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## ARTISTIC FEATURES OF SAYINGS IN THE CHINESE AND KAZAKH LANGUAGES

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*Abstract.* The presented work considers the artistic features of sayings in the Chinese and Kazakh languages. The definitions and well-known explanations of sayings existing in the bilingual world are presented. Examples of sayings are given and the meaning is revealed. The research identified the most commonly used artistically expressive means in Chinese and Kazakh sayings through examples. Along with this, the research found that, when Kazakh sayings are translated into Chinese, their structure, stylistics and application can refer to both 俗语 Súyǔ (sayings) and 歇后语 Xiēhòuyǔ (allegorical saying).

*Keywords:* sayings, proverbs, artistic features, phraseology, linguistics, poetry, folklore

### INTRODUCTION

Currently, the problem of comparative research of unrelated languages is gaining momentum in science. At the same time, the main issues of linguistics are related to people, language and culture. One of the main areas of modern linguistics is the study of language, linguistic units together with the human factor, universal values. Today, scientific works often encounter the problem of the correct and rational use of linguistic units, a deep understanding of the meaning of language, with special attention to the human factor. Such research focuses on cultural data related to national values, and language is often viewed and analyzed not only in terms of personality, but also in terms of meaning, concept and culture. Only when the language is viewed in close connection with the history, culture, spiritual treasures of the nation, that is, with the worldview, can one truly understand the nature of the national language.

There are still many unsolved questions and problems, since the comparative study of the Chinese and Kazakh languages began quite recently. One of the most important issues is the comparative study of the sayings of the Chinese and Kazakh languages from the point of view of artistic features.

### ARTISTIC FEATURES OF SAYINGS IN CHINESE

Today in Chinese phraseological units are defined by the generally accepted term 术语 Shúyǔ, usually there are four or five categories of

phraseological units. Phraseologisms are classified not by semantics, but by their origin and stylistic features. The famous Chinese linguist Ma Guofan (马国凡) distinguishes five main categories of phraseological units:

- 1) 成语 Chéngyǔ – idiom;
- 2) 谚语 Yányǔ – proverb;
- 3) 歇后语 Xiēhòuyǔ – allegorical saying;
- 4) 惯用语 Guànyòngyǔ – everyday word;
- 5) 俗语 Súyǔ – saying.

The term 俗语 Súyǔ – recently appeared in Chinese linguistics – in the early 60s of the twentieth century, but when all linguists described the phraseological basis of the Chinese language, they did not single out 俗语 as an independent form of phraseological units. Only in the 80s, studies of this type of phraseological units began to appear in Chinese linguistics, 俗语 dictionaries and definitions were published [1, p. 310].

Chinese linguists often use the generic term 俗语 Súyǔ for folk words. Let us pay attention to the semantics of the term 俗语: 俗 sú – habit, example and behavior; popular/rude; daily/abnormal; 语 yǔ means language, speech, word (simple word, vernacular, saying).

A short saying, often different from a proverb, is just a grammatically complete sentence with an exact meaning. In folklore sayings are understood as a figurative phrase that does not form a whole sentence.

Chinese sayings are witty, artistic, imaginative and expressive. From the point of view of linguistic evolution, these are free phrases that have gone through the process of metaphorization, have lost their direct meaning and now have a new generalized, variable-shaped meaning, not equal to the sum of the meanings of the components.

For example:

人怕理，马怕鞭 Rén pà lǐ, mǎ pà biān – A man is afraid of the mind, a horse is afraid of a whip;

种瓜得瓜，种豆得豆 Zhǒng guā dé guā, zhǒng dòu dé dòu – You reap what you sow;

吃饭吃米，说话说理 Chīfàn chī mǐ, shuōhuà shuōlǐ – If you want to eat, eat rice; if you want to speak, say the basics;

有多大的脚，穿多大的鞋 Yǒu duōdà de jiǎo, chuān duōdà de xié – Your shoes should be as big as your leg is;

被椅子不能靠 Bèi yǐzi bùnéng kào – You cannot lean on a chair;

镜子里的东西看得见拿不出 Jìngzi lǐ de dōngxī kàn dé jiàn ná bù chū – You can see things in the mirror, but you cannot take them out of the mirror.

One of the important functions of 俗语 is that they enhance the stylistic versatility of the language, increasing the number of synonyms and stylistic variants in the language.

Due to its complex structure and vivid image, 俗语 is relatively easy to distinguish in both spoken and written language compared to 成语 and 歇后语.

俗语 is one of the most important components of the phraseological fund of the modern Chinese language which emphasizes its beauty and cultural distinctiveness of modern Chinese.

In the Chinese language there is a special category of phraseological units – «歇后语 Xiēhòuyǔ», which is translated into the Kazakh language as “allegorical saying”.

The interpretation of this term has caused a lot of controversy in the Chinese linguistic literature, as well as in the works of foreign phraseologists. In several scientific studies of the 50s and 70s of the last century, the term «歇后语» was understood in two different ways. And in the 80s and 90s of the last century and at the beginning of the present there were many works of Chinese linguists studying allegories consisting of two parts. In addition, the term «歇后语» means the same concept – an allegorical understatement.

歇后语, as a special form of phraseology, is still not very popular, especially among foreign Chinese scholars. The well-known Russian-Chinese scientist Yu. L. Krol said: “... the question of what 歇后语 is still unclear; and the question of their classification raises many questions” [2, p. 195].

In modern Chinese 歇后语 is widely used along with proverbs, sayings and other folklore concepts. The term «歇后语» literally means “abbreviated speech”. 歇后语 is a spoken language found only in Chinese.

«歇后语 Xiēhòuyǔ» is a complete thought, in the form of a sentence. It usually has two parts. The first part is called 譬喻 piyù “allegory”, the second – 解答 jiědá “discovery”. The second part always reveals the meaning of the first part, for example: 木头脑瓜 – 四六不懂 / Mù tou nǎo guā – sì liù bù dǒng (literally: wooden head – does not understand the number four and six (“stupid, ignorant” or “someone who does not understand anything”).

Allegory (the first part of an allegorical metaphor) is often expressed in terms of syntactic structure as a simple sentence or a verb-object combination. The second part of the allegorical metaphor (disclosure + base) is usually a phraseological unit found in colloquial speech and having a description of a simple word.

For example:

夫妻俩吵架一没有事儿 Fūqī liǎ chǎojià yī méiyǒu shì er – “trifle, nothing special; quarrels are games, entertainment” (literally “husband and wife quarreled because of boredom”);

王八瞅绿豆一对了眼了 Wángbā chǒu lǜdòu yī duìle yǎnle – “to love; to be lovely to your heart” (literally “the turtle stares at the green pea – “the color that pleases the eye”);

三个鼻子眼一多出这股气 Sān gè bí zǐ yǎn yī duō chū zhè gǔ qì – “to do too much; exaggeration” (literally “three nostrils swallow another stream of air”) [3, p. 133-135].

An allegorical metaphor refers to a word of folklore nature and refers to a simple everyday word. The relationship of an allegorical metaphor to a simple word is reflected in phonetic, lexical and grammatical aspects. Many allegorical metaphors or two-part allegories are dialectical or local, sometimes vulgar, sometimes vulgar and naturalistic.

In the course of research, it can be seen that the concept of sayings in Chinese can refer to both categories above.

#### ARTISTIC FEATURES OF SAYINGS IN THE KAZAKH LANGUAGE

Proverbs and sayings, which are the most powerful and productive among the ways of expression, are a universal phenomenon of all languages, with their own characteristics [4, p. 56]. Proverbs and sayings reflect the thinking, worldview and mores of people. Proverbs and sayings are distinguished by the accuracy of thought, depth of content, simplicity of form. They assess various aspects of life and summarize ideas and opinions based on the centuries-old experience of people [5, p. 214].

In linguistics, two different functions of all languages are mentioned: first, the mutual understanding of members of society; communicative function as a means of communication necessary for the exchange of ideas, and the second is the service of depicting the reality of life, of all being. The nature of proverbs and sayings depends on this second function of language, because they are witnesses to the past and the entire life of people who speak a certain language, preserving its worldview and wisdom, a noble heritage, a spiritual treasure passed from father to son, from generation to generation.

The concept of a saying in the Kazakh language is still inseparable from a proverb and does not have a separate place in the science of phraseology. It is very important to research the artistic features of the sayings, taking into account its peculiarities, educational significance, usage, and pronunciation style.

A saying is a short version of a proverb that has unelaborated, figurative conclusion. The saying is used in a literal, figurative sense, and also has a

hidden meaning. The saying conveys the thoughts, feelings and emotions of a person [6].

Sayings are distinguished by their conciseness, tonality, melodiousness, description, harmony, rhythm of poetry. There is not a single superfluous word in it, everything is in its place, sorted, collectively united, in harmony with the inner content of the external form. V. Vinogradov says that sayings should be studied together with regular expressions [7, p. 133]. Because their semantic units are used in a traditional, musical and ready-made form, as in regular expressions.

The works of Russian scientists that distinguished sayings from proverbs started to appear in the 19th century. First, such researchers as I.M. Snegireyev, V.I. Dal, E.A. Lyatsky, A.A. Potebnya, etc. expressed their views on the differences between proverbs and sayings in their works. However, systematic research has continued since the 1930s. O. Shirokova, M.A. Rybnikova, S.A. Gavrin, A.N. Kozhin, and other scientists have devoted their research and scientific articles to the problem of distinguishing between proverbs and sayings.

Kazakhstani scientists R. Sarsenbayev, O. Aitbaev, S.K. Satenova, G. Turabaev, etc. also took the difference between Kazakh proverbs and sayings as the basis of their scientific work. The group of researchers: M.A. Rybnikov, A.A. Morozov and A. Nurmakhanov, for example, believes that the difference between a proverb and a saying is related to their structure, that is, a proverb is a complete sentence, and a saying is a phrase.

Sayings, like proverbs, basically convey a certain idea. However, sayings are represented by simple sentences, and the structure of a proverb consists of two parts. There, too, the idea is transmitted indirectly, only hinting on something.

For example:

*Палуанға оң, терісі бірдей* – “For a wrestler, it does not matter front or back”;

*Жығылсаң нардан жығыл* – “If you fall, fall from the tree” [8].

From the given examples, it can be seen that sayings are more limited in structure than proverbs. The evidence of their limitations is that the structure of a number of sayings does not reach the level of simple sentences. For example:

*Ауырдың астымен, жеңілдің үстімен* – “Under heavy, over light”;

*Әке – бауыр, бала – тас* – “Father is a liver, a child is a stone”;

*Ұзын арқан, кең тұсау* – “Long rope, wide reach”.

According to the Kazakh scientist B. Kaliuly, such proverbs are one step closer to phraseological units and are part of the sentence. However, the scho-

lars mentioned above did not take into account the fact that a proverb appears not only as a phrase, but also as a sentence. Here are some examples:

*Соңғы түйенің жүгі ауыр* – “*The load of the last camel is heavy*”;

*Қызым, саған айтам, келінім, сен тыңда* – “*Daughter, I tell you, my daughter-in-law, you listen*”.

These sayings are complex sentences structured in two lines.

In this case, let us recall the corresponding statement of S.G. Gavrin: “All sayings are divided into sentences and phrases”.

This opinion was expressed by G. Gavrin, who deeply studied the nature of proverbs and sayings. M. Permyakov also agreed with him: “Sayings should be divided into two types, depending on the syntactic structure: sayings, equivalent to a phrase, and sayings, equivalent to a sentence”.

Sayings are often found in the form of simple sentences, including incomplete simple sentences. A saying always conveys a phenomenon of life in an unfinished sentence, the same with an idea, it conveys the idea unfinished. Sayings are popular figurative phrases that accurately define the phenomena of life. In comparison with the proverbs, they are short and do not fully convey the idea, but only as an assumption, a forecast. For example:

*Көз қорқақ, қол батыр* – “*Cowardly eyes, brave hands*”;

*Бір басқа – бір көз* – “*One head – one eye*”.

