METAPHORICAL THINKING IN THE KAZAKH WISDOM

Abstract. The article comprehensively analyzes that the worldview of the Kazakhs, the ideals and values of the Great Steppe are closely related to the development of the country's history, as well as the role and place of folk wisdom in the formation of the modern worldview. The author believes that the historical lessons of the traditions of the ancestors are the key to the revival of independent national consciousness.

Keywords: wisdom, generational continuity, ancestral history.

The vast steppes of the Kazakh people have a special place in his worldly views. The spirit of Kazakh wisdom is in the works of folklore, which have been created by tradition of ancestors in the art of repeating art in other countries. If you look at any branch of folklore, the context is closely linked to the treasures of the people, the life of the people, the education of the people, the rich treasures and the rich spiritual treasures. The rich spiritual treasures of our people are rich in originality, unmatched amongst other countries in addressing multifaceted issues. Let's take a closer look at the following.

Another peculiarity of the Kazakh wisdom is in the metaphor of the Kazakh mindset (or mentality). That is, the game you are talking about is ridiculing,
propagating. Of course, each of these is not unique to each other. They are reunited with each other in the form of joint words and phrases that interact with each other. In most cases, the wise biyrs, the Kazakh peoples’ substitute the thing or the phenomenon they are talking about, and replace them with another phenomenon, to make the story clear. By using a figurative alternative to the phenomenon that is being discussed, the debate can deepen the content of the game, justify the content of it, and increase the effectiveness of the word.

It is noteworthy that the main tool of the spiritual culture of the Kazakh people is the start of the power of the soul that touches the inner soul and the inner soul, the work of a mind-boggling language, which broadly describes the meaning and scope of the image-metaphor in its delivery. There is another unique feature, that is, the clearest expression in the word, in which the word “colors” is interconnected. It should not be understood that there is an attempt to turn to philological science. This is because the method of image depiction in the system of imagery is a spiritual mentorship of the people or the representatives of the people, where the ethical moral ideas of talented individuals through the phenomena surrounding the national world are combined with philosophical-intelligence search.

The metaphor of a wise metaphor suggests that their sensitivity, the mood, is precisely accurate to the substance of the second object. The content and meanings of the metaphors used are closely intertwined with the mood of the wise people and the notion of the point of view. Dana biys did not use any metaphor in their eloquent words, and they all conform to their ultimate goal. And then their metaphors are invulnerable, senseless, inviting heroism, and at the same time gossiping in the society. The phenomenon in the midst of these biys shows that they are critically examining and controlling the event. In a wise statement, he expresses his figurative expression with a thought-provoking idea. It can be seen from these ways that you can always come to the same conclusion from the real life experience, and the thoughts that come from your thoughts. At the same time, improvisation was used to prevent public discrimination in addressing public issues. In order to avoid misunderstandings, other people also use puzzling. The argument for it is a controversial issue in the Council of the Three Duke in
connection with the Russian embassy.

“He was sitting in the gorge of one of the most beautiful lakes near Kultobe, and by the end of the lengthy consultation, he came to the surface of the water with a great deal of gassing. Tole biy, seeing this, said:

– If this lake could be a treasure, Kazybek says,

“It's all about money”, he said. Aiteke, who was then galloping his foot and dropping off the grass, said:

“Let us not go unpleasantly”, he said, “shooting her daughter's daughter, who is dead”.

In the same three stories, with this opinion, the three great biys convened the embassy to live a good reputation [1, p. 57].

At any given time, the artistic and resourceful words were literally overwhelming and listened to. Creating a sophisticated storytelling (interviews) based on ancient Greek philosophers; we can also find a way to develop complex and philosophical thoughts in the oral tradition of stories preserved in folklore. Let's take a look at the example of question and answer to make our argument sound.

“... In order to test the ambassadors from Kazakhstan, Kontajy dressed in ordinary clothes, wound his waist, transformed himself into a ridge, and came to the Kazybeks’ home. From the greeting, the conversation started and the questionnaire eventually started.

“What's next?” What's in the middle? What is the end? “Kontajy Kazybek” is in the form of “hurt”.

Kazybek puts a stick on his head, saying, “If the archaeologist is pleased and satisfied with everything, at first, there is solidarity, in the midst of abunbiy, and in the background”.

