

*Materials of Conferences***SEMANTICS OF PROVERBS
IN THE WORKS OF SHERKHAN MURTAZA**

Isaeva Z.I., Karsibekova Ş.P., Yergubekova Z.S.

*Akhmet Yasawi International Kazakh-Turkish University,
Turkistan, e-mail: zhanat8617@mail.ru*

Sherkhan Murtaza a great Kazakh writer, considered as poetically talented genius of the steppe. In his works Sherkhan Murtaza showed how Kazakh people used the proverbs and sayings. In the language relations the speaker uses the proverbs and sayings to impress the listener; because proverbs and sayings show the genius of the people, their world outlook, and the life experience; The poetical combinations are enough to describe the difficult destiny of the character

Introduction. Sherkhan Murtaza is a great Kazakh writer who can widely show all the expressive word models of Kazakh language in his works; if we say its peculiar feature we are not mistaken. The writer uses all the wealth of Kazakh language effectively, regenerates the uncommon old words, shows their new sides and makes modern combinations.

Having deeply realized the power and the nature of magic words, the poetically talented genius of the steppe Sherkhan Murtaza's works have been considered as the highest peak of working people.

The Main Part. The aim of our article is to determine the proverbial combinations, their use, and the ethno linguistic feature as well as analyze them semantically.

For example: There is a Kazakh proverb «As adamın arkauy» (Meal is human's weft) There is no part of the body like «weft». It is used in the textile industry. Women in the villages used the weft to make a carpet. If there is no weft there is no perfect carpet.

So the core is a concept like that weft. Something which makes human as a human is the weft, the core; it is a meal [1, p. 175]. The proverb «As adamın arkauy» (Meal is human's weft.) is given in the connotative meaning; meal helps human to live, like a weft of a carpet, it is nutritious and powerful.

«Asyk oınagan ozar, dop oınagan tozar» (Those who play asyk win, those who play a ball lose) – often says Aisha. I played asyk and lost; I played a ball and lost. While I was playing a ball, I had a problem with the cattle or with zhautik Batyrkhan [1, p. 70].

This proverb's connotative meaning is that it is not right to play different games, instead of it is a good way to live growing cattle, working hard and follow the nomadic way of life. The above mentioned proverb was evaluated by the scientist A. Kaidar: «The proverb is created by the representatives of the ruling class» [2, p. 202].

The writer deeply expressed the difficult life of poor, tired from their sad destiny people: «My

mother Kulykhan's brothers still live in that Bekto-be. Sali, Kali, Bopetay, Satay ...Ah, haven't seen them for ages». When Murtaza was alive, they had come. «Balapan basymen, turymtayi tusymen» [1, p. 32].

«Balapan basymen, turymtayi tusymen» this proverb means during bustle times everybody wants to save their own lives, to earn for living, difficulties and misfortune of the country didn't unite the people instead it made them run away.

«Akesiz zhetim- arsyz zhetim, sheshesiz zhetim-sherli zhetim» (This proverb means «Orphan without father-impudent orphan, orphan without mother- sorrowful orphan») let's take these lines: «I still remember: in winter bad man was wrapped by his only blanket. Aktamak had a daughter from Sultan named Nauat. The poor girl was hunchbacked. Her spinal column was hurt; she was invalid from the birth. Looking at her nice but sad eyes makes your heart cry... Kuanysbbaay having finished counting the horse:

– Go back-he said. Though it is summer he seems as if he is cold, thin of hunger. It is true that «Akesiz zhetim-arsyz zhetim, sheshesiz zhetim-sherli zhetim» Thanks to God he has a mother, Aisha» [1, p. 109].

The author determines the denotative meaning of this proverb: «Orphan with a father is a real orphan; orphan with a mother is a half orphan». It is usually said that a woman is very strong, hard working, she doesn't show her child the absence of the father; she can work and earn like a man, she can even show the kindness of a father as well as she doesn't allow anybody to give offence her child. Orphan with a mother has clean clothes, is not hungry and feels the orphan hood in half way. While a father can support his child financially can't satisfy spiritually, can't protect his child from bad words and eyes, child always misses mother and really feels the orphan hood. The connotative meaning can be also shown. For example, take my father not my mother, God; I can stay alive even if she knits a cloth. It doesn't mean we can select the importance of the parents; we can't imagine the life without any parent, without mother and father. It is intentional opinion: they say «the importance of a father is as a brother-in law» mother makes much to orphan with no father. «Even if she knits a cloth» means mother has much good for his child; gives food, as well as tidy clothes. With the help of characters' words the author informs the difficult life of the character.

