

## Artículo de investigación

**Pejorative description of person using figurative paremiae in modern Yakut and Kyrgyz**

Пейоративная характеристика преступника в образных паремиях в современном якутском и киргизским

Descripción peyorativa de la persona que usa paremiae figurativa en Yakut y Kirguistán modernos

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**Abstract**

Figurative paremiae with pejorative semantics in modern Yakut and Kyrgyz express the negative nature and bad consequences of antihuman actions associated with criminals. In the context of globalization, there is a need of shaping individuals who combine a focus on ethnic cultural spiritual values, tolerance, and ability to intercultural communication. Family and the education system aim at promoting a well-rounded person. A didactic nature of figurative meaning in paremiae implies condemnation of inhumanity, aggression, intolerance, violence, glorification of the criminal world. To study linguistic manifestation of negative behavior of some individuals is important for elimination or reduction of its negative impact on modern society. Pejorative description of person in Yakut and Kyrgyz paremiae has not been a subject of research yet. The general research method is inductive-deductive, with linguistic methods used being the comparative method that allows receiving data on universal and language-specific features of phraseological units of the compared languages, the componential analysis, and phraseological identification. Comparative study of figurative paremiae in the contest of culture and in terms of cognition is a promising field of modern linguistics.

**Аннотация**

В образных паремиях с пейоративной семантикой современного якутского и киргизского языков эксплицирована негативная сущность и отрицательные последствия антигуманных деяний представителей преступного сообщества. В условиях глобализации возникает потребность в формировании личности, сочетающей в себе ориентацию на этнокультурные духовные ценности, толерантность и способность к межкультурной коммуникации. Семейные ценности и система образования имеют своей целью воспитание всесторонне развитой личности. Поучительный характер образной семантики паремиологии имплицитно направлен против внедрения в жизнь жестокости, агрессии, нетерпимости, насилия, героизации преступного мира. Актуальность исследования языковой экспликации негативного поведения отдельных представителей современного общества имеет непреходящий характер в ракурсе искоренения либо уменьшения негативного влияния на общество. Новизна исследования заключается в том, что изучение пейоративной характеристики человека в паремиях якутского и киргизского языков не являлось предметом специального изучения. Основным методом исследования является индуктивно-дедуктивный. К

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**Key words:** Semantics, figurative meaning, concept, pejorative, paremia, the Yakut language, the Kyrgyz language.

частным относятся сравнительный метод, позволяющий получить данные об универсальных и уникальных свойствах ФЕ двух сравниваемых языков, а также методы компонентного анализа и фразеологической идентификации. Сопоставительное исследование образных паремий в контексте культуры и в связи с когнитивной деятельностью человека является одним из перспективных направлений современного языкознания.

**Ключевые слова:** семантика, образность, концепт, пейоративный, паремия, якутский и киргизский языки.

## Resumen

Las paremias figurativas con semántica peyorativa en Yakut y Kirguistán modernos expresan la naturaleza negativa y las malas consecuencias de las acciones antihumanas asociadas con los delincuentes. En el contexto de la globalización, existe la necesidad de formar individuos que combinen un enfoque en los valores espirituales culturales étnicos, la tolerancia y la capacidad de comunicación intercultural. La familia y el sistema educativo apuntan a promover una persona integral. Una naturaleza didáctica del significado figurativo en paremiae implica la condena de la inhumanidad, la agresión, la intolerancia, la violencia, la glorificación del mundo criminal. Estudiar la manifestación lingüística del comportamiento negativo de algunos individuos es importante para eliminar o reducir su impacto negativo en la sociedad moderna. La descripción peyorativa de la persona en Yakut y Kyrgyz paremiae aún no ha sido objeto de investigación. El método de investigación general es inductivo-deductivo, y los métodos lingüísticos utilizados son el método comparativo que permite recibir datos sobre las características universales y específicas del lenguaje de las unidades fraseológicas de los idiomas comparados, el análisis de componentes y la identificación fraseológica. El estudio comparativo de las paremias figurativas en el concurso de la cultura y en términos de cognición es un campo prometedor de la lingüística moderna.

**Palabras clave:** Semántica, significado figurativo, concepto, peyorativo, paremia, el idioma Yakut, el idioma kirguiso.

## Introduction

Language is an instrument for cognition and a form of embedding knowledge, experience, and sensory associations. Language reflects and secures culture, performing the cumulative function, i.e. it accumulates and secures records of previous knowledge in vocabulary.

Thus, language is a part of social memory, a bulk of meanings composing the reference base for not only speaking but other forms of action as well, e.g. cognition and behavior. The body of knowledge recorded in linguistic form is a linguistic picture of the world. In general, the linguistic picture of the world corresponds with a logical reflection of the world in people's minds. Being a most extensive notion, it reflects both naïve and scientific worldview of a nation, objectifying at the definition level of studying linguistic units.

In the context of globalization, there arises a need of shaping individuals who combine a focus on ethnic cultural spiritual values, tolerance, and ability to intercultural communication. The education system aims at promoting a well-rounded person. Language plays a great role in reaching this goal.

## Methods

The inductive-deductive method was used as a major general research method. Linguistic methods used included the comparative method that allows receiving data on universal and language-specific features of phraseological units of the compared languages, the componential analysis, and phraseological identification. Figurative paremiae were selected from lexicographic sources (Russian-Kyrgyz

dictionary, 1957; Kyrgyz-Russian dictionary, 1985) and collections of proverbs and sayings (Popov, 2005; Proverbs and saying of the Kyrgyz people, 1997; Collection of works of the research society “Saqa Keskile”, 1925; Collection of Yakut proverbs and sayings, 1965).

## Results and Discussion

Paremiac generalize people’s experience gained from its social practice, containing judgments of didactic character. Proverbs and saying have been extensively studied in Russia and abroad by A.N. Baranov and D.O. Dobrovolskiy (2016), S. Kemper (1981), W. Mieder (2004), S.M. Prokopieva (2001), Ch.T. Sydykova (2016), etc. Proverbs and sayings are texts with a precedent in culture, social life, being described in modern linguistics as precedent texts (Fleischer, 1994; Koshaliev 2018; Reichstein, 1971; Tokoeva and Baimyrzaeva, 2018).

The purpose of this paper is to study pejorative description of person in paremiac of modern Yakut and Kyrgyz. The didactic nature of figurative paremiac implies condemnation of inhumanity, aggression, intolerance, violence, glorification of the criminal world. Figurative units of didactic nature motive youth to action, the concept of paremiac is perceived as a warning, a reminder of the vicissitudes of life, including negative intention. They help young people prevent mistakes in life. A comparative analysis of paremiac with pejorative semantics in Yakut and Kyrgyz has not been subject of special research to date.

A paremiological fragment of the linguistic picture of the world is a part of the naïve picture of the world that reflects the most archaic layers of national consciousness as well as stages of historical development of personality. Paremiac generalize experience of a nation from its social practice, containing judgments of didactic nature which is necessary for young generation to accumulate wisdom of everyday life. The semantic component of paremiac has both a globally reinterpreted meaning of all paremiac components and partly and fully motivated meaning.

The founder of the Yakut literature A.E. Kulakovskiy (Collection of works of the research society “Saqa Keskile”, 1925) notes in the foreword to his collection of Yakut proverbs and sayings that “proverbs like a mirror reflect the worldview of a nation, its everyday life, nature, power of observation, and even its historic past” (Collection of works of the research society

“Saqa Keskile”, 1925). Indeed, in the pre-writing era many ethnic groups were an important instrument of forming patterns of behavior in society, briefly formulating life experience of previous generations. Ideas implied into phraseological units had a didactic function, seeking to prevent breaking of established customs.

The researcher of Russian phraseology V.N. Telia (1996) uses the following statement as a hypothesis: “The system of images recorded in the phraseological layer of a language serves as a “niche” to cumulate worldview and is one way or another associated with material, social or spiritual culture of this language community, thus, indicating its cultural experience and traditions (Telia, 1996).

In the pre-state period of development of peoples, it was customs that regulated social relations before legislation. Under these conditions, linguistic codes repeated as paremiac had to promote patterns of social behavior in an easy way. Both Yakut and Kyrgyz possessed a developed and sustainable system of customs before they became part of the Russian empire. Besides, Kyrgyz used both their own (adat, mostly nomad Kyrgyz) and Islamic canonical law (sharia, predominated in southern regions among settled and semi-settled population) (Akmatova, 2016).

These circumstances were extensively reflected in the paremiological fund of these peoples. Comparative analysis of Yakut and Kyrgyz phraseological units with pejorative semantics reveals both logical universal phenomena and differences. Besides, equivalents are not rare due to genetic relation of the two languages.

In most cases, phraseological units perform their didactic function through description of unacceptable patterns of behavior, showing how to distinguish between the endorsable and the condemned to avoid such behavior in future. The major didactic means is a pejorative description of person.

Thus, one cannot but agree with N.R. Oinotkinova (2012) that in the Altai language “paremiac associated with condemnation serve as a major means of emotional impact on the addressed. Such intention of the speaker is predetermined by the pragmatic goal – to eradicate person’s negative qualities” (Oinotkinova, 2012).

In the analyzed Yakut and Kyrgyz paremia, the most criticized person's negative qualities are stupidity, laziness, arrogance, cowardice, mendacity, hard drinking, boasting, and greed.

The most condemned criminal act is theft, which demonstrates strictness of Yakut and Kyrgyz towards this socially dangerous phenomenon.

Yakut explained inclination to stealing by genetic predisposition: *Уоруйахтан уоруйах төрүүр*. 'A thief is born from a thief'. However, some proverbs regard theft to acquired qualities, warning against contacts with such people: (Yakut) *Идэлээби кытта олоруон – идэлээх буолуон, түөкүнү кытта олоруон – түөкүн буолуон*. 'If [you] live with an able [person], you'll become able, if [you] live with a thief, you'll become a thief'. Besides being involved in criminal activity, proverbs describe various troubles resulting from such relations: (Yakut) *Аргыстаһан баран арынах мас аттаабыт, добордохон баран тон тусаһаҕа тоҕо тэбээбит*. 'Being a fellow traveller, [he] left a tree in place of a horse, being a friend, [he] left one outside in the cold'. (Kyrgyz) *Уста менен дос болсоң, нар кескенин аларсың, ууру менен дос болсоң бир балээге каларсың*. 'If you make friends with a master, you'll get a sword of steel, if you make friends with a thief, you'll get in trouble'. Besides, gambling might cause a thief: (Kyrgyz) *Кумарга – ууру жолдош*. 'Gambling's fellow is a thief'.

Denial and impudence were considered characteristic features of thieves: (Yakut) *Түөкүн мэлдьэбин эрэнэр, ыт тишин эрэнэр*. 'A thief hopes for his ability to deny, a dog hopes for its teeth'. *Уоруйах харытыттан туттардаҕына да мэлдьэхэригэр дылы*. 'A thief denies even if he was caught in the act'. *Сымыйаччы кэрэһиттээх, түөкүн хонуктаах*. 'A liar has a witness, a thief has an overnight stay [alibi]'. (Kyrgyz) *Ууруң күчтүү болсо, ээсин доого жыгат*. 'If a thief is strong and brazen, a host might turn out guilty himself'. Proverbs also warn against being involved in stealing: (Kyrgyz) *Эт жеген да ууру, сорпо ичкен да ууру*. 'Both the one who ate stolen meat and the one who drank its stock are thieves'. *Жуурат ичкен кутулат, жугунду ичкен тутулат*. 'The one who drank sour milk, escaped, the other who licked the dish, was caught'.

The major didactic idea in Kyrgyz paremia is an unfavorable outcome for people who steal: *Атактуу ууру ачтан өлөт*. 'A famous thief dies of hunger'. *Жортуулчунун башы жолдо*

*калат*. 'The robber's head stays on the road'. *Ууру — байыбайт, сук — тойбойт*. 'A thief is never rich [enough, fully], a glutton is never full up'.

