

SIGNIFICANCE OF THE STUDY OF THE LINGUISTIC NATURE OF ETHNOGRAPHIES, RELATED TO WOMEN

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At all times the theme of a girl and a woman is relevant in any society. From the most ancient times up today there are enough works on this subject that become the best treasure of spirituality. The job purpose – determination of cultural wealth necessary for modern society by systematization of the ethnographism relating to the girl at Turkic peoples. Identification of similarities and distinctions of ethnographism relating to the girl at Turkic peoples, defining their place in national outlooks, identification of features, methods and ways of national views' marker. Defining of motivated characteristics of the language units determining the concept "girl", consideration in artistic and precedent texts the mythology of a conceptual image of "Turkic girls", its value in sacral, toponymy, anthroponym systems, their evolutions to symbolical level will be realized through comparisons of the concepts "girl" and definition of their place in national outlooks, identification of features, methods and ways of national views' marker.

Keywords: ethnographies, girls, linguistic and cultural characteristics, Turkic peoples

The main prerequisite for the development of this work is the fact that it is directly related to the tasks of the article of N. Nazarbayev, has in "Orientation to the future: Modernization of social consciousness." In this article, the president says: "It is a spiritual code that can be deeply rooted in the history of a society that has been revived. The most important condition for a new type of renewal is to maintain that national code. Without it, it is easily become an echo. The essence of the revival is to avoid the historical experience and national traditions as before. On the contrary, it is necessary to make the most important prerequisites for successful modernization of the past traditions. If the country is not able to get the nourishment from its national-spiritual roots it will start to err." [1, 1]. Therefore, in choosing the subject of the project it is planned to direct the main direction of our state to our profession. In connection with this, the question of determining the national code in training and educating future specialists is certainly important. Certainly this problem is not only of linguistic scientists, it should be noted that the solution of such problems will be realized through the integration of several sciences.

Undoubtedly, after gaining independence the horizons of Kazakh science have expanded. Especially in connection with the spirit of the national language, literature, history, cultural science, philosophy, etc. Creation of new paradigms of research in the fields is a natural phenomenon. V.Humboldt noted: "The nation is characterized by a spirit of self-indulgence, the ability to exude and preserve the spirit of that spirit and to extend from generation to generation" [2, 349]. In the spoken language, the national consciousness, the way of thinking, the behavior of every nation will remain. These peculiarities of the people change from generation

to generation through the culture, tradition, literary heritage. Scientist Zh.Mankeyeva wrote: "Language is a key to recognition of culture, a great force that participates in the formation of spiritual and material culture. It defines the general nature of culture, collects, maintains and supplies basic information [3, 154].

"The lexical layers of the Turkic languages are in the focus of Turkic studies since M.Kashchary, and today lexicology is the sphere of linguistics which is sensible for all the phenomena and changes in people's lives. N.K. Dmitriev, J.K. Kiekbaev, E.F. Ishberdin, E.V. Sevorthyan, K.M. Musaev, A.A. Yuldashiev, A.I. Kononov, N.A. Baskakov, A. Kajdar and others. The problems of lexicology of Turkic languages were studied in the works of scientists in the Soviet period and in the first years of the present century Ethnographic lexicon in particular Turkic languages has been studied in detail on the vocabulary of the Turkic languages by K. Musayev, A. Kaidar (Kazakh, Uighur) and Y. Zhanpeisov, J. Mankeeva, R. Shoibekov, G. Smagulova, S. Satenova (Kazakh), R.G. Ahmetyanov, R.C. Rakhimova, F.F. Gafarova, F.S. Bayazitova, N.B. Burganova (Tatar), A.K. Appaev (Karachai-balkar) etc. In the Kazakh language ethnographies occupy a special place among the lexical units. Ethnographies are words and practices that reflect a wide variety of household and household-related items, products, concepts and phenomena created by the mind and work of the people. In other words, "ethnographies mean that many ethnographers have lived in our past life, many of which are still in use in household appliances, in particular in business, economy, traditions, customs, beliefs, housing, clothing, special names and phrases reflecting the peculiarity of the country's domestic and linguistic identity used in connection with the

peculiarities of the rule of the country, the rule of law”[4, 18].

With national code and spiritual refinement, there is now a need to gather, redefine and re-evaluate many of the cognitive, aesthetic, educational values, including the most important values related to ethnographies. The main object of our research is a symbol of femininity, beauty, creativity and wisdom, which has its own place in the world for all nations. The creation of a comprehensive encyclopedia of linguistic culture in the Turkic linguistics, the collection of its vocabulary, and presentation of the Kazakh State Women’s Teacher Training University, which brings together nature and upbringing of future mothers, which will be the basis of national identity, will increase the relevance of the research project. Determining the cumulative meaning, motivational nature, usage, dictionary arrangement, traditions and customs of other Turkic people is one of the topical issues of modern Turkic linguistics.

The vocabulary of our language is rich in information related to the history of the Turkic peoples, mentality, material and spiritual culture of the Turkic people. In this regard, the analysis of etymological, linguistic-cultural, ethno-linguistic and other aspects of female nomadic names in the Turkic languages is based on the extra-linguistic factors of their semantics, aesthetic taste of the Turkic ethnos and ideological mentality. There are works that directly or indirectly have a methodological basis for such issues that determine the direction of our research, as well as researches in the Kazakh language and in other nations.

Defining of motivated characteristics of the language units determining the concept “girl”, consideration in artistic and precedent texts the mythology of a conceptual image of “Turkic girls”, its value in sacral, toponymy, anthroponym systems, their evolutions to symbolical level will be realized through comparisons of the concepts “girl” and definition of their place in national outlooks, identification of features, methods and ways of national views’ marker.

In K. Aronov’s works “Ethno-linguistic nature of people’s cosmonyms in the Kazakh language”, “Stable phrases related to persuasion and faith in the Kazakh language” by K. Gabithanuly, “Lexicon of the spiritual culture of the Kazakh language” by S. Zhampeysova, “Ethno-linguistic issues of studying the means of spatial expression orientation in the Kazakh epic” by R. Manaliev, “Phraseologisms in the Kazakh epic” by G. Kusimova, “Lexicon of the ware culture of the Kazakh language” by Zh. Mankeeva, “Language picture of the world

in the national cultural context” by A. Islam, “Ethnic linguistic characteristics of the names of Kazakh national musical instruments” by T. Zhaubasova, “Ethno-cultural foundations of the vocabulary of the works of Mashhur Jusip” by A. Turyshev, “Linguistic cognitive bases of the Kazakh language” R. Shoybekov, “Lexic of the ritual folklore: idio-ethnic semantics” by A. Aitmukasheva, K. Rysbergen, “Ethno-linguistic foundations of the dialectal vocabulary of the Kazakh language” by M. Atabaeva, “Ethno-linguistic study of the lexics of the Kazakh language” by A. Mukataeva, “Language of Kazakh riddles” by N. Ongarbaevoy “Figuratively, a backdrop of stable expression based on ranching vocabulary in Kazakh language” by S. Satenova, “Ethno-linguistic somatic foundations of phraseology verbs of the Kazakh language” by B. Uyzbaeva, etc. the spiritual and cultural heritage of the Kazakh people is considered in the ethno-linguistic aspect.

In the following studies the question of a girl, a woman is discussed in various aspects. A. Baigutova performs a thorough analysis of the concept of “Kazakh Wife” at the Candidate’s Dissertation “Ethno-cultural Characteristics of the Kazakh Woman’s Concept”. Together with the semantic, conceptual, ethno-linguistic, psycholinguistic analysis of the concept of “Kazakh Woman” the words, artistic and precedent texts, phraseological texts, proverbs and sayings that are included in this concept as well as their ethno-language image of the world are defined. Another peculiarity of the work is the use of associative experimental methods to define concepts and national stereotypes about the “Kazakh Wife” in the consciousness of the present generation. This work has a worthy contribution in the field of Kazakh linguistics, ethno-linguistics and cognitive research [5].

A. Alimzhanova’s dissertation “Ethno-linguistic character of folk lexicon in Kazakh language” defines the ethno-linguistic nature of names, their place in their linguistic system, and the identity of woman’s crafts, based on women’s crafts, on the basis of the onomasiological system which reflects the continuity of material and spiritual culture. The woman studies the lexical-semantic, thematic groups of names, and the place she takes in crafting the national culture in the context of her craft, with a comprehensive study of the materials on crafts and spiritual culture [6].

In his doctoral dissertation “The Scientific basis of gender classification” G. Shokym analyzes the manifestation of gender classification in the language and speech, analyzes male,

female concepts, features of verbal, non-verbal actions of men and women. The gender peculiarities of women's language is defined in the research, and gender relations of women in the history of our people are taught by the ideas of national and nationalist ideas of Tomiris, Aisha Bibi, Domalak Ana, Begiman, Kizay, Bopay queen. The key aspect of gender linguistics is the lack of gender and language differences between men and women in the context of linguistic communication, in the context of figurative, paramio-graphic fund, as well as comparative gender and language differences in the current language study [7].

M. Bigeldieva's "Kazakh and Turkish women's anthroponyms" defines typological similarities and national peculiarities of Turkish and Kazakh female anthroponyms. The place of female names in anthroponyms of both languages is noted and the linguistic compound of the modern Kazakh and Turkish women's anthroponyms was analyzed. More than half of the anthroponic fund of the two languages have been identified as Turkic-speaking names and anthroponyms of their percentage of foreign languages are analyzed and the lexical classification and semantic system of the Kazakh and Turkish women's anthroponyms, the peculiarities and similarities of the rite principle "to give a name to newly born" are analyzed [8].

In the monograph "The Ethno-cultural characteristics of linguistic units concerning girls" by T. Yermekova, A. Yusup, the linguistic units related to a girl which take a significant portion of our national language and spiritual values are analyzed. As a result of recent achievements in ethno-linguistics, cognitive linguistics and linguistic-culture, which is closely related to one another, the linguistic units of a number of linguistic units show the ethnos nature and spiritual culture, their contribution to enriching the vocabulary of our language. The fields that define the concept of "Girl" in the linguistic sense of the Kazakh people are identified and analyzed in its component structure and information content [9].

There is a research on the concept of women in the Russian language. In this regard, L.B. Adonina, Liu Bo, G. Apuxtina, O.A. Chibysheva, A.B. Kirillin and others works can be named.

L.V. Adonina's monograph "The Concept of the Woman in the Linguistic and Cognitive Consciousness of the Russian People" provides a semantic-cognitive analysis of this concept. A comparative analysis of cognitive signs is based on gender and age features [10].

L.H. Dzassezheva's semantic analysis of women's names in the Russian and English-Kabardian and Chercess languages is based on the work "Women's lexical and semantic field in various cultural communities". Common universal and national peculiarities are distinguished for languages [11].

The following works on women's issues in the world space can be named: Ibrahim Hasan's "Language, Gender, and Power: Analysis of theme and topic management in Arabic conversational discourse" examines the Arabic language spoken in the issue of language, gender and power, the nature of women, their linguistic discourse, and analysis of place in society [12].

In the project work done by Nadia Furlan in the period of 2008-2010 the problem of women in society is also touched upon. Here is a comparative analysis of the social and religious issues of women in Jewish-Christian cultures [13].

