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Analysis of the proverbs related to the lexemes "tongue / language"

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Abstract

The main purpose of the research is to analyze the Kazakh and Turkish proverbs related to the lexeme "tongue/language", to identify their similarities, specificities and to reveal the national and cultural characteristics of both languages. In accordance with the purpose of the research, we used the comparative and componential analysis as a tool to investigate common characteristics and distinctive features of the concept of "tongue/language". The findings of the research can be used in the elective courses like cultural linguistics, ethnolinguistics, folklore, and comparative phraseology and will serve as a material for compiling dictionaries of idioms and proverbs in lexicography.

Keywords: proverbs and sayings, tongue / language, comparative analysis, cultural values.

Análisis de los proverbios relacionados con los lexemas "lengua / idioma"

Resumen

El objetivo principal de la investigación es analizar los proverbios kazajos y turcos relacionados con el lexema "lengua / idioma", identificar sus similitudes, especificidades y revelar las características nacionales y culturales de ambos idiomas. De acuerdo con el propósito de la investigación, utilizamos el análisis comparativo y de componentes como una herramienta para investigar las características comunes y las características distintivas del concepto de "lengua / idioma". Los hallazgos de la investigación se pueden usar en cursos electivos como lingüística cultural, etnolingüística, folclore y fraseología comparativa y servirán como material para compilar diccionarios de modismos y proverbios en lexicografía.

Palabras clave: proverbios y dichos, lengua / idioma, análisis comparativo, valores culturales.

1. INTRODUCTION

Language is the spirit of a nation, the national spirit is reflected in the language. The nature and origin of the language is in the connection of the language and thought with the spirit of a nation. The language does not reflect the world directly, it reflects the people's image of the world. According to Kramsh:

Language is the principal means whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways. To begin with, the words people utter to common experience. They express facts. Ideas or events that are communicable because they refer to a stock of knowledge about the world that people share. Words also reflect their author's attitudes and beliefs, their point of view that are also those of others. In both cases, language expresses cultural reality. Through all its verbal and non-verbal aspects, language embodies cultural reality. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social group and their culture. Thus, we can say that language symbolizes cultural reality (1998: 14).

The language is developed in close connection with the social life, political and economic situation of a nation. Nothing defines a culture as distinctly as its language, and the element of language that best encapsulates a society's values and beliefs is its proverbs. Thus, the richness, beauty, and sharpness of the language are clearly reflected in proverbs and sayings, which is considered as a cultural heritage of a nation. Proverbs are an integral part of the spiritual treasures of the culture and language of the people, the age-old wisdom, and skills used by them - an important part of the culture of human language.

The study of proverbs is called paremiology (from Greek *παροιμία* - *paroimía*, "proverb") and can be dated back as far as Aristotle. A prominent proverb scholar in the United States Wolfgang

Mieder defines the term proverb as follows: "A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" (Mieder, 1994: 26). He also defines the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation" (Mieder, 1994: 38). Norrick defines the proverbs as follows: "The proverb is a traditional, conversational, didactic genre with a general meaning, a potential free conversational turn, preferably with a figurative meaning" (Norrick, 1985: 15). In proverbs, the rich historical experience of the people, the ideas connected with work, life and culture of the people are reflected. The correct and appropriate use of proverbs and sayings give a speech a unique identity and special expressiveness. Consequently, the proverb is a large subject which can be considered from many angles. Kaidarov (2004) states that proverbs and sayings, which are the most powerful artistic expression of a language are the universal phenomenon which is typical to all the languages and have their specific peculiarities at the same time. Aksoi describes the proverbs and sayings in the following way: "Proverbs and sayings are brief thoughts, thought fragments and folk wisdom, which comes from the grandfathers' life experiences" (Aksoi, 1993: 19). Proverbs and sayings are the river of life and wisdom of a nation and the pulp of a nation's culture. Proverbs and sayings, formed over the centuries are our ancestors' heritage, which combines yesterday with today, today with tomorrow (Kavas, 1991). Proverbs and sayings

are specified by the shortness, the precision of thought, depth of the meaning and the sharpness of the tongue. Therefore, in order to shorten the long thoughts, our ancestors always applied for the proverbs which are a unique treasure of our folklore.

In this regard, Aitbayev (2003) emphasizes the shortness, the depth of the meaning and the precision of thought in the proverbs and concludes that our ancestors have mostly relied on the sound of their hearts, not on the power of their wrists, and have given importance to the essence of the word (2003). Linda and Roger Flavells (2006) emphasize that proverbs exist in all languages and written collections of them date back to the earliest times. Proverbs can be defined as memorable short sayings of the people, containing wise words of advice or warning. In the proverbs and idioms, we can notice the people's worldview and a special thinking system of a nation. Proverbs are the most important inheritance which reflects the culture of a nation, they are also a spiritual bridge between the past and the future. Both Kazakh and Turkish cultures are like a constantly boiling crystal fountain in terms of the proverbs. The proverbs and sayings in the Kazakh and Turkish languages are full of specific features not only in terms of the quantity, but also in the terms of the quality and the content. The national specific character of the proverbs is most clearly revealed in the comparison of different languages. The proverbs and sayings related to the tongue/ language in the Kazakh and Turkish languages differ from the point of their usages, meanings and features and the worldview. According to the thinking and perception

peculiarities of the two relative nations, one can classify the proverbs related to the tongue/ language in the Kazakh and Turkish into many groups (Aksoi, 1988).

2. METHODOLOGY

Proverbs and sayings which are an inseparable component of a language vocabulary are not only the indicator of the national language, but also the indicator of the culture of the nation. Thus, idiomatic expressions are always addressed to the subject and their main function is not only to describe the world, but also to interpret it and to express the speaker's own attitude to it. So, the proverb or idiom accumulating cultural function of a language is capable of representing its national identity. The main purpose of the research is to determine the common cultural values between the Kazakh and Turkish nations and identify their similarities, specificities and ethnic and cultural by investigating the proverbs in a comparative way. To achieve this goal the following objectives were set:

- To reveal the theme thoroughly, to compile the proverbs and saying related to the word "language/ tongue" in the two languages;
- To identify the similarities, specificities and ethnic and cultural features of the proverbs and saying related to the word language/ tongue in Kazakh and Turkish languages;

- To determine the level of compliance (wholly, in part, and incompatibility) of proverbs and sayings related to the word "language/ tongue".

In accordance with the purpose of the research, we used the qualitative research methods (comparative analysis and componential analysis) as a tool to investigate common characteristics and distinctive features of the proverbs and saying related to the word language/ tongue. All examples were chosen on the basis of continuous sampling, and 120 proverbs and sayings in Kazakh and Turkish were used as a material for the analysis. As a source for the research were used different definition dictionaries on proverbs such as "Folk Wisdom" Kaidarov (2004), "Dictionary of Kazakh Language" Januzakov (1999), "Kazakh proverbs and sayings" Akkozina (1991), "Phraseological Dictionary of Kazakh Language" Kenesbaev (1977), "Kazakh Proverbs and Sayings", "Kazakh proverbs and sayings" Akkozina (1991) and "Thousand and One Proverbs", "Proverbs and Sayings of the Kazakhs of Central Asia" Sattarov (2011), "Kazakh Proverbs with Turkish Explanations", "Turkish Proverbs and Idioms" Yazgan(2008), "Dictionary of Turkish Proverbs and Idioms" and "Dictionary of Turkish Proverb and Idioms" Yurtbashi(1996), "Turkish proverbs with Explanations" Par (1991), "Turkish proverbs and sayings" (Chotuksoken, 2004).

3. FINDINGS

Proverbs constitute a cultural heritage, which is bequeathed to us by the past generations. They are considered to be the items of

traditional knowledge, occurring for centuries over the world. These expressions of the human mind can be considered as not only a written monument of a nation, but they also carry practical value, which will be analyzed further in the present research. The proverbs and sayings in the Kazakh and Turkish languages are diverse in terms of their scope, meaning and world viewpoint. The proverbs in Kazakh and Turkish languages about "language/ tongue" can be divided into several meaningful groups according to the thinking, perception the world features of these two nations. Therefore, in the study, we have classified the proverbs and sayings in the Kazakh and Turkish related to the "tongue and language" into the following semantic groups:

3.1. Language - thought" model

The "language - thought" model refers to the process of expressing one's thought through the word and its outcome. In this group mind, thought and mood is actively used. The proverbs and sayings of this group mention about the relationship between language and thought. "Language is known as a vehicle which expresses a person's thought". If you differentiate the proverbs and sayings about the language, you will appreciate the accuracy and significance of the explanation, given by the Kazakh and Turkish nations to the communication vehicle. For example, Oidyn korki – til, tildin korki – söz. (The beauty of the thought is language, the beauty of the language is word). Akyl korki– til, tildin korki – soz.(The beauty of the mind is language, the beauty of the language is word). Til – akyldin olshemi. (Language is the measure of the mind). Kiyal– oikanaty, oi–tilkanaty. (Imagination is the wing of the thought, and thought is the

wing of the language). *Oıynarsızdıntılı de narsız.* (The person whose thought is incomplete that language is also incomplete). *Tıl-tırshılıktıntiregi.* (Tongue is the foundation of life). *Mı oilagandı tıl tındıradı.* (What the brain thinks, the language will express). Having analyzed this group of proverbs, it has been noticed that a bigger part of the proverbs expresses a viewpoint towards language. The worldview of the Kazakhs about tongue and language is clearly reflected in these proverbs. Thought is reflected in the consciousness of a person, and it will be released through the language. Here we can see the relationship between the language and thought, and one can notice the function of the language in expressing a person's thought. This is clearly observed in the manifestations of proverbs Kazakh worldview, thought it is reflected in the minds of the people, and it is released through the language. Here we can see the relationship between the language and thought and the function of language in expressing a person's thought. We can conclude from these proverbs that language embodies the intellectual wealth of the people who use it (Musahmetuly, 1995; Tumanjanov, 2004).

3.2. "Language and feeling" model

«Language and feeling» model shows a person's feeling, that happen in all emotional worlds and moments that is affected from the impact of the external surroundings. The lexeme "heart" fullfills the function of the keyword.

Tıl- jurektıntılmashy. (Language is the interpreter of the heart). *Ishimdegininbarıtılimde, tilimdegininbarıtırımde.* (All that in my

mind is reflected in my tongue, and what is in my tongue is reflected in my face). One can understand a person's mind from his/her face.

Til– konildinkilti. (Language is the key to one's mood).

Til–konildinainasy. (Language is the mirror of one's mood).

Konil – sandyk, til – kilt. (Mood is a chest, language is a key).

Baş dille tartılır. (Mind is measured with help of language).

Dil yüreğin artüğını söyler. (Language expresses what the heart thinks).

Dil yüreğin kepçesidir. (Language is ladle of the heart).

From these proverbs we can conclude that what the heart thinks, the language expresses it. In other words, whatever in the heart will come up to the tongue? Because the heart is a set of emotions, and its image in the life is reflected in the language. For instance, when the anguish intensifies, the distinction between calmness and relaxation is reflected in the process of expulsion. The proverbs which reflect the image of the art and knowledge in the language comprises a different group. They can be grouped into the "*Language - art*" model.

3.3. "Language - art" model

Oneraldykyzyltil. (Tongue is a leading art). The pinnacle of the art is speech. The art of speech is realized through the power of language. The information in human consciousness appears in the form of the words and is reflected in the language. If we recognize that art is a very important component of a person's cultural heritage, people are not free to search for their keywords in the language. There are many forms of art in the Kazakh community. But from the very beginning of the Kazakh language, one of the earliest and most successful arts of all time is the linguistic art, the art

of speech, the oratory. This national reality, mentality, tradition, spiritual and cultural heritage all are born and developed through the language, and its transfer as a spiritual heritage from generation to generation continues through to the oratory, figurative, rich, meaningful language (Kaidarov and Turabayeva, 1982).

Bilimkilti– til.(Key to the knowledge is language).*Adamgakeletinonpaydanıntogzyztilden.*(Nine out of ten profits to the mankind is thanks to the language). *Jetıjurtyntilınbil, jetıturılılimbil.* (Learn the language of seven countries, and learn seven kinds of science).Knowing a language is considered as one of the seven arts. From these proverbs in the worldview of Kazakhs, who consider the number seven saint, are apparently reflected. Today, to learn several languages is a necessity on the way to search for science. *Birtılbilgennınbir, ekıtılbilgennınıkıbası bar.* (The person who knows one language owns one head, and who knows two languages owns two heads). The more languages you know, in addition to your native language, the more richly your spirit will get and you feel yourself like two people by knowing the life, and the traditions of the two nations.

