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COMPARATIVE ANALYSIS OF UNIVERSAL CULTURAL VALUES IN KYRGYZ AND TURKISH PHRASEOLOGICAL UNITS

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СРАВНИТЕЛЬНЫЙ АНАЛИЗ КЫРГЫЗСКИХ И ТУРЕЦКИХ ФРАЗЕОЛОГИЗМОВ С ОТНОШЕНИЕМ К УНИВЕРСАЛЬНЫМ ЦЕННОСТЯМ КУЛЬТУРЫ

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Abstract. This study draws on several aspects of comparative analysis (comparative analysis of related languages, comparative typological analysis of languages by semantic groups, and areal analysis) and the research is conducted based on the related languages – Kyrgyz and Turkish. Communicative phraseological expressions, proverbs, and sayings were analyzed in order to identify the national character, national values, and similarities and differences in the perception of the related linguistic cultures within the surrounding world. Similar phrases, associated with national and cultural standards and values, have become entrenched in the language, in the oral speech in particular. They most vividly and accurately convey the life experience of a people, everything that has become ingrained in their consciousness as acceptable or unacceptable, positive or negative based on the assessment of certain life phenomena, situations, actions, etc. Phraseological expressions (proverbs and sayings) reflect the ethical culture, moral principles, mentality, and specific national character of a people. National character is a set of specific physical and spiritual qualities, norms of behavior, and activities typical to representatives of a particular nation. National character is also understood as mentality, a worldview or perception defined by national customs, lifestyle, morality, and thought. The quantity and quality of phraseological units reflecting positive or negative evaluations of the concepts presented for analysis can be considered an indicator of the ethical norms of behavior, rules of social life, adopted in related cultures, and the ethnic group's attitude toward the world through its culture and language.

Аннотация. Данное исследование связано с рядом аспектов сравнительного анализа (сравнительный аспект родственных языков, сравнительно-типологический аспект языков по семантическим группам, ареальный аспект) и проводится на материале родственных языков – кыргызского и турецкого. Сравнительному анализу подверглись фразеологические выражения коммуникативного характера, пословицы и поговорки, с целью выявления национального характера, национальных ценностей, сходств и различий в восприятии окружающего мира в родственных лингвокультурах. В языке закрепились сходные речевые обороты, которые ассоциируются с национально-культурными эталонами, ценностями. В них наиболее ярко и точно передается жизненный опыт народа, все то, что закрепились в его сознании как допустимое или недопустимое, позитивное или негативное в оценке тех или иных явлений жизни, ситуаций, действий и т.д. Во фразеологических выражениях

(пословицах и поговорках) отражается этическая культура, морально-нравственные принципы, ментальность, специфический национальный характер народа. Национальный характер – это совокупность специфических физических и духовных качеств, норм поведения и деятельности, типичных для представителей той или иной нации. Под национальным характером понимают и менталитет как мироощущение или мировосприятие, определяющееся национальными обычаями, образом жизни, нравственностью, мышлением. Количество и качество фразеологизмов, отражающих положительную или отрицательную оценку представленных для анализа понятий, можно считать показателем принятых в родственных культурах этических норм поведения, правил социальной жизни, отношением этноса через ее культуру и язык к миру.

Keywords: phraseological expressions, proverbs and sayings, national character, mentality, value orientations, linguistic culture.

Ключевые слова: фразеологические выражения, пословицы и поговорки, национальный характер, ментальность, ценностные ориентации, лингвокультура.

Cross-linguistic comparative analysis (contrastive analysis) constitutes the basic foundation of theoretical and applied approaches in modern linguistic research. The most important aspects of comparative and contrastive studies of phraseological units are: a) the comparative aspect of studying related languages; b) the comparative aspect of studying unrelated languages; c) the comparative-typological aspect of studying both related and unrelated languages by semantic groups, and d) the areal aspect of language research.