In the study of Julia S. Falk the object of research was taken from the beginning of the twentieth century. Here is the role of women in the preservation of the vital part of language (viability), the activity of women-scientist in history and language science. [14]

Although there is a general study of the ethnographies of separate languages in Turkic studies, there is no study of ethnographies related to girls, comparing several Turkic languages with linguo-cultural character. This, in its turn, makes it difficult for the Turkic peoples to change their common spiritual values and intercultural communication. By collecting ethnographies, certain data on ethnic history of Turkic-speaking peoples are based on past lifestyles and economic peculiarities. The relevance of the research is determined by the fact that the ethnographic lexicon of the Turkic peoples is limited to the study of small, though individual, lexical groups of individualized Turkic languages. The lack of fundamental research on this topic, including lack of a complete classification of ethnographies related to girls, and lack of full coverage of ethnographies in dictionaries – increase the relevance of this work. The accumulation of this part of people's rich lexicon, which accumulated for centuries, can accumulate valuable data from the development of Turkic peoples, languages and social, economic and everyday life of the population, and not only define their cultural and spiritual connection with the peoples of the neighboring and other linguistic groups but also contribute to the development of linguistic-cultural science.

In addition, the linguistic units of the linguistic unit are divided into two groups: spiritual and material; not only their etymology, use in oral literature and poems, proverbs and phrases are analyzed but linguistic units telling us about historical, cultural, aesthetic and civilizational values of our people will be determined.

The findings and conclusions of the research contribute to a certain extent to the reflection of the scientific and theoretical foundations of ethno-linguistics, linguistic culturology, and cognitive studies in Turkic (Kazakh) linguistics. In the course of the research, the analyzed language data can be used to compile explicit, phraseological, associative dictionaries of the Kazakh language.

Women's linguistic culture reflect many-centred collective spiritual and material creativity of the Turkic peoples connected with mineral resources, household products, their relationship with the natural wealth, society, and the environment, as well as phraseological units, equations, proverbs and sayings, folklore and epos. Modern use reflects the personality and peculiarity of the spiritual heritage of our people living in the integration society.

The essence of the concept of "girl" is a distinctive feature of the people. The beauty of the girl since the ancient times in the Kazakh people has been measured by her character, mind, vision, and relationships with people around her. The Kazakh people recognized the word "girl" as a sign of beauty, elegance, and beauty. In the folk folklore of our people, many poets gave many beautiful illustrations to the girl. She also appreciated the child's attentiveness, skill, tenderness, tenderness, and tendency toward art, education, and personality that he used to portray these qualities in figurative language.

When it comes to the Kazakh girls, especially when talking about their inner beauty and harmony, their riches and their intelligence, you will most certainly come to see the characters of heroes in heroes' eyes. The Kurt is a symbol of wisdom and intelligence inherent in the Kazakh woman, Silk – beauty and elegance, the indispensable qualities of Ayman and Akjunus – the deception, the cunning, the wit and the Bayan – the symbol of loyalty to love and affection.

In the lyric epic poems of the national literature, the beauty of the Kazakh girl is evident. Outside beauty is characterized by the inner soul of that character. In regular expressions about a girl in the Kazakh language, there are a lot of linguistic units that describe the beauty, beauty, elegance, and beauty of a girl.

Among the linguistic units created with the word "girl" are traditions that are subject to nomination process. The main event in the life of a girl in Kazakh customs is to marry a good-looking girl. Our wise people were not indifferent to this problem. It is clearly reflected in the heritage of the Kazakh woman, her value and character, her dignity, her outlook on her marriage, her life, her life, heritage and her age, reflecting her by her wise words, proverbs and sayings, her constant companions.

It is highly probable that the linguistic unity of the girl is of great importance to the education and upbringing of the Kazakh people, and that the older daughter will be a good mother and a good mother in the future.

The linguistic and cultural meaning of the concept of "marrying a girl" in the Kazakh identity is also reflected in Kazakh phraseology.

In the Kazakh society, the girl values the qualities of a child, and of women as a whole, not as inferior, immoral, shyness, and more. It is clear that the Kazakh girls, such as fortune-teller, haughtiness, pride, wisdom and wisdom, have come from the legