

**Seitova Sh.B.**

Alikhan Bokeikhan University  
Kazakhstan, Semey  
e-mail: [seitovashinar@mail.ru](mailto:seitovashinar@mail.ru)

### **THE ETHNOLINGUISTIC NATURE OF THE WORD "ZHANDY-ZHAKTY"**

**Abstract.** The article considers that the unique qualities inherent in a representative of a certain genus-tribe can be traced in samples of oratory, Zhyrau reflections, genealogical works, regular expressions in sources collected from messengers, etc. The depiction of the behavior, positive and negative qualities of people belonging to the clan-tribe, its branches, reflects the characteristics of the character of a representative of this class. When considering expressions that arise depending on the character, we notice that they are expressed in several qualities, that is, they once showed their naivety, cunning, kindness, generosity, vivacity, profession, etc., Once showed cruelty, cruelty, illiteracy, greed, ingratitude, avarice, etc. Therefore, we consider stable phrases in this division in an ethnolinguistic aspect through a "living" linguistic unity in a positive sense.

**Keywords:** comprehensive, relative, tribe, shanyrak, nine, etc.

**Сейитова Ш.Б.**

Alikhan Bokeikhan University  
Қазақстан, Семей  
e-mail: [seitovashinar@mail.ru](mailto:seitovashinar@mail.ru)

### **ЭТНОЛИНГВИСТИЧЕСКАЯ ХАРАКТЕРИСТИКА СЛОВА «ЖАНДЫ-ЖАКТЫ»**

**Аннотация.** В статье рассматривается, что уникальные качества, присущие представителю определенного рода-племени, можно проследить в образцах ораторского искусства, жырауских размышлениях, генеалогических трудах, регулярных выражениях в источниках, собранных у посланников и др. В изображении поведения, положительных и отрицательных качеств людей, принадлежащих к роду-племени, его ветвям, отражаются и особенности характера представителя этого класса. При рассмотрении выражений, возникающих в зависимости от характера, мы замечаем, что они выражаются в нескольких качествах, то есть когда-то проявляли свою наивность, хитрость, доброту, щедрость, живость, профессию и т.д., Когда-то проявляли жестокость, жестокость, неграмотность, корыстность, неблагодарность, скупость и т.д. Поэтому мы рассматриваем устойчивые словосочетания в этом подразделении в этнолингвистическом аспекте через «живое» языковое единство в позитивном смысле.

**Ключевые слова:** всесторонний, родственник, племя, шанырак, девять.

**Сейітова Ш.Б.**

Alikhan Bokeikhan University  
Қазақстан, Семей  
e-mail: [seitovashinar@mail.ru](mailto:seitovashinar@mail.ru)

### **«ЖАНДЫ-ЖАҚТЫ» СӨЗІНІҢ ЭТНОЛИНГВИСТИКАЛЫҚ СИПАТЫ**

**Аңдатпа.** Мақалада белгілі бір ру-тайпаның өкіліне тән ерекше қасиеттерді шешендік сөз үлгілерінен, жыраулар толғауларынан, шежірелік еңбектерден, хабарламашылардан т.б. жинастырылған дереккөздердегі тұрақты тіркестерден байқастыруға болатыны қарастырылады. Ру-тайпаға, оның тармақтарына жататын адамдардың мінез-құлқын, жағымды-жағымсыз қасиетін бейнелеуде сол тап өкілінің бойындағы, мінезіндегі ерекшеліктер де көрініс береді. Мінезге байланысты туындаған тіркестерді қарастыруда байқағанымыз, олардың бірнеше сапада көрініс табуы, яғни бірде олардың аңқаулығын, құлығын, жуастығын, жомарттығын, жанды-жақтылығын, кәсібін т.б. танытатын болса, бірде қаталдығын, ұр да жық мінезділігін, сауатсыздығын, пайдакүнемдігін, берекесіздігін, сараңдығын және т.б. осал тұстарын аңғартатындығы. Сондықтан бұл бөлімшедегі тұрақты тіркестерді жағымды мәндегі қазақы танымдағы «жанды- жақты» тілдік бірлігі арқылы этнолингвистикалық аспектіде қарастырамыз.