The term “phraseological unit” refers to the word combinations and sentences that are semantically interconnected with each other. In the New Explanatory dictionary of the Russian language (*Новый толково-словообразовательный словарь русского языка*) Т. F. Efremova defines phraseological units as set phrases characteristic to a definite language which bears its own meaning depicted in a system of words constituting a semantically whole structure, and that cannot be rendered word for word into another language [1].

In comparison with other structures syntactically similar to set phrases, phraseological units are not formed systematically during the speech act as utterances, but are used as set phrases in semantic structures with definite unchangeable lexical components and fixed grammatical structure. These components reflect cultural and historical picture of world and experience of people, and peculiarities of historical evolutionary laws of the definite languages well [2].

According to T. M. Verenich, the system of images fixed in phraseological units is conditioned by peculiarities of material, social and spiritual culture of people who use them in their speech, and reflects their national and cultural experience and traditions [3].

I. O. Halupo emphasizes that phraseological units of the language represent the culture itself: “In phraseological edifice of any language, cultural sense and cultural content are of distinct nature, which carry elements of identity of one or another community: stereotypes, spiritual and moral ideals, social norms, national customs and traditions, folk culture etc.” [4]. Therefore, utterances, set in one language as phraseological units and set phrases, are associated with the national and cultural etalons. They mirror specific features of national character of the people, depicting “essential nature of spiritual world of the people, its real mentality which is not changed or affected by contrived transformations stimulated by conscious actions of human being’s mind” [5].

National character is a set of specific physical and spiritual qualities, norms of behavior and activities, typical to the representatives of this or that nation [6, p.291]. It is understood that national

character often means mentality, though it should be considered together with worldview and thinking. Thus, Efremova defines mentality as a picture of world and mindset conditionally distinguished by national customs and traditions, lifestyle, morality and thinking.

Phraseological fund of any language includes extensive lexical plane. There are following types of phraseological units: phraseological fusions, phraseological units, phraseological expressions, and phraseological phrases. N. M. Shansky defines a phraseological expression as “a phraseological unit constant in its composition and usage, which is not only semantically articulated, but also consists entirely of words that bear free meaning” [7]. The scholar includes in this category catchphrases, proverbs, and sayings. A phraseological expression, unlike a phraseological combination, does not contain words with a phraseologically linked meaning. However, unlike a free combination of words, a phraseological expression is not formed by the speaker in the process of communication, but is reproduced in speech in a ready-made form. Phraseological expressions are figure of speech each component of which carry its literal meaning. Their only characteristic is *reproducibility*: they are used in speech as ready-made linguistic units with a constant lexical composition and set semantic meaning.

Set phrases, proverbs and sayings, and phraseological expressions of nominal meaning as set phrases and cliché of nominal-terminological nature are the phraseological expressions of communicative nature.

Research Methods

Our research work is based on comparative analysis and study of the phraseological expressions used in communication, such as proverbs and sayings of the Kyrgyz and Turkish languages, in order to distinguish lingua-cultural peculiarities of the national consciousness, mentality and worldview, as a whole. Besides this, in-depth comparative-contrastive analysis makes it possible to reveal similarities and differences of lingua-cultural ideals taken under detailed study in relation to cultural values and national character of people. Continuum sampling method, descriptive method and comparative analysis were used as a core of research methodology. Dictionary of the Kyrgyz proverbs, sayings and set phrases by M. Ibragimov [8], Proverbs, sayings and riddles of the Turkish language by Mehmet Yazgan [9] and other on-line dictionaries were used to illustrate our work with vivid examples to conduct comparative analysis and research.

Comparative analysis of proverbs and sayings in the Kyrgyz and Turkish languages and empirical outcomes

Maslova V. supports the idea that each culture embraces key words, phrases and expressions characteristic to only itself. A word can be viewed as a key component of culture that should be not only of common usage, but be a constituent part of phraseological units and proverbs [10].

Phraseological expressions (proverbs and sayings) belong to small folk genre and are considered as examples that represent high culture. Researcher of folk works V. P. Anikin defines proverbs and sayings as widespread expressions with short and rhythmical structure which carry moral sense and reflect peoples' social and historical experience [11].

Let us study, from terminological point of view, definition of proverbs and sayings as an object of phraseology. Proverbs are set phrases with its own rhythm and grammatical structure, that depict man's practical experience and his attitude to reality, and can exist as independent utterances of speech. It is said that proverbs and sayings, “being imaginary utterances, are created by people and rendered from generation to generation in oral form, and do not constitute a complete judgment” [12].

Traditionally, proverbs and sayings have a fixed structure, and they reflect peoples' wisdom and philosophical thought of people, and are, so called, “people's confession”. Moreover, proverbs

and sayings represent a great value due to its uniqueness to reflect mentality, rich historical experience, customs and traditions directly connected to culture and lifestyle of people. As it was stated above, proverbs and saying are extremely short in structure, but convey and reflect the whole picture of a world or judgement regarding something/someone, based on concrete and tiny forms of expression. Imagery of proverbs and sayings has its own specific features which differentiate them from other folk genres. The most common form of creating imagery is the allegorical transmission of images via single facts, phenomena or actions that reproduce or confirm a common judgment (*It ürür kervan yürür (in Turkish)/lit. The dog barks, but the caravan moves on.*). In addition to this, there are some proverbs and sayings with imagery descriptiveness that are used in its literal meaning (*Атадан алтоо болсо да, ар жалгыздык башта бар (in Kyrgyz)/lit. Six sons of one father await loneliness ahead.*).

Let us consider phraseological expressions in the Kyrgyz and Turkish languages which reflect lingua-cultural value. With the help of such units of speech we may see peoples' relation towards kinship and friendship, truth and lie, work and wealth, hospitality and tolerance, carefulness and restraints etc. The in-depth comparative analysis of the phraseological units makes it conceivable to reveal common distinctive features and resemblances of the linguistic picture of the world via languages taken under consideration.

Hospitality

Hospitality is of a universal value, although one should keep in mind that the forms of manifestation of hospitality for each nation may differ in national and cultural facets, associated with the social and cultural norms of behavior specific to this or that society, customs, traditions, lifestyle, etc.

Since the Kyrgyz and Turkish people are rooted to the Eastern cultures, they highly value hospitality contemplating on its particular meaning. Majority of proverbs and sayings in the Kyrgyz and Turkish languages reflect the close proximity of two cultures: *Конок өз ырыскысы менен келет. / Misafir kısmeti ile gelir./ lit. A guest brings wellbeing; Конок бар жерде, береке бар. / lit. Where there is a guest, there is a wellbeing; Misafir on kısmetle gelir, birini yer, dokunuzu bırakır. / lit. A guest comes with tens of good: he eats one, and leaves nine; Конок үч күндүк. / Misafirlik üç gündür./ lit. Hospitality may last only three days; Коногум, сен “эт” дебегин, мен “кет” дебейин. / lit. Don't ask for meat, my guest, then I say “don't leave”, my guest; Misafir umduğunu değil, bulduğunu yer. / lit. A guest will be treated by what the host has, but not the meal he wishes himself. Rather negative characteristics to a guest are given in the following Turkish proverbs: *Misafirin şaşkınlı ev sahibini ağırlar. / lit. A guest in a hurry burdens the host; Akılsız misafir ev sahibini ağırlar. / lit. A foolish guest overburdens the host. These phraseological expressions more or less reflect ethical norms of behavior of both, based on showing respect to each other: of the host - in relation to a guest and a guest - in relation to the host.**

There are many phraseological expressions that reflect guest receiving rules or rituals directly related to the guest reception ceremony. In the following Kyrgyz phraseological expressions, for instance, we see that the host should always please guests, treat them well and give gifts: *Коноктун алдына аш кой, эки колун бош кой. / lit. Treat your guests, and let them munch as much as they wish; Куттуу үйдөн куру чыкпайт./ lit. You always leave the blessed house with gifts (lit.). According to the Kyrgyz people, a guest always brings home a good luck and grace: *Үйгө канча бут кирсе, ошого кут кирет. / lit. How many guests enter your house, so much happiness and wellbeing will envelop your home.**

Negative attitude of the Kyrgyz towards hospitality is due to the fact that the guests can pay a visit without any warning in advance or come without letting know the host beforehand, at any time of a day, and even stay for an indefinite period of time: *Конок айтпай келет. / lit. A guest comes*

without letting know; *Конок болжолсуз, өлүм сураксыз.* / lit. A guest comes at any time without asking, and death -unexpectedly. The host family should not show their discontent and displeasure with the arrival of a guest in their house, no matter how they feel about it. According to the Kyrgyz, humane attitude is especially evident in the situation of receiving both: invited guests and uninvited ones, as well. The Kyrgyz should show patience, restraint, honor, and courteousness towards their guests. For example, the phraseological expression *Конок бир түнөсө — кут, эки түнөсө — жум.* (lit. If a guest stays overnight it brings happiness, and if two — it is a disaster) can be given the following explanation: at all times the Kyrgyz should always prepare a table laden with different treats for guests. To cook only one dish to honor the guests is not enough as a rule, accordingly, the cattle is often slaughtered to treat plenty of dishes to praise the guests for many days during their stay. Consequently, receiving guests who stay for two or more days requires more expenses, time and effort, and that is why it is compared with a real disaster. The Kyrgyz proverb *Конок тойбодум дебейм, сойбоду дейм.* / lit. A guest would never say that he did not eat much, but would say that the host disregarded and untreated him (did not slaughter cattle) is used in speech by the members of host family, motivating themselves to slaughter a sheep in honor of respected and esteemed guests and hence, to express respect in a proper way.

The proverbs and sayings of the Kyrgyz and Turkish languages reflect the etiquette rules for paying a visit or receiving guests, and even peoples' behavior at a gathering, meal or similar event, etc.: *Чакырган жерден калба, өзүң басып барба.* / *Çağrılan yere erinme, çağrılmayan yere görünme.* / lit. Go if you are invited, don't if you are not. lit. Do not lie down if a bed is unmade. / *Чакырылбаган конок шыпырылбаган жерге отурат.* / lit. An uninvited guest sits on a dirty (unswept) place; *Davetsiz gelen mindersiz oturur.* / lit. An uninvited guest sits without a pillow; equiv. Uninvited guests with a feast down; *Төрдө орун болсо, улагага отырба.* / lit. If there is a seat among honorable guests, do not sit at the threshold; *Ev sahibi misafirin hizmetçisi.* / lit. Hosts are there to serve their guests; *Үй ээсинин кабагы коноктун сүйгөн тамагы.* / lit. The owner is cheerful, and the guests are joyful; *Конок койдон жоош.* / lit. A guest is as humble as a sheep; sem. an. At home, as you wish, and at a party, as they say; *Келмек – ирада, кетмек – ижаза.* / *Gelmek iradet, gitmek icazet.* / lit. All guests come by their will, but leave only when the host permits.

Attitude to friendship

Friendship, as of universal value, in any culture is highly valued within the scope of approaches applied to measure cultural indicators. It should be noted that friendship is one of the basic components of culture. However, the analysis of the linguistic picture of the world of the linguacultures, taken under our comparative analysis, in relation to the key value — friendship — allowed us to reveal specific features of the national character, which, in its turn, reflected the spiritual, moral and socio-cultural characteristics of a particular linguaculture. There is no need to overemphasize the fact, that the true friendship and support are unwavering. Since friendship is a key concept for any culture, we accordingly, have revealed proverbs and sayings in the Kyrgyz and Turkish languages, about friendship, which are very close in lexical composition and semantic sense: *Жүз сом күткөнчө, жүз дос күтөйүн.* / equiv. A friend in court is better than a penny in purse; *Досуң миң болсо да аз, душманың бир болсо да көп.* / *Bin dost az, bir düşman çok.* / lit. It is not enough to have thousands of friends, but if you have only one enemy - it makes too much; *Жакшы дос пайдасын тийгизбесе да, зыянын тийгизбейм.* / lit. The old friend of yours is not useful, nor harmful. / *Eski dosttan düşman olmaz, yenisinden vefa gelmez.* / lit. The old friend won't harm you, but new one is not advantageous yet; *Aziz dost, kara günde belli olur.* / equiv. A friend in need is a friend indeed. / *Arkadaşını söyle, kim olduğunu söyleyeyim.* / equiv. A man is known by the company he keeps; *Достун каны башка, жаны бир.* / lit. Different in blood, but identical souls.