– How far between heaven and land? “The bug” Kontajy was stingy.

– Only one kilometer. By the way, no one stepped over the sky and the land. By the thunderstorm, the country was stunned and ears trembling. Then the thunderstorm reached me. It was a rainbow and swept the sky and the land. The bumping of a dog is just a kilometer away, “Kazybek said”.

– How much is the west and the east? - Well, it's normal.
It is a delightful place. What I say is that the sun rises in the morning in the east, and tends to get tired in the west. Daily life goes through the nest. I have never heard of the miraculous vision of the sunset, between the East and the West, “the last time he cut it down, Kantagei continued to silence” [2].

As one of the metaphors of the Kazakh way of thinking, we can refer to the legendary people status under the name of “Aksak Kula”. The only son of Jochi, who had just finished his for dies. A khan, who was terribly worried by his son's disappearance, did not want to hear the shameful news, but announced to his country: “If anyone tells the child's death, I will smash the lead in his mouth”. After hearing this decree, nobody dares to go and kiss the child. Not to be overlooked yet. What to do? He finds his mysterious comrade. They come to the

Khan and tell him that he knows the child's message. Khan says, “Do not hide it!” Then the cheerful man took the dombyra and said, “Everything I know is going to tell you two suspicions and one shot”. So she brings the tragic message of the prince to the dombyra. Once upon a time, the khan pronounced the essence of the situation and commanded that the dombyra was pushed out of his head [3, p.16-17].

There is also, one philosophical content is here.

From the ancient times the Kazakh people understood the essence of the state of art as one of the most important branches of the spiritual culture of our people. This is Seydimbek writes: “The Kazakh state does not have a good reason to do it; there are no life-altering phenomena that have no original character. From the environment and the animal world, people's behavior, mood, courageous heroism, the cheerfulness of the speaker, national history before the historical events, and legendary narrative, which is associated with it ... These features of the legend are that he is the most abundant and the most charming transcript of his story from the historical site” [4, p.157]. In the example above, if we compare the art of speech and syllables with each other, one can only see the line of wisdom that is unique to us, and the philosophical way of thinking that is unique to our national culture. All of this is related to the continuing compatibility of the subjects and objects in the Kazakh people and the connection of people with nature. This harmony, in turn, moves between people. And the philosophy of the European philosophy is
characterized by personalism (meaning “persona” in Latin as “personality”).

That is, separating one person as an individual person and contrasting with others. Because of the peculiarity of personality, the protection of people's interests makes them an encroachment on one another, which is not compromised with one another. “Man is a wolf”, says Hobbes. But in the Kazakh people, one person has not spoken to another person as “you”. That's why metaphor of the way of thinking is widely used in the delivery of the word, word and word. It was a characteristic of the people of the East.

Legendary stories also reflect a philosophical point of view. The wisdom is measured by reason and wisdom. Such intellectuals have kept their rich spiritual heritage safe from the generations of generations. It is also a spiritual world. Most of this spiritual world has developed and developed under the influence of the tradition of oral poetry. In his book “In the Flow of History” Nursultan Nazarbayev writes: “The spiritual world of Kazakhs was formed mainly under the influence of the tradition of oral poetry. The poetic world, which touches the vast space that surrounds the many countries of the world, is not limited to beauty and emotion. He knew the flame of the novel. Moreover, in Kazakh poetry creativity there are deeper cognitive qualities. That is why the traditional Kazakh poetry is constantly in the philosophy” [5, p. 26]. The black poems in the mouth of the country were not limited to beauty, beauty, and sensuality, but to some of the deeper cognitive qualities of the human being. For this reason, traditional poetry of our nation, legendary stories, clay music, mysterious states are always based on philosophy and wisdom. Here are myths about Korkyt, one of the most valuable in oral poetry. Korkyt is a folk philosopher, great kobyz player, composer, who is the creator of the future, who, was the creator of the kobyz, who spoke the voice of the creature in the world. It is obvious that our nation was able to recognize such noble qualities as only one person, that it was a unique face.