The following poetical combinations are enough to describe the difficult destiny of the character: Kok kempir could read my thoughts. «Shaken has poor life. He doesn't look well. How can he visit his relatives in poor clothes? «Baska tusse baspakshyl» it means, you can't run away from your

destiny». – said Kok kempir pointing to the brown trousers which was shortened by Ziba [1, p. 229].

The proverb «Baska tusse baspakshyl» means when we have difficulties we do our best; we have to deal with everything; with the hardest even the dirtiest thing, (for example producing leather).

«Zhazmyshtan ozmysh zhok», (No fence against a flail or against ill fortune; no flying from fate) because everything happens as Allakh writes on the forehead. This idea is based on the religious belief that human has no power to change his fate.

My grey horse sticking up his ears looked straight at the direction of where his mother went away, put down his head and began to eat grass.

Did he understand that he lost his mother? If yes why didn't he run after his mother? Why didn't he neigh or cry? He sighed heavily and that's all. May be, it is right. If we lose relatives it is a grief. It causes suffering. What good is from it? Having known that «there is no fence against ill fortune» people still break hearts [1, p. 123].

«Kebin kigen kelmeidi, kebenek kigen keledi». «Kebin» it is the shroud the last cloth of dead person, it means he won't come back; the stone cloth «kebenek» (it was worn by the soldiers when they went to the war battle, which was made of strong black felt. It was very proof against arrows.) gave a chance to the soldier stay alive and come back home safely; in its connotative meaning: it is widely used to prove that there is always a chance to return alive from the battle [1, p. 63].

The poor one wants to be rich; the rich one wants to be the god. Poor and rich are opposite words to each other, the writer uses it together in order to express their feature. In this proverb the poor one tells his dream, his wish; the rich one shows his greed. He wants more and more wealth and wants to be the god. It shows the meanness, stinginess [1, p. 39].

«Kop tukirse, kol» this proverb means the collective work is more productive, successful, many people gather and do much work even if they do a little, it gives a good result [1, p. 85].

«Kanagat karyn toigyzar, kanagatsyz zhalgyz atyn soigyzar» this proverb means to be pleased with everything we have at the disposal, teaches us to be patient and satisfied and it presents the wealth to the people. And to be displeased with everything leads to the scantiness, to lose the last chance, even the last horse of the poor man can be killed for food. This proverb teaches to be patient and it is very educative [1, p. 46].

«Ornynda bar onalar» this proverb tells us that after sorrow happiness will come. People share the unhappiness and console «if the man dies his life

is continued by his descendants. (His children, his grandchildren) He has relatives; it means everything will be good when they grow up. Don't despair and calm down» [1, p. 114].

«Tuieni zhel shaikasa, eshkini aspanda kor/kok-ten izde» It means «When the camel is blown by the wind, the goat is already in the sky» Even strong powerful men have difficulties, they can be destroyed by a hard destiny. If they are weak they can be blown. The proverb tells everybody react to the difficulties in different ways: sometimes they are like camels blown by the wind or the goat in the sky [1, p. 183].

Sherkhan Murtaza showed who used these proverbs and how, what for. The above mentioned examples determine the functions of the proverbs and sayings in the texts and conversations. In the language relations the speaker uses the proverbs and sayings to impress the listener; because proverbs and sayings show the genius of the people, their world outlook, and the life experience; they have a great importance. In every debate, arguments or disagreements necessary used proverbs can be undoubtedly base to come to consensus.

Conclusion

Sherkhan Murtaza discovers the denotative meaning of the proverbs and sayings, as well as the changeable (connotative) meaning of them concerning the people. All these polemic words show the language genius of the writer in one hand and the expressiveness of the Kazakh literary language in the other in his works.

Sherkhan Murtaza is a master of artistic word building. Kazakh people are genius orators, talented speakers and Sherkhan Murtaza is a bright representative. Nevertheless proverbs and sayings are mirror of each people, their world outlook, the character and way of being.

They present not only the wealth of vocabulary of the people, their value increase in due course; and they are never-ending treasure. Kazakh proverbs and sayings are source of edification, life experience, intelligence, lucidity.

References

1. Sherkhan M. Moon and Aisha: novel. – Almaty: Zhalyln, 1997. – 256 p.
2. Kaidar A.T. Greatness of People. – Almaty: «Tolganai» press, 2004. – 560 p.

The work is submitted to the International Scientific Conference «Introduction of new educational technologies and principles of the organization of educational process», Indonesia, December, 08-15, 2013, came to the editorial office on 28.11.2013.