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The concept of Litigation in folklore and written literature

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Abstract

This article attempts to reveal the nature of the concept of litigation by conducting a conceptual analysis of language units in oral and written literature using cognitive data on the history of the population. As a result, the global character of the transformations, happening in the world, is caused, first, by the humanization of social life. The culturological approach becomes leading in comparative researches. In conclusion, Kazakh writers embodied the highest

principles of morality, such as morality and justice, human dignity and reason, through the image of a fair judge.

Keywords: Litigation concept, Folklore, Literature, Mythical.

El concepto de litigio en el folclore y la literatura escrita

Resumen

Este artículo intenta revelar la naturaleza del concepto de litigio mediante la realización de un análisis conceptual de las unidades del lenguaje en la literatura oral y escrita utilizando datos cognitivos sobre la historia de la población. Como resultado, el carácter global de las transformaciones, que ocurren en el mundo, es causado, primero, por la humanización de la vida social. El enfoque culturoológico se convierte en líder en investigaciones comparativas. En conclusión, los escritores kazajos encarnan los más altos principios de moralidad, como la moral y la justicia, la dignidad humana y la razón, a través de la imagen de un juez justo.

Palabras clave: Concepto de litigio, Folklore, Literatura, Mítico, Cuentos de hadas.

1. INTRODUCTION

Litigation is a situational unity. Regardless of what is the legacy of oral and written literature, they are often based on a specific event and form a compositional network. Folklore and fiction illustrate the various positive and negative situations between them, as they describe the intriguing relationships between living beings. Litigation is an unpleasant emotional category that is caused by differences between two parties in a relationship. According to the legitimacy of dialectics, the existence of the opposite is a form of life. In addition, the litigation

is a product of the legitimacy of this opposition. Therefore, the more legitimate a dispute about human relationships is, the more likely it is to be reflected in the context of the essay. In this article, we will focus on how and how often the texts of the litigation that is the subject of the dispute are presented in the oral and written literature to reveal the essential structure of the concept of Litigation.

2. METHODOLOGY

Examples of Kazakh oral literature come from myth. The concept of litigation is reflected in mythology, in the mythological plot, in the description of a contradictory situation caused by the relationships of mythical characters. It is a natural phenomenon for all our historical and cultural legacies to manifest themselves in various formats since litigation is an interconnected category with human existence that arises as a result of contradictions in human relations. It is described as a pair confrontation in a conflict, quarrel, war, dispute, the conflict between living beings, or simultaneously in reaching the limit of the confrontation, in the search for harmony and its termination. The legitimacy of these relationships throughout life, from Kazakh myths to modern works, is necessarily reflected in several literary works.

Folk art not only described the relationship between living beings and told a story, but also perceived the value of humanity as the idea of creation, always elevating this idea, that is, the dream and mind

of people. The idea seems to have been created specifically for stories. One of them is fairy tales. Almost all Kazakh fairy tales are based on the desire of the common man and the peasant. He praises art, hard work, resourcefulness, heroism, and intelligence. Especially in fairy tales, not only the idea of craving magical things, such as flying mats from folk fantasy but also intelligence and ingenuity are intertwined as the most important spiritual value of humanity. The figurative structure of the concept of Litigation is also reflected in the oral literature of the characters. It is known that heroic songs are divided into epic and lyric-epic. The conceptual framework of conflict is often embodied in heroic hymns, often in conflict with the warrior, heroism, or battle, according to the purpose of the poem. Oratory is one of the main literary genres of the traditional national dispute resolution system (GULNAR, ZHANALIK, AIMAN, AIMAN & ZHANAR, 2019).

3. DISCUSSION

Based on any mythology, it is legal to divide the world into a pair of opposites. This world and the world, up and down, right and left, earth and blue, white and black opposite binary pairs form a certain hierarchical sequence. A binary pair of black and white, which forms the structure of the content of the concept of Litigation. The litigation is based on disagreements between the two parties and how they can be resolved. This was decided either peacefully or by force. Finding who is right and who is wrong was the decision of the lawsuit.

Kazakhs never harmed anyone, did not steal. This tradition is a reflection of the mythical consciousness that begins with a nomadic lifestyle. Therefore, the phrase thread can be recognized as the mythology that can describe the structure of the content of the concept of dispute (ZIMANOV, 2010).

The myth of the Sun and Moon, which spreads from this paired opposition, also reflects the contentious structure of the concept of dispute. Two identical planets cannot enter the blue world at the same time. According to the myth, the Sun and the kings were the beautiful daughters of the moon and the Sun. It seems that the sun was jealous of the beauty of the moon and scratched the surface of the moon. This motif is a reflection of a quarrel/ jealousy arising from the opposite of a dual relationship. And the end of the conflict, the settlement of the dispute is peace. The Covenant in this myth is that the sun rises during the day and the moon at night (ALIYEVA, MASALIEVA, SEISENBAYEVA, TAMABAYEVA & YELUBAYEVA, 2016).

Linguistic information that reflects the basic structure of the concept of litigation in fairy tales is reflected in stories depicting the intelligence and ingenuity of an ordinary person or a Royal daughter. The main tool for the development of readers' ability to study epic literature in high school students is educational literature. The first attempt of a student to master a work of art begins with the recognition of its genre features. Since most of the works presented in the 10th-grade are poetic compositions, the poetic works of the 10th-grade students are leaders in the development of their literary abilities.

Reading the first genre of the genre, the student primarily pays attention to figurative words in his composition, such as creative language. In oratory, the subject of the dispute is the dancers, and in fairy tales, there is a simple representative of people who can fulfill the mysterious word or condition of the king or the king's daughter. These items are depicted as symbols of intelligence and wisdom. And the subject of the dispute is often a quarrel with a Royal girl or a beautiful girl, such as the fulfillment of conditions, such as the fairy tale Khan's daughter and Tazsha. In this tale, the Prince of the Khan's daughter-in-law is called to glorify heroism, heroism, that is, reason, which is not intended for black power, but rather intelligence and ingenuity (ZHANAR & AIMAN, 2018).

Not everyone who wants to fulfill this condition of the Khan's daughter can fulfill it. In Kazakh fairy tales, the ability of a girl to fulfill her requirements was given mainly to Zhaman, Tazsha, Aldar, Khasyr, Yirensa, and the youngest son. In this tale, the role of tazhi, who plays the role of a child and raises the head of his daughter, is again driven by the desire to resolve the disputed situation, resolve the dispute and give a fair assessment. Having lost the head of any man who tried to raise the girl and look for womanhood, Khan, who could not raise his head, impatiently claimed that she did not agree with Tazhina's decision, although he listened to her. This storyline, along with its ingenuity, depicts people's desire for justice. We believe that the desire for a fair settlement of the dispute later became an oratorical art and led to the creation of the dance Institute (NURIYEV, SOVETKANOVA & SEYSENBAYEVA, 2018).

Three artists. A tale of three talented guys. The first is a seer, the second is a sniper, and the third is a pilot. When they come to the country to try their art, they come out of the crowd. When the man was asked what happened, the burial eagle took his dear daughter and dragged him through a window on the roof. And all the people are grieving about it. After hearing this, three new artists begin their work. The wise giant tells the Sniper where he is going and points to the shooter. In the direction of the sight, the shooter shoots a bow; kills the burial eagle without touching the girl; the girl falls from the sky. At this point, the third pilot takes off into the sky and slams the girl down. They safely deliver the girl to her village (ZHANAR, SAULE, MERUYERT, NURGUL, & MUHTAR, 2019).

The crowds applaud; but they are surprised, not knowing which of the three artists to give the top prize to. The top prize deserves me, says Koren, and if I had not seen the giant broom, I would not have taken it if I had not told it how it goes. The sniper stands up and says, the word of the visionary is not proof. If I had not shot a giant bird, what would he have done if he had seen the Wise one? If I had not seen the giant broom, I would not have gotten to it and taken the girl with the broom. That is why the top prize belongs to me. A third artist declares: I am better than the others. I flew away and caught a girl falling from the sky. If I had not been beaten, the girl would have fallen on a rock and been scarred. Either the girl was taken from the carcass, or killed, or her life was lost. I was the reason for the girl's survival. So the main prize is mine. People do not know which of the three guys will win the top prize. Fairy tale: Three artists are still

arguing, who would you choose it for?- the answer must now be given by the audience.

As we see in the fairy network, in the fairy tale Three musicians even three singers remain unresolved. The conclusion from this, the activity of the dance Institute, i.e. the idea of giving to the sources, dispute resolution in Kazakh fairy tales is not shown. Recognition and evaluation of the phrase are given in an implicit form. And the idea of intelligence, resourcefulness, manifests itself in an open structure. However, it is clear that the way disputes are resolved and reconciled, as well as the transformation of the wisdom and wisdom of the infantry into creative ideas, is directly related to the birth of oratory.

In antiquity, in the era of the goat's tail, there was one king. He had an only son and who died. Because of this, the king fell ill and did not go outside. After the reign of the king, his country was destroyed. Three orphans in the country do not have a compassionate father, mother or relative. All three will go to the king, thinking: We will visit him. They think to the nations: if we visit him he will rise. People: Do you think if the king did not get up when the kings visited him, then he will rise to you? On this day, the three will return to the village in tears. However, the front guard is not allowed. This is where they stand. He goes to his guard and tells the king. The boy will then say, Bring in the king's work. And the three of them go there. Then the king says, Farewell, what you do. Of the three, one stands and says:

- Yes, we do. What are you arguing about? Says the king. The boy showed one of his hands and said, This man has already taken gold. She was taken away from here. Here is my balance to the gold I put, or else to the balance I put where I put it. The king says, of course, the balance. The child stood up and said, Did I not give you gold, then? But he is not the god you receive, but the god he has given you. Why are not you getting up in bed? - these are the three. Then the king arises and recovers, and recovers his people. The king summoned the princes and released them from the governors, and instead replaced the three orphans with them in the ranks of the wise, knowledgeable and savvy. But the governors, not seeing the three orphans, became governors, eventually removing the three orphans. Former governors have been re-elected, and one day the king will not be sullied, lie down, and bring his anonymous name to his lords. - he said.

If you do not bring up to three days, I will cut off your heads. So they did not know what it was all about, but they consulted and said, These three orphans would be wise, let us look for them. So three days later, they find him on the third day. They will greet the children in the future. He greeted all three of them and said, Farewell, where are you going? he asked. They answered. We are looking for you. Because we have died, the king has given us time. He pulled out of his pants anonymously, bring! We do not know what to bring, so he gave us three days. It is the day that will end today. That is right, it means the city is broken, bring a blacksmith to repair it! There, on the same day, at the same time, he turned back and returned with several blacksmiths. The king said, Oh, goodbye, have you not been able to

find a carpenter for three days? So late you said it was true. He said. Then the mothers stood up and said:

We did not know what to bring, we asked those three children. Oh, sir, for your savvy? - the king said.

Please, put those three on us. The king will have three pieces available and will choose the governor again.

In the fairy tale, the three children again understand the meaning of the mysterious word that the king's rulers have not yet found. Thus, in fairy tales, the idea of controversy is combined with the idea of ingenuity, ingenuity, intelligence.

The global character of the transformations, happening in the world, is caused, first, by the humanization of social life. The culturological approach becomes leading in comparative researches. The concept of the interdependent and interacting world is the center of culturological thinking. It claims that the world is the world of the holistic person; therefore, it is important to learn to see that general that not only unites humanity but also characterizes every person, his individuality.

The figurative structure of the concept of Litigation is also reflected in the oral literature of the characters. It is known that heroic songs are divided into epic and lyric-epic. Conflict-related conceptual frameworks are often embodied in heroic hymns, often in the form of

conflicts involving a warrior, heroism, or battle, according to the purpose of the poem. Although the land dispute was not resolved by direct dancing, as was the case in oratorical speeches, since there were conflicts over the conquest and conquest of a foreign land, in the songs of the heroes, the question of the land dispute was necessarily implied in the context of wars and battles.

Lyric-epic poems, as the name suggests, are formed by the love of a girl and a guy. Feelings of love for each other turned in the songs into a tragedy, and as love shed, they felt in the hearts of people. One of the lyrical epics - a beautiful poem by Kozi Korpesh-Bayan expresses the voice of a girl (widow). The end of the Karabay and Sarybay wells, which were cradles, ends with the death of their sons and daughters-Kozi Korpesh and Bayan Sulu. Karabay died when he returned from the hunting range Karabay and Sarybay are hunting. Sarybai's wife has a daughter and calls him Bayan. Karabay's wife gives birth to a son and is named Kozy Korpesh. However, after the death of Karabay, Sarybay did not want to give his beautiful daughter to the orphan Kozi Korpesh: the dead Ghost escaped from Karabay and escaped. From merchants from the country of Nogaila, Bayan heard the beauty of beauty and promised to give his daughter to the nail countryman Abdijappar Sarybai. If you do not, your country is in danger of pretending. If Bayan had been beautiful, she would have deceived her and asked Abdijappar (Kodar's slave) to touch me if I had been a slave for ten years. And Kozi Korpesh, a boy he has been dating for ten years, is hoping that he will finally find something. Currently, Kozi Korpesh does not know if he was identified with

Bayan. Once, when he was playing, he tore off one of the mosaics, and rainbow cursed: - Why not give Bayan my thick sword until it breaks?

Word of the old woman passed, and Kozi returned to Korpesh's house, manipulated his mother and admitted that he did not want to give up Sarybai's daughter and was embarrassed. The goat was disturbed by Korpesh and very much wanted to get the girl from whom he gave birth. It looks like a passenger who meets Sarybai. Lying in the village of Bayan, he meets with Bayan through Aisulu. When all the land of Sarybai went to a neighboring village, Korpesh and Bayan escaped from the beautiful country and went to Shokterek. When they found out where they were going, a Kodar said that he had taken the enemy and taken the girl. A hundred people are going to catch the Bayan and reach Kokterek the next day. Kodar and Kozi Korpesh fight, but Kozy wins, and Bayan arrives in the country where he has a wedding and married Bayan.

At this time, Kodar arrives in Sarybai and claims that he spent ten years waiting for Bayan, either plundering His country or paying for the ten years he lost. Sarybai Kodar will get away with giving a hundred camels and a hundred horses. Bayan's mother decided to visit Gulzhan's daughter and go to the village of Kozy. He goes to Sarybai. Meanwhile, when the girl went to Kodar, where she was taken, the Nogai country complained that it could not take her daughter, and enslaved the Kazakhs. The word was insulted by Kodar, dressed as a goddess, and came to Sarybai. In the bag, the lamb is caught, the dagger is killed. Seeing this, Bayan also kills Kodar, rips his head, and

gets permission from his father to build a tower and dome for the Kozy. He digs a hole near a Kozy, saying, My old place to die. The dome is called Kozy Korpesh-Bayan Sulu.

4. CONCLUSION

Linguistic information that reflects the basic structure of the concept of litigation in fairy tales is reflected in stories depicting the intelligence and ingenuity of an ordinary person or a Royal daughter. In oratory, the subject of the dispute is the dancers, and in fairy tales, there is a simple representative of people (bad, silent, younger son, orphan, etc.) who can fulfill the mysterious word or condition of the king or the king's daughter. These items are depicted as symbols of intelligence and wisdom. And the subject of the dispute is often a quarrel with a Royal girl or a beautiful girl, and her condition is fulfilled. We believe that the desire for a fair solution to the dispute and fairy tales later developed into the oratory and led to the creation of the dance Institute.

The activity Of the Institute of judges, that is, the idea of reconciliation and settlement is not particularly reflected in Kazakh fairy tales. Speech recognition and evaluation are given implicitly. And the idea of intelligence and ingenuity is reflected in an open structure. In fairy tales, the idea of a quarrel is combined with the idea of resourcefulness, ingenuity, and intelligence. However, it can be noted that the transformation of the power of speech and reconciliation

and the wisdom of bi into creative ideas of argument was directly related to the birth of oratory.

The conceptual framework of conflict is often embodied in heroic hymns, often in the form of conflicts involving a warrior, heroism, or battle, according to the purpose of the poem. Although the land dispute was not resolved by direct dancing, as was the case in Sheshen speeches, since there were conflicts over the conquest and conquest of a foreign land, in the songs of the heroes, the issue of land dispute was necessarily implied in the context of wars, battles, and battles. The subjectivity of the student is shown in his educational-cognitive activity, communication, and self-knowledge. It characterizes the level of efficiency, reached by the student, and success, in the types of activity realized by him, which reflects his opportunities for the achievement of the goals and solution of the specific objectives.

For the student, the feeling of subjectivity has consisted of awareness of the importance of own role in the achievement of success in the intra-personal plan. In fairy tales, the content structure of the concept of the dispute is embodied in the idea of ingenuity and intelligence, in lyrical epic love, the idea of love arises, but the conflict ends tragically. Consequently, people's stories tried to fulfill the goal of making their dream come true, lyrical and epic poems, on the contrary, sought to promote a controversial love story by turning the tragedy of a dream. The lyrical epic Ayman-Sholpan creates a tense story based on a conflict of honor. At the end of the song, two

conciliatory slots of the two Nations end with a tradition of transmission, such as paying for a dispute at a Bi Institute. In the song Enlik-Kebek, a widow quarrel arose between Tobyk and the tribe of Matay. In the end, he was sentenced to death. And the song Kyz-Zhibek does not raise the issue of land dispute and widowhood. The content of the dispute resolution is reflected in the choice of two Kyz Zhibek heroes.

In fairy tales, hero songs, oratorical speeches, and written literature, the subject of the dispute are specifically addressed, and the conflict is resolved and resolved. And in aitys, the concept of the dispute is the semantic structure of aitys.

Oratory is one of the main literary genres of the traditional national dispute resolution system. The power to resolve disputes of the people referred to in oratorical speeches mainly refers to the Kazakh Bi's like Tole, Kazybek and Aiteke. Other Biys', such as Boltirik Sheshen, Zhetes Bi, Ormanbet Bi, and others. The social role and personality of judges were at the forefront of literary works by writers on historical topics. It is noted that Kazakh writers embodied the highest principles of morality, such as morality and justice, human dignity and reason, through the image of a fair judge. The role of the institute of judges and the political and social role of biys are reflected in contradictory situations in the works of Kazakh writers.

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