**Тірек сөздер:** жанды-жақты, туысқан, ру, тап, шаңырақ, тоғыз.

**Introduction.** In Kazakh culture, there is a tendency to classify kinship relationships by lineage, class, branch, and clan. The word "zhandy-zhakty" in this context is one of the words that has accumulated a semantic load according to the Kazakh classification. The word "zhandy-zhakty" in this context is one of the words that has acquired a semantic load in accordance with the Kazakh classification. It was taken as a word that gives information about a family that is based on close kinship, that organizes the daily activities of even distant blood relatives, and that is able to focus thousands of actions on a common goal, that has strong potential, is harmonious, and is optimized for long-distance communication, that meets their needs and increases their income, that solves problems only in their own favor, taking "personal acquaintance", "familiar acquaintance" to the side, and that is well-organized, that considers "their own" and "others" and that has a long history. The word "zhandy-zhakty" has a very broad meaning. Zhandy-zhakty can be defined as a family with a leader who, especially when it comes to clan, class, lineage, and ancestors, has not broken off the kinship, and on the one hand, is blood-related, and on the other hand, they gather the heads of thousands of peasants in one place, hold the truncheon in their hand, command and leads, and walks in the order of the peasants in their four kubyła.

**Research methods.** In the process of writing the article, methods of sorting, analysis and generalization were used to collect and process materials. To clarify the results obtained, analytical methods were used in summing up the results of the study: methods of compilation, systematization, compilation.

**The main part.** Considering the circle of knowledge of the family, several semanticemes can be identified: many relatives. (*Тоқсан үйлі Тоқпанбет*), the clan is long, and communication with distant and near places is well established (*Арғын – Тәйтеке болғанда, Алиын – Әйтеке болған*), there is a coordinator who regulates internal order and respect among relatives, that is, a collective that is brought together to manage from one place (*Тайлақ келмей сабаның аузы шешілмес*), one has mastered the alphabet of "waiting for

someone, respecting him", one is especially attentive to those who say "it will be useful" (*отын таусылса, тоғай бар, мал таусылса, Мамай бар*) (*найман*) one strives to establish good relations with people (*қаратаз барсаң Можан бар, асулы тұрған қазан бар*), the "zhandy-zhakty" of the family is outwardly visible (*Қырда – Шыныбай, ойда – Қазанбай*), if there is a problem, there is a relative who will lend a helping hand (*үйде Шоңы бар, түзде Шорманы бардың не арманы бар*). In the customs of nomadic people, being a strong person in one's own country was considered a threat to external enemies. Therefore, when attacking an enemy, they were like a storm, and in times of peace, they were united, and in abundance, the fathers of families with many sons, including the famous, the famous, and the well-known, were proud of the exact number of their sons, and in order to flatter the enemy, they used to say numbers such as "three thousand dollars", "six thousand dollars", "five thousand, seven thousand dollars", and so on, so many such meaningful units have been preserved in the folk language.

Within the country, those who come in the number nine, that is, have nine children, including male children who are a threat to the enemy and give strength to their family, are considered one head above their average. About this, M.Zh. Kopeev said: «A goat finds twins; a dog finds eight. One is not good: loneliness suits one God. Two is a quarrel, three is a fight, four is right. Five is five packs, six is six goats, seven is seven dogs. The dog's puppies were eight. There were nine, they were complete. From Kuandik - six, from Altai - six, from Moyin - six, from Murat - six, from Almambet - four, from Bekaidar - nine, from Koshkar - six; in Karake - nine from Tokbura. Aralbai - nine from Aralbai, who was called "Bekshe", in Saidaly - nine from Itkara, in Tinali - nine from Karabas, one from Yerali. This is Yerali - nine, one from Suripkel. From Suripkel - nine, one from Musabai, nine from Musabai's son. These are the nine that were born to the four ancestors. This is how happiness grows. "One is negative, two is positive, three is positive, four is positive, five is positive, six is positive, seven is positive! There were eight, the dog had

a puppy, nine is complete!” – they said. The negative of one is: “Loneliness is suitable for one God, not for anyone else.” If one of the two dies, one remains. If the only one dies, what will be left behind?! The correctness of four: if two are united, the other two will be united again, there is no end, no end, let it go. If there are seven, it is called the “Village of Seven Dogs”. I have traveled the Kazakhs, the son of three hundred: I have never seen a place where eight is not good. No matter what, nine is not bad, if there is no excuse, it grows» - is well illustrated [1, p. 22].