The value of friendship, loyalty, truthfulness, the fact that one should not be offended by the honest words of a friend are depicted in such phraseological expressions as: *İyi ile dost olan, çuvalına un doldurur.* / lit. He who makes friend with a good man, will always have a sack full of flour; *Dost dostun ayıbını söyler.* / equiv. A true friend always tells you the truth. The wounds of a friend are faithful, but the kisses of an enemy are deceitful; *Dostun attığı taş baş yarmaz.* / lit. A stone thrown by your friend won't break your head. However, the Kyrgyz people highly value family relations more than the friendship as it is. According to the Kyrgyz mindset, family relations are more reliable than relations with friends: *Дос айрылат, тууган кайрылат.* / lit. Friendship ends, kinship bands; *Дос, жолдошуң бир жылдык, куда сөөк миң жылдык.* / lit. A friend for a year, but relatives in law – for thousands of years. In the Turkish language there are proverbs more or less contradictory to the Kyrgyz proverbs and sayings from semantic point of view: *Yakın dost akrabadan yeğdir.* / lit. A close friend is more reliable than a relative; *Dost kazan, anan düşman doğurur.* / equiv. A friend loves at all times, and a brother is born for adversity. In the given examples, friendship is considered to convey core value of relationships much more than of relations among close relatives. In the proverbs and sayings of the languages studied, it is also well-shown that issues related to material world (wealth) or business relations should not be “mixed” with friendship: *Соодада достук жок.* / *Dost ile ye, iç, ama alış-veriş yapma.* / lit. You can feast and merry with your friend, but never run a business. Thus, such proverbs and sayings reflect the rich and versatile moral and ethical peculiarities of the phenomenon of friendship.

Truth and lie

In the Kyrgyz and Turkish languages, truthfulness is generally assessed in a positive sense: *Ак ийилет, сынбайт.* / lit. Truth may bend but not be broken; *Сөздү чын токтотот.* / lit. Truth can stop untruth; *Doğru söze akan sular da durur.* / lit. Truth can even stop floods; *Чындык жерде калбайт.* / equiv. The truth is out there; *Бетке айткан сөздүн заары жок.* / equiv. The truth is a bitter pill to swallow; A bitter truth is better than a sweet lie; *Ак сөз – ачык сөз.* / equiv. Truth needs no color. But at the same time the truth, in the Kyrgyz and Turkish languages, is also perceived in its negative sense: *Адилет сөз ачуу.* / *Doğru söz acıdır;* *Туура сөз тууганга жакпайт.* / lit. Don't tell the truth to your relatives, since they may not like it; *Чындык чычалатат.* / lit. The truth makes a person angry; equiv. Truth has no answer; Facts are stubborn things. In the Turkish language there are proverbs used in a sense of mistrust, since the truth may be violent and harmful: *Doğru söyleyeni dokuz köyden kovalar.* / lit. The one who is honest is chased away from 9 villages; *Doğru söyleğenin bir ayağı üzengide gerek.* lit. The one who says the truth keeps his leg in stapes; *Doğru söyleyenin tepesi delik olur.* / lit. The one who tells the truth has a hole in his hat.

Telling lie bears a negative sense in both languages: *Калп ырыс кесет* / lit. Lie brings the wealth to an end; *Калптын казаны кайнабайт* / semantic analogue (sem.an.): Palter brings unluckiness; *Калптын арышы кыска.* / equiv. False steps short; *Yalancının gemisi yürümez.* / sem. an. A ship of a liar poorly floats; *Yalancı dünyada rahat olmaz.* / lit. A liar will not gain satisfaction in his life; equiv. Better to be poor than a liar.

Wealth

Wealth is a cultural value of an ambiguous nature, often associated with wrong deeds, vices and crimes that people commit in order to accumulate it.

There is a plethora of the phraseological expressions with a negative assessment of wealth in the Kyrgyz and Turkish languages, where its harmful influence on a person is emphasized. The similarity in the attitude demonstrated towards wealth among the Kyrgyz and Turkish people lies in disdain for richness and wealth, that is motivated by religious reasons. Thus, in Sufi philosophy, which the Kyrgyz and Turkish people adhere to, it is strongly encouraged to think about the

accumulation of spiritual wealth rather than any other material prosperity: *Абийур акчадан артык.* / lit. Conscience is above money, which is not eternal, and rather a transient phenomenon, just like human life itself in this mortal world: *Para kazanmakla meşhur olunmaz.* / lit. Making money won't make you happy. And people are taught not to boast about the wealth they possess: *Барга көннө, жокко чөкнө; Байлык мурат эмес, жоктук уят эмес* / lit. Don't boast with your richness, and don't shy of poorness; It inspires to share the wealth with poor people, so that God blesses and strengthens your material condition: *Жоомарттын жайы бейиште, сараңдар калат кейиште* / lit. A generous man will find himself in heavens, meat ones will regret; *Cömertlik Cennet'in kapısını açar.* / lit. Generosity is a way to heavens; It also encourages to always remember about the negative side of wealth: *Mal adama hem dost, hem düşmandır* / lit. Wealth is both — your friend and your enemy. In the entrenched linguistic consciousness of the Kyrgyz and Turkish people, wealth is interpreted as a phenomenon of transient nature: *Байлык колдун кири, Para dediğin elin kiri.* / lit. Wealth is a dirt of hands — it can be washed out; *Бирде жигит төө минет, бирде жигит жөө жүрөт.* / lit. Once on a horse, once on your bare foot. Moreover, the philosophy encourages to never regret a day in life: good days give happiness, bad days give experience, worst days give lessons, and best days give memories; *Altın kapılıyn ağaç kapılıya işi düşer.* / lit. The one behind the golden doors one day may ask for help of a poor man; *Altın leğenin kan kuskana ne faydası var.* / lit. There is no use of golden plate if you are sick and broken; *Altın, altın deyip durma, altında kalırsın.* / lit. Do not chase the golden treasure, you may go under in it; *Para kazanmakla meşhur olunmaz.* / lit. You cannot become famous by earning wealth; *Mal adama hem dost, hem düşmandır.* / lit. Wealth is both: an enemy and a friend. Poverty is seen as something to feel sorry about and express sympathy as in the phraseological units used in the Kyrgyz, so as in Turkish languages, stating that poverty is of transient nature: *Кедейлик кемтик эмес.* /equiv. Poverty is not a vice. Poverty is no crime.

In the Kyrgyz and Turkish phraseological expressions, wealth gained by hardworking is characterized positively: *Мал баккан ток болот, мал бакпаган жок болот.* / lit. Cattle breeding brings satiety, those who don't may die from hunger; *Жашта берсин мээнетти, карыганда берсин дөөлөттү.* / lit. Labour in youth, richness in senility. *Соодагер санаасы менен байыйт.* / lit. A merchant is rich in his endless worries; *Zenginlik isteyen, pilavin üstüne su içer.* / lit. The one who wants to become rich, drinks pure water after the meal. But there are very few proverbs and sayings about wealth in a positive sense: *Бардык жарашып турат, жоктук талашып турат.* / lit. If wealth complements you, then poverty makes you beg. *Fazla mal göz çıkarmaz.* / lit. Huge wealth don't bring harm.

Phraseological expressions describing negative traits of personality, formed under the influence of wealth and arrogance, are evenly used in the Kyrgyz and Turkish languages: *Бай боорун тааныбас.* / lit. A richman doesn't recognize his relatives. *Соода жокко карабас.* / lit. Merchants don't care about poverty/equiv. He that is warm thinks all so. *Байлык адамды эсиртет, эсирген адамдын кесири көпкө тиет* / lit. Wealth spoils a man, but suffers many more others. *Yoksul ala ata binse, selam almaz.* / lit. Once a poor becomes rich, he forgets how to salute others; equiv. From zero to hero; From rags to riches; Being flattery and cunning: *Var mı pulun, herkez kulun, yok mu pulun, keserler yolun.* / lit. If you have money – you have slaves, if you have no money — you become a slave; Dishonor: *Байлыкты сүйгөн намысты билбейт* / lit. A man, keen on wealth, has no dignity; Maliciousness: *Байдын ниети кара, колу ак, кедейдин колу кара, ниети ак.* / lit. A richman is too posh to push, and with a dirty soul, and a poor man is on the contrary; Greediness and shrewdness: *Бай болбогон бай болсо, корубаган жер калбайт.* / lit. A wealthy man owns his real estate and leaves no space. *Байдын түбү — уурулук* / lit. Richness comes from thieving.

Patience and tolerance

Patience and restraint merits the specific attention and are always positively described in the Kyrgyz phraseological expressions. These traits of personality are necessary to withstand the blows of fate, overcome the obstacles that befall a person, and achieve the intended goal: *Сабырдуу болсоң озорсуң, сабырсыз болсоң осолсуң.* / lit. If you are patient, you will progress, if you are not, you will die out; equiv. Patience is a virtue; Patience is rewarded; *Сабырдуунун багына алма бүтөт, сабырсыздын башына кайгы бүтөт.* / lit. A man with patience has luck in his hands, impatient man – sorrow; equiv. Everything comes to him who waits; *Эл менен эрегишпе, эр менен жоолашпа* / lit. Do not be against the crowd of people, do not fight with vigorous hero. *Таза болсоң суудай бол, баарын жууп кетирген, күчтүү болсоң жердей бол, баарын чыдап көтөргөн.* / lit. If you want to be pure – be as pure as water, which washes everything up, if you want to be strong – be as strong as the Earth, which can bear everything. *Оң колуңдун ачуусу келсе, сол колуң менен арачыла.* / lit. Prevention of small spark is the prevention of greater flame: be patient and restraint. *Сабырдын түбү – сары алтын.* / equiv. The Rome was not built in a day.

The following Turkish proverbs and sayings teach patience and restraint: *Ağır taş oynamaz.* / A lit. A heavy stone is unmovable, thus safe; *Dil süküt etse, baş selamet olur* / lit. Gratefulness on tongue, saves the owner's head; equiv. Gratitude is the sign of noble souls; *Erken yanan ocak olur.* / lit. If you burst in fire, you will soon turn into ash; equiv. Haste makes waste. According to the Turkish linguistic worldview, qualities such as patience and restraint are inherent in rich and noble people: *Ağır ol, bey desinler.* / lit. Demonstrate your restraint, then you'll be treated as a noble man.

Carefulness and foresight

Positive assessment of such qualities as foresight and caution are presented in the Kyrgyz phraseological units in more deeper sense, to some extent in comparison with Turkish: *Сактыкта кордук жок* / Caution is the parent of safety; *Сактансаң сактаймын, сактанбасаң отко кактаймын.* / Don't trouble trouble until trouble troubles you; A danger foreseen is half avoided.

Жети өлчөп, бир кес. / *Dokuz kere ölçüp, bir kere kes*; *Девять раз отмерь, один раз отрежь.* / equiv. Measure thrice and cut once; Look before you leap; *Sakla samanı, gelir zamanı.* / equiv. A stitch in time saves nine; *Желдүү күнү сүйлөбө – сөзүң сая кетпесин, тумандуу күнү караба — көзүң сая кетпесин.* / equiv. Better safe than sorry; *Оозу күйгөн айранды үйлөп ичет* / equiv. Once bitten twice shy; *Шапкан ашка бышкан; Ашыккандык – шайтандык; Sabır selamet, acele nedamet* / equiv. Slow and steady wins the race; *Ашыккан калар уятка.* / equiv. Haste makes waste; *Ашыккан алыс узабайт.* / equiv. The longest way around is the shortest way home; *Akşam ise yat, sabah ise kalk.* / equiv. If you win the morning, you win the day; Take counsel with your pillow.

In the languages taken under consideration there are proverbs and sayings that express irony towards cautiousness: *Сагызган сактыгынан эмес, суктугунан өлүптүр.* / equiv. Greed was the undoing of a dimwit; Money hunger has ruined a sucker; *Акырын бассаң “аксак” дейт, катуу бассаң “маскак” дейт.* / lit. If you walk slowly, they will call you lame, but if you walk quickly, they will call you a horse; *Sakındığın göze çöp batar.* / equiv. Achilles heel.

Conclusion

The research has made it possible to make deductions that linguacultural and social relations carry specific qualities recognized as standard in the societies taken under the research as more or less important. There are cross points in many stages of our research or minor differences have been revealed in the number and expressive properties of phraseological expressions reflecting the following value concepts: collectivity (conciliarity), eloquence and talkativeness, labor, truth and lies, wealth and poverty; kinship, friendship, hospitality; restraint and patience, caution and foresight. The most important concepts for the Kyrgyz mentality are kinship (both, close and

distant), collectivity, eloquence, labor, hospitality, patience and restraint, truthfulness, caution and foresight. Uninvited guests are received with some kind of irony by the Kyrgyz, just like the way they ironically treat caution and attentiveness. The Kyrgyz disdainfully treat wealth, whilst friendship is valued lower than kinship relations, and telling lies is always arbitrated negatively. Turkish linguistic worldview is characterized by the high value they bounce on labour and hard work, collectivism, friendship, kinship (towards parents, in particular), hospitality, truthfulness, patience, restraint and foresight. In the Turkish language, kinship relationships (brothers, sisters, other relatives), telling lies, talkativeness, uninvited guests are negatively assessed, and wealth and caution are dismissively treated as well.

The similarities revealed in the result of analysis made in relation to certain concepts and phenomena are explained by the fact that universal values such as kinship, friendship, hospitality, hard work, truth, restraint and patience, foresight and caution, eloquence and silence, and their oppositions in any culture are characterized as negative phenomena. The specificity of phraseological expressions of the Kyrgyz and Turkish languages is also observed in the allegorical images created by the people. Thus, in the Kyrgyz language there are many proverbs and sayings in which vocabulary associated with the nomadic way of life was used to create an image (cauldron (*казан*), cattle (*мал*), sheep (*кой*), chiy (*чий*), meat (*эт*), айран (*айран*), etc.), spatial vocabulary was used in Turkish set expressions, which reflected both the nomadic past and present (sea, captain, fish, etc.). The same or similar assessment of the analyzed values by cultures themselves, once again indicates that they play a key role for these cultures and indicate a common history and culture, way of life (the Kyrgyz and Turkish men were nomadic peoples in the past), religion (the Kyrgyz and Turkish people profess Islam, hence the existence of proverbs and sayings very close in content, the use of common religious vocabulary: *irada*, *izhaza* may serve as a pure evidence). The degree of prevalence of proverbs and sayings with a positive or negative assessment of a particular phenomenon in the compared languages lies in their difference, which indicates that this or that phenomenon is of greater value for one or another lingua-culture than for the third one, or bears less significance.

Thus, a comparative analysis of phraseological units of different languages brought about similarities and differences in the linguistic worldview of the Kyrgyz and Turkish people. The number and quality of phraseological units reflecting positive or negative assessment of the concepts selected for analysis can be considered as an indicator of the ethical norms of behavior accepted in society, the rules of social life, the attitude of an ethnic group through its language and culture. They undoubtedly most clearly reflect the national character, mentality, national and cultural values of the compared lingua-cultures.

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