

бар, әр көңілдің өз зары бар» Ә.Тәжібаев диалогтерінде ұшқырлық, икемділік мол. Олеңмен жазылғандарын былай қойғанда, қара сөзбен жазылғандарының өзінде де өзіне тән ырғақ, екпін бар. Мысалы: «Мақтай берсең жақтырар, міні айтсаң лақтырар дос-дос емес». «Анарымды жар етіп, өзімді қор етмек болғанның үйі күйсін». «Ерлігім емес, егделігім шығар» диалогтердің ішкі ұйқасы ойнап сыртқа теуіп тұрғандығы айдан анық. «Әкесі жолбарыс еді, өзі қасқыр боп туды» деген сияқты метафоралық бейнелеулер де қажетіне орай мол ұшырайды.

Ә.Тәжібаев пьесаларының барлығы да театр сахнасын көрді. Кейбір олқылықтары бола тұра Ә.Тәжібаев жаңа тақырып, жаңа типтік образдар, характерлер тудырған, қазақ драматургия жанрын М.Әуезов, Ғ.Мүсіреповтерге тізе қоса отыры жаңа белеске жеткізген драматургтеріміздің бірі екені жұртшылыққа аян.

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6.2 Духовное возрождение: проблемы национального языка

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LANGUAGE FRAGMENTS OF THE CONCEPT “KYZ” IN THE KAZAKH WORLDVIEW AND TRADITION

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Materials and Methods of Research

Various research methods have been used in this study. Pieces of information and Data were obtained and used on the heritage of Kazakh folk literature, phraseological dictionaries, linguistic and cultural traditions of the Kazakh people. Methods of descriptive, ethno-linguistic, and conceptual analysis were used.

The Result of the Research

Some aspects of ritual traditions change over time, and for these reasons it is necessary to increase their value by reviving the national heritage. It is necessary to show the future generation a beautiful picture of the concept of "kyz" and its place in society, to reveal the history of traditions and customs associated with it, to comprehensively develop them, to exaggerate their merits, to bring them to the top of culture, to compare them with old traditions, and not to distract from them. The main purpose of the scientific research is to revive ancient traditions in a new form.

Introduction

Each nation, each people has its own identity, traditions, material, and spiritual heritage, its national identity is the historical path of development of this people, reflects the face of today [1.24]. Tradition is a way of life, a law that has been collected, sorted, put into one system and normalized for

many centuries from the entire life experience of the ancestors of the people who make up a particular nation to become a people. It has no commonality with other nations [2.3]. Language is a tool that connects the traditions and customs of a particular people with each other. Language is not limited to describing the soul and culture of a person. One of its most important functions is to preserve culture and pass it on from generation to generation. Consequently, language plays an important role in shaping the national character of an individual, ethnic group, people, and nation [3. 92].

Language and culture have a lot in common, they are: 1) culture is a form of consciousness as a language that reflects a person's worldview; 2) culture and language overlap in dialogue; 3) the views of the individual and society depend on the topic of culture and language; 4) normality - common to language and culture; 5) history is one of the most important qualities of culture and language; 6) "dynamics and statics" are characteristic of the Antinomy of language and culture. Relations between language and culture: 1) in the communicative process; 2) ontogenesis (formation of a person's language abilities); 3) phylogenetic (formation of a person in the family and society) [4.59-60].

The language preserves the culture, traditions and customs of the people and passes it on from generation to generation. The role of language in preserving the unique traditions and customs of each nation for many centuries is inexhaustible. There are a lot of traditions and customs of the Kazakh people. One of them is the customs and traditions associated with the girl. In this research paper we will focus on the peculiarities of customs and traditions inherent only in the Kazakh girl, and reveal the essence of phraseological chains. The place and the role of the girls are very important in the Kazakh family. From the moment of birth, every girl grows freely, constantly taking care of her parents, siblings and relatives until she reaches her own family.