The sacred nature of the number 9 in the tradition of the Kazakh people is associated with the fact that the life of the baby in the mother's womb and the mother are in danger for nine months and nine days, that is, until the baby is born [2, p. 156]. The sacred nature of the number nine among the people is also reflected in the customs of inviting gifts "from nine to nine" and punishing "from nine." Here, the ways in which stable combinations with the names of the numbers three, five, and seven are formed are also related to mythological, astronomical, magical, etc. beliefs and legends.

According to the nomadic people's tradition, in order to acquire the characteristic of "all-roundness", that is, to increase and improve the wealth of one's own group, one should take the child of a relative, a distant relative, a Kazakh, or another nationality as a brother, without making them inferior, complete them, and give them equal inheritance. To prove our point, it is worth mentioning the history of Aknaiman. From the three sons of our mother, Baimbet, Zholymbet, and Zhubalai, who were descended only from the son of Sarmyrza, a large nation grew up, taking the essence of the Tarbagatai tribe.

When the Kazakh kingdom was annexed to Russia and ruled by the volost system, Muryn was a country of seventeen volosts.

"Арғы атам сұрай қалсаң Сыбан, Мұрын, Жеті ата Жолымбетке құйған нұрын. Кешегі Танамырза, Ер Шерубай, Қай қазақ, сөз сөйлеген одан бұрын " - would Arip Tenirbergenuly have said if he had not taken the country and land as his inspiration and relied on it. At this point, isn't it natural that the poet holds Zholymbet as his birth in his

poem? From Sarmyrza's son Baimbet, three sons were born: Kuleke, Seit, and from Zhubalai, Elbakta, Suyer, and Koshkar. These are the forty-tribe nation. And the poet Arip, among these, singled out Zholymbet because he was one of the most diligent sons of our mother Muryn in raising her offspring. From Zholymbet, seven sons were born: Azhigul, Azhi, Nazar, Rak, Kydyr, Aryzkul, and Kosmurat, and Aknaiman was the father of eight sons.

When Zholymbet went to the Uzbek village, he saw Kazakh boy herding cattle. He tried to save him from his miserable condition and took him to his brother. He started a dispute with the Uzbek master who owned the boy and appealed to the bi. When the Uzbek could not tell what sign the boy had, Zholymbet proved that the boy had a name and took him back, saying, "My son." Although the boy was black, he named him Aknaiman. From then on, he became an inseparable part of Zholymbet. Each of his sons became the fathers of thousands of families, and today his descendants are spread over several districts. During his lifetime, he had 71 grandchildren, and together with his sons, he raised a total of 316 families [3, p. 26].

And the numerical superiority of the dynasty, class, and clan had political and social significance. For example, M. Auezov in the chapter "In the Battle" in Book 4 of the novel "The Path of Abai" says: «Сақ, Тогалақ кейде аттары қосылып айтылатын бір-ақ ата тәрізді өздері тату және жанашырлығы мол, сотқарлығы аз, момын ел. Саны көп болғандықтан, бұл елді басынып, зорлық ету оңай емес. Сол себепті көршілес Есболат, Олжай секілді рулардың байлары, содырлары көп жуан елдер дәл осы Сақ, Тогалаққа көп соқтыға бермейтін. Олар өзіне соқтыққанды сұрапылша соғып, қара құйынша жайпаған...» - he said, and the evidence for this is that Esbolat Akkulyuly, the son of Saryarka, cut off the line of Orazbay, captured three and a half thousand horses at dawn, defeated the hero Tauke, and slaughtered Jobalai Kerei in the Zhon. It is said that when the Sak's always famous black horse was put into water, small rivers would be cut off. The descendants of the Saks were alert and

restrained, dressed cleanly, rode well, and paid great attention to politeness in their household life. They were prone to lighthearted banter, especially polite humor and sarcasm.

Togalak is a grandfather who grew up with cattle. His nine sons had five hundred households and four elders of the country at the beginning of the 20th century [4, p. 33]. That's probably why the constant phrases "*Құдайым, Сақ, Тоғалақпен қолдас қылма, Жігітекпен жолдас қылма*" were formed.

In Kazakh folklore, the absence of a baby's laughter under the shanyrak, the lack of a continuation of the family, means the end of life. If a family that has established a shanyrak does not have a child, especially a son, the fire in the hearth will go out and there will be no one to smoke. Therefore, when mourning the absence of a child, they would hug their knees and turn their face to the qubyla. This symbolized being a living corpse. The absence of a child was not only a grief for that clan, but also led to the gradual extinction of that ancestor's lineage [2, p. 157]. S. Seifullin explains the concept of that period as follows: "When a son becomes a citizen, he becomes powerful. If there are many brave, strong, and giant-born sons, first the power goes to the ruling class, then to the fathers under the authority of those biys, and then to the village and clan" [5, pp. 109-110]. To supplement this framework, Islam Aibarsha states: "The linguistic picture of the world is formed on the basis of human cognitive activity, national culture and is common to representatives of a certain national community. Therefore, the

world picture is a set of knowledge about the world that is directly related to consciousness, transmitted in the form of conceptual and linguistic models" [6, p. 47], indicating that the considered fixed expressions are a conceptual category in the "world picture" of our nation.

The semantic unity "zhandy-zhakty" is reflected in the East Kazakhstan region as follows: *Қаракесек көп пе, қара шыбын көп пе? отыз ұлды Қожан; Құлынишақтың бес қасқасы; бес бәйтен, жеті самай; жаныс көп пе, қамыс көп пе? тоғыз үй Тоқпанбет; үш көний; жеті жолымбет; тобай ұлы орыстан да көп; тоғыз тума; Әдеттің алты қасқыры; алты ақша, үш тілеуберді, тоғыз тума, үйде Шоңы бар, түзде Шорманы бардың не арманы бар; Қыдыралы, Кедейсің, Қойке келсе не дейсің; төлеңгіт – Жаназардың туына, Өмірзақтың құтына жиналған ел* etc.

**Conclusion.** So, when we classified the concept of "zhandy-zhakty" into several semantic fields, we found that genealogy increases and strengthens your confidence that you can freely share your thoughts with family members who care about you, that you will find someone to lend a helping hand in times of need, and that situations of need and hardship will not happen to you.

We have seen that the richness of any language is not limited only to the lexical units in its vocabulary and their grammatical capabilities, but is also assessed by the ethnolinguistic field that shapes the identity of a nation as a nation.

#### **References**

1. Көрежілы Мәшһыр Zhysip. Shyғarmalary. – Pavlodar: TOO NPF JeKO, 2007. – 10 t. – 445 b.
2. Қанарбаева В. Қазақтың наным-сенімдерінің fol'klordaғы көрінісі. – Almaty: Zhazushy, 2004. – 288 b.
3. Өзбекұлы С. Мұра. – Almaty: Қайнар, 1992. – 304 b.
4. Zhanbolatұлы М. Тобықты – Шыңғыстау shezhiresi, 2004. – 1 t. – 520 b.
5. Seifullin S. Таңдамалы. – Almaty: Қазақтың көркем әдебиет баспасы, 1964. – 6 t. – 202 b.
6. Islam A. Ұлттық мәдениет контексіндегі дүниенің тildik sureti. Filolog. ғ.д. avtoreferaty. – Almaty, 2004. – 47 b.

#### **Автор туралы мәлімет**

#### **Сейітова Шынар Ботайқызы**

Лауазымы: Филология ғылымдарының докторы, профессор, «Alikhan Bokeikhan University»

Пошталық мекенжайы: 070000, Қазақстан Республикасы, Семей

Ұялы.тел: 87051448182

e-mail: [seitovashinar@mail.ru](mailto:seitovashinar@mail.ru)

**Сведения об авторе:**

**Сейітова Шынар Ботайқызы**

Должность: Доктор филологических наук, профессор, Alikhan Bokeikhan University

Почтовый адрес: 070000, Республика Казахстан, Семей

Сот.тел: 87051448182

e-mail: [seitovashinar@mail.ru](mailto:seitovashinar@mail.ru)

**Information about the author:**

**Abikenova Gulnafis Tokenovna**

Position: Doctor of philology, professor, Alikhan Bokeikhan University

Mailing address: 070000, Republic of Kazakhstan, Semey

Mob.phone: 87051448182

e-mail: [seitovashinar@mail.ru](mailto:seitovashinar@mail.ru)