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Linguistic Analyze of Characters in the Proverbs and Sayings

Taukebaeva Rimma[a*], Isaeva Zhazira[b], As.Prof. Ospanova Baltagul[c],
Karsybekova Sholpan[d], Ermekbaeva Aisulu[e], Pakizat Adiyeva[f]

[a,b,c,d,e,f] Bekzat Sattarkhanov Av. No 29, A.Yesevi International Kazakh-Turkish University, Turkestan 161200, Kazakhstan

Abstract

This article deals with analyses of paremeology with the help of linguistic and non- linguistic code. Linguistic and non-linguistic codes can discover the content characters and background basis of each proverb. It is very important for Kazakh culture, to introduce the main features of Kazakh thinking with the help of archetypes and symbols used in proverbs. Determination of meanings of archetypes and symbols expressed under the characters is used to introduce the Kazakh culture, the peculiarities of Kazakh thinking system. With the help of determining "linguistic and non-linguistic code relations" ethno-cultural content of constant and figurative language combinations are discovered. The research deeply describes the complex relations between "Human and World".

1. Introduction

Every type of the national culture keeps the picture of world out look and way of life of the whole nation. The linguistic units which inform us on history, culture, way of life and existence and being include proverbs and sayings, phrasiology and edification words. Ethno-linguistic analyse of proverbs with the help of linguistic and non-linguistic code on one hand gives the chance to find out beauty of each language, its national peculiarities, unique features; on the other hand to discover semantic, structural and ethno-linguistic peculiarities. It contributes to developing the modern fields of language study such as paremiology, ethno-linguistics, cognitive linguistics, culture study, regional geography.

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* Corresponding author: Taukebaeva Rimma. Tel: +7-72533-6-36-36
E-mail address: dekan52@mail.ru

"Connecting the human and the world – language gives the opportunity to the human to impact the world" (Shedrovitsky & Rozin, 1967, p.12) and "Nature-Human-Society" triangle is "code" to open the real existence of multiple relations. This triangular relation is the first one of linked, close built up linguistic code and non-linguistic code; (linguistic code) in general considers the whole meaning relations, and (non-linguistic code) the objective peculiarities of the reality. With the help of determining "linguistic and non-linguistic code relations" ethno-cultural content of constant and figurative language combinations are discovered; deeply researched the complex relations between "Human and World".

2. Method

We can consider various codes combined in the proverbs and sayings the language units, which establish the in structural system. Linguistic and non-linguistic codes can discover the content characters and background basis of each proverb. It is very important for Kazakh culture, to introduce the main features of Kazakh thinking with the help of archetypes and symbols used in proverbs.

Determination of meanings of archetypes and symbols expressed under the characters is very important to introduce the Kazakh culture, the peculiarities of Kazakh thinking system. For example: "Altyn korse perishte zholdan tayady.

(When the angel sees gold loses its way)" This proverb means "even a very good man shows his weak sides in front of wealth and power". The proverb uses the picture of the unreal world *character* "angel loses its way" and the precious metal "gold" is under the meaning.

In Kazakh Islamic conception *Perishte (angel)* – is a connector between the Creator and the human; they are servants of the Allah. It follows the right way of the Allah, never sins, and keeper from the sin. Perishte is invisible mythological character; its place is the *Higher World.* In the triangle "Human-Language-World" *perishte* is cosmological activity code of the language owner, which leads to the religious mythological conception.

Opposite real character to perishte is *pende*. It is a person who has much sin and guilt with human debts, usual simple person, and servant of the creator. The philosopher G.Esim determines the conception of "pende": "If the allah gives opportunity human uses it. Pende is a human with and guilt. Pende is the life's own, which is aimed only to own" (Esim, 1994, p.59). Person with good character with wonderful human features is also pende, because he is created by the great creator with no sin, not the angel (perishte). *"Pende : Perishte"* this opposite relation cosmological code symbol of "Perishte" inside the proverb "Altyn korse perishte zholdan tayady" is replaced by antromophical code (human).

Altyn gold is real precious metal. There are word combinations like *golden throne, golden belt, golden collar; golden saddle in* our language, gold is a symbol of wealth and power and this shows that gold is not only the name of the precious metal it is word-symbol (Cagidollakyzy, 2003, p. 174), in the proverb "Altyn korse perishte zholdan tayady" altyn gold non linguistic code is in the meaning of the real precious metal; it is replaced with the social code of people in the higher society which use golden things, it is its symbolic meaning. In the social code "altyn" means "wealth" and "power", because golden things are mostly used by the people of higher authority such as chief of the tribes, khans and sultans.

In Kazakh conception *way is* a symbol of life and destiny. *Lose the way* means human changes the direction of its life and work line. (It means he changes his mind in achieving his aims.) Cosmological character *perishte* never changes the direction of Allah's right way, but Allah's servant *pende* can lose his way written in the Holy books (such as Koran, Inzhil, Taurat, Bible).

The proverb "Altyn korse perishte zholdan tayady" which combines two fields of the culture and religious conception of Kazakh people, in actual fact expresses the social field of human life. In the proverb *altyn* is symbol of "precious metal → expensive thing, valuable thing → wealth and power" associated with higher level of power; in the people's religious concept "*Perishte* is a symbol of spiritual pure and innocence between the Creator Allah and human", *zhol* way is a symbol life.

In symbolic relations "power: innocence", "pende: perishte" counterbalance combines with the people's philosophy "on the way to power and wealth person can't stay innocent"; it is based to create the character which uses the slyness and treachery for some purpose. Although there is negative connotation colour in the meaning of the proverb in the language use in the neutral position the reason of its creating is to excuse the wrong actions of those people who are on the power. It is closely connected with the people's conception on the counter balance "power: innocence".

To study the code combinations, direction of code replacing we can deeply analyze the linguistic components, which are used under the meaning of the characters in the proverbs and sayings. For example: "Kyryktyn biri kydyr" In this proverb real world *Human* is expressed by the mythological character *Kydyr*, in the paremic picture of the world antromophical code (*human*) is replaced with the mythological code (*kydyr*). The number "forty" is holy in Kazakh language, so numerical code connects the antromophycal code with the mythological code; it is like bridge. Mythological concept's sacral component "kut", it has etimological link in the root *kut~*kyd-. The word *kydyr* means "noble", "magic secret" "holy", mythological character expresses the "higher world"; it gives cosmological code to the name of mythological character. Meaning of *kydyr* and *kyryk* as holy and magic is connotation, and also antromorphycal (human), mythological, cosmological (kydyr) and numerical code (kyryk); it is an expressive feature. The proverb "Kyryktyn biri kydyr" shows the important fragment of Kazakh way of life and based on introduction of language model of Kazakh hospitality tradition.

In world picture "atalyk: analyk" is combination; a pair of "atalyk" (father) is "higher world's own", it means the family relation, semantic status of things of "analyk" (mother) pair is higher. Word combinations describing the man and his things "Kok –Taniri→Higher World", "Taniri-Ata", "Atalyk→Kut" are arche types and mythological combinations (Cagidollakyzy, 2003, p. 196-197). There is a proverb "Agasy bardyn zhagasy bar, inisi bardyn tynysy bar." It means "aga" senior brother is helper, supporter, "ini" junior brother is friend, assistant. This proverb expresses the anthropological code (aga-ini) relative relations of man, cultural code of man's things and culture (clothes' collar), by the Creator's will, man's religious –mythological and social status is higher. (Taniri, God, Allah) It is explained as mythological cosmological code, which is combined with each other. Thus, inside structure of the proverb "Taniri tektik erkektik" position is strengthened; base of the character the words "zhaga" and "tynys" are coded; it widely means symbols of "Great Creator's help and support". The words are semantically combined as «Creator → Man→ senior brother→ collar» and «Creator → Man→ junior brother → air». In this way only one example of paremiological picture of the world "Agasy bardyn zhagasy bar, inisi bardyn tynysy bar." shows the linguistic model with general meaning (person who has senior brother has supporter and helper, person who has junior brother has partner, assistant); it is continued with the world conception "all good actions are supported by the Great Creator".

Non-linguistic codes are used to name and show the objective features of the real world, and linguistic codes which express their picturesque, sacral, symbolical, secret, magical, and etc. meanings, their exchange regulates in structural complex meanings. As a result the world paremiological picture fragments, language owner conceptions on world outlook, truth, life principles, and etc. are shown through his ideas, life experience concepts and completely connected with the world model.

3. Problem

The main purpose of the research work has been the study and characterization of the formation of the world picture. The formation of the world picture includes all these cognitive processes such as the human's whole being, from perception to thinking, realizing himself as a part of the world. The society, where human lives and works the language group and its social cultural life can't exist beyond this process.

4. Result

As a result of the research work was first investigated paremiology, ethnocultural concepts in Cognitive and lingua-cultural aspect. So the human's real being, his existence in the ethno cultural society, education skills, life credo, upbringing, etc, have been described in the proverbs and sayings as well; because the main goal of the world paremiology picture is Human.

5. Conclusion

"Human lives in language, is formed through the language. A person, who realizes, that there is the world beyond the language, tries to discover it with the help of the language" (Wilhelm, 1985, p. 378). Language meaning combination establishes the collective philosophy, a system of world outlook of each member of the language group

(Wilhelm, 1984, p. 12). A person, language representative follows the language owner world outlook's collective philosophy in finding his own place in the "world", uses it as a measure tool of his actions, and describes it with the help of his language. So language activity of the person happens from his life actions, intentions to find out the world, himself, use it for his best.

"All parties of mental activity of the person take part in formation of a picture of the world (Yergubekova, 2013, p. 1714-1718), since feelings, perceptions, representations and finishing the highest forms – thinking and consciousness of the person, any attempt to find any one process connected with a form of a picture of the world at the person, with inevitability will terminate in failure. The person feels the world, beholds it, comprehends, learns, understands, comprehends, interprets, reflects and displays, stays in it, imagines, imagines "the possible worlds". The image of the world arises in various acts of attitude, a world outlook, a world view, attitude, a world feeling, outlook, a world realization, a world evaluation, the explanation world, in acts of experience of the world as integrity, in world acts" wrote B.A. Serebrennikov (Serebrennikov, Kubryakova & Postavalova, 1988, p. 20).

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