The main difference between these sayings and proverbs is that they do not complete the idea, but only hint on it. None of the above sayings have a clear idea and reasoned conclusion. They convey the phenomena of life and things through figurative representation and comparison. National and cultural motives are more common in sayings than in proverbs. The saying is based on individual facts and has variable meaning [Saying – flag, proverb – berry (freepapers.ru)].

A saying is secret of a word. It expresses a certain phenomenon, asking a riddle, secretly, figuratively. An example of a saying: “Being a parrot, he was wrong”. This is not about a parrot. Here is a criticism about imitating people. Some of them lose their personal qualities, do as other people tell them, hide in their shadows, unable to find and accept themselves [Classification of proverbs in the Kazakh language (znanio.ru)].

## CONCLUSION

According to our research, one of the most common phraseological units pursuant to the concept of sayings in the Chinese language is a group of sayings or 俗语 Sùyǔ. When examining other phraseological units in the research, we found that the unit of Chinese phraseology 歇后语 Xiēhòuyǔ is

close to 俗语 in meaning and use. The main sources for 俗语 and 歇后语 are parables, legends and a cautionary tales.

Due to the peculiarities of the worldview and culture of the Chinese, the translation of 俗语 and 歇后语 is especially difficult. There are also problems associated with the unique style, certain realities of words associated with the content of anthroponyms reflecting the real worldview of the Chinese people and the history of their development.

Sayings in the Kazakh language reflect the culture, consciousness, worldview of the Kazakh people, they contain tone, melody, imagery, harmony, rhythm, characteristic of poetry. The saying is used in a literal, figurative sense, has a hidden meaning. The inner content of the saying is in harmony with the outer form.

In the phraseological system of the Kazakh language, Kazakh sayings are a beautiful form of fictional prose, which complements the meaning of the idea, and is also rationally and concisely used.

The saying is a precious highlight of a rich experience that has been carefully sorted and tested for a long time. Sayings are an ancient genre that is created along with folk songs such as fairy tales, legends, heroic love songs, epics, black poems.

In conclusion, the structure of a saying in the Kazakh and Chinese languages a stable complex combination of words, characterized by complex semantics, metaphorical, figurative, expressive and emotional color. Chinese sayings are characterized by allegory, allusion, and Kazakh sayings are characterized by metaphor, imagery, allusion, comparison, harmony, rhythm.

The features of Chinese sayings, of course, require further research, firstly, this special group of phrases is widely used by the Chinese both orally and in writing, and secondly, due to the constant appearance of new phraseological units of this type.

In the course of the research, we found that modern Kazakhstani youth cannot distinguish a proverb from a saying, since proverbs and sayings are written and used together in the phraseology of the Kazakh language, and sayings separately from proverbs are not divided into separate units of phraseology. In this regard, we discovered and became convinced of the need for an in-depth research of sayings in the Kazakh language, the same with the need for the development of research to separate sayings from proverbs.

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#### **ХУДОЖЕСТВЕННЫЕ ОСОБЕННОСТИ ПОГОВОРОК В КИТАЙСКОМ И КАЗАХСКОМ ЯЗЫКАХ**

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*Аннотация.* Рассмотрены художественные особенности поговорок в китайском и казахском языках. Представлены определения и известные пояснения к поговоркам, существующие в двуязычном мире. Приведены примеры поговорок и раскрыт их смысл. Исследование выявило наиболее часто используемые художественно выразительные средства в китайских и казахских поговорках на примерах. Также в ходе исследования обнаружено, что поговорки казахского языка при переводе на китайский язык по структуре, сти-

листике и применению могут относиться как к 俗语 Súyǔ (поговорки), так и 歇后语 Xiēhòuyǔ (аллегорические поговорки).

*Ключевые слова:* поговорки, пословицы, художественно-выразительные средства, фразеология, лингвистика, поэзия, фольклор

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