



CLASSIFICATION AND VARIATION OF COMMON PROVERBS IN THE OGHUZ GROUP OF TURKIC LANGUAGES

Oğuz Grubu Türk Dillerinde Ortak Kullanılan Atasözlerinin Tasnifi ve
Varyantlaşma

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ABSTRACT

Proverbs, with their roots stretching back to the distant past, possess profound meaning and most clearly reflect folk wisdom; they are sharply distinguished from other units of language by their concise expression and ability to convey much with few words. Proverbs in the Oghuz Turkic languages can be classified in several ways, taking into account their multifaceted characteristics. This classification is based on their source and usage characteristics, as well as the nature of the judgments they contain. The analysis of the issue of variation in proverbs within the comparative and linguistic-cultural context of Oghuz Turkic languages is of great importance. This article presents the classification of proverbs in Turkic languages using various methods and presents variation as one of the universal characteristics of proverbs. Variation, observed at all levels of the language system, manifests itself more in proverbs compared to other linguistic units. Variation in proverbs within the Oghuz group of Turkic languages manifests itself at different levels: lexical, morphological, and syntactic. Due to their traditional form and content, as well as their wide range of variations, proverbs, which have always been an object of research, possess structural and semantic integrity. Variation, found at all levels of the language system, is a particularly current and universal characteristic for proverbs when compared to lexical units. The study of common proverbs in the Oghuz group of Turkic languages and the comparative investigation of their architectonics also reveal the diversity of their types of variation.

Keywords: proverb, Turkic languages, variant, variation, comparison.

ÖZ

Kökleri uzak geçmişe uzanan, derin bir anlam barındıran ve halk bilgeliğini en belirgin şekilde yansıtan atasözleri; ifade özlülüğü ve az sözle çok şey anlatabilme niteliğiyle dilin diğer birimlerinden keskin bir biçimde ayrılır. Oğuz grubu Türk dillerindeki atasözleri, çok yönlü özellikleri dikkate alınarak birkaç doğrultuda sınıflandırılabilir.

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Bu sınıflandırma; kaynak ve kullanım özelliklerine, ayrıca barındırdıkları yargıların niteliklerine dayanarak yapılmaktadır. Atasözlerinin Oğuz grubu Türk dillerinin karşılaştırmalı ve dil-kültürebilimsel bağlamında varyantlaşma sorununun analizi büyük bir önem taşımaktadır. Bu makalede, Türk dillerindeki atasözlerinin çeşitli yöntemlerle tasnifi verilmiş ve varyantlaşma, atasözlerinin evrensel özelliklerinden biri olarak sunulmuştur. Dil sisteminin tüm düzeylerinde gözlemlenen varyantlaşma, diğer dil birimlerine kıyasla atasözlerinde kendini daha fazla göstermektedir. Oğuz grubu Türk dillerindeki atasözlerinde varyantlaşma; sözlüksel, biçimbilimsel ve yapısal-sözdizimsel olmak üzere farklı düzeylerde kendini gösterir. Biçim ve içerik geleneksellliği, ayrıca geniş varyantlaşma imkânı sayesinde daima bir araştırma nesnesi olan atasözleri, yapısal ve anlamsal bir bütünlüğe sahiptir. Dil sisteminin tüm düzeylerinde rastlanan varyantlaşma, sözlüksel birimlerle karşılaştırıldığında atasözleri için özellikle güncel ve evrensel özelliklerden biridir. Oğuz grubu Türk dillerindeki ortak atasözlerinin incelenmesi ve arktektoniğinin karşılaştırmalı olarak araştırılması, onların varyasyon türlerinin çeşitliliğini de ortaya koymaktadır.

Anahtar Sözcükler: atasözü, Türk dilleri, varyant, varyantlaşma, karşılaştırma.

Introduction

Proverbs, which are one of the concise and succinct forms of expression of a people's centuries-old life experience, worldview, and moral-spiritual values, constitute one of the oldest and richest layers of folklore creation. Bound by neither time nor space, this genre holds a unique place in the spiritual culture of all nations worldwide and serves as one of the primary indicators of each ethnos' collective mindset and national-spiritual identity. From this perspective, evaluating proverbs merely as an artistic-aesthetic phenomenon does not fully encompass their true essence; rather, this genre acts both as a carrier of ethnic culture and as a preserved form of collective experience and worldview passed down from generation to generation.

The proverbs of every nation are a mirror of its very existence and identity. The thoughts, way of life, beliefs, and traditions of a people are reflected in their proverbs. Proverbs contain the most valuable examples that demonstrate the sharpness of nations' intellect, the breadth of their imagination, and the subtlety of their feelings. In addition to deep philosophies, these sayings are filled with beautiful insights, brilliant witticisms, subtle illusions, and harsh reproaches. Thus, every proverb bears the stamp of its own people (Aksoy, 1984: 27).

Proverbs, which are guiding and advisory expressions inherited from the ancient roots of all nations on Earth, also represent one of the shared cul-

tural values of the Turkic world. Each proverb is framed in a concise form that anyone in society can relate to, apply, and draw conclusions from, reflecting the general character, worldview, and perspective on life of a nation. In this context, the proverbs belonging to the Turkic peoples, who are spread across a vast part of the world, not only hold a special place in literature due to the meanings they convey, but also serve as one of the most vital sources that reflect the national character of Turkic-origin peoples and unite them despite geographic, phonetic, lexical, and other differences. "...many proverbs are not merely examples reflecting a people's worldview and thinking; they are also a kind of historical document." (Efendiyev, 1981: 98). Proverbs have existed ever since language became a shared system of understanding and communication. The primary reason for their existence is their informative and guiding nature. Proverbs are an indicator of humanity's hundred-thousand-year history on Earth and its struggle with life. An analysis of the proverbs of the Turkic world shows that this genre is built upon universal and national values such as morality, justice, industriousness, friendship, patriotism, and hospitality. The universality of proverbs lies in the fact that wise sayings exist for situations covering almost every aspect of human life.

When the proverbs of the Turkic world are examined, it is evident that they are built upon many fundamental concepts such as morality, truthfulness, justice, goodness, respect for labor, knowledge, tolerance, generosity, diligence, love, friendship, love of homeland, hospitality, bravery, valor, dignity, and patience. There is at least one proverb spoken for every situation people encounter in daily life (Yiğit, 2021: 109).

Proverbs have long been an active subject of research in Turkology. In this direction, the synthesizing studies dedicated to common Turkic proverbs by N. Gözaydın (1998) and Ö. Çobanoğlu (2004), as well as the research conducted by N. Biray (2017) on the concept of "wisdom" (ağıl) in the Turkic world, M. Gök (2015) on the topic of communication in proverbs, T. Aydoğan (2022) on shared proverbs that contradict universal and national values, N. H. Yiğit (2021) on proverbs related to the quality of speech, and İ. Dilek (1996) on the proverbs of the Altai Turks, have greatly enriched the scientific and theoretical foundation in this field.

Furthermore, there are independent comparative studies directly covering the proverbs of individual peoples belonging to the Oghuz group of Turkic languages: the research by İ. Güneş (2022) on common proverbs in Gagauz and Turkish, the work by R. Mammadov (2022) examining the the-

matic scope of proverbs shared between Azerbaijani and Turkish, and the lexicographical study by M. Gökçeoğlu (2011) presenting a comparative view of identical and similar forms in Cypriot Turkish and Azerbaijani proverbs carry particular significance in this regard. However, as can be seen, existing comparative research is largely limited to examining the parallels between two specific languages; thus, there remains a continued need for a comprehensive, comparative-typological scientific study dedicated to the all-around analysis of shared proverbs across all languages in the Oghuz group based on a unified classification system. It is precisely this theoretical and scientific need that constitutes one of the primary factors establishing the relevance and scientific novelty of the presented research.

Classification and Types of Proverbs in the Oghuz Group of Turkic Languages

Traces of proverbs belonging to the Turkic peoples are first encountered in our earliest written monuments, the Orkhon inscriptions. In his study on the Orkhon inscriptions, Ahmet Caferoğlu identified three proverbs used by the Turks of that period and provided their transliteration in the modern alphabet, along with their translation and a brief explanation (Caferoğlu, 1930). Following the Orkhon inscriptions, proverbs continued to be used in works such as Yusuf Balasaguni's *Kutadgu Bilig* (1069), Mahmud al-Kashgari's *Dīwān Lughāt al-Turk* (1074), Edib Ahmed's *Atabat al-Haqayiq* (12th century), the epic *Book of Dede Korkut* (15th century), Abbasgulu Maraghai's *Emsal-i Turkane* (Turkic Proverbs) (18th century), and Mirza Alinaghi Maraghai's *Emsal ve Nesayeh-i Turki* (19th century). The examples of proverbs found in these historical sources demonstrate that their roots are organically linked to the most ancient written and cultural heritage of the Turkic peoples, and that these primary sources played a crucial role in forming the modern proverb repertoire of Turkic languages, including the Oghuz branch of Turkic languages. During the Tanzimat period in Turkey, İbrahim Şinasi referred to proverbs as the "philosophy of the people" in his introduction to the book *Durub-i Emsal-i Osmaniyye*: "Proverbs are the philosophy of the people; they show the essence of the thinking of the nation from whose language they originated." (2007: 19). Özkul Çobanoğlu, who defines proverbs as the "cultural codes" of the Turkic world, writes the following regarding the common proverbs utilized across the Turkic world:

Even if they belong to different religions, and despite the existence of a thousand years of isolation and separation in distinct geographies, the very core of the worldview that shapes the perspectives of people be-

longing to the Turkic world toward life, nature, and humanity, as well as the national Turkic system of thought or folk philosophy, is constituted by proverbs themselves (Çobanoğlu, 2004: 7).

Proverbs are designated by similar terms in modern Oghuz Turkic languages: “atalar sözü” in Azerbaijani, “atasözü” in Turkish, “atalar sözü” or “nakyl” in Turkmen, and “söyleyiş” in Gagauz (Mammadova, 2016: 30). A number of fundamental dictionaries and comprehensive compilations on the subject of proverbs have been published across the contemporary Turkic world. Among these, Ömer Asım Aksoy’s *Atasözleri ve Deyimler Sözlüğü* [Dictionary of Proverbs and Idioms] is considered one of the primary sources in Turkish proverb lexicography. Özkul Çobanoğlu’s work *Türk Dünyası Ortak Atasözleri Sözlüğü* [Dictionary of Common Proverbs of the Turkic World] (2004) carries particular significance as the most extensive comparative dictionary covering the entire Turkic world. In addition, publications such as Nurettin Albayrak’s *Türkiye Türkçesinde Atasözleri* [Proverbs in Turkish of Turkey] (2009), *Türk Atasözleri Sözlüğü* [Dictionary of Turkish Proverbs] (2022) prepared by B. Tezcan Aksu, Ş. H. Akalın, and R. Toparlı, and *Karşılaştırmalı Türk Lehçeleri Sözlüğü* [Comparative Dictionary of Turkic Dialects] (1991) by A. B. Ercilasun et al. are among the essential sources in this field. On the scale of the Oghuz group, M. Gökçeoğlu’s work *Kıbrıs Türk ve Azerbaycan Atasözleri Özdeşler ve Benzerler Sözlüğü* [Dictionary of Identical and Similar Proverbs in Cypriot Turkish and Azerbaijani] (2011) stands as a rare book example that comparatively covers the proverb repertoire of two Oghuz languages.

Considering these multifaceted characteristics of proverbs—which manifest in Turkic cultural history as the result of our ancestors’ long-standing endeavors, standardized as wise reflections or counsels, transformed into principles of cultural unity and social coexistence, and fossilized in form—they can be classified in several directions. While proverbs of the Turkic world exhibit an immense degree of identity in terms of utterance characteristics, conceptualization, phonetics, semantics, lexicon, syntax, and other areas, certain proverbs differ in various aspects due to distinct factors. Taking into account the characteristics related to their source and usage qualities, it is possible to divide the proverbs of the Turkic world into three main groups.

The first of these groups consists of proverbs that are completely identical in both meaning and pronunciation, reflecting the same lifestyle, worldview, customs, traditions, and consequently, the same cultural eco-

gy: *Aç ayı oynamaz* (Azerbaijani); *Aç ayı oynamaz* (Turkish); *Aç ayı oynamaz* (Turkmen); *Aaç ayı oynamaz* (Gagauz); *Aç gözünü, açarlar gözünü* (Azerbaijani); *Aç gözünü, açarlar gözünü* (Turkish). The second group is characterized by proverbs that share the exact same meaning but exhibit certain phonetic variations in pronunciation, or a difference of one or more words: *Allah deveye kanat verseydi, damı-duvarı yıkardı* (Turkish); *Allah deveye qanad verseydi, dam-daşı dağıdardı* (Azerbaijani), *Alla düye ganat berseydi, dam divarı yıkardı* (Turkmen); *Bir koltuğa iki karpuz sığmaz* (Turkish), *Bir elde iki qarpız tutmaq olmaz* (Azerbaijani), *İki tauşan birden tutulmaz* (Gagauz), *Bir elde iki garpız tutdurmaz* (Turkmen). The third group is formed where the specific geography and socio-cultural variations of the socio-cultural environment in which each Turkic tribe and community lives are expressed. It is possible to apply this type of classification to every branch of the Turkic family: *Bir çöreyi özün ye, birin de Allah yolunda ver* (Azerbaijani); *Ağaca dayanma kurur, insana dayanma ölür* (Turkish); *Kütek pıçak el keser* (Turkmen).

Another classification can be made based on the nature of the judgments conveyed by the proverbs. In this regard, a portion of proverbs serves clear moral purposes, offering counsels based on traditionally accepted thoughts and experiences. Proverbs belonging to this group function as structures containing propositions about what we should do and how we should do it—such as “do this, do not do that, this work should or should not be done in this manner.” Proverbs such as *Bu günün işini sabaha qoyma* (Azerbaijani); *Bugünün işini yarına bırakma* (Turkish); *Bu günkü işi ertä goýma* (Turkmen); and *Büünkü işi yarına bırakma* (Gagauz) can serve as examples of this type.

A different group of proverbs reflects deep contemplation or expresses how life events have unfolded over centuries. These proverbs, emerging from years of experience and based on mature reflections, not only enlighten us and guide our thoughts and behaviors, but also allow us to draw lessons and moral insights, providing beneficial guidance on various matters. Proverbs like *Zurnanın sesi uzaqdan hoş gelir* (Azerbaijani); *Davulun sesi uzaktan hoş gelir* (Turkish); *Dovulun sesi uzakdan hoşdur* (Turkmen); and *Daulun sesi iraktan sedalı işidilir* (Gagauz) can be cited as examples. Proverbs that have transformed certain customs and traditions into norms can be attributed to the third category. Examples such as *Bir gün duz yediyin yere qırx gün salam ver* (Azerbaijani); *Bir gün duza – mün gün salam* (Turk-

men); and *Bir fincan kahvenin kırk yıl hatırı vardır* (Turkish) embody socially and culturally accepted codes.

Variation in Proverbs within the Oghuz Group of Turkic Languages

In addition to being a mirror of history and the past, proverbs embody deep wisdom and counsel; they emerged alongside history, developed with it, and continue to be transmitted into the future. At the same time, it is significant that proverbs—including those currently unused, forgotten, or modified over time to adapt to the conditions required by their era to express new meanings and thoughts—change in accordance with the demands of their period and the events occurring around them. As paremiological units that fully express the events taking place in the surrounding world through their variants manifested in language, proverbs play an essential role in the formation of linguoculturological values. Variation, which is one of the principal characteristics of proverbs possessing unique formal-structural and semantic features, arises from various causes and manifests itself in distinct ways.

The analysis and classification of proverbs, as paremiological units, from the perspective of variation in Turkic languages is of great importance. Variation, which revitalizes new forms by creating diversity, is a result of language development. As noted, “Proverbs, which are considered paremic units, possess a logical meaning because they explain a specific event or situation.” (Permyakov, 2001: 179). The semantic similarity of proverbs within the Oghuz group of Turkic languages is related to the commonality in the development of historical, social, economic, cultural, and other factors across different periods—in addition to ancestral and linguistic affinity, as well as the genetic connection of the languages—and has emerged under similar conditions. As noted, “When hundreds of proverbs found in dialects of Turkic origin are compared with one another, the similarities or differences between them are revealed” (Gözaydın, 1998: 708). Being constantly subject to modification stems from the fact that language is a dynamically developing process, which manifests certain characteristics, one of which is variation. Closely linked to linguistic phenomena, variation is understood as a “process of modification,” “partial or incomplete change,” and the “ability to modify form.”

Linguistic variation refers to sociolinguistic variation, textual variation, regional variation, and so forth. The causes of variation are reflected in the interaction between the internal and external factors of language development. Intra-systemic causes arise due to the language’s own resources

(the operation of laws such as analogy, the asymmetry of the linguistic sign, speech economy, etc.). Among the causes of an external nature, factors such as contacts with other languages, various dialectal influences, and the social stratification of language are typically cited (Zöhrab-Mecid, 2017: 10).

As a manifestation of the dynamic properties of language, variation does not cause alterations in language systems; rather, it is a manifestation of the instability of language and its internal dynamics in synchrony, while in diachrony, it represents the process of its historical modification. In the proverbs of the Oghuz group of Turkic languages, variation manifests itself at various levels—namely, lexical, morphological, and structural-syntactic. Lexical variants involve lexical modifications within the structure; that is, one or two lexical units differ, while the remaining components remain common. In proverbs exhibiting lexical variation, the overall meaning does not alter: *Tülkü tülküye buyurar, tülkü de quyruğuna* (Azerbaijani) (Mammadov, 2004: 224); *It ite buýrar, it-de guýrugyna* (Turkmen) (Çaryýew, 2005: 396); *Ayı buyurmuş tilkiyä, tilki da kuyruuna* (Gagauz) (Baboglu, 1969: 134; Özkan, 2017: 48); *İt ite buyurur, it de kuyruğuna* (Turkish) (Çobanoğlu, 2004: 309). *It üýrer, kerwen geçer* (Turkmen); *İt ürür, kervan yürür* (Turkish); *İt hürer, karvan keçer* (Azerbaijani); *Kervan gider, köpekler salar* (Gagauz). *Koyun can derdinde, kasap yag derdinde* (Turkish); *Keçi can hayında, qessab piy hayında* (Azerbaijani); *Geçe can gaygı, gassaba yağ* (Turkmen). *Ağlamayan çocuğa meme vermezler* (Turkish); *Ağlamayan uşağa süd vermezler* (Azerbaijani); *Aglamadık oglana emçek yok* (Turkmen); *Aalamayan uşağa meme vermezler* (Gagauz). *Ağrimayan başa desmal bağlamazlar* (Azerbaijani); *Ağrimayan başa yağlık bağlama* (Turkish); *Ağrimayan başa yağlık danma* (Turkmen). *Bıçak yarası geçer, dil yarası geçmez* (Turkish); *Bıçaq / qılinc yarası sağalar, söz yarası sağalmaz* (Azerbaijani); *Tığ yarası biter, söz yarası bitmez* (Turkmen); *Bıçak yarası unutulur, dil yarası unutulmaz* (Gagauz).

Although lexical variation clearly manifests itself in the proverbs presented above, it does not create any divergence in meaning. Variation that involves any grammatical changes is categorized as variation at the morphological level. In proverbs commonly utilized across the Oghuz group of Turkic languages, morphological variation manifests itself in verb tenses, noun cases, or the use of non-finite verb forms instead of nouns: *Er olan ekmeğini taştan çıkarır* (Turkish) – *Er olan çöreyini daşdan çıkarar* (Azerbaijani). In the first of these proverbs, the verb is used in the present tense,

whereas in the second, it is used in the indefinite future tense. *İşleyen demir pas tutmaz* (paslanmaz, *ışıldar*) (Turkish); *İşleyän demir pos bilmez* (Turkmen); *İşlenen demir pas tutmaz* (Gagauz) – *İşlek demir pas tutmaz* (Azerbaijani). In this instance, while the first word in the Turkish, Turkmen, and Gagauz versions is a participle, it is used as an adjective in Azerbaijani. *Bugünkü işini yarına bırakma* (Turkish); *Bu günki işiñi ertä goýma* (Turkmen); *Büünkü işi yarına bırakma* (Gagauz) – *Bugünün işini sabaha qoyma* (Azerbaijani). In this proverb, the first word in Azerbaijani is a nominalized adverb in the genitive case, and the second word takes the third-person singular possessive suffix. In the proverbs of the other Turkic languages, however, the first word functions as an adjective, and the second word is used with the second-person singular possessive suffix. *Telesik işe şeytan qarışar* (Azerbaijani); *Alñasalan işe şeytan garyşar* (Turkmen); *Acele işe şeytan karışır* (Turkish); *Alat işe şeytan karışır* (Gagauz). In these provided examples, the verb is used in the indefinite future tense in Azerbaijani and Turkmen, whereas it is used in the present tense in Turkish and Gagauz. *Güneş girmeyen eve doktor girer* (Turkish) – *Gün giren eve hekim girmez* (Azerbaijani). In these proverbs, although the negative suffix *-ma²* is used in different positions, it does not create a divergence in meaning. While the negative suffix *-ma²* is attached to the non-finite verb form (participle) in the Turkish variant, it is attached to the finite verb form in Azerbaijani, thereby generating formal diversity.

Variation at the structural-syntactic level in the proverbs of the Oghuz group of Turkic languages primarily manifests itself through the phenomena of reduction and ellipsis. Structural-syntactic variation can occur in several forms within proverbs. In one of these forms, while the core structure of the proverb is preserved, either the first or the second part is completely modified. For example: *Çanağa ne doğrarsan kaşığında o çıkar* (Turkish) – *Ne tökersen aşına, o da çıkar qaşığına* (Azerbaijani). *İti an, (değneği yanına koy) tası eline al* (Turkish); *Andın köpee, al sopayı* (Gagauz) – *İtle yoldaş ol, amma ağacını elden qoyma* (Azerbaijani). *At ölür, meydan kalır, yiğit ölür, şan kalır* (Turkish); *At öler – meydan galar, yigit öler – şan galar* (Turkmen) – *Öküz öler gönü qalar, igid öler adı qalar* (Azerbaijani).

In the first example, the proverbs used in Turkish and Azerbaijani are compared, and the first part has been modified while preserving the core structure. The second example pertains to Turkish, Gagauz, and Azerbaijani, where the greatest structural modification is observed in the first part of the

Azerbaijani variant. In the third example, the first part of the proverb provided in Azerbaijani is likewise distinct.

Another form of variation at the structural-syntactic level involves a complete modification of the proverb's form while retaining its core meaning. The Azerbaijani variant "Azacıq aşım, ağrımaz başım" possesses the following variant forms in Turkish, Turkmen, and Gagauz: *Aç başym – dynç gulagym* (Turkmen); *Aç başım, dinç kulağım* (Turkish); *Aç yat, dinç kalk* (Gagauz). Similarly, the proverb "Açaram sandığı, tökerem pambığı", used in Azerbaijani, has the following variants in Turkish and Turkmen: *Açtırma kutuyu, söyletme kötüyü* (Turkish); *Açma kutunı, eşitma kötünü* (Turkmen). The Azerbaijani proverb "İlanın zehlesi yarpızdan geder, o da biter burnunun dibinde" is syntactically a compound sentence. In Turkish and Turkmen, however, the meaning of this proverb is expressed in a simple sentence structure: *Yılanın sevmediği ot yuvasının önünde biter* (Turkish); *Yılanın yigreneni narpız, ol hem hininin ağızında gögerer* (Turkmen). The proverb "Sıcak aşın olmasa da ılık sözün olsun", which is used in the imperative mood in Turkish, is expressed as a rhetorical question in Azerbaijani and Turkmen: *Arpa onun yoxdusa, dadlı dilin de yoxdur?! (Azerbaijani); Bugday nanın bolmasa, bugday sözün yokmudı? (Turkmen)*. As observed from these examples, proverbs expressing the exact same meanings have undergone variation to one degree or another; that is, their structure has completely changed.

The principal characteristics of the formal structure of proverbs are maximum conciseness, brevity, harmony, and laconism; the phenomenon of ellipsis plays a significant role in these attributes within the proverbs used across the Oghuz group of Turkic languages. As noted, "...the phenomenon of ellipsis is frequently encountered among the components of proverbs. Thus, the repeating component of a proverb in this language is omitted to avoid redundant repetition and to achieve ease and laconism—in other words, it undergoes ellipsis" (Gadirova & Pirmammadova, 2022: 152). At the syntactic level, ellipsis in proverbs involves the omission of words or suffixes: *Akıllıya işaret, ahmağa kötek* (Turkish) – *Ağıllıya işare, deliye kötek* (Azerbaijani) – [the verb *yeter / besdir* (is enough) is omitted]. *El eli yıkar, iki el de yüzü* (Turkish) – *El eli yuyar, el de üzü* (Azerbaijani) – [the verb *yıkar / yuyar* (washes) is omitted]. *Misafir misafiri istemez, ev sahibi her ikisini* (Turkish) – *Myhman myhmanı gışınar, öy eyesi – ikisini hem* (Turkmen) – *Qonaq qonağı istemez, ev yiyesi heç birin* (Azerbaijani) – [the verb *istemez / gışınar / istemez* (does not want/dislikes) is omitted].

In proverbs where components have undergone ellipsis to avoid repetition, this phenomenon primarily occurs during the omission of synchronous parallelisms: “The omission of repeating parallelisms in synchronous copulative relations creates ellipsis. The primary cause for the occurrence of ellipsis is the omission of predicates and predicative suffixes” (Şerifova, 2019: 148). In structurally more stable elliptical proverbs, ellipsis at the grammatical level manifests itself prominently in the omission of personal suffixes within the predicate. For example: *Bir eli yağda, bir eli balda* (Turkish); *Bir eli balda, bir eli yağda* (Turkmen); *Bir eli yağda, bir eli balda* (Azerbaijani) – [the predicative suffix *-dır* (is) is omitted]. *Deli kıza er gün bayram* (Gagauz); *Deliye (göre) her gün bayram* (Turkish); *Dele her gün bayram* (Turkmen) – [the predicative suffix *-dır* (is) is omitted]. *Ölüm haqq, miras halal* (Azerbaijan dili); *Ölüm hak, miras helal* (Türk dili); *Ölüm hak, miras halal* (Türkmen dili) – [the predicative suffix *-dır* (is) is omitted]. *Qız evi – naz evi* (Azerbaijani); *Kız evi naz evi* (Turkish); *Gızlı yer – nazlı yer* (Turkmen) – [the predicative suffix *-dır* (is) is omitted]. *Ecel geldi, baş ağrısı behane* (Azerbaijani); *Ecel geldi cihana, baş ağrısı bahane* (Turkish); *Ajal geldi jahana, baş ağrısı bahana* (Turkmen) – [the predicative suffix *-dır* (is) is omitted]. *Er-arvadin savaşı, yaz günün yağışı* (Azerbaijani); *Karı-kocanın döğüşü, yaz gününün yağışı* (Turkish); *Er ayalın uruşı, yaz gününün yağışı* (Turkmen) – [the predicative suffix *-dır* (is) is omitted].

In the proverbs of the Oghuz group of Turkic languages, ellipsis is formed through syntactic methods. Proverbs—whose principal formal characteristics include maximum conciseness, harmony, laconism, inversion (disruption of word order), ellipsis, and repetitions—are characterized by possessing both structural stability and variation.

Sentences with elliptical constructions represent a syntactic form with a unique descriptive coloring. These syntactic constructions are linguistic units capable of expressing the speaker’s feelings and thoughts more vividly and naturally. Elliptical sentences provide the speaker with the opportunity to express a vast amount of thought using few words at any given moment (Habibova, 2009: 30).

Conclusion

Proverbs possess a universal quality in terms of expressing people’s lifestyles and situations arising from the demands of their era, as well as establishing a bridge between our past and present. The proverbs commonly utilized by Turkic peoples continue to preserve the mindset, thought

processes, customs, traditions, and national values of these nations. These proverbs embody a vast treasury—reflecting both the lexical wealth and the lifestyle of the Turkic peoples. Therefore, in addition to being folklore samples, proverbs serve as historical documents. They constitute one of the primary sources for studying the history, literature, culture, and oral language characteristics of Turkic-speaking peoples, and they reflect the rich vocabulary and expressive power of Turkic languages.

Commonly shared proverbs within the Oghuz group of Turkic languages have not lost their meaning to this day, despite variations in words or letters. The comparative study of proverbs from a linguoculturological perspective demonstrates that they form a unity based on their unique structure and content, as well as their formal and semantic characteristics. The variation of proverbs as paremiological units is one of the aspects indicating that their formal attributes depend on their semantic properties. Furthermore, their semantic characteristics cannot be considered separate from their formal properties. Possessing structural and semantic completeness, proverbs constantly become objects of research due to their traditionalism of form and content, alongside their extensive potential for variation. Variation, observed at all levels of the language system, is a particularly relevant and universal feature for proverbs in comparison with lexical units. The study of common proverbs in the Oghuz group of Turkic languages and the comparative investigation of their architectonics also reveal the diversity of their types of variation.

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