Introduction

The meaning of the concept of "Aiel" (woman) begins with the word "kyz" (girl) in the image of the Kazakh language. There are many similarities in the beauty of a girl, they are: *ademi kyz, korikti kyz, shyraily kyz, asem kyz, sulu kyz, asharly kyz, aru kyz*. Their characteristics are:

- **ademi kyz** – *bappen soilep, biazy kulip, zhaqsy-zhamanning zhonin bilip turatyn kyz* - (a beautiful girl - a girl who speaks slowly, smiles thinly, distinguishes between good and bad);

- **korikti kyz** – *istese uirip, soilese buiyrip, baurap alatyn, ozi birden kozge tuse qoimaityn kyz* – (a calm girl who is clear in her work, straight in her words, a girl who does not catch the eye);

- **shraily kyz** – *koz zhanary otkir, bet-alpeti bal-bul zhangann, tani shymyr kyz* (a girl with sharp eyes, a beautiful face, and a strong body);

- **asem kyz** – *zhuzi zhyly, ozi uiyang, tani nazik kys* (a girl with a warm face, self-confident, tender body);

- **sulu kyz** – *sozi otkir, ozi pysyq, oreskeldikti suimeitin, bolmashiga pisip kuimtitin, kelbetti kyz* (a girl whose speech is sharp, she is capricious in herself, does not like vulgarity, does not get angry, has a good appearance);

- **azharly kyz** – *dene bitimi zhyinaqty-tygyrshyq, sozi salmaqy, isi tiyanaqty* (a girl-physically collected, serious, neat);

- **aru kyz** – *bet pishini, dene bitimi kelisken, sozi sypaiy, ozi adepti, sungaq boili, tereng oily kyz* (the face is beautiful, the figure is conciliatory, the word is polite, disciplined, tall, deep-minded)[5.147].

There are more than two thousand nationalities living on earth, each of which has its own unique customs and traditions. There is no nation without tradition at all. The Kazakh expressed this concept in one phrase, that is, "ar eldin salty basqa, iti qara qasqa (the customs of each country are different)". Customs and traditions are as the culture, upbringing, school, norm, goal and great wealth that were formed in the deepest history of the nation. There are a lot of traditions associated with the life of a girl in the Kazakh people, some of them are now in force, and some have been forgotten. They are: *kyz aittyru, kyz koru, kyz alyp qashu, quad tusu, qalyng mal, kyz qashyr, saukele kigizu, sut aqy, kyz tanysu,*

syngsu, kyz uzatu, zhar-zhar (song), qoshtasu, shasau, kyz koshi, tuiemuryndyq, shangyraq tuie (all rituals used when a girl gets married).

Kyz aittyru (tradition). Every parent is looking for their son's future bride from an early age. They want their future matchmaker to be from a good family, with good people. They go to the desired family and talk about the future of their children. It symbolizes the desire to become a matchmaker. It's called "**kyz aittyru.**" This tradition has its own different rules and regulations. If children (a boy and a girl) are still babies, or even unborn yet, but both parties agree to become the relatives-in-law in the future. It means that these people know each other very well and are close family friends. The parents reach an accord to become the relatives-in-law (**'atastyru'**) before babies are born (of course, if one of them is a boy, and another is a girl). The above-mentioned is called **'bel kuda'** (before the birth of children). If children are planned to be married since their birth – it's called **'besik kuda'** (besik means a cradle). Sometimes a matchmaker who accepted his daughter as a sister-in-law now gives his daughter to this house. Sometimes a matchmaker who received a girl now gives her daughter to this house, it's called "**karsy kuda**". People who continued their matchmaking again is called "**suyek zhangyrtu**". The grown-up children's marriage is completed after "**kuda tusu**". Relations between relatives Kazakhs observed generally until the seventh generation. "**Kuz aittyru**" serves as a certain foundation for a new steady and exemplary family [6.7].

"Kyz koru" (custom). Sometimes it's called as "**kyz tandau**". Having heard that in some distant village there lived a good, beautiful marriageable girl, guys with their friends moved out to choose fiancée. The proverb "*kyzdy kim kormeidi, qymyzdy kim ishpeidi*" (many people look at the girl) opens the way for the guys who want to marry in the Kazakh language. Girls tried to meet them with respect. They organize parties. Brave and independent girls, who reached their marriageable age, manifested and began competitions with guys in the arts. At the meetings like that girls and guys often performed "**aitys**" (competition in song improvisation). After that, the boy and the girl made their declarations of love to each other, and the guys sent his parents to the girl's parents to get married [6.9].

"Kyz alip kashu" (to steal girl as a fiancée). Young couples were selected by parents on traditions. However some fellows, notwithstanding parental will, stole their sweethearts. Sometimes the end of the escape of the girl turned into a big dispute, because at that time there was no free girl. From Kazakh history Kalkaman stole beautiful Mamyr and married to her, as Kebek was united with loved Enlik, however these histories had a sad upshot. Sometimes a guy and a girl who love each other run away and join [6.10].

"Kuda tusu"(tradition). The matchmaking is an obligatory, remembered, existed since ancient time's tradition of Kazakh nation. A boy's father with close relatives goes to ask the girl's hand as a fiancée. The arrival of matchmakers is called "kuda tusu". Matchmakers are received solemnly. After the girl's father gives his consent, the both parties give each other presents required by the tradition: *kuda attanar, kuda tartu, at bailar, kuiryk-bauyr, etc.* The head representative of the matchmakers is called "*bas kuda*" (bas means head, leading), and the fathers of guy and girl are called "*bauyrdau kuda*" to each other. "Kuda tusu" is a mostly honored and significant toi (feast, holiday), bearing the specific color of this national tradition [6.12].

"Kalygn mal" (tradition, gift). Once the formal part of the matchmaking was over, according to the Kazakh custom, the fiancé's side must pay "kalygn mal" which at old times was basically paid by livestock. It is one of the ancient traditions. The size of the "Kalyng mal" was related to the wealth of the parents. Kalyng mal between poor matchmakers was limited to 5-6 heads, between prominent bais (noblemen possessing lands and abundance of livestock) it amounted from 200-500 to 1000 horses. The rich people gave five camels and one orphan girl and a boy as assistants to the cattle. Also there were a lot of forms of "kalyng mal" as "*qyryq zheti*", "*otyz jetining butini*", "*otyz jeti*", "*otyz jetining zhartytsy*", "*zhaqsyly otyz jeti*", "*zhiyrma zheti*", "*on zheti*", "*domalag kalyng mal*", "*domalag bata*".

There are presents for mother's milk (*sut aky*), for dead and alive (*oli-tiri*), 'kade' from the fiancé's side, and many other traditional presents [6.15].

"Kyz kashar" (tradition). "*Kyz kashar*" is the first meeting of the fiancée with her fiancé. The fiancé's first visit to his fiancée is called '*uryñ kelu*'. These customs take place the same day with '*uryñ toi*', but in the girl's reference this custom is called '*kyz kashar*'. For the youth this day means a joyful and funny *toi*, where young zhenges (sister-in-law) hurry vigorously to get presents. The fiancé pays for traditions as '*kol ustatar*', '*shash sipatar*', '*kyz kushaktatar*', '*arka zhatar*', and others. It's a day when two young people meet each other. The girl gives the guy her kerchief – a symbol of virginity – and various presents for his brothers and sisters. If the matchmakers' agreement is broken after '*uryñ*', it results in very serious consequences. If the fiancé rejects a girl without any reason, then the already paid "kalym" is not given back to him, and what is more, he pays forfeit. If the girl breaks the agreement, the "kalym" is returned in full amount, and forfeit is paid too [6.21].

"Saukele kigizu" (literally, *saukele* is a bride's head-dress, *kigizu* means to put on). There are many traditions and customs in Kazakh people. The tradition '*saukele kigizu*' plays the important role in them. '*Saukele*' is not only the most expensive head-dress in a bride's outfit. Also it serves as a symbol of the beginning of a new life. It's a memento of the prior free and easy life of the girl and the beginning of new family life. "*Saukele kigizu*" is an especially solemn custom for the bride. The matchmakers (both men and woman) are invited to attend this custom. Elders give their "*bata*" (blessing) and strew "*shashu*". '*Baigazy*' (gift or paying) for '*saukele*' is pretty and considerable present. Wearing '*saukele*' the bride looks especially gorgeous, magnificent, and inimitable. Everybody wants to see '*saukele*' on the bride, and they give "*korimdik*" (money or expensive things) for this view. Now, some words about '*saukele*'. It's not only a head-dress, but also a work of art. It is embroidered with rubies, pearls, corals, and other precious stones, emphasizing its richness. "*Saukele*" is made of expensive velvet or velour, embroidered with fine beads and fringe, its ornaments are composed of various small golden and silver coins, and figure plates. The top of '*saukele*' is decorated with '*uki*' (a fluffy bundle of an eagle-owl's feathers). Usually, an unmarried girl is not allowed to wear a "*saukele*" [6.22-23].

"Sut aky" (custom). It's a payment for mother's milk. The date of the girl's departure before her marriage is set by the girl's father together with the matchmaker on the guy's side. The guy comes to this *toi* with the main matchmakers, as well as with his close, talented friends. Traditionally, there are large gifts during matchmaking. Among the rest, the most special one that attracts everyone's attention and emphasizes one thing is "*sut aki*" - payment for mother's milk. It is solemnly presented to the girl's mother with touching words [6.26].

"Kyz tanysu" (custom). "*Kyz tanysu*" is a farewell visit. Before getting married, the girl with her sister-in-law (her elder brother's wife) visits all her relatives and friends to bid them good-bye. Relative and friends show her their respect; give her memorable gifts and blessing, wishing all the best, happiness, and joy. It's one of an ancient traditions, one of the methods of upbringing the ethics of behavior [6.27].

"Synsu" (tradition). Before getting married, the girl makes a "*kyz tanysu*" ritual with her brother's wife. During this farewell, the song "*synsu*" is sung. This is a song that girls sing to her relatives on the day of her marriage. She tells that her childhood, happy days are behind her in this song. She expresses her gratitude to her parents and relatives in verse. This ritual is called "*synsu*". It's a beautiful and touching song. Unfortunately, nowadays this custom is being gradually forgotten [6.28].

"Kyz uzatu" (custom, party). This is a big happy party where parents and relatives of girl give their daughter away for marriage. This day all parents are both sad and glad. Glad because they have brought up such a beautiful, clever, and worthy daughter for whom they will never be ashamed, and sad because it is really a pity to give away a girl, when she still seems to be a little child. Five to seven matchmakers (the odd number), or even more come to take away the girl. There is "*bas kuda*" (the head

matchmaker), “kudalar” (parents-in-law), and the bridegroom’s friend (as his adviser and witness). Since the moment of their arrival party begins; games, songs, funs, traditional ‘kade’ (gifts and presents). The same night the girl’s close relatives officially invite the matchmakers to visit their home. According to the custom, the girl is sent away together with the matchmakers in the early morning, when the sun rises.

Before her departure the girl bids her goodbye, singing a song (‘koshtasu zhyry’) to relatives, who are seeing her off. Young friends sing ‘zhar-zhar’ and ‘ayshadiyar’. The matchmakers receive their traditional gift ‘kuda attandyrar’ (‘kuda’ means matchmaker, ‘attandyrar’ means to see off) [6.29].

“**Zhar-zhar**” (traditional song). The traditional song performed by youth during the girl’s seeing-off. ‘Zhar-zhar’ is performed in the form of “*aitys*” between girls and guys. Guys ask the girl not to feel sorry about her new life, husband and new members of the family in their song. Girls sing in reply that her relatives do not forget her. Such kind of traditional song called “*zhar-zhar*”. And all the Kazakh people know this song by heart [6.31].

“**Koshtasu**” (tradition). Before entering a new house young girl sing a song at her father’s home saying goodbye to her parents, darling brothers, sisters, and other relatives. Through the lyrics of this song, guests notice the girl’s intelligence. After the girl’s farewell song her friends and brother’s wives console her with their song and wish her happiness [6.35].

“**Zhasau**” (custom). Things that are given to a girl who has been extended are called “*zhasau*”. Kazakh people pay attention to the creation of the girl and have proverb “*Alty zhastan zhinasang asady, zheti zhastan zhinasang zhetedi*”. If you collect the “*zhasau*” at six age, that’s right, if you collect “*zhasau*” at seven age, it’s enough”. The girls were given a good product, saukele, carpet, tekemet, expensive dishes, bed linen, clothes, and beautiful decorative things [6.38].

“**Kyz koshi**” (custom). ‘*Kyz koshi*’ is the girl’s caravan. Once the custom “*kuda attandyrar*” (the matchmakers’ seeing-off) completed, the girl together with her mother, elder brother’s wife, younger brothers and sisters get in a special vehicle. The girl is prohibited to look back. The matchmakers go ahead of the cortege; the wagon ‘*shanyrak tuye*’ follows them. At the rear of this caravan go smartly dressed boys singing songs and saying jokes. The girl is brought to her bridegroom’s aul solemnly and pompously. After leaving the girl’s aul this procession is called ‘*kyz koshi*’. Within certain distance it is called ‘*kelinshek koshi*’ (‘*kelinshek*’ means bride). Inhabitants of auls – the youth, girls, daughters-in-law, which ‘*kelinshek koshi*’ passes by, stop ‘*kosh*’ and ask for ‘*tuyemuryndyk*’ (little presents), and then wish them well and happiness. ‘*Tuyemuryndyk*’ is a justification to stop and hear good wishes [6.38].

“**Tuyemuryndyk**” (ritual). The youth and women had the right to stop the passing-bye wedding procession and let it continue their way only after getting ‘*kade*’ (the traditional present). When the girl’s mother gives out ‘*kade*’, those who received it, give their blessing to the caravan, and it goes on moving to the bridegroom’s village [6.39].

“**Shanyrak tuye**” (tradition). ‘*Shanyrak tuye*’ is a wagon for going to the bridegroom’s village, where the bride with her retinue is seated. Mother, sister, and sister-in-law of the girl may sit in ‘*shanyrak tuye*’. The accidental visitors or other people usually don’t sit on. Since the ancient times, while moving on to a new place, *shanyrak* was put on the first camel of the caravan [6.39].

Conclusion

In conclusion, it is obvious that all nationalities have special traditions and Customs in relation to the girl. The Kazakh people are distinguished by preserving these traditions and keeping the girl’s honor high unlike other nationalities. Through each tradition, our ancestors preserved and passed down from generation to generation such rituals as "educating, waiting for guests, giving gifts to older and younger people, giving and receiving gifts, family values, knowing the value of parents and relatives." It turned out that each of the traditions of the girl’s marriage has a deep meaning.

- to reveal and convey the meaning and significance of ancient traditions and customs of the Kazakh people in the process of educating future generations;
- strengthening the attitude and respect of the future generation for girls, promoting the honor of girls;
- revival, further development and implementation of centuries-old traditions of the Kazakh people;
- learn the history of the past through ancient traditions, reveal its secrets;
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ҚАЗІРГІ ҚАЗАҚ ТІЛІНДЕГІ «АНГЛИЦИЗМДЕР» МӘСЕЛЕСІ

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Тіл – үнемі өзгеріп, дамып, толығып отыратын қоғамдық құбылыс болып табылады. Қазіргі әлемде өмірдің барлық салаларын қамтыған жаһандану процесі қазақ тіліне де өзгерістер мен толықтырулар әкелген. Кез келген тілдің сөздік қоры секілді қазақ тілі сөздік қорының толығыуы ішкі интерлингвистикалық факторлар мен өзінде жоқ сөзді өзге тілдерден алуы арқылы байып, толығыады. Мұның ішінде жаһанданудың заманауи талаптарына сәйкес әлемдік терминдерінің кірігуі тілі болып саналатын ағылшын тілі басымдыққа ие.

Ағылшын тілінен енген сөздер мен сөз тіркестерді англицизм деп атайды. Бұл терминнің анықтамасын түрлі сөздіктерден таба аламыз. Мысалы, орыс тілінің түсіндірме сөздігі бойынша англицизмдер варваризмнің түрі деп сипатталған, бір тілге енген ағылшын тілінің сөз немесе сөз