

аңыздар мен дастан жанрындағы типтік мотивтермен салыстыра отырып, Дүрбек нұсқасының түркілік қаһармандық эпос пен батырлық ертегілердегі дәстүрлі сарындарға жақын екендігін анықтайды.

Таурат, Инжіл сияқты ескілікті кітаптардан бастау алатын көне сюжетті түркі әлеміне таныстырған Әли ақын туындысын толық танып, білу үшін осы тақырыптың шығыс әдебиетіндегі игерілу жолымен таныс болған жөн. Мақала авторы Жүсіп бойындағы дәріптелетін он қасиеттің түрлі нұсқаларда қандай өзгерістерге ұшырағанын атап өтеді. Содан соң Фирдоуси версиясындағы психологизм элементтеріне назар аударады. Тіпті, Низамидің «Хұсырау-Шырын» поэмасы мен «Жүсіп-Зылиха» дастанының Жәми нұсқасынан да ұқсастықтар табады [6].

Қай шайырды алсақ та, дастанның соңын Жүсіптің кемеңгер даналығы мен темірдей төзімділігіне Мағриб елінің патшасы Таймус, Мысыр әміршілері Рян мен Әзиз ерекше риза болады. Соның арқасында Жүсіп Мысыр еліне патша болады. Патша Жүсіп бүкіл елдегі түрлі қантөгістер соғыстарды тоқтатып, бейбіт, бақытты өмір орнатады.

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UDC 81'373

CASE STUDY: COMPARISON OF KAZAKH AND JAPANESE ETIQUETTE

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Аңдатпа.Зерттеушілер қазақ және жапон этикетінің ерекшеліктеріне шолу беріп, салыстыру түрінде қарастырылып, сауалнама негізінде алынған студенттердің тәжірибесінен мысалдар келтіреді.

Түйін сөздер:әдептілік, тіл, тура сөйлеу, қарым-қатынас, мәдениет, сыйластық.

Аннотация.Исследователи рассматривают особенности казахского и японского этикета, сравнивают их и приводят примеры из опыта студентов, полученные на основе опроса.

Ключевые слова:этикет, язык, прямая речь, общение, культура, уважение.

Abstract.The researchers consider the features of Kazakh and Japanese etiquette, compare, and give examples from student's experiences obtained on the basis of a survey.

Key words:etiquette, language, direct speech, communication, culture, respect.

We, as future Japanologists, are trying to gain a deeper understanding of the intricacies of Japanese life, and etiquette plays a significant role in understanding the lifestyle of Japanese people. Interestingly, the Japanese are considered as one of the politest people all over the world. While dealing with the Japanese, this is immediately noticeable. It is customary for them to show

excessive attentiveness to the interlocutor. Bowing when they greet you, nodding their heads to show that they are listening carefully. Those are basic examples of Japanese etiquette rules. But we want to focus on the etiquette in speech, the features of the Japanese language in expressing respect and reverence for the interlocutor.

Indirect speech. Japanese people tend to be very indirect when speaking to people they are not close with. They are not keen on being straight-forward and concise since it can be considered rude. Instead, they avoid saying anything that might offend you. Foreigners in Japan often get confused because of that. For example, if you offered someone to go to a restaurant, they would probably never answer with a direct ‘no’. Even if they do not wish to go out with you, they would usually hesitate, trying to find an excuse. You can consider it as a hint of their permanent refuse [1].

The importance of showing respect is clearly expressed in Japanese. In Japanese, there are many rules for how one should address people of different ages, classes in different situations. Even as a beginner in studying Japanese, we learn different forms of the same word or expression. The only difference between those expressions is their ‘level of politeness’. For example, the word “ください”, which can be translated as “please” has more than five variations.

Another interesting fact about the Japanese language is that they rarely address the second person as ‘you’ (“あなた”). They would usually address you by your name, respectively adding the suffix –さん,

which in English has the equivalent of “mister or miss”.

The Kazakh and Japanese languages are surprisingly similar. Japanese grammar is considered easier

for us to learn because the sentence structures follow the same rules. The same applies to the forms of verbs. The Kazakh “кел, келші, келіңіз, келіңізші”. The same forms of verbs exist in Japanese. In both languages they are used to express respect to your listener.

Kazakh and Japanese etiquette in family relationships. It is known that until the beginning of the twentieth century, family relations among the Kazakhs retained many traditional patriarchal features. This was manifested in the gender division of labor, and in the property rights of family members, and in their personal relationships. The basis of the traditional etiquette of communication of the Kazakh people is a set of unwritten laws of the usual yaravi – adat, sharia, relics of pre-Islamic beliefs. A significant influence on the formation of the ethics of communication was exerted by the ideas about certain moral and moral foundations of behavior that have developed in the people's environment [2]. Traditional communication etiquette also has a certain influence on the nature of intra-family relations. Its main content is emphasized respect for elders. In South Kazakhstan, the manifestation of signs of respect is more noticeable where the social and age status of its object is higher. So, in the presence of the head of the family or representatives of the older generation, the younger members of the family, including even married sons, still observe several etiquette prohibitions. For example, they cannot afford to sit, much less lie down, stand with their elbows on them, keep their hands in their pockets, turn their backs on them, interrupt their speech, talk on abstract topics, smoke, drink, walk in front of them, cross their path, etc. e. It is also desirable that even standing with the elder, keep a distance, and if you really have to sit, then only, at his urgent request, also keeping a distance, preferably on a lower seat, in no case carelessly, waddling. Respect for elders is also demonstrated by such symbolic services as helping with washing hands, when sitting down and getting up, when they are shown to the door or to the gate [3].

In modern Japanese families, the number of family members living under the same roof has drastically decreased. Families with many children, where several generations lived together, were replaced by a “typical” family of parents and two children. The number of love marriages is growing every year. But while the main foundations remain: the dominant role of men and the age hierarchy. Respect for elders is one of the cornerstones of Japanese society. However, in public transport, no one will give up their seat to the elderly. There are separate seats for the disabled, the elderly and pregnant women on the metro and buses, but on purpose, no one will give up their seat (unless you

have taken these special seats). An attempt to give way to an elderly person after all will cause bewilderment of others and an ambiguous reaction of the one to whom the place is being given way.

If we talk about raising children, then we can note the amazing and inexplicable for most of us permissiveness for small children in Japanese families. There really are no restrictions. The child is only warned that he may be hurt. If this happened, the mother immediately takes the blame for what happened. But this permissiveness has a clear time frame – up to 5, maximum up to 6 years. During this period, the child's voice is not raised, they are not punished, but parents bring up only by their own example. Or rather, he brings up his mother, because the father is at work all day, he can only be with the child on the weekends (it looks very nice, it's nice to watch dads play with their children on weekends). Up to a year, mother and child are constantly together. In the truest sense of the word. It was Japanese fashion designers who introduced the rest of the world to backpacks, raincoats, jackets that are designed to carry babies.

Research. Not so long ago we met students from Japan. They study the culture and languages of Central Asia and study at the preparatory faculty. We want to share our experience of communicating with them and talk about how we encountered Japanese modern etiquette. To begin with, we want to talk about our observations of students. Since we live in the same dorm, we met very often in the corridor, in the dining room in the washing room. According to my observations, they are not very similar to students from other countries, they are very polite, they always ask permission for anything, never say "you" and call you by name.

At the beginning, we were very embarrassed, since we had just started learning the language and culture. We couldn't start chatting because we knew very little about Japanese etiquette. Later, having learned that they can speak English, we gradually began our acquaintance and realized that Japanese etiquette has changed a little in the era of globalization. We also noticed some slight similarities in Kazakh and Japanese etiquettes: respect for elders, generous treats and gifts.

The first problem in communication was that we did not know how to call them. My senior student Amir and I met Reika-san and Takumu-san from the airport. In the beginning, we were not able to freely engage in dialogue, as they were very shy and always kept both physical and verbal distance. Having already

violated speech etiquette, I was very shy to start a conversation. In Japan, everyone is called by their last name, that is, if Reika's last name is Kobayashi, then I should have addressed her as Kobayashi-san, and not Reika, as I'm already used to. And then a heartfelt conversation took place. We laughed at how many families with

the name Kobayashi there are, how many Kobayashi Reika there are in Japan, and so on. Reika believes that formal Japanese speech abroad is very unusual, and when they are addressed in this way, they feel the gap between the interlocutors. They really like informal communication without any polite equivalents of words. I asked a permission to call her by her name as her close friends did in Japan and she found it friendly. Of course, over time, we began to communicate more closely. Then our Japanese friends revealed to us a couple of secrets about Japanese etiquette.

Now formal communication in Japan is also observed by the older generation, but modern youth are getting used to freedom in this regard and observe speech etiquette in relation to older and higher-status people.

During the analysis, we conducted a mini survey among our friends. Here are the questions we asked

1. Is Kazakh etiquette similar to Japanese? 2. What surprised you the most in Kazakh society? 3. Is the old strict etiquette observed in Japan in the era of globalization? 4. How important is it for today's youth to observe etiquette? Answers: 1. It's not similar. Japanese people care about how they look from the people around them. We don't immediately say what we think. However, in Kazakh, feelings towards the other person are expressed in words. 2. The distance between people is close. I was surprised to talk to strangers in stores and on the streets. 3. There are still honorifics. In addition, the seniority-based rules remain strong. 4. In business, etiquette is important. How to hand over business cards, how to dress, hairstyle and wording. Also, young people talk while paying attention to each other's thoughts and atmosphere.

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ӘӨЖ 246.325

ТІЛ ЖҮЙЕСІНДЕГІ ЭНАНТИОСЕМИЯНЫҢ ОРНЫ

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Аңдатпа. Мақалада энантиосемияның тіл жүйесіндегі орны сөз етілді. Энантиосемия деп біз бір тілдік бірліктің семантикалық құрылымындағы қарама-қарсы мағыналардың бірге өмір сүруін айтамыз. Энантиосемия термині грек тілінен алынған *en* – «ішінде», *anti* «қарсы» сема «белгі» яғни «бір уақытта екі қарама-қарсы мағынаны білдіретін сөз». Қарама-қарсылыққа негізделген семантикалық байланысты көрсететін бағыт ретінде қарастыратын құбылыстың түрі- энантиосемия деп аталады.

Энантиосемия – бұл полисемияның құбылысы, «жеке сөздің семантикалық құрылымының ерекше жағдайы». Осы көзқарастың өкілдері энантиосемия дегеніміз – бұл сөздің бастапқы мағынасын дамыту нәтижесінде пайда болатын бір сөзде бірнеше байланысты мағыналардың болуы.

Түйін сөздер: Энантиосемия, тіл жүйесі, полисемия, құбылыс, қарама қарсы, мағына.

Аннотация. В статье рассматривается роль энантиосемии в языковой системе. Энантиосемия – это сосуществование противоположных значений в семантической структуре языковой единицы. Термин энантиосемия происходит от греческого *en* — «внутри», *anti* — «против», сема — «признак», т. е. «слово, означающее два противоположных значения одновременно». Тип явления, который рассматривается как направление, отражающее смысловую связь, основанную на противоположном, называется энантиосемией. Энантиосемия — явление полисемии, «частный случай семантической структуры отдельного слова». Представителями этого взгляда являются энантиосемия – наличие нескольких родственных значений в одном слове, возникающее в результате развития исходного значения слова.

Ключевые слова: энантиосемия, языковая система, полисемия, феномен, противоположность, значение

Abstract. The article discusses the role of enantiosemy in the language system. Enantiosemy is the coexistence of opposite meanings in the semantic structure of a language unit. The term enantiosemy comes from the Greek *en* – «within», *anti* – «against», *seme* – «sign», that is, «a word meaning two opposite meanings at the same time». The type of phenomenon, which is considered as a direction that reflects a semantic relationship based on the opposite, is called enantiosemy.

Enantiosemy is a phenomenon of polysemy, «a special case of the semantic structure of a single word». Representatives of this view are enantiosemy – the presence of several related meanings in one word, resulting from the development of the original meaning of the word.

Key words: enantiosemy, language system, polysemy, phenomenon, opposite, meaning

Энантиосемия деп біз бір тілдік бірліктің семантикалық құрылымындағы қарама-қарсы мағыналардың бірге өмір сүруін айтамыз. Энантиосемия термині грек тілінен алынған *en* – «ішінде», *anti* «қарсы» сема «белгі» яғни «бір уақытта екі қарама-қарсы мағынаны білдіретін