov used the following proverbs in order to summarize the article and as an epilogue to the work. For instance, even if his face is crooked, let the rich man's son speak [Auzy kisyk bolsa da baidyn uly soilesin], Rather than being an atan (noise person) for sixty days, it is better to be a bura (clever person) for six days [Alpys kyn atan bolqansha, alty kyn bura bol], The day of the envious is dark, the bread of the lazy is unclean [Kynshildin kyni karan, enbeksizdin dami aram] [10, p. 120], Uzakbai – A hungry boy has no time to play with a well-fed boy; a well-fed boy doesn't think he'll starve either [Ash bala tok balamen oinamady, Tok bala ash balany oilamady] [10, p. 126].

Even if his face is crooked, let the rich man's son speak. This proverb suggests that the opinions and words of a wealthy person (or someone with high social status) are often given more importance or are allowed to be heard, even if the person may not have the ideal qualities, like an appealing appearance or perfect speech. Essentially, it speaks to the influence of wealth and status in society, where people with power are often given a platform to speak, regardless of their personal shortcomings.

Rather than being an atan (noisy person) for sixty days, it is better to be a bura (clever person) for six days. This proverb suggests that it is better to be a clever, wise, or dignified person for a short time than to be someone who is noisy, chaotic or unproductive for a long time. The term atan (noisy person) represents someone who might be loud or disruptive without offering any real value, while bura (clever person) refers to someone who is wise and thoughtful. The message encourages quality over quantity - the idea that a brief period of wisdom or meaningful action is far more valuable than a long period of being loud, annoying, or ineffective. The proverb suggests that, while people might gain temporary attention through loud or chaotic behavior, true value lies in being thoughtful, intelligent, and productive, even if for a shorter period. This reflects the belief that meaningful actions and wisdom are more impactful than just creating noise or seeking attention for the sake of it.

The day of the envious is dark, the bread of the lazy is unclean. This proverb carries two messages. First, it suggests that a person who is envious will always be unhappy or troubled (the day of the envious is dark). Envy clouds the mind and leads to a life filled with negativity. Second, it speaks about the consequences



of laziness - the bread of the lazy is unclean, implying that those who do not work or make an effort will gain nothing pure or worthwhile. It stresses that the fruits of hard work are clean and valuable, while laziness leads to unfulfilled or improper outcomes. It teaches that success comes from honest labor, and envy only harms the individual who harbors it.

A hungry boy has no time to play with a well-fed boy; a well-fed boy doesn't think he'll starve either. This proverb contrasts two types of people: the one who is hungry (both literally and metaphorically) and the one who is well-fed (or satisfied). The hungry boy has no time to play because he is focused on fulfilling his immediate need for food and survival. On the other hand, the well-fed boy, being comfortable and satisfied, is not concerned with the struggles of the hungry one. This proverb highlights the disparity between those who are struggling and those who are comfortable, and how their priorities and perspectives differ.

In issue № 14:

Author unknown - But though people are in a hurry, fate is not in a hurry... [Birak zhurt asyukkanmen, tagdyr asykpaidy...] [10, p. 147], Akhmet Zhantalin - All the wealth of those who do not count [Eseptemegennin maly tygel] (10, p. 151), M-yaar - If a kulan falls into a well, a frog plays in his ear [Kulan kudykka zhygylsa, kulagynda kur baka oinaidy] [10, p. 151], If time is a fox, be a hound, catch it [Zamanyyn tylki bolsa, tazy bop shal] [10, p. 160].

But though people are in a hurry, fate is not in a hurry.... This proverb emphasizes that no matter how eager or impatient people may be, fate or destiny will unfold at its own pace. It suggests that human efforts to rush or control the course of events are futile when it comes to fate - the forces of life and destiny move in their own time, beyond human influence. This proverb highlights the inevitability of life's rhythms and cycles, suggesting acceptance of life's natural pace.

All the wealth of those who do not count. This proverb implies that those who do not plan, measure, or account for their resources or actions will ultimately lose everything. Wealth here doesn't only refer to money but can also imply time, effort, or opportunities. The idea is that without careful management and foresight, even what appears to be abundant will eventually be wasted or squandered. It teaches the importance of being thoughtful, organized, and diligent in managing one's wealth, time, or responsibilities.

If a kulan falls into a well, a frog plays in his ear. This proverb uses a metaphor to illustrate how a minor or irrelevant issue can distract from a larger, more serious one. The kulan falling into the well represents a major or urgent problem, while the frog playing in the ear symbolizes something insignificant and distracting. The message is that when something serious happens, trivial matters or distractions should not take attention away from the bigger issue.

If time is a fox, be a hound, catch it. This proverb speaks about being proactive and adaptable in order to keep up with the times or seize opportunities. It suggests that if time (or circumstances) is elusive and tricky like a fox, one

should be like a hound - fast, sharp, and determined - to catch up with it. The fox represents the fleeting, elusive nature of time, while the hound represents an individual who is quick to act and keep up with the changing world. It advises against passivity and encourages individuals to take initiative and actively engage with the world around them.

The same issue contains an article Allahu Akbar! devoted to Ait holiday, which refers to Kazakh religious folklore [9, p. 67-68]. Also, one of the lines followed by the Talap community includes the following passage regarding Kazakh folklore: «V - Lead the revival of Kazakh literature. Collect ancient exemplary Kazakh proverbs, fairy tales, poems, riddles, sayings, proverbs in the Kazakh language [10, p. 71].

This example shows that the importance of studying Kazakh folklore was emphasized as early as in the early twentieth century. Articles by Alash intellectuals and active communities such as Talap were published, all of them engaged in the dissemination and publication of the Kazakh folklore genre.

The collection and publication of Kazakh proverbs in Birlik tuy were not merely acts of cultural preservation but also part of a larger national project. The Talap community, mentioned in issue № 14, called for the revival of Kazakh literature and folklore, urging the collection of ancient Kazakh proverbs, fairy tales, poems, and riddles. This movement highlighted the importance of folklore in maintaining national identity and fostering a sense of pride among the Kazakh people.

In issue № 15:

All the bumps on the bridge go to the biggest camel [Tyienin ylkeni kopirde taiak zheidi] [10, p. 167], Better late than never [Esh ten kesh kairly] [10, p. 167].

All the bumps on the bridge go to the biggest camel. This proverb suggests that the one who bears the most responsibility or is the most important in a given situation will face the greatest difficulties or challenges. In this case, the biggest camel symbolizes the person or entity carrying the most weight, while the bumps on the bridge represent obstacles or hardships. It implies that those who take on greater responsibilities or hold more significant positions will inevitably encounter more challenges. The proverb may be used to explain why those in leadership or influential positions often face criticism, hardships, or challenges that others may not have to endure.

Better late than never. This proverb conveys the idea that it is better to do something late than not to do it at all. It encourages taking action, even if it is delayed, rather than giving up entirely. The message is that it is always better to try, even if timing isn't perfect, than to never attempt something. It teaches that any progress, even if late, is better than no progress at all.

In issue № 17:

Seidzhappar Baiseitov – There's something for everyone who walks [Zhyrgenge zhyrgem ilinedi], There's no harm in trying [Zhatyp kalgansha, atyp

kal], If you want to live, you've got to keep moving [Zamanyn tylki bolsa, tazy bop shal], You can't take the fish out of the pond without work [Arekette bereket] [10, p. 198].

There's something for everyone who walks. This proverb suggests that those who put in the effort and keep moving forward will eventually find success or something of value. Walking here symbolizes taking action and making progress, no matter how small. The idea is that if you are active and keep working towards your goals, eventually, something good will come your way. This proverb encourages people to be proactive in life and not to expect success to come without making the effort to pursue it.

There's no harm in trying. This proverb emphasizes that it is better to try and fail than to not try at all. The message is that making an attempt, even if unsuccessful, is better than regretting never having tried. The proverb encourages taking risks and stepping out of one's comfort zone, as failure is not necessarily harmful and can provide valuable lessons.

If you want to live, you've got to keep moving. This proverb suggests that in order to survive or succeed in life, one must remain active, adapt, and keep moving forward. The phrase keep moving implies both physical and metaphorical movement - a need to adapt to changing times and circumstances. The proverb highlights the importance of resilience and adaptability in life.

You can't take the fish out of the pond without work. This proverb emphasizes that nothing comes without effort. Just as you cannot catch a fish from the pond without putting in the necessary work, success or rewards require effort and hard work. It teaches that to achieve something, you must actively put in the work and not expect results to come easily or without commitment. The proverb teaches that rewards, whether they are material or personal, are the result of sustained effort and action.

In issue № 18:

Orazbak - It rained once from the sky, twice from the poplar tree [Zhanbyr bir zhausa, terek eki zhauady] [10, p. 227].

It rained once from the sky, twice from the poplar tree. This proverb suggests that even though something may happen unexpectedly or rarely (like rain from the sky), it can also happen more frequently or from a different source (like rain from the poplar tree). It implies that things can come from unexpected places or circumstances, or that one should expect the unexpected. The metaphor of rain from a tree signifies an unusual or unconventional source. It teaches flexibility and adaptability when faced with challenges.

In issue № 20:

He who cannot feed silk turns it into wool, he who cannot feed a girl turns her into a maid [Zhibekti asyrai almagan zhyn kylady, kyzdy asyrai almagan kyn kylady], Fear is great [Kop korkytady, teren batyrady] [10, p. 251].

He who cannot feed silk turns it into wool, he who cannot feed a girl turns her into a maid. This proverb suggests that people often transform or diminish

something they cannot handle. If someone cannot properly care for or appreciate something delicate (like silk or a girl), they either neglect it or reduce its value (turning silk into wool, turning a girl into a maid). It reflects the idea that inadequacy in providing or managing something can lead to a loss of its potential or worth. It speaks to the consequences of neglect and the reduction of value when something is not properly cared for.

Fear is great. This proverb suggests that fear has a powerful impact, often greater than the actual danger or threat. It implies that fear can paralyze or influence a person more significantly than the real challenges or obstacles they face.

In issue № 21:

S.Kh. – A peg made of felt pierces the ground if it is strong [Tokpagy mykty bolsa, kiiz kazyk zherge enedi] [10, p. 273], Good for us then good for our friend [Paidasy baska, bastan son doska] [10, p. 277].

A peg made of felt pierces the ground if it is strong. This proverb highlights the idea that a strong, well-made tool (like a felt peg) will have an impact or effectiveness, no matter how simple it may seem. It emphasizes that strength and quality are what determine success and effectiveness, rather than appearance or complexity.

Good for us, then good for our friend. This proverb suggests that when something benefits us, it should also benefit those around us, particularly our friends. It speaks to the idea of shared prosperity or success - when we succeed or enjoy something good, it should ideally extend to others. This proverb reflects the idea that prosperity or happiness is best when it is shared with others, especially those we care about.

In issue № 22:

A habit worse than a disease [Synyktan ozge zhugady] [10, p. 290]. This proverb suggests that harmful habits can be even more damaging than physical ailments. A bad habit, especially one that is difficult to break, can have long-term negative consequences, often more devastating than physical sickness.

In issue № 25:

Bokeylik balasi – Every era gives birth to its own people [Zamanyna karai amaly] [10, p. 344].

Every era gives birth to its own people. This proverb suggests that every generation or period produces individuals who are suited to its needs and challenges. It highlights the idea that people adapt to the times they live in, and their characteristics or abilities reflect the needs of their era. This proverb reflects the understanding that societies and cultures evolve, and so do the people who inhabit them. It speaks to the adaptability of humans and how different periods in history bring out different strengths or qualities in people.

In issue № 26:

Bokeylik balasi – You can't chase two birds with one stone [Eki kemenin kuyrygyn ustagan suga ketedi] [10, p. 361], Kaldybai Abdollin – No one lives without dying [Bireu olmei, bireu kyn kormeidi] [10, p. 371].

You can't chase two birds with one stone. This proverb means that you cannot achieve two goals or catch two opportunities at once if they require separate efforts. It teaches that trying to do too much at once can lead to failure in both areas. It teaches the value of prioritization and focus.

No one lives without dying. This proverb speaks to the inevitability of death and the transient nature of life. It emphasizes that everyone will face mortality in their own time, and in the process, challenges and hardships are a part of the human condition. This reflects the universal understanding of life's impermanence. The proverb serves as a reminder to acknowledge and accept the inevitable and to live life fully in the face of its finite nature.

In issue № 29:

A.Zhusipob – A dog gets mad, he lashes out at his master [It kutyrsa iesin kabady] [10, p. 406], Saparbekob – There are more fists on the fallen man [Zhygylgan ystine zhudirik] [10, p. 408]. Abubakir Dibaeb also published the heroic song – *Narikuly batyr* [10, p. 415-420].

A dog gets mad, he lashes out at his master. This proverb suggests that when someone who is dependent or subjugated becomes angry or upset, they may direct their frustration or aggression towards the person who has control over them - even if it is the one who provides for them or is in charge. It reflects the idea that those who feel powerless may act out against the source of their frustrations, sometimes irrationally.

There are more fists on the fallen man. This proverb means that people are more likely to criticize, harm, or take advantage of someone who is already down or in a vulnerable position. When someone is already defeated or facing hardships, others tend to add to their suffering, often through criticism or actions that worsen their condition. The metaphor of more fists suggests that when a person is already in trouble, they may face even more adversity from others. It can be a reflection on human cruelty or the lack of solidarity during difficult times, highlighting the importance of support and compassion for those who are suffering or facing adversity.

Abubakir Dibaeb is a prominent figure in the study and publication of folklore, particularly within the context of Kazakh oral traditions [10, p. 415-420]. The heroic song *Narikuly batyr*, published by Dibaeb, is a prime example of the type of oral epic that he helped preserve.

The publication of proverbs in *Birlik tuy* played a pivotal role in the preservation of Kazakh folklore and the strengthening of cultural identity during a time of profound social change. Figures like Kelden, Ilyas Zharmenob, and others contributed to the collective effort of documenting and sharing the folk wisdom of the Kazakh people. The widespread dissemination of proverbs through the newspaper was part of a broader movement led by intellectuals and communities like Alash and Talap, who recognized the power of folklore to unify and inspire the Kazakh nation.

The materials published in *Birlik Tuy* hold exceptional value for Kazakh

folkloristics as they represent one of the earliest systematic efforts to document and analyze oral traditions in the press. The newspaper functioned as both a collector's archive and a scholarly platform, bridging traditional oral culture and modern intellectual discourse of the Alash period.

Overall, the results of this study confirm the scientific importance of *Birlik* as one of the first periodicals to systematically publish and analyze samples of Kazakh folklore. The publication's role went beyond simple preservation - it contributed to the establishment of folklore studies as a field of intellectual and cultural inquiry. The collected materials reveal the interaction between oral and written traditions, the rise of scholarly interest in folk heritage, and the beginning of a new stage in the development of Kazakh folkloristics in the early twentieth century.

### Conclusion

In conclusion, the findings of this article underscore the essential role of folklore in both preserving cultural heritage and shaping national consciousness. The research emphasizes the importance of periodicals such as *Birlik* in safeguarding the linguistic and cultural identity of the Kazakh people, while also pointing to the ongoing relevance of folklore in modern academic discourse. The collected folklore materials offer new opportunities for further scholarly exploration and continue to serve as invaluable resources for understanding the traditions and worldview of the Kazakh people. Kazakh folkloristics, as part of the nation's cultural heritage, is a crucial branch that has preserved the life, worldview, customs, and traditions of the people for centuries.

Furthermore, this research not only identifies the individuals involved in the preservation of Kazakh folklore but also contributes to the broader academic discourse surrounding the study of Kazakh folkloristics. The integration of both domestic and international methodologies and sources allows for a comprehensive understanding of the ways in which folklore contributes to national identity and intellectual movements, such as those led by the Alash and Talap communities.

Based on the research, the collected folklore samples allow for the publication of new scientific findings and discussions on the challenges of studying Kazakh folklore.

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## БІРЛІК ТУЫ ГАЗЕТІНДЕГІ ҚАЗАҚ ФОЛЬКЛОРЫНЫҢ КӨРІНІСІ

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**Аңдатпа.** Бұл мақалада XX ғасырдың басында қазақ фольклорын мерзімді басылым беттерінде жариялау мәселесі қарастырылады. Қазақ фольклорын зерттеуде журналдар мен газеттердің алатын орны ерекше. Зерттеудің негізгі нысаны ретінде XX ғасырдың басында жарық көрген «Бірлік туы» газеті таңдап алынды. Мақалада «Бірлік туы» газетінде қазақ фольклорының жариялану ерекшеліктері талданады. Зерттеу нәтижесінде автор газет беттерінде кездесетін фольклор үлгілерінен мысалдар келтіреді. Сонымен қатар фольклор үлгілерін жинақтаған автор-жинаушылардың есімдері анықталды. Мақалада қазақ халқының ауыз әдебиеті мен фольклор мұрасын ғылыми тұрғыда зерттеуде мерзімді басылымдар арқылы жариялаудың маңыздылығы айқындалады.

Зерттеудің әдістемелік негізін тарихи әдіс, жалпылау, сипаттау, жүйелеу, фольклорлық материалдарды талдау, сондай-ақ этнолингвистикалық және когнитивтік тәсілдер құрайды. Бұл әдістердің үйлесімі фольклорды тек әдеби құбылыс ретінде емес, сонымен бірге қазақ халқының дүниетанымы мен мәдени кодын бейнелейтін рухани мұра ретінде түсіндіруге мүмкіндік береді. Мақалада газет беттерінде жарияланған қазақ фольклорының әртүрлі жанрлары – мақал-мәтелдер, батырлық жырлар және ғұрыптық фольклор қарастырылады. Негізгі үлес қосқан авторлар ретінде Келден, Ғайса Тоқтыбаев, Ілияс Жарменов және басқалар анықталды. Қазақ фольклорының маңызды бөлігі саналатын мақал-мәтелдерге ерекше назар аударылып, газет нөмірлерінен бірнеше мысал келтірілді. Зерттеу барысында газетте жарияланған отыз жеті мақал-мәтел, бір ғұрыптық фольклор үлгісі және бір батырлық жыр анықталды. Осы мәліметтер арқылы фольклорды жинау мен таратуға қатысқан авторлардың толық тізімі ұсынылды. Зерттеу XX ғасырдың басындағы қазақ халқының мәдени мұрасын сақтау, ұлттық сананы және ұлттық әдебиетті дамыту бағытында фольклорды жариялау мен зерттеудің маңызын дәлелдейді.

**Тірек сөздер:** фольклортану, қазақ фольклоры, Бірлік туы газеті, мақал-мәтелдер, ғұрыптық фольклор, халық мұрасы, батырлар жыры, мерзімді басылымдар, жариялану

## ОТРАЖЕНИЕ КАЗАХСКОГО ФОЛЬКЛОРА В ГАЗЕТЕ БИРЛИК ТУЫ

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**Аннотация.** В статье рассматривается проблема публикации казахского фольклора в начале XX века на страницах периодической печати. Журналы

и газеты занимают особое место в исследовании казахского фольклора. В качестве основного объекта исследования была выбрана газета «Бирлик туы», издававшаяся в начале XX века. Проанализированы характерные особенности публикации казахского фольклора в газете «Бирлик туы». На основе проведённого исследования автор приводит примеры фольклорных материалов, опубликованных в издании. Также выявлены имена авторов-собирателей, публиковавших фольклорные образцы на страницах газеты. В статье раскрывается значение казахского фольклора для научного изучения устной литературы и фольклорного наследия казахского народа через публикации в периодической печати.

Методологическая основа исследования включает исторический метод, обобщение, описание, систематизацию, анализ фольклорных материалов, а также этнолингвистический и когнитивный подходы. Их сочетание позволяет рассматривать фольклор не только как литературное явление, но и как отражение мировоззрения, ментальности и культурных кодов казахского народа. В статье рассматриваются различные жанры казахского фольклора, опубликованные в газете, включая пословицы, героические эпосы и обрядовый фольклор. Определены основные авторы-собиратели - Келден, Гайса Токтыбаев, Ильяс Жарменов и другие. Особое внимание уделено пословицам как важной составляющей казахского фольклора, приведены примеры из газетных выпусков. В ходе исследования установлено, что в газете были опубликованы тридцать семь пословиц, один образец обрядового фольклора и один героический эпос. Работа представляет полный перечень авторов, участвовавших в сборе и публикации фольклора. Проведённое исследование способствует более глубокому пониманию казахской фольклористики, демонстрируя усилия начала XX века по сохранению культурного наследия казахского народа. Доказано влияние публикаций фольклора на сохранение национального культурного достояния, развитие национального самосознания и литературы.

**Ключевые слова:** фольклористика, казахский фольклор, газета Бирлик туы, пословицы, обрядовый фольклор, народное наследие, героический эпос, периодические издания, публикации

*Мақала түсті / Стаття поступила / Received: 06.06.2025.*

*Жариялауға қабылданды / Принята к публикации / Accepted: 25.12.2025.*

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