Bir til– birult. (One language is one nation).

The meaning of this proverb one nation has only one language. That is why every language is a sign of only one nation. If there is a language, there will be nation.

Bir dil (lisan) bir insan. (One language is one person).

A language is a folk treasure besides being of individual. Every nation owns a rich language. Language does not only belong a person,

but also is the treasure of the people. The meaning of this proverb is "Native language is spring water". The utterance of the gift of tongues is staggering, sorted and perfected according to the wishes of its owner. History traces this. There is no language that every nation can speak in its own language. That is why the people make statements like "*Ana suti boi osiredi, anatilioiosiredi*". (Mother's milk grows height, mother tongue grows mind). "*Ana tili – danatil*". (Native language is wise language) (Aitbayev, 2003). Syzdyk (2009) states that language is power which makes a person as an individual, native language is a tool which makes a person as a representative of a certain nation.

3.4. "Language - power" model

The following proverbs indicate the power of language and the importance of language:

Til kosa alar jer koktin arasyn. (Language can conquer all the distance between the ground and the sky). *Pil kushti, pil kushti emes, til kushti.* (An elephant is strong, but a language is stronger than an elephant). An elephant is the biggest and strongest of all the animals on earth. But the load (the responsibility) that the language carries is stronger than the elephant. The function of the language is very important. *Til auyr ma, zil auyr ma?* (Is a language heavy or a heavy load?) *Auzy kulyp sandykty tis ashpasa, til ashady.* (If the tooth cannot open the chest which is locked, language can open it). *Til tas jarady, tas jarmasa, bas jarady.* (A language can break a stone, if it does not split a stone, it splits one's head). *Til kylyshtan otkir.* (Language is sharper than a sword). *Tilsiz jer detirshilik jok.* (There is no life without a language). *At juyrigi azaptan kutkarady, til juyrigi mazaktan kutkarady.*

(A horse saves you from suffering, and a tongue saves you from making fun of you). *Değirmeni su döndürür, insanı dil.* (The mill turns the water, the language makes the person). *Dil kılıçtan keskindir.* (Language is sharper than a sword). *Tatlı dil yılanı deliğinden çıkarır.* (A sweet language makes a snake get out of its hole). *Tatlı dil çok adam aldatır.* A sweet language deceives many men. *Tatlı dil, güler yüz düşman kolunu bükür.* (Sweet tongue and friendly face will twist the enemy's arm). *İnsanın eti yenmez, derisi giyilmez, tatlı dilden başka nesi var?* (The human flesh is inedible, his /her skin is unbearable, and what is there but than sweet tongue)

One can not untie the thing which was tied with tongue.

Âlemin dili tutulmaz. (One cannot hold others' tongue).

Dilegeleneldengeler. (One can perform what he/she thinks).

3.5. "Language – sharpness" model

The peculiarity of the language is seen in its sharpness. One can raise a person up to the sky and drop him/her from the rocks. It comes from the reality and potential of the language, which can make its decision sharply. *Tilkylysh tankeskin.* (Language is sharper than a sword). *Dil kılıçtan keskindir.* (Language is sharper than a sword). We can see the examples of power of Kazakh and Turkish people's public speech in the following proverbs. In these proverbs, language is reflected as a tool for achieving the goal in life. *Baskespek bolsa da tilkespek jok.* (One can cut one's head, he cannot cut his tongue. The people who aimed to tell the always bitter truth always supported the justice and told the truth face to face although it was bitter. *Kazaktyntili – kylysh.* (Kazakh's language is a sword). Here we can see the power

of language. People express their minds clearly through their language, achieve their wishes, you can beat one's opponent through your tongue.