The content of the Korkyt psalms was a great philosophic idea, accompanied by great beauty, femininity, and above all wisdom, synchronizing the mysterious forces of nature, the mood of the human soul, and the heart of the kobyz. The deep philosophical wisdom behind this is to fight death, to overcome death with art. One
of the key elements of the legendary Korkyt's philosophy is to recognize that it is the head of all evil and violence in mortal life, to fight against it, to deny the uncertainty of life, and to seek eternal life. This is one of the metaphors of the Kazakh thinking. Korkyt is really impressive, clay, and deep in content (death is not the case in art). The bridegroom's kobyz once was shuddered the fate of the destiny, barking like a ghost, or everlasting life and beauty. The essence of life is trembling with happiness. “The melody of the musician is melodious, crafty, and inspired” [3, p. 253-254]. The knowledge of the Kazakh people aimed at adoption of human life in the unity of nature with harmony is based on the unity of folklore and music, consciousness and feelings. Korkyt is not one person. Because of its legend, Korkyt is an expression that unifies the whole cultural reality, it does not depend on eternal time. It can be said that his case is a true example of philosophical creativity. Art is a great phenomenon that has come to be associated with any history of the people. The spiritual treasures of our people, who are fond of ancient art, the songs of love and the soul, are very rich. As we listen to the heritage of our ancestors, our ancestors have lived through the centuries, old history and centuries are old chronicles. Art is a rising star of the life of the Kazakh people, the nomadic life of the Kazakh people in the broadest sense of the word, as well as the prominence of poetry and wisdom, as well as in the development of singing art. The spiritual heritage, lifestyle, philosophy of past life is rich in philosophy. ... For nomads, art was not only a spiritual-aesthetic pleasure, but also a means of caring for the people's fate, the means of solving political and social problems [6, p. 91].

Myths about Korkyt are not just a story, but a history of wisdom. The main content is the wise words that can and should be inspired by the future generations of truth, meaning and meaning of which are eternal. All this is valuable things that are associated with the national identity of our people. Through the notion of Korkyt, we see the direction of existentialism in Kazakh philosophy. The main problem of modern life is the lack of coexistence in the meaning and meaning of life. And according to the existentialists, death is a limiting and determining force for human life. The concept of cork threatens to the extent of the horizons of human life through death. Thus, it leads to infinity. Here is where the foundation of wisdom is.
The Kazakh people paid much attention to the word. Usually, inventive and convincing, deeply thought-provoking, figurative-language words make up the listener and form the basis of wisdom. These wise words are an essential source of our national spiritual culture, without eradicating their essence and value. The evidence for this is the Scythian Anarchist (Anaharsis), who had lived an almost two and a half thousand years in Greek philosophy, leaving an indelible mark on Scythian thought. The wisdom and meaning of the Anaharsis, the wisdom of the steppe genius, is very high in the sense of our nation's perception of the origins of the wisdom, the origin of history, and of the indigenous representatives of the founders of the Kazakh oral art. There are some data left from the Greek philosophers in the history of his life, philosophical wisdom, and wise words. The wise philosopher, philosopher, and philosopher, Anachars, has a legend as the «one of the seven scholars» in the history of early history. “The art, especially in the art of speech, was attended by the eloquence of the bureaucrats, listened to them and listened to them. They received a military education. There was a hill. The Scythian tradition was perfectly successful ...” wrote T. Dzurtbaev in his essay “Episode: Historical epics about ancient heroes of Turks” [7, p. 141].

One of the wise wing speeches from our grandfather is “Another Trouble is from our tongue”. The well-deserved, well-founded word is genius. The main content of philosophical thought, which has become the real word, lies in understanding the art of speech, the value and power of linguistics. Here's how it can benefit you if you do not have the ability to communicate wisely to your people. Anarchisis, like the leader of the Kazakh word, the biy, and the speakers, dignified the dignity of the thought. In the wisdom of the wise man, the word cannot be either good or bad: “If the thought system is bad, the word that delivers it is not good, if the word system is good, the word itself is good. If the meaning of the word is so shallow, it is a sign of intelligence and thought, and if the meaning of the word is deeply distorted and its pronunciation is broken, it is a defect in the speech of the speaker” [8, p. 46-47].