The analyzed Yakut and Kyrgyz units show semantic unity in various concepts with pejorative description.

Paremia of the concept "stupidity" in Yakut and Kyrgyz generally correspond in the plane of content, but differ in certain nuances, e.g.: (Yakut) *Акаары төбөҕө – атах эрэйдэнэр*. 'With a stupid head legs suffer'. (Kyrgyz) *Баи иштебесе, бутка күч келет*. 'When the head doesn't work, legs get stronger'. In Yakut legs *suffer*, in Kyrgyz they *become stronger*.

The following Yakut paremia has an abstract meaning, while the Kyrgyz one has a concrete meaning "stone": (Yakut) *Биир мэник сүтэрбитин сүүс көрсүө булбат*. 'What one fool loses, a hundred reasonable people will not find'. (Kyrgyz) *Бир акмак сууга таи ыргытса, жүз акылдуу ала албайт*. 'If one fool throws a stone in the water, a hundred of clever people will not find it'.

In the following examples, Yakut uses *man (person)* as a recipient, while Kyrgyz uses *frog* and *snake*: (Yakut) *Эн соххор, мин соххор*. 'You are blind, I am blind' (One blind reproaches another blind for blindness). (Kyrgyz) *Бака майрыгын билбей, жыланды «ийри» дейт*. 'A frog not realizing its club foot, calls a snake wry'. The following Yakut paremia provides a comprehensive description *both blind and deaf*, while the Kyrgyz one uses *does not listen* and *does not comprehend*: (Yakut) *Өйө суох куһу хараҕа-кулгааҕа суох*. 'A person without mind is without eyes-ears'. (Kyrgyz) *Акмакка акыл айтсаң укпайт, пайда кылсаң жуқпайт*. 'A fool does not listen to the reasonable, does not comprehend the useful'.

Paremia often employ allegories with animals and birds to describe human stupidity: (Yakut) *Хон мэйиш, улар мэйиш*. 'An empty brain, a grouse's brain'. *Көмүрүү мэйиш, куба олоорон*. 'A flabby brain gazes around like a swan'. (Kyrgyz) *Иттин акмагы күндүз үрөт*. 'A stupid dog barks in the daytime'. *Тоостун канатын сайынган карга*. 'A crow with a peacock's wing'. In the Yakut paremia, *grouse* and *swan* are used, while in Kyrgyz *dog* and *peacock*.

The concept “greed” is represented by the following equivalent paremiaie of Yakut and Kyrgyz:

(Yakut) *Үчүгэй ас хаалыабынааҕар куһаҕан ис хааллын*. ‘Rather than waste good food, better have a bad stomach’. (Kyrgyz) *Жакишы тамак калганча, жаман курсак айрылсын*. ‘Rather than waste good food, better burst a bad stomach’.

(Yakut) *Кутуйах түүлэннэбинэ «ычча» диригэр дылы*. ‘Like a mouse that says ‘cold’ when growing its hair’. (Kyrgyz) *Чычканга түк бүткөн сайын калтырайт*. ‘A mouse is growing its hair, but is still shivering with cold’. Specific national character is manifested in the following paremiaie of the compared languages:

(Yakut) *Доһолонтон тайабын, умнаһыттан халаабыһын былдьыыр*. ‘[The one who] takes away a cane from a lame person, a knapsack from a beggar’. (Kyrgyz) *Байды балекет басса, жортуул баштайт*. ‘When a rich person goes off his head, he goes robbing’.

(Yakut) *Эһэ кымырдаҕастаан сиэбитигэр дылы*. ‘It’s like a bear feeding on ants’. (Kyrgyz) *Бай өлгөн аттын такасын издеп, алты ай жер казыптыр*. ‘A rich person has been digging for half a year, looking for a shoe of the dead horse’.

(Yakut) *Дьадаҕы ыал уота сылаас, баай ыал уота кэмсиик*. ‘In a poor home the fire is warm, in a rich home cold’. (Kyrgyz) *Куучуюн бай болгончо, колу ачык кедей бол*. ‘It is better to be poor and generous than rich and greedy’.

The following paremiaie of the concept “laziness” in the compared languages are equivalent: (Yakut) *Сүрэхэ суох сүүс сүбэлээх*. ‘A lazy person has a hundred of excuses’. (Kyrgyz) *Жалкоого шыктоо көп*. ‘A lazy person has many reasons’.

Semantic equivalence but structural difference (a simple sentence in Yakut, a complex sentence in Kyrgyz) is observed in the following paremiaie: (Yakut) *Сүрэхэ суох киһи утуйумтуо*. ‘A lazy person is sleepy’. (Kyrgyz) *Бала күлкүгө тойбойт, жалкоо уйкуга тойбойт*. ‘A child can’t get enough of laughing, a lazy person of sleeping’.

Semantic equivalence with difference in subjects (*frog* in Yakut, *dog* in Kyrgyz) is found in the paremiaie of the concept ‘arrogance’: (Yakut) *Баҕа бадарааныгар бардам*. ‘A frog is willful in its bog’. (Kyrgyz) *Айыл итинин куйругу*

*чагарак*. ‘A dog goes with its tail raised in its village’.

Also, semantic equivalence with structural difference occurs in the following paremiaie:

(Yakut) *Баай дьадаҕыны уруурҕаабат*. ‘A rich person doesn’t recognize a poor relative’. (Kyrgyz) *Бай боорун тааныбас, соода жокко карабас*. ‘A rich person doesn’t recognize a poor relative, trade doesn’t recognize poverty’.

(Yakut) *Талан-талан тараҕайга табыллыан, сирэн-сирэн силээхтэбэ тиксиэн*. ‘Having been choosy, was chosen by a bald man, having been fastidious, was chosen by a fastidious person’. (Kyrgyz) *Тандаган – тазга жолугат*. ‘[She] had been choosing too long, came across a bald man’.

The paremiaie of the concept “cowardice” showed equivalence in the plane of content with a difference in the subject *coward* and *hare*: (Yakut) *Куттас бэйэтин күлүгүттэн куттанар*. ‘A fearful person [coward] fears his own shadow’. (Kyrgyz) *Көөн көлөкөсүнөн коркот*. ‘Hare is afraid of its own shadow’.

The following compared paremiaie demonstrate a specific national character: (Yakut) *Хоргуһу кытта аргыстаһыан, кутталгыттан бэйээн хоргус буолуон*. ‘If you have a coward as a fellow traveller, from the fear you’ll become a coward yourself’. (Kyrgyz) *Коңиуң коркок болсо, өзүңдү үркүтүп өлтүрөт*. ‘If the person next to you is a coward, he’ll kill you by his fear’. Idioethnicity of the compared paremiaie of the concept “boasting” is found in the following linguistic units:

(Yakut) *Киһиргишибин диэн кирсин быстаарай*. ‘Don’t tear your bow string while boasting’. (Kyrgyz) *Арстан айга чабам деп, белин мерт кылыптыр*. ‘A lion broke his backbone, trying to take the moon’.

(Yakut) *Биир эрэ собо тыастаах*. ‘Just one crucian is noisy’. (Kyrgyz) *Бөксө чайнек катуу кайнайт*. ‘A not full tea pot boils a lot’.

Along with equivalent paremiaie, there are specific unique ones motivated by religious differences. Due to restricted use of alcohol in Islam, the Kyrgyz language demonstrates less paremiaie condemning intemperance.

For example, hard drinking is compared with stupidity: *Арак ичкен — тойдо мас, акылы жок — күндө мас*. ‘The one who drank at a feast is drunk, but a fool is drunk every day’. In another case, hard drinking is considered worse

than stupidity: *Мастан жинди (шайтан) качыттыр*. ‘Even a fool (devil) ran away from a drunk person’. The others describe consequences of drinking: *Атан төө мас болсо, тайлак менен дос болот*. ‘When a camel is drunk, it makes friends with a colt’. *Жаман киши мас болсо, жакыны менен кас болот*. ‘When a fool is drunk, he starts a quarrel with his close relatives’.