3.6. "Good/ bad effects of the language"

A language can have both good and bad effects. We can see this feature of the language in the following Kazakh and Turkish proverbs: *En tattı de – til, en atshy da til.* (The sweetest is a tongue, the most bitter is also a tongue. *En jumsak ta – til, en katty da til.* (The softest is a tongue, the hardest is also a tongue. A tongue is like a bee, it has got both honey and poison. *Dosyn da, dushpanyn da til.* (The tongue is both touer freind and enemy). *Jylatatyń da til, jubatatyń da til.* (A tongue makes you both cry and please). Both Kazakh and Turkish people divide to the language into a child's language, a woman's language, a gossip's language, a bad person's language, a poor person's language, a bad woman's language a dumb person's language according to the age of the speaker's, gender, social and physical peculiarities. *Balakylygymenkyzyk, tilimentatti.* (A child is pretty with his/her behavior and sweet with his/her language). *Balanyntilitatti, nemerenintili odan da tattı.* (A child's language is sweet, a grandchild's language is much sweeter. *Balatili– bal.* (A Childs' language is honey). *Katyntilinkatyń biledi.* (A woman can understand a woman's language). *Jamankatynnyntiliatshy.* (A bad woman's language is bitter). *Jamannyntiliatshy.* (A bad person's language's bitter). *Osekshinintilikyshypturady.* (A gossip's tongue always itches). A

bad person's knife is in his/her tongue. *Myllkaukyzdyntilinshehesibiledi.* (Only her mother can understand a dumb girl's language). *Dilsizindilindenanasıanlar.* (Only her mother can understand a dumb girl's language). *Delinin diline perhiz yok.* (There is no diet for a fool person). *Borçlunun dili kısa gerek.* (The person who is in debt has a short tongue). *Garip yiğidin dili kısa, boynu eğri olur.* (A poor person's tongue is short, and neck is curve) (Satenova, 2003).

3.7. "Language – enemy" model

In the following Kazakh and Turkish proverbs we can see the danger or the bad effects of the tongue.

Baska pale tilden. (The trouble to the head is because of one's tongue).

Adamdyotkatusirentil. (A tongue makes a man to burn)

Bülbülün çektiği dil belasıdır. (A nightingale suffers from trouble because of its tongue)

Dil sessizolsa, başesendir. (If one's tongue is silent, his/her head allright).

Dil söyler saklanır, Baş belasını çeker. (A tongue says and hides, but the head suffers from the trouble).

Dilincirmiküçük, cürmübüyük. (A tongue is very small but the trouble it causes is huge).

Dilimsenidilimdilimdileyimbaşımagelenisendenbileyim. (Аққой, 242)

Dilin kemiği yok. (A tongue has no bone)

İnsan ne bulursa, dilinden bulur.(A person can get everything (goodness / trouble) by his/her tongue).

Dilini tutan başını kurtarır. (A person who can hold his/her tongue can save his/her head).

İki kulak bir dil için. (Two ears are for one tongue)

Dilin kemiği yok, ama kemiği kırar.(A tongue has no bone, but it breaks the bone).

4. CONCLUSION

Proverbs and idioms, based on common sense and experience play an important role in the formation of the picture of the world as reflected in language. We can consider the paremiological fond of the Kazakh and Turkish people as a part of our common language and culture treasure of the Kazakh and Turkish peoples, which has been maintained though out the history, since proverbs and sayings play an important role in identifying common culture and language treasure. The system of thinking of any people is clearly expressed in the language of that people. In this paper, we analyzed the Kazakh and Turkish proverbs, which cover a significant part of the Kazakh and Turkic vocabulary, we tried to reveal their nature and identify their similarities and differences. Proverbs and sayings about "language" are also clear evidence of ethnos-specific worldview and consciousness, folk wisdom and philosophical affiliation. In the above mentioned thematic semantic groups, language is recognized as a tool which performs a person's speech function. Language is one of the basic elements of communication and living as a society. Language is like a key. You can open every door by using it correctly. Language can be

used as a strong tool which affects the surrounding world. We have compiled a lot of proverbs and sayings in the Kazakh and Turkish languages, and they have similar ideas. The above examples show that the number of proverbs and sayings about "language" in Kazakh is much higher than in Turkish.

In both languages, the idea of proverbs and sayings about the "language" is the same, and the value of the good word which supplies a person's soul with glory obviously depends on the language and on expressing the idea. In the proverbs that were compiled for this study, it is seen not only the positive effect of the language, but also a negative effect of the language on the human soul. In some proverbs related to the lexemes language/tongue it is encouraged to use the good words to compromise, to refrain from compromising words, to understand their dignity, and to please the people. From the above-given analysis, you can notice that the full range of language activities, national outlook and its role in life. A comprehensive set of mental systems and background education which tells the centuries-old cognition of every nation broadens the meaning of the language concept.

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