Here, the scholar has a lot of meaning in the word, and his sense of humor is broad enough to enlarge the meaning of every word. As we have already noted,
when we talk about the origin and history of Kazakh art, we must pay attention to the fact that the wise man of the steppe genius, the great Anarchist, is a unique place. Due to the dignity of the spirited monarchy, Anarhisis is a continuation of the proverb of our ancestors:

“There is nothing sweet about the word.
There is nothing bitter about the word.
There is nothing easier than words.
There is nothing wrong with the words.
Do not be discouraged by your words;
Do not surrender your wisdom to the fool, but speak your wisdom.
Know what you are talking about.
Know who you are talking to.
Know where you are talking.
Know when to speak.
Know what you say” [9, p. 100].

One of the most famous sons of our people, Syrim Datov, decided to address this conversation. It is well-known that Syrym is a hero and a biy. Throughout his youth, he gained the following blessings:

Let the beard become black,
Your condition is as severe as black.
Whether you are lamentable or not,
Do not make the deaf hear by your ears
You should not be sixty years old.
This mysterious blessing says that young Syrym decided:

“You want to be tired of jumping on a ride - you work for the people, you know the people early. Do not worry, do not worry, be careful, be careful not to lose weight. There is no pity - you mean, you're a lively one, and you're not going to hurt it, and you do not want to spoil the needle. Do not be scared by your ears - there are a lot of scandals among the country, you decide on the problem and know how to judge. And I did not understand your last blessing”.

Then Malaysary summoned Syrup:
He said, “I am jealous of you for a thousand years. My age is eighty-four. I have six plagues. I want you to avoid six plagues. He said: I could not get into a big house, and I did not get ink in a small house. My black beard was black, my hair was black. The illness has come, old age is over. How could you understand that?” Sirim batyr added: “You say you cannot get into a big house, people are out of the ordinary, and their homes are exhausted. The fact that I did not get for a small house can mean that an older person cannot go home without the invitation. My little beard is a kind of kid who is born of you, does not speak after the adulthood, and does not know the father properly. The fifth is the wife of the boy, and maybe you can say, “What do you need for this parasitic? Daughter and old age are understandable, Father». Then the Malaysary said, “Be happy, you have made a good decision”.

Syrym opened his mouth and showed his tongue. His colleagues say: “Why did Malaysary slack your head and you opened your mouth and spoke it?” “It was a mystery where Syrym asked me”, Where is he from? “I said to him”, I'm going through a lot of fluency [10, p. 15-16].

An example from the above is an example of how Anars'us' ancestry remained an indistinct source of wisdom that has remained unchanged for so long. The words under the head cover a great deal of philosophic thoughts.

In our nation there is a proverb “The word is the word of the word”. The deeply thought-out rich proverbs and sayings from the generations of our national culture, mastered by art, speech and speech, are a sort of spiritual world. “The tongue is crazy, the stone is crazy”, “It lies underground, it does not dig through it”, “There is no way to find words”, and others.

Another noteworthy fact is that, with a blessing on his blessed word, his eloquent elderly people have been criticized for their skillful wisdom, based on the responses of their generations. It was a kind of wisdom school. The beautiful graphics of vocabulary may be enriched by their vocabulary and simultaneously taught them meaningful meaning. In general, the language is a powerful manifestation of the growth and development of each nation since ancient times. Every word in the tongue is a symbol of the people's life, customs, traditions, beliefs, and the history of the epoch of the immemorial time. That is a mirror of the peoples’
human being.

Consistent with spiritual ideals, the continuity of generations through the continuity of education, as well as the sense of consciousness of each person's citizenship, is a model for the younger generation, a loving groom of every nation. Particularly, the role of nature in the image of Kazakh tradition is a clear indication of the nature, the world of national identity.

A large number of folklore shows that their genius is sophisticated, and that the mood of the mind is precisely measurable to the second. The applied image is in harmony with the spirit of the mind and the meaning of the mind. This technique has been widely used in vocabulary in terms of the advantages, foundations and social phenomena in the society, the sharp test of the essence of individual phenomena, or the ultimate goal achievement. That is why the concept of word art is deep and full. It is this past epoch that is the beginning of the higher education and the highest education in human experience. It witnessed the unity, the spiritual aspirations and the bright future of our country.

References: