

A.K. Akhmetbekova¹, E.A. Montanay^{1*}, A. Koc²

¹Al-Farabi Kazakh National University, Kazakhstan, Almaty

²Eskishehir Osmangazi University, Turkiye, Eskishehir

*e-mail: elmiramontanayeva@gmail.com

DISCOURSE OF NATIONAL CLOTHES IN KAZAKH AND TURKISH PROVERBS

National clothing is not only the main indicator of the adaptation of each ethnic group to the environment, it also provides information about its lifestyle, tastes, ethics, and aesthetics. The clothes used in the composition of proverbs, as part of culture, reveal in the context the essence of linguistic and figurative thinking, which determines the cultural nature of the nation and forms the mentality of the people. As a component of proverbs, the names of the national clothing are an example of the interweaving of cultural images and linguistic images of the world in the context of concepts with their symbolic content and the discourse that arises on its basis.

This article discusses the discourse of the names of national clothes in the proverbs of the Kazakh and Turkish ethnic groups, belonging to the Turkic-speaking peoples, in a cultural and contextual context. Based on the interpretation of proverbs, their scope and functions are analyzed. When the names of the clothing that found in Kazakh proverbs are considered separately it characterizes such clothing as "borik", "zhaulyk", "ton", "shapan", "kebenek", "takiya", which determine the national character. In the process of comparing Kazakh and Turkish proverbs, it was found that in proverbs and sayings common to the two nations, the names of clothes "borik" and "ton", dating back to Turkic times, were preserved in the form of a cultural code. However, it is clear that such clothes as "fes", "kurk", "aba", "elbise" and their names, reflecting the national characteristics of the Turkish people and started to formalize as a cultural code. The emergence of the process of replacing Turkic cultural codes, such as "borik", "ton", with those borrowed from the Arabic language, was marked by two main factors: the process of adaptation to the environment and the linguistic and cultural integration of neighboring countries.

The disclosure of the discourse associated with the names of clothes in Kazakh and Turkish proverbs helps to identify the directions, content of linguistic and mental transformation, determines the relevance of the work.

Key words: names of national clothes, Kazakh proverb, Turkish proverb, discourse, interpretation, cultural constant.

A.K.Ахметбекова¹, Э.Э. Монтанай^{1*}, А. Коч²

¹Әл-Фараби атындағы Қазақ ұлттық университеті, Қазақстан, Алматы қ.

²Эскишехир Османгази Университеті, Түркия, Эскишехир қ.

*e-mail: elmiramontanayeva@gmail.com

Қазақ және түрік мақал-мәтелдердегі ұлттық киім дискурсы

Ұлттық киім әр этностың қоршаған ортаға бейімделуінің басты көрінісі болумен қатар, өмір сүру салтынан, талғамынан, этика, эстетикасынан ақпарат береді. Ал мақал-мәтелдердің құрамында қолданған киім мәдениет бөлігі тұрғысында ұлттың мәдени табиғатын айқындай түсіп, халықтың менталитетін қалыптастыратын тілдік және образдық ойлау жүйесінің мәнін ашады. Мақалдардың компоненті ретінде ұлттық киім атаулары символдық мазмұнымен және соның негізінде туындаған дискурспен концептілер тұрғысында әлемнің мәдени бейнесі мен тілдік бейнелерінің тоғысу үлгісі болып табылады.

Бұл мақалада түркі тілдес халықтарға жататын қазақ және түрік этностарының мақал-мәтелдеріндегі ұлттық киім атауларының дискурсы мәдени-контекстік тұрғыда салыстырыла қарастырылады. Мақалдардың интерпретациясы негізінде олардың қолданыс аясы мен функциялары талданады. Қазақ мақал-мәтелдерінде кездесетін киім атаулары жеке қарастырыла келе, ұлттық сипатымызды анықтайтын «бөрік», «жаулық», «тон», «шапан», «кебенек», «тақия» сияқты киімдердің образдары сипатталады. Қазақ және түрік мақал-мәтелдерін салыстыру барысында екі халыққа ортақ мақал-мәтелдерде түркі заманынан бастау алған «бөрік» және «тон» киім атаулары мәдени код түрінде сақталғаны анықталды. Дегенмен түрік халқының ұлттық ерекшеліктерінен көрініс беретін «фес», «күрк», «аба», «элбисе» сияқты киімдер және олардың атаулары мәдени код болып қалыптаса бастағаны байқалады. «Бөрік», «тон» сияқты түркілік мәдени кодтарды кірме араб сөздерімен алмастыру үдерісінің орын алуы негізгі екі

фактормен белгіленді: қоршаған ортаға бейімделу үдерісі және көршілес елдердің тілдік, мәдени ықпалдастығы.

Қазақ пен түрік мақал-мәтелдеріндегі киім атауларымен байланысты дискурсты анықтау тілдік, ділдік трансформацияның бағыт-бағдарын, мазмұнын тануға мұрсат беріп, жұмыстың өзектілігін белгілейді.

Түйін сөздер: ұлттық киім атаулары, қазақ мақал-мәтелі, түрік мақалы, дискурс, интерпретация, мәдени константа.

А.К. Ахметбекова¹, Э.Э. Монтанай^{1*}, А. Коч²

¹Казакский национальный университет им. аль-Фараби, Казахстан, г. Алматы

²Университет Эскишехир Османгази, Турция, г. Эскишехир

*e-mail: elmiramontanayeva@gmail.com

Дискурс национальной одежды в казахских и турецких пословицах

Национальная одежда является не только основным показателем адаптации каждого этноса к окружающей среде, она также предоставляет информацию об его образе жизни, вкусах, этике, эстетике. А одежда, используемая в составе пословиц, как часть культуры, раскрывает в контексте сущность языкового и образного мышления, определяющего культурную природу нации и формирующего менталитет народа. В качестве компонента пословиц национальные названия одежды являются образцом переплетения культурных образов и языковых образов мира в контексте концептов с их символическим содержанием и возникающим на его основе дискурсом.

В данной статье рассматривается дискурс наименований национальной одежды в пословицах казахских и турецких этносов, относящихся к тюркоязычным народам, в культурно-контекстном контексте. На основе интерпретации пословиц анализируются их сфера применения и функции. Названия одежды, встречающиеся в казахских пословицах, рассматриваются отдельно и характеризуют такие образы одежды, как «борик», «жаулык», «тон», «шапан», «кебенек», «такия», определяющие национальный характер. В ходе сравнения казахских и турецких пословиц было установлено, что в общих для двух народов пословицах и поговорах сохранялись названия одежды «борик» и «тон», восходящие к тюркским временам, в виде культурного кода. Однако видно, что такие одежды, как «фес», «курк», «аба», «эльбисе» и их названия, отражающие национальные особенности турецкого народа, начинают формироваться как культурный код. Возникновение процесса замены тюркских культурных кодов, таких как «борик», «тон», на заимствованные из арабского языка, было отмечено двумя основными факторами: процессом адаптации к окружающей среде и языковой, культурной интеграцией соседних стран.

Раскрытие дискурса, связанного с названиями одежды в казахских и турецких пословицах, способствует выявлению направлений, содержания языковой и ментальной трансформации, определяет актуальность работы.

Ключевые слова: названия национальных одежд, казахская пословица, турецкая пословица, дискурс, интерпретация, культурная константа.

Introduction

If proverbs are an expression of people's attitude to the world, world view, experience, and philosophy engraved in words, clothes are a discourse that defines, shows, and displays the main trends of the nation's existence. «Proverbs [are] concise traditional statements of apparent truths with currency among the people. More elaborately stated, proverbs are short, generally known sentences of the folk that contain wisdom, truths, morals, and traditional views in a metaphorical, fixed, and memorable form and that are handed down from generation to generation» (Mieder 2004:21) . The meaning of proverbs is closely related to the cultural and social context, because «... proverbs are cultural

linguistic products, created and used in social situations for social purposes» (Honeks, 1997:31). Names of national clothes, which are a component of proverbs, are cultural constants in terms of national culture with their symbolic meaning and the discourse created on the basis of it. From the set of cultural constants, each people's view of the world is created: "The complex of cultural constants is also a "prism" through which a person looks at the world in which he should act; the main paradigms that determine the possibility and conditions of a person's action in the world, around which the whole structure of being is built in his consciousness." (Zebrauskas 2006:20).

As a component of proverbs, clothing has the ability to express national spiritual features of cultu-

re by creating an image of the material world: “Images of clothing in proverbs become a vivid form of expression of key ideas of culture, act as capacitors of formed ethical, social and other values” (Kovshova 2017 :67)

A comparative study of the cultural features of the Kazakh and Turkish ethnic groups, which belong to the Turkic peoples, allows determining the influence of the environment, lifestyle on the national religion, language and identity, determining the course of the formation of the cultural and linguistic view of the world, and guiding the direction of development. It is known that although the bottom is the same, there have been polar changes in the way of life of the two nations: while the Turks, in accordance with the local nature, have engaged in sedentary agriculture, the Kazakh people have preserved the nomadic way of life. Kazakh people live among Turkic-speaking peoples in their homeland, Turks experienced the process of adapting to a new environment with completely different language and culture. According to the conclusion that “Almost all historical changes in the human mind, with the development of culture and the growth of knowledge and understanding are reflected in the lexical system of the language.” (Omarbekova, 2022:141), by comparing the proverbs with the names of clothes in the components of these two nations, the way of life and language, language problems related to anthropological linguistics such as relationship can be clarified. How changes in life affect the language, considering the relationship between the cultural image of the world and the linguistic image in the era of globalization, when cultural boundaries are beginning to disappear, is very relevant in terms of ethnolinguistics. In the era of technology, the national nature of world recognition will remain or uniformity will take place, and the language and clothing elements that distinguish our culture will become archaic. In this regard, determining the discourse related to the names of clothes in Kazakh and Turkish proverbs, which have a common genesis, gives an opportunity to recognize the direction and content of linguistic and linguistic transformation, and establishes the relevance of the work.

Proverbs spread orally, as well-known figurative vocabulary and text created with a certain rhythm and melody, are considered the world of folklore (Gabdullin) and the treasure of national worldview (Kaidar). Proverbs reveal the essence of the discourse and set the direction of interpretation in the process of expressing human thoughts and attitudes: “Proverbs are also considered as keys to deeper levels of thought. They carry a lot of associated ideas

embedded on complex schemata, configurations of intertwined ideas. Proverbs plus into modes of related attitudes and values” (Hogsede 2000:141). However, in the content of proverbs, attitudes and rules regulating conduct, behavior, guidelines for relations in society, indicators of moral qualities, conclusions based on life experience are reflected (Katsyuba 2013:53), the functions of determining cultural values prevail. The purpose of the article is to show the reasons for the similarities and differences in the process of determining the meaning and discourse, comparing the names of clothing found in Kazakh and Turkish proverbs. In order to realize this goal, the following tasks are performed: 1) proverbs with names of Kazakh and Turkish clothing are typed, their content is analyzed, and the discourse of clothing within the context of the proverb is determined; 2) if there is variation in clothing, identifying the similarities and differences, the reason for it is analyzed from a linguistic and cultural point of view. In this context, the object of the work is the proverbs with a component of Kazakh and Turkish clothing, and the subject is the meaning of clothing lexicon in these proverbs, the process of information related to the names of national clothing.

Materials and methods

Nowadays, proverbs are divided into individual topics, regarding the concept, comprehension considered as a text defining cultural values in the context of the world of folklore. Reviewing research works related to proverbs, G.Omarbekova, clarifying their directions and aspects, proposes the conclusion that “Proverbs as a ready-made language code that includes a spiritual worldview is a basis for presenting the conceptual categories of Kazakh existence” (2022). In our opinion, the proverbs of each nation reveal the identity of that nation. Therefore, comprehensive study of proverbs is always relevant. In the process of considering the philological, philosophical, cognitive, cultural, historical aspects of proverbs, it becomes clear that the discourse value of each of their components is extensive. Research works which compare Kazakh proverbs with other languages (Azamat Sh., Nabi L.) and with Turkish proverbs (Temenova G., Sabasova G.A., Elubay A., Pangereev A.Sh., Sarsek N) are in progress. Their results are reflected in the field of ethnolinguistics. In this context, individual consideration of proverbs with the names of clothes and comparative study of Kazakh and Turkish paremies will certainly help to recognize the peculiarities of the formation of national identities.

The article uses such research methods as cultural-contextual, comparative, semantic analysis, discursive analysis involving the interpretation of the meaning of proverbs, frame analysis. The theoretical basis of the work was the works of domestic and foreign scientists devoted to the study of cultural constants and concepts (Mankeeva, Kaidar, Maslova). The study was conducted on the material of Kazakh collections of proverbs (*Kazaktyn Maqal Matelderi* compiled by O. Tirmanzhanov, K. Ahmetbekuly, Mirdin Ogy. *Tandamaly Maqal Matelder.* compiled by M. Ospan,) and Turkish proverbs (Cobanoğlu Ozkul, Türk Dünyası Ortak Atasözleri Sözlüğü, Türk Dil Kurumu Atasözleri ve Deyimler Sözlüğü, Omer Asım Aksoy Atasözleri ve deyimler sözlüğü).

Results and discussion

As a part of oral literature, proverbs and national clothes are indicators that determine the individual formation of a people as an ethnos. If “names of clothes belonging to the collection of household vocabulary are a special informative unit that can describe the world image” (Dalabaeva 2014:149), proverbs establish the relationship between man and the world as a unit of code that provides information on the basic rules of life. Both proverbs and clothing mainly convey information with context. In order to understand and accept this context, it is necessary to know the spiritual knowledge of the nation. If the name of clothing is found in proverbs, the meaning of this clothing is connected with spirituality rather than the material world and becomes a cultural code.

The use of clothing names in Kazakh proverbs can be grouped as follows:

1) Since clothes belong to the material world, they can be seen and touched. That is why abstract concepts such as “respect”, “bad-good”, “cooperation” are used in parallel with the attributes of clothes, making the meaning of the proverb understandable. Therefore, clothing plays a visual role in the realization of educational and guiding functions of proverbs to follow the rules related to moral relations in society. For example:

Etigin zhaman bolsa, ajagyndy qazhajdy,
(KMM 2004: 46)

Zholdasyn zhaman bolsa, zhanyndy qazhajdy.

As bad as an uncomfortable shoe, so is a bad friend. The proverb was able to classify the damage of a bad friend and show it by equating it to

the physical damage of a bad shoe, without specifying the damage it does to friendship and moral relations, without describing the actions that eat away the soul. Bad boots can't be repaired and re-stitched, every time you wear them, your feet will hurt. You can get rid of such physical pain only by giving up the boots. From this, the result of the relationship with a bad friend is determined. The discourse of the boot is marked by its “bad” character.

Kejesti el azbas,/ Kej pishilgen ton tozbas»
«Kej (tigilgen) ton tozbas/ Kejesilgen is buzılmas
(KMM 2004: 73) »There is an old version of the proverb: “A wide (tailored) ton does not wear out / A well-planned action does not tear”. There are several versions of these proverbs:

Kejesip pishken ton Kelte bolmas
(KMM 2004: 234) (Ospan 2004: 235)

Kejesip pishken beshpentte Kemdik bolmas
(KMM 2004: 228)

The interpretation of these proverbs is one: if you do something, consult with people who know it, the result of what you do in consultation will be positive. The advice of many will prevent you from making mistakes. Since Kazakh culture is collective, solving problems through cooperation, togetherness and consultation protects against disintegration and delusion. The life of a clan, tribe, people is based on organization and unity, therefore, undermining these values leads to the destruction of the people. The tone, the narrowness of the beshpent and the absence depend on the skill of the tailor. However, on the basis of the long-wearing discourse of outerwear such as ton and beshpents, the advice and experience of people who have worn many tons is given importance. By using the name of clothing, we understand the meaning of the concept of “discussion” as asking for advice from experienced, qualified people and sharing experience. Intergenerational communication, cooperation between the previous and subsequent generations will be a guarantee of unity.

The next proverb also mentions the relationship between brothers and sisters, but it is necessary to take into account the qualitative function of the character of each generation in determining their place in society, rather than putting them on a uniform scale of young and old:

Azinagan ayazda
Shapanınnan ton artıq.

Shala oqıgan sabazdan
Kopti tuygen kone artıq. (KMM 2004: 218)

If we compare a *shapan* and a *ton*, everyone who lives in a cold region knows that only a *ton* can protect against extreme cold. No matter how stylish and light the *shapan* is, the advantage of it is limited. As the wearing of a *shapan* in the winter is harmful to health, in this regard, the future of young people with shallow knowledge is also limited. Just as it is a fact that people wearing *shapans* get cold and frozen in severe winters, so is the harm caused to the future of the people by “educated” young people. If a *shapan* has a limited lifespan, the less preliterate people also has a limited future. By paying attention to the situation in which a *ton* is better than a *shapan*, the proverb shows that the less pre-literate people are much inferior to the elderly who can think and make certain decisions based on their own experience. In the proverb, the word “old”(kone), is synonymous with words such as «qart», «kări», «shal». However, he used the word “old” in order to draw attention to the fact that the vocabulary of “ton” is a cultural code. The parallel use of “ton” and “old” shows that the Kazakh cultural value is respect for the wisdom of the elderly. There is a comparative discourse of “good-bad” relationship between *shapan* and *ton*.

The Kazakh people have determined the value of clothes depending on the function and production technology. For example, the “*ishik*” was made from valuable animal skins. That’s why it cost high. In this proverb, based on the material value of “*shapan*” and “*ishik*”, the meaning of the relationship associated with the concepts of “friend” and “enemy” is determined.:

Dosıña shapan kiygizseñ, Ishik kiygizdi deydi.
Qasıña ishik kiygizseñ, Shapan kiygizdi deydi.
(KMM 2004: 202)

A friend hides your bad and supports your good. No matter how much good you do to enemy, they will not appreciate your good intentions. Considering “*shapan* and *ishik*” in a dichotomous way, the proverb reveals the secret nature of the concepts of friendship and enmity.

2) Kazakh proverbs convey meaning through the use of figurative words. The use of metonymy, metaphor, and similes can be observed especially among linguistic tools. Among the names of clothes, we see that «*borik*», «*taqiya*» and «*jawlıq*» are used in the sense of metonymy:

At satsañ, awılıñmen aqıldas,
Awılıñ joq bolsa, borkinmen aqıldas.

The expression of the use of “*jawlık*” in the sense of metonymy in the proverb:

Erdiñ jaqsısı Elimen oylasadı.
Äyeldiñ jaqsısı Erimen oylasadı.
Eñ bolmasa, Jawlıgı, jeñimen oylasadı.
(KMM 2004: 29)

For a man, a *borik* represents intelligence as an attribute of the head, while a woman’s *jawlyk* refers to the mind of a human. In two proverbs, headgear – *borik* and *jawlyk* – differentiate men and women and show that there are two types of mind. The most interesting thing is that Kazakh women also wear *boriks*, but in proverbs it is clearly seen that *boriks* are typical clothes for men. At the same time, you cannot replace the *borik* with other headgear such as “*taqiya*” or “*qalpak*” in the image of intelligence. If we exchange the word as a “discuss with your *taqiya*” or “discuss with a *qalpak*” in the image of prudent thought and common sense, the Kazakh discourse of the proverb would be broken. It can also be seen from these proverbs that the *Borik* headdress symbolizes the wise person who cares about the country, the hero who defends the country’s honor:

Boriktiniñ namısı bir (KMM 2004: 16)

Measuring the relationship in society with respect for the people who wear a “*Borik*” seems to justify their high status. Even if the status of those who wear *boriks* is reduced, it shows that there is a traditional disruption and problem in the normal relationship in the Kazakh society.

Beypil awızga – Borikti bas siyadı.
(KMM 2004: 181)

As *borik* “*takiya*” is also an attribute associated with the human head. However, *borik* means “mind, consciousness, ”, and *takiya* means “destiny”, and is used as a metonym, saying that in this life a person will face many difficulties according to his destiny:

Taqiyalı bas talaydı koredi. (KMM 2004: 177)

Although it is logical to replace the word “*taqiya*” with the vocabulary of “*borik*” in this proverb, it does not belong to the Kazakh worldview. Since “person with *borik*” has the concept of being a cit-

izen of the country, his fate is connected with the fate of the people: he leads the country, lives for the sake of the people, has a country that supports him, and his clan stands behind him. Therefore, the life of a man with a borik is marked by stability. And “taqiya” is an attribute of an ordinary man, a man with a turban can live in different situations, take care of his own head and live in different situations. Although he is a countryman, his rank is much lower than that of a burik. However, even an ordinary person is worthy of his work, and if he has a strong profession, he has his place in society

Taqiyam jaman bolsa da,
Tayagim jaqsy (KMM 2004:117)

Although the name of the garment is not mentioned in this proverb, it can be seen that the information related to the borik, not any headgear:

Beybas balaga kule qarasan
Bas kiyimindi ala qashady (KMM 2004:162)

In general, it seems that “headwear” is used as a hyperonym in connection with the word “beybas” in the first clause of the proverb: beybas – head is in a dichotomous relationship. A child without a mind, that is, without consciousness, with little intelligence, does not understand the meaning of good relationship and cannot establish proper relationship. The literal meaning of this proverb, however, is that “beybas” is used in the sense of being uneducated, and it means that uneducated generation will harm the society and national relations.

It can be seen that in addition to headwear, “ton” clothing is often used as a metonymy. Since the etymology of the word “ton” is “clothes”, it is used as a hyponym and a hyperonym:

Qamysty qatty ustamasan
Qolyndy kesedi
Jamandy qatty ustamasan
Tonindy sheshedy (KMM 2004:273)

In this proverb, “ton” clothes, due to the context of the word “bad”, represent the negative actions of “an ill-educated, inexperienced person”. Therefore, “take out the tone” is a metonymy and gives the discourse “to disgrace, to embarrass”.

Louise O. Vasvari (2011: 3), relying on Krickman, noted that proverbs have semantic uncertainty due to three factors: heterosituation, polyfunctionality and polysemantics. Proverbs also

have a triple affiliation belonging to vocabulary, phraseology and discourse.

The following proverb can be cited for this comment:

Ata korgen oq jonar
Ana korgen ton pisher (KMM 2004:98)

The discourse of the proverb can be understood in three ways in relation to the denotational and connotative meaning of the word “ton” and in terms of metonymy:

First of all, due to the denotative meaning, a girl should learn the skill to be able to sew clothes, to perform the functions of all women as a mother in the connotative meaning, and to be a wise girl who has been brought up by “mother” through metonymy. In this proverb, the word “mother” defines the discourse of the vocabulary “ton”. We will see that depending on these several semantic values, different interpretations can be made for each situation. “Cultural connotation is the most general interpretation of the denotative or figuratively motivated, quasi-denotative aspects of meaning in terms of culture” (Telia 1996: 214)

If we use this proverb literally, the discourse of the word “ton” is limited with the denotation:

Arkim oz boyina qarap ton pishedi
(KMM 2004:177)

However, the proverb is not limited to one interpretation: *Everyone lives (acts) according to his situation (possibility)*. Interpretation arises depending on the situation of using a proverb: “Proverbs indicate cultural values that we hold, they define human experience and tell us now how to react to situations” (Holland&Quinn, 1997). Here, the discourse of the word “ton” is defined as a predicate. The predicate “pishu” also defines the discourse of the word “dress” in this proverb:

Kolenkege qarap
Koylek pishpes bolar (KMM 2004:230)

The interpretation that “*it is impossible to make a decision and give an opinion without going to the bottom of every case*” changes the discourse of the “dress” in every situation. In these two proverbs, the names of clothes form an image based on the predicate.

Kazakh proverbs use metonymies related to the material basis of clothing:

Agash korki japyraq
Adam korki shuperek (KMM 2004:200)

Jaqsy soziñdy siylar
Jaman boziñdi siylar (KMM 2004:276)

Although “cloth” and “boz” represent clothes and do not indicate the actual name of clothes, it is criticized that the beauty of a person is in clothes and that some value the wealth reflected in clothes rather than human dignity. As you can see, “boz” is not a valuable fabric, it is mainly used for daily household clothes. In this proverb it accuses the evil for trampling human qualities and worshipping to the world so much that he puts the cheap material world above the spiritual world. If the discourse of the word “cloth” is determined by appearance, fashion, “boz” gives information related to wealth and the world.

Metaphors are used in the representation of abstract concepts from linguistic tools:

Aqyl tozbaytin ton
Bilim tausilmaytin ken (KMM 2004:238)

Uyat jurgen jerde
Abyroi togilmeydi
Abyroi bar jerde
Ar shapan sogilmeydi (KMM 2004:162)

Syntactically, a proverb consists of two parts, one part contains generally known information (theme), and the second part (rheme) is based on the same information in the material and serves as the basis of interpretations related to the state of the proverb. It can be seen that the interpretation of the proverb that arose in connection with the state is a generator in creating an image. That is why the interpretation and the image transform according to the situation.

3) According to the function of authority and status indicators, clothing is used to determine a person’s place in society:

Bori awlaytyn jigit
Boriginen belgili
Jaw alatyn jigit
Seriginen belgili (KMM 2004:39)

Borik not only shows the place of a person in society, but also indicates that his social rank is higher than others, both spiritually and physically. Therefore, in Kazakh, “wearing a borik” means achieving material success, having a career-rank.

However, “borik” has value only in terms of material success, success is mainly determined by human qualities and intelligence:

Bas boriktiñ qalyby (KMM 2004:173)
Boriksiz bas bolmas

A person’s place in society is not defined by career or status, honor should be given not to career, but to a person who deserves it. After all, the meaning of career and status is recognized only if a person is able to bear career responsibilities:

Qalpaqtyn qapysy joq
Kiyetin basty ait (KMM 2004:391)

However, in life, there are people who use clothes to make themselves look good, to realize their status. Clothing, as a marker of a person’s external appearance, is likely to be in harmony with his inner world, or probably in dichotomous relationship opposite to it. Kazakhs condemn the appearance of inconsistency, and they know that a person should determine his place in society not by his career, but by his personality.

Jawlyk kiygennin bari qatyn emes
Borik kiygennin bari batyr emes
(KMM 2004:28)

Therefore, in these proverbs, “borik” (sometimes tumak, kalpak) is defined by the discourse of career, prestige, honor.

4) Proverbs include the conditions, rules, and advice for living in society as a result of people’s life experience. The rules and instructions in proverbs are reflected in the definition of cultural values. Since cultural values are related to the relationship, in order to show this relationship, parallel reasoning with the attributes belonging to clothes took place:

Tonnyn jañasy jaqsy
Dostyn eskisi jaqsy (KMM 2004:200)

“Ton” is not a cultural value, it is a material world necessary for human existence. And friendship is a cultural value. Through the antonym “old-new”, it shows that cultural value is tested by time.

Tanygan jerde on siyly
Tanimagan jerde ton siyly (KMM 2004:70)

Human relations begin with acquaintance. We can judge a person we don’t know only by looking

at the outside. «Ton» has a discourse that determines the well-being of a person, which is reflected in the appearance.

Kiygen ton eskirer
Kiydirgeniñ eskirmes (KMM 2004:313)

In this proverb, material things are transitory and impermanent as a fact, and respect, which is a manifestation of cultural values, establishes the stability of human relations.

In proverbs, «ton» is both a hyperonym and a hyponym, and is used in its real meaning. On the basis of the «new, good, old» characteristics of “ton”, the meaning of cultural values such as «friendship, familiarity, respect» has been revealed.

Aty tony say kisi
Jiyin toyga barysar
Uli-kyzy bar kisi
Qudalyqqa barysar (KMM 2004:166)

In Kazakh, being wealthy, rich, and wealthy is welcomed and given as an indicator of it by the phrase “at-tony”. For example: “Aty-tony bar kiside Aziretali kushi bar (KMM 2004:182)”, but the real value in this life is the continuity of generations. For a Kazakh, having a son or daughter and seeing their happiness and fun is the meaning of life. The proverb seems to give facts taken from life, but it is shown that spiritual and human relations are superior to the material world. The idea of proverbs is most clearly conveyed by contrasting clothes belonging to the material world with moral relations. At the same time, it can be seen that the names of clothes turn from a nomination into a concept within proverbs.

The similarity of Turkish proverbs with the name of clothing with Kazakh proverbs shows that they have the same origin: “The inter-linguistic variation of proverbs is not only a linguistic phenomenon, but also a clear tradition of the spiritual and cultural commonality and customs, worldview, and mental closeness of the related peoples who speak the same language. (Kaidar, 2004: 126). Therefore, common proverbs of Kazakhs and Turks are a natural phenomenon:

Kazakh	Turkish
Bas aman bolsa, Boric tabylady (KMM 2004:144)	Baş sağ olursa bork çok bulunur (Aksoy 1993: 84)

However, there is a difference in terms of lexical components in proverbs common to Turks and Kazakhs:

Kazakh	Turkish
Kiygen ton eskirir, kiydirgenin eskimes	Giydiğin eskir, giydirdiğin eskimez (Çobanoğlu 2004: 275)

In the Kazakh proverb analyzed above, «kigen ton» is the name of clothing. And in the Turkish proverb «Giydiğin (wearing)» the name of clothes is not given by pronoun. There is a way is seen to avoid using the word “ton” in a Turkish proverb. In both Kazakh and Turkish languages, we see that the ancient Turkic word “ton” – “clothes” – began to lose its meaning, and was used only in the meaning “winter clothes made of skin” from hyperonym to hyponym. If this is relevant in Kazakh, in Turks living in a warm climate, fur has started to leave the clothing asset. Since this proverb is related to cultural value, replacing the long-wearing “ton” with other clothes leads to the limitation of the time of respect, the name of the clothes is not mentioned, and the place of the vocabulary of “ton” is preserved with the discourse “any clothes”.

Although the Kazakh proverb “bas jarylsa – borik ishinde, / qol synsa jeñ ishinde (KMM 2004:16/105)” is preserved in the same state in the Turks, in the second version the process of replacing Turkish words is observed: Baş kırılır (yarılır) fes (bork) içinde kol kırılır yen (kürk) içinde (Aksoy 1993: 31).

The proverb advises that you should not reveal the negative issues that are happening in the family and relatives. This interpretation is the same in the proverbs of both nations. The thesis related to the worldview characteristic of collective culture is preserved in both nations. However, the Turkish proverb appears in two versions: the first version is the same as the Kazakh version (if the head is cracked, in the borik, if the arm is broken, in the sleeve). In the second version, the name „borik“ was replaced by a „fes“ headdress, and the sleeve was replaced by a „kurk“ (an outer garment similar to a tunic with animal skin fur sewn on the outside).

The reason for these changes is that the climate in which the Turks live has gradually removed the “borik” from use, and the “fes” has taken its place. The origin of the „Fes“ headdress is associated with the city of Fes in Morocco (Tezcan 1995: 416). However, since 1860, as a result of Tanzimat re-

forms, the “fes” headdress has become a national symbol of the Turks.

If we pay attention to the technology and function of making a fes, it is made of felt, and its shape resembles a Turkish headwear. The difference from the turban is that the upper part is higher. This Muslim turban was convenient to wrap around the fes. In addition, fes is a comfortable headdress for Turks living in warm climates.

In the proverb turning of the sleeve into a jacket is caused by logic. In the place where our Turkic ancestors settled, the concept of “sleeve” was mainly a part of thick clothing such as ton, shapan, shekpen. And it is impossible to hide a broken arm in the sleeve of light clothes adapted to a warm climate. Therefore, instead of the word “sleeve” in the Turkish proverb, kurk is used, which is worn as a thick garment.

We can cite as an example the use of the Kazakh proverb «Erdi kebenek ishinde tany» (Osman 2004:45) in Turks in two versions: “Kepenek altında er yatar (Aksoy 1993: 163) „/ „Aba altında er yatar“ The word “kebenek” in the Kazakh language is known as “kepenek” in Turks. However, we can see that the clothing name “aba” has begun to take its place. Aba – (Arabic) men’s swing clothing in the Middle East: a long coat made of camel hair with holes for the arms. It is typical for Bedouin clothes, it also serves as a bed and a bag (Andreeva 1997).

Kebenek and aba are similar in shape and function, the difference is that the kebenek is sewn from felt, and the aba is woven from camel wool. The

meaning, semantic structure of the proverb is the same in Kazakh and Turkish: a man should be recognized and evaluated not by his clothes, but by his deeds. From this, it can be seen that since felt was not used in Turks, the “aba” clothing, which performed the same function, displaced the “kebenek” from both everyday life and language use. After the “Aba” clothing became more suitable for the needs of the Turks, its use expanded:

Kazakh	Turkish
El-jurttyñ qadirin Is tuskende bilersin Sary tonnyñ qadirin Qys tuskende bilersin (KMM 2004:72)	Abanın kadri yağmurda bilinir (Aksoy 1993: 48)
Etik qadirin qys tuskende bilersin (KMM 2004:45)	

The meaning of these proverbs is: each thing has its own function and need. The value of each thing and relationship is evaluated by its necessity. However, if Kazakhs prepare for winter, Turks prepare for rainfall due to climatic conditions. In Kazakh, there is a garment called «shekpen» made of camel fur for wearing in the rain. Therefore, the question arises why the Turks did not use the name of clothing “shekpen” instead of “aba” in the proverb.

Mainly in Turkish proverbs, we can see that obsolete Turkish clothing names have been replaced by Arabic clothing names. For example, in common proverbs of the Kazakh and Turkish peoples, the word “ton” is replaced by the word “elbise” in Turkish:

	Kazakh	Turkish
11	Kenes kılan el azbas, keninen pishken ton tozbas (Çobanoğlu 2004: 273)	Geniş elbise yıpranmaz, danışıklı bilgi bozulmaz (Çobanoğlu 2004: 273)
22	At minbegen at minse. Shaba shaba oltirer Ton kiymegen ton kiyse qaga qaga tozdyrar (KMM 2004:98)	At binmeyen at binse, vura vura oldürür, elbise giymeyen elbise giyse silke silke tozdurur (Çobanoğlu 2004: 98)
33	Toyga barsan toyip bar Torqa tonyn kiyip bar (KMM 2004:172)	Düğüne gitsen doyup git, yeni elbiseni giyip git (Çobanoğlu 2004: 233)

The word «Elbise» is the plural form of the Arabic word لبس – «clothing» – البسة. «Ton» means «clothing» in the old Turkic language. Kazakhs sometimes take this word as a name for winter clothes, and sometimes use it in the sense of general clothes. 2nd proverb in the table, the appearance of the word “ton” with the predicate “knock\beat” refers to the name of winter clothing, while in proverb 3, the characteristic of “ton” (name of ex-

pensive silk) indicates that it is used as a hyperonym. The Turks replaced the word “ton” with the exact equivalent of the Arabic word “clothes” according to its original meaning.

In Turks, the use of “elbise” instead of “ton” and “aba” instead of “kebenek” is the result of linguistic integration caused by hand-in-hand interaction with the historical and political conditions of neighboring Arab countries. V. Humboldt claims

that the influence of languages on each other is twofold: it can be involuntary, when newly formed languages inherit the character and essence of their ancestor, or different languages enter into a living interaction with each other (1995: 374). For the Turks, preserving the language of their ancestors was synonymous with preserving their identity, however, due to the close contact with the Arabic language, taking place of foreign words in the society was a natural phenomenon. Especially these words arose from the requirement to live in the environment. After the clothes used in cold climates became obsolete, their names began to be limited in the usage. Undoubtedly, there have been changes in the technology and forms of national clothes adapted to the environment. When these transformations were reflected in clothes, both the Kazakhs and the Turks did not want to change the old name, but were interested in giving a new name: “Both Kazakhs and Turks considered clothes from a linguistic and cultural perspective, so they strictly preserved the unity of its production technology, name, and function. That is why the national clothes of the Kazakhs and Turks can be described as static (Ahmetbekova 2022:86). Therefore, if the national costume changes even a little, a new name must be given. Of course, the source of these names was mostly foreign words. However “Language, despite all external influences, preserves its individuality, which is inherent in its character; “The language reacts to the influence and allows free use only in terms of its character” (Humboldt 1995: 372), as concluded by V. Humboldt, the special national character of the language in Turks was reflected especially in proverbs.

We can determine the character in the language by the state of mind and the way of thinking and perception (the difference in the character of languages is best shown in the state of the spirit and in the way of thinking and perception (Humboldt 1995: 380). We know that the spirit of the language is in the use of words that are a cultural code. In the context of the cultural code, the worldview of the nation lies in the discourse of these words. As we mentioned above, although the Turks put the “borik” headgear out of use, we can see that it takes place in proverbs: *Kürkçünun kürkü olmaz, borkçünun borkü olmaz* (Aksoy 1993: 174) (translation: a fur coater will not have a coat, a borkshu will not have a borik). The interpretation of this proverb is the same as the Kazakh proverb “a carpenter is not a friend of a knife”: people who are masters of their work serve the country and do not consider their own situation. Turks are masters of sewing fur, but they have little

need to sew “borik”. Although Turks have many types of headdresses, such as *fes*, *kavuk*, etc., the use of the name “borik”, the ancestor of headdresses in the proverb, shows that this word has a spiritual meaning.

In the proverbs of the Turkish people, “ton” is used in its original Turkish meaning of “clothes”: *Doğmadık çocuğa don biçilmez* (Aksoy 1993: 111), (translation: do not sew clothes for the unborn child). The meaning of this proverb in terms of denotation is clear: the result of an unfinished business, still in the project, unfinished work cannot be predicted. However, the image given by the proverb is so universal that the interpretation will undoubtedly arise in relation to each situation: waiting for the result; do not rush; careful planning, etc.

Note that instead of the word “don” (ton) the input word “elbise” was not used. Compared to that, although “don” and “elbise” are synonyms, the hyperonymic value of “don” prevails. The word “don” in relation to a baby means all the clothes necessary for a person’s life and gives the discourse of “predicting one’s life, limiting one’s destiny”.

In this proverb, “don” seems to include even the concept of shoes: *Ayağında donu yok, fesleğen ister (takar)* (TDK atasozler sozlüğü) (translation: put basil on the head without shoes). However, here the word “don” does not mean wearing shoes on the feet, but in general, not having proper clothes on. This is related to the discourse that Kazakhs are rich when they say they have “at-tony”. Therefore, “don” is a proverb used in the discourse of “having, not needing” and referring to the fact that some people try to exaggerate themselves, regardless of their circumstances.

From these proverbs, we can see that the discourse of the words “borik” and “ton” in the Turkish language has a national character.

Turks also know that the importance of a person is not in clothes, but in a humanity condition: *Kalıp kiyafetle adam olunmaz* (Aksoy 1993: 174), (translation: you don’t become a man even if you wear clothes). This corresponds to the Kazakh proverb “Not everyone who wears a uniform is a hero.” This proverb reflects the Turkic worldview, that is, forming an opinion about a person, accepting his human nature.

This Turkish way of thinking can also be recognized in the following proverb: *Kuru gayret çarık eskidir* (Aksoy 1993: 172), (translated: empty action wears out the wheel). *Sharık* – made of skin, willow bark, etc the shoe made of cheap materials (KTTC159). The interpretation of this proverb is close to the Kazakh proverb “*Aqymaq bas, eki*

ayaqqa tynym bermes (KMM 2004:382)”. However, the underlying meaning of the Turkish proverb is revealed by the discourse of “sharik”, that is, the shoes worn by the poor. The Kazakh proverb about the ball “Uninvited to go to a wedding / Put on your “sharik” and go to the sheep” (KMM 2004: 166) defines the meaning of “chasing a party and fun” – “doing nothing “.

The above-mentioned Turkish proverbs preserve the Turkish worldview and spirit of thinking. Following proverbs show that a new trend has appeared in the world view of the Turks: Para insana akıl, giyim yürüyüş öğretir (Çobanoğlu 2004:406) (Money teaches a person to a commonsense, clothing teaches to walk). This proverb shows the result of the life experience of the Turkish people. A person with money can study and become educated, and a person who can afford clothes can improve his appearance. Clothing gives the discourse of “good life”.

Turkish people have preserved their cultural values while adapting to a sedentary, urban life. The most obvious manifestation of being humble and well-mannered is showing respect to elders and not arguing. In Turks, nodding and clapping is a sign of mutual respect between people: Baş sallanmakla kavuk eskimez (Aksoy 1993:84) (translated: With nods of the head, the cap (type of headgear) does not get old). Kavuk- the type of the headgear worn before the fez (Kocu 1967: 149)

Conclusion

Analyzing the names of clothing found in Kazakh and Turkish proverbs belonging to the Turkic peoples, identifying their discourse and have been

done describing and analyzing the appearance of similarities and differences in the national worldview of the two ethnic groups. In the process of comparing the interpretations of proverbs containing the names of the national clothes of the Kazakh and Turkish ethnic groups, we came up to the following conclusion:

Proverbs related to clothes are more common among Kazakhs than among Turks. In Kazakh proverbs, the names of national clothes such as “borik”, “ton”, “shapan”, “jawlyk”, “takiya” are used. In the proverbs of the Turkish people, in addition to the Turkish “borik”, “don”, “koylek” clothes, “el-bise”, “aba”, “fes”, etc. Arabic words are found. The reason for this is that the worldview of the Kazakh people is very close to the Turkic worldview based on preserving the nomadic way of life without changing the environment in which they live. The Turkish people adapted their way of life to sedentarism depending on the environment and had close relations with the Arab-Muslim culture based on the succession of the Ottoman Empire and the Arab Caliphate. As a result of these main factors, national clothes and their names, which are a cultural code, began to be withdrawn from use. Names of national clothes, which are a component of proverbs, are cultural constants in terms of national culture with their symbolic meaning and the discourse created on the basis of it. From a set of cultural constants, the own image of world acceptance in each nation is created.

In Kazakh proverbs, the images created on the basis of the discourse of the names of national clothes form the view of the Turkic world. In the proverbs of the Turkish people, new cultural constants have begun to appear, marking the expression of their own national identity.

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Information about authors:

1. Akhmetbekova Akbota (corresponding author) Candidate of Philological Sciences, Associate Professor of the Department of Middle East and South Asia of al-Farabi Kazakh National University (Almaty, Kazakhstan, email: aaxbota@gmail.com)
2. Montanay Elmira PhD student, Lecturer of the Turksoy department of al-Farabi Kazakh National University (Almaty, Kazakhstan, email: elmiramontanayeva@gmail.com)
3. Adem Koc – Professor of the Eskishehir Osmangazi University (Eskishehir, Turkey, email: ademkoc@ogu.edu.tr)

Авторлар туралы мәлімет

1. Ахметбекова Ақбота Қарибаевна (корреспондентный автор) -Филология ғылымдарының кандидаты, әл-Фараби атындағы ҚазҰУ, Таяу шығыс және Оңтүстік Азия кафедрасының доценті. (Алматы, Қазақстан, email: aaxbota@gmail.com)
2. Монтанай Элмира Әзімбайқызы- Докторант, әл-Фараби атындағы ҚазҰУ, Түрксой кафедрасының оқытушысы (Алматы, Қазақстан, email: elmiramontanayeva@gmail.com)
3. Адем Коч- Профессор, Эскишехир Османгази Университеті (Эскишехир, Түркия, email: ademkoc@ogu.edu.tr)

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