In Yakut, proverbs warning against alcohol and alcohol abuse are abundant: *Испиур иэдээнэ, арыгы айдаана*. ‘Alcohol causes trouble, wine causes brawl’. *Маннайгы үрүүмкэни киһи иһэр, иккис үрүүмкэ киһини иһэр*. ‘The first glass is drunk by person, the second glass drinks a person’. *Муораҕа умсардааҕар ыстакаан арыгыга үгүс киһи умсар*. ‘More people drown in a glass of wine than in the sea’. *Арыгыттан алдьаммыт, испиуртэн иэдэйбит*. ‘[He] was broken from wine, got into trouble from alcohol’. The following paremiae compare hard drinking with madness: *Иирбит дуу итирбит дуу диэн – өс хоһооно*. ‘Gone crazy is [the same] as got drunk, they say’. *Иири икки, итири икки аҕас балыс*. ‘Madness and drunkenness are sisters’.

Thus, hard drinking was condemned as a cause of antisocial behavior, resulting in immoral and illegal actions. Besides, this phenomenon was associated with thief, gambling, dissipation.

A common ancient origin of the paremiae fund of the two peoples is evidenced by equivalents present in Old Turkic and other modern Turkic languages. For example, N.V. Emelianov who studied Yakut proverbs and sayings compares an old Turkic proverbs recorded by Mahmud al-Kashgari in the 11<sup>th</sup> century *Куш аласы ташинда, Киши аласы ишиндэ* with the Yakut proverb *Көтөр (сүөһү) эриэнэ иһизэр, Киһи эриэнэ таһыгар*, the literal meaning of which is identical ‘Birds (livestock) is colorful outside, a person inside’ (Collection of Yakut proverbs and sayings, 1965). In Kyrgyz, there is an analog *Адам аласы – ичинде, мал аласы – сыртында* ‘A person’s colorfulness is inside, a livestock’s colorfulness is outside’.

By and large, the analyzed Yakut and Kyrgyz phraseological units with pejorative description of person point out generally accepted moral standards through negative patterns of human behavior. It is true that “the pragmatic recommendations expressed that way contains the evaluation of situation representative for describing ethno-linguistic consciousness that should take into account by a member of society” (Alifirenko, 2010). Paremiae warn against some

actions, undesirable activities through condemnation. N.R. Oinotkina (2012) suggests that the major pragmatic function of proverbs and sayings is the didactic one: “As a rule, they are used in typical situations of everyday life, when it is necessary to provide edification for a person regarding his behavior, emotions, and actions that are usually disapproved” (Oinotkina, 2012).

## Conclusions

The study material showed that the historical role of the considered genre of folklore is vital for ethical development of each member of Yakut and Kyrgyz peoples. Further investigation of paremiae will allow development and effective use of their didactic, learning function, will promote passing on of traditions values to younger generations. Also, stylistic features of paremiae make them play an important role in maintaining expressiveness and imagery of languages.

The study analyzed the negative person’s qualities such as stupidity, laziness, arrogance, cowardice, mendacity, hard drinking, boasting, and greed. The results of the analysis revealed equivalent, partially equivalent, and specific features of the studied paremiae. Equivalence is found in the analyzed paremiae of the concept’s “stupidity”, “greed”, “laziness”, and “cowardice”. Most studied paremiae are characterized by partial equivalence of the linguistic units due to differences in language systems. National specific paremiae of the compared languages are of special interest for further studies. Thus, investigation of pejorative description of person in modern Yakut and Kyrgyz is of interest and holds much promise. It contributes to development of cognitive linguistics in the context of culture and national worldview. Studying and comparing of Yakut and Kyrgyz figurative units might serve as a starting point for further development of scientific basis of forming a poly-cultural competence of person.

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