

NAME OF HEADDRESSES IN THE STRUCTURE OF KAZAKH PROVERBS AND SAYINGS

Bulekbaeva Ekaterina Aleksandrovna

student, Termez state university

Uzbekistan, Termez

Scientific adviser: Khuzhanova Ozoda Tadzhievna

d.f. (PhD) in Philological Sciences,

Termez State University Uzbekistan, Termez

Abstract: *This article discusses the headdress "takiya" used in the structure of Kazakh proverbs and sayings, its semantics in the folk sayings, the place of proverbs and sayings of the Kazakh people today, the opinion of linguists regarding proverbs and sayings. To write the article, the method of collecting information, the method of analysis and synthesis was used.*

Key words: *proverbs, sayings, folk sayings, "takiya", skullcap, customs, morality, characteristics, folklore, creativity*

НАЗВАНИЕ ГОЛОВНЫХ УБОРОВ В СТРУКТУРЕ КАЗАХСКИХ ПОСЛОВИЦ И ПОГОВОРОК

Булেকбаева Екатерина Александровна,

студент, Термезский государственный университет

Узбекистан, г.Термез

Научный руководитель: Хужанова Озода Таджиевна

д.ф. (PhD) по филологическим наукам,

Термезский государственный университет

Узбекистан, г.Термез

Аннотация: *В данной статье рассматривается головной убор «такія», употребляющийся в структуре казахских пословиц и поговорок, его семантика тогда и сейчас, место пословиц и поговорок казахской народности на сегодняшний день, мнение лингвистов касательно пословиц и поговорок. Для написания статьи был использован метод сбора информации, метод анализа и синтеза.*

Ключевые слова: *пословицы, поговорки, народные изречения, «такія», тюбетейка, обычаи, мораль, характеристика, фольклор, творчество.*

Today it is impossible to imagine any of the nations that would not have such vivid and well-aimed expressions in their language as proverbs and sayings. A proverb is a short saying in the form of a grammatically and semantically complete sentence,

constituting the wisdom of the nation. Sayings, in turn, are part of judgments with an incomplete or figurative meaning, most often denoting a portrait characteristic.

From time immemorial, in any country, a special place was given to oral folk art - folklore, which could not only cheer and uplift the spirit of the people, but also cure, because it is not in vain that they say that with a word you can kill, but you can also resurrect. A. Divaev sought to convey to the reader the characteristic features of the oral folk art of the Kazakhs: "Whatever side of poetry you touch: epic or lyrical or prose, you will immediately notice that they bear a special character, features, coloring only inherent in a nomadic people" [2, p. 20].

Folklore has a huge range of genres in its composition. It also includes proverbs and sayings, otherwise called the small genre of folklore and resonating in the hearts of storytellers and readers.

Each author tries to give a special definition to proverbs and sayings, adding his own contribution to it, his own zest so that readers can fully immerse themselves in the meaning of this or that saying. The Uzbek linguist P.U.Bakirov notes: "We should not forget that proverbs carry the wisdom of the people who created them. And wisdom is a whole science: it is owned by experienced people" [1, p.5].

The Kazakh people are not an exception, they are also rich in proverbs and sayings, like other nations. Since ancient times, the Kazakh people paid special respect to headdresses, which were given a respectable place in every family. With headdresses they could not be treated with disdain, it was a kind of object of respect, having its own weight in the social order. The headdress could not be thrown on the floor, could not be given as a gift, or trampled underfoot. He was treated with care, afraid to spoil.

One of the examples of the headdress of the Kazakh people is "takiya", which also has the name "tyubeteyka". This headdress was universal: people could wear it regardless of gender or age. It was worn by both old and young, and a woman, and a man, and even a child. Being universal, it was sewn from various kinds of materials, depending on the preferences of customers. In addition, other headdresses could be worn over the takiya.

The so-called "zer takiya" was popular among young people. This kind of skullcap was made of gold or silver threads, sometimes embroidery was done with silk. The reflection of this headdress was noticeable in a number of proverbs and sayings of the Kazakh peoples. An example would be the following:

1. "Taz taqiyasyz zhurmes". [3]
2. "Taqiyasyyna tar kelmeske".[3]
3. "Taqiyada tamtygy kalmady".[3]

"Taz taqiyasyz zhurmes", which in literal translation into Russian means "The lousy one does not go without a skullcap". In the semantics of this expression, shyness of people, embarrassment of their own appearance is noted, but if we consider this proverb more deeply, we can conclude about the character of a person not only by external

characteristics, but also by internal ones. Such people cannot be without others, they need "accompaniment", without which none of them can do.

“Taqiyasyna tar kelmeske”, to which you can pick up an analogue in Russian - “To Senka hat”, which meant that this or that person belonged to a certain craft, about his position in society. Boyars, nobles wore high hats, caps of various unusual shapes, made of expensive fabrics, furs, decorated with precious stones, colored inserts, buttons, trimmed with gold, silver, pearl thread. The authority, more precisely, wealth, nobility of a person was emphasized by the height of the caps. The common people did not wear high hats, their hats were similar to modern earflaps: wicker or felt with a round and flat top, fur three-piece hats with a standing fur visor and a back descending or turning down. Ordinary people had neither the right nor the means to wear expensive headdresses.

Around the 17th century, the appearance of the saying “According to Senka, a hat, according to Yerema and a cap”, which speaks of a person’s belonging to the corresponding genus, is attributed. The origin of this saying is due to the ancient custom of judging the position and weight of a person in society by the material, height and shape of his headdress. The higher the "gorlatnaya" (sewn from soft expensive fur from the throat of a killed animal: martens, sable, beaver) hat, the more noble the family.

Hence the meaning of the proverb, which is that everyone was honored according to his merits, in those days determined solely by belonging to a noble family. The following sayings and proverbs are similar in their semantics:

1. "Hat on the head, on the leg and boots."
2. "What is Pakhom, such is the hat on him."
3. "Across Senka and a hat, a pot and a lid."

“Taqiyada tamtygy kalmady” - in semantic translation means “lost everything he had”. When analyzing this proverb, we can conclude that “takiya” was used in the structure of the proverb to denote property, was placed on the highest level. Having lost "takiya", a person lost everything. It is on the basis of this saying that the reader will immediately note the importance and value of the headdress, revered by the Kazakh people.

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