

Variation in Kazakh and English proverbs on equestrian culture (an integrated linguistic theory of culture)

Abstract

Proverbs always represent cultural practice with a particular language. Therefore, proverbs describe culture by linguistic anthropological features and different cultural phenomena. Comparative and contrastive study of proverbs from two culturally specific and recognizable societies may focus on these important features. Such research may successfully define the proverbial concept of culture by means of abstraction and interpretation of proverbs of two culturally distinct societies. So the linguistic interpretation of proverbs directs to a proverbial theory, and, further on, to a linguistic theory of culture.

This paper examines proverbs on equestrian culture in Kazakh and English languages. It aims to find out how proverbs are formed and what principles serve in their formation. Then, these principles define the underlying features of the linguistic theory of culture outlined in linguistic anthropology by Duranti (1997), McKenna (1974), Ennis (2015), Gibbs, Johnsson and Colston (1996). Six linguistic theories of culture highlighted by Duranti (1997): 1) distinct from nature; 2) knowledge; 3) communication; 4) mediation; 5) a system of practices; and 6) participation help to formulate a new integrated linguistic theory of culture, which may be called the proverbial theory of culture.

Key words: *equestrian sport, culture, proverbs, Kazakh, English, proverbial theory of culture.*

Аннотация

Пословицы всегда представляют собой культурную практику определенного языка. Следовательно, пословицы описывают культуру с помощью лингвистических антропологических особенностей и различных культурных явлений. Сравнительное и сопоставительное изучение пословиц двух культурно специфичных и узнаваемых обществ может сосредоточиться на этих важных особенностях. Такое исследование может успешно определить пресловутую концепцию культуры посредством абстракции и интерпретации пословиц двух культурно различных обществ. Таким образом, лингвистическая интерпретация пословиц направляется к теории пословиц, а затем к лингвистической теории культуры.

В статье исследуются пословицы о конной культуре на казахском и английском языках. Целью исследования является определение того, как формируются пословицы, и какие принципы используются при их формировании. Затем эти принципы определяют основные черты

лингвистической теории культуры, изложенные в лингвистической антропологии Дуранти (1997), Маккенной (1974), Эннисом (2015), Гиббсом, Джонсоном и Колстоном (1996). Шесть лингвистических теорий культуры, выделенных Дуранти (1997): 1) отличная от природы; 2) знания; 3) общение; 4) медиация; 5) система практик; 6) участие помогает сформулировать новую интегрированную лингвистическую теорию культуры, которую можно назвать пресловутой теорией культуры.

Ключевые слова: *конный спорт, культура, пословицы, казахский язык, английский язык, теория культуры пословицы.*

Introduction

Proverbs may be found in any language in the world. They differ in origin, meaning, semantic structure as well as their interpretation to another language. Sometimes proverbs mean the same ideas in two or more languages, and, vice versa, some of them may express different concepts. This paper attempts to analyze the proverbs on equestrian culture in Kazakh and English language and examine what principles serve in their formation in both languages. Thus proverbs on equestrian culture in both languages may be interpreted through the prism of proverbial theory of culture in the following research which determines the essential impact of the proverbs in a particular culture as means of mediation, participation, reaction and others.

Research method

Proverbs, being an important representative of a particular language and culture, describe the culture with the peculiar linguistic anthropological features of a language and different cultural phenomena in the society. The comparative and contrastive study of proverbs from two culturally specific and recognizable societies may focus on these important features. Furthermore, the proverbial concept of culture by means of abstraction and interpretation of proverbs of two culturally distinct societies may present the data which is not usually recognized through other linguistic or cultural items. So the linguistic interpretation of proverbs directs to a proverbial theory, and, further on, to a linguistic theory of culture.

Two **research questions** are studied in this paper:

1. How proverbs on equestrian culture in Kazakh and English languages are formed?
2. What principles serve in their formation?

Proverbs on equestrian culture in Kazakh (200) and English (200) were collected in the current research in order to study the formation of proverbs on the same subject in two languages:

- the same lexis is used to express the same idea;
- the same lexis is used to express different ideas;
- different lexical items are used to express the same idea;

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Comparative and contrastive study of proverbs in two languages is based on four peculiar factors which examine proverbs from different angles and identify their linguistic and cultural value in a particular society (Bhuvaneswar, 1997). The initial one is *the social factor* which determines how a person uses the proverb in a society in a particular setting. The second one is *the setting* which means the environment in which the proverb is used. Another one is the combination of *the subject and action* in which the social actor speaks in the proverb. The last factor is *the language* as the medium through which the social actor uses the proverb.

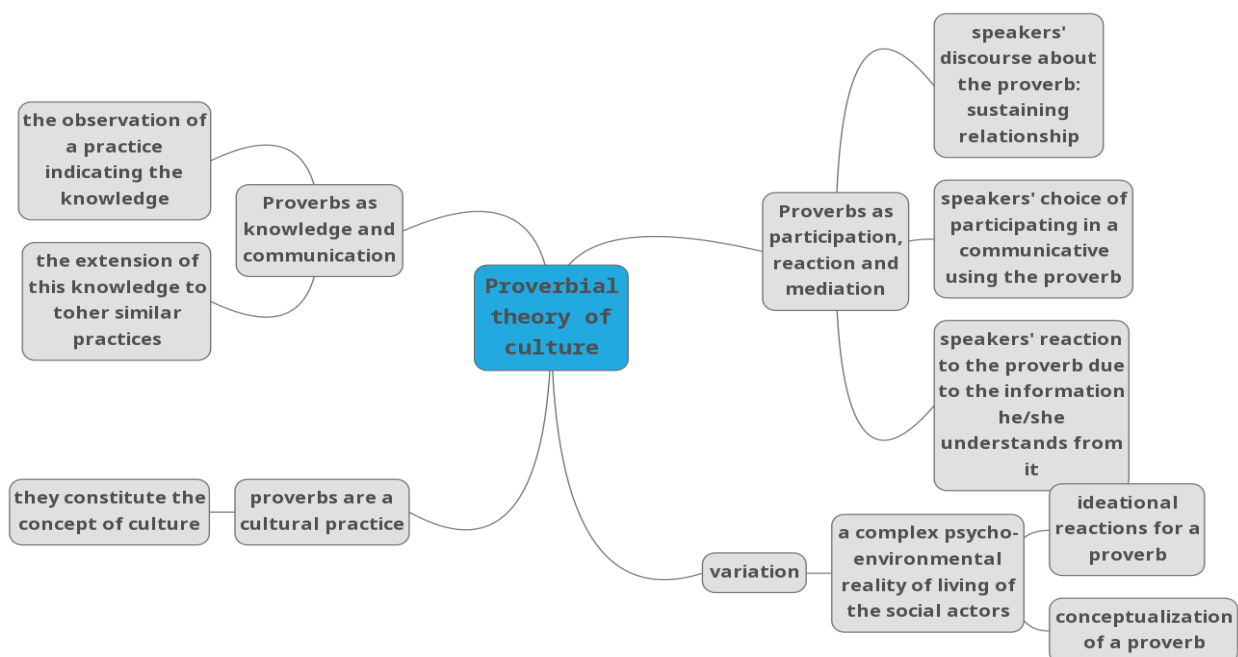
Literature review

A linguistic theory explains the concepts of culture have different perspectives. One of them is the combination of six linguistic theories of cultures presented by Duranti (1997) determine the following parts: 1) distinct from nature; 2) knowledge; 3) communication; 4) mediation; 5) a system of practices; 6) participation.

Another one is the linguistic theory of culture from the anthropological perspective studied (Thompson, 1992), as communication (Geertz, 1973), and proverbs researched with a linguistic theory of culture (Mieder, 1992).

In Kazakh linguistics, A. Kaidarov initially researched Kazakh proverbs. Chakyroglu, Suiyerkul, Aitmukhametova, Turumbetova, and Smanova (2018) studied proverbs of lexem “tongue”. Mazhitayeva, Omasheva, Tazhikeyeva, Kadyrov, Talaspayeva, and Otynsheva (2015) and Tursyn and Abisheva (2018) examined zoonyms in Kazakh and English proverbs.

Other Kazakhstani scholars, Alymbaeva, Ramazanov, and Sagatbek dwelt on the concept of “horse” in their research. K. Zhumabekov studied the use of horses in proverbs in English and Turkish languages. Most papers concern the research on proverbs and determine their linguistic and cultural values in a particular language and society. However, this paper examines the Kazakh and English proverbs on equestrian culture analyzing their linguistic lexis, items, and semantics from another angle. Further on, the author attempts to investigate the proverbial theory of culture given in the map below which describes the complex nature of proverbs in a particular language and society, and how aspects combine a set of important issues hidden in the proverbs.



Analysis of variation in Kazakh and English equine proverbs

Formation of proverbs with lexis

The author selected and analyzed proverbs in Kazakh and English languages (200 proverbs in each language). The analysis shows that:

The most frequently used *equine term* in Kazakh proverbs is *AT* (112) which means *horse*. For instance, *Er qanatı – at* [Male wing is a horse].

In English proverbs, the most common equine term is *loader's horse* (90). For example, in the proverb *Like a loader's horse, that lives among thieves*.

The setting contains *exclusive words of objects* in Kazakh and English available in those specific environments.

Item/ Kazakh	Item/ English
1. Food: syt, bal, sorpa, mai, şeker	1. Food: oats
2. Tools: tumar, zhylde, kanat, it , arba, qamşı	2. Tools: dog , cart, horse-shoe, boot, saddle, gift
3. Names and people: Qambar ata, awıl, Kökpar, toy, ene, bala, patşa, jigit	3. Names and people: St. George, Yorkshire, Cambridge, Latin, wife, master, king
4. Measurement units: age, numbers, currency (teñge), baylıq, sandıq, qunı	4. Measurement units: money, free, hired

5. Equine terms: tulpar, **at**, jılqı, qunan, qulin, bïe, ayğır, arğımaq, tay

5. Equine terms: **Loader's horse**, collier's horse, rocker's mare, mule, Turk's horse

The proverbs on equestrian culture in both languages evidence in containing *similar groups* of lexical items like food, tools, names and people, measurement units, and other specific equine terms. However, the *lexical items* are completely *different*. This evidence that Kazakh and English languages come from different language families, and cultural values gain different linguistic and cultural backgrounds.

Formation of ideas with semantics

System of practices as ideas in proverbs will be analyzed in four aspects: 1) the same lexis is used to express the same idea; 2) the same lexis is used to express different ideas; 3) different lexical items are used to express the same idea; 4) different lexical items are used to express different ideas. These aspects give an opportunity to analyze proverbs in Kazakh and English equestrian culture, and show their differences and similarities of using lexis and items, thus identifying cultural values and phenomena in two different societies.

- The same lexis is used to express the same ideas:

In Kazakh: *Jigitke layıq at twar* [A man has the appropriate horse born for him].

In English: *Every man has his hobby horse.*

- The same lexis is used to express different ideas:

In Kazakh: *Ay minbey atıñdı maqtama, jıl turmay äyeliñdi maqtama* [Don't praise a horse without riding a month, don't praise a wife without living a year with her].

In English: *A horse, a wife, and a sword may be shewed but not lent.*

- Different lexical items are used to express the same ideas:

In Kazakh: *Jaqsı atqa bir qamşı, Jaman atqa miñ qamşı* [One whip for a good horse, a thousand whips for a bad horse].

In English: *A good horse should be seldom spurred.*

- Different lexical items are used to express different ideas:

In Kazakh: *Miñ qoyğa - bir Şopan, Miñ jılqığa - bir Qambar* [One Shopan for a thousand sheep, One Kambar for a thousand horses].

In English: A Royston horse and a Cambridge master of arts will give way to nobody.

Conclusion

The comparative-contrastive analysis of the proverbs in Kazakh and English in present paper showed that proverbs on equestrian culture in both languages contain exclusive words of objects available in those specific environments and societies. The analysis of the lexis formation shows similar groups of lexical items and different lexical items used in the proverbs.

The analysis of the semantics and ideas presented in the proverbs of two languages constitutes that two factors are more common: the same lexis is used to express different ideas; and different lexical items are used to express different ideas.

The paper claimed to research an integrated linguistic theory which comprises linguistic and anthropological features of culture and different cultural phenomena of two distinct societies in the proverbs by examining their lexis and semantics. Further research will be devoted to the proverbial theory of culture, i.e. equine proverbs of Kazakh and English languages as knowledge and communication, participation, reaction, and mediation which evidence cultural values and linguistic features of a particular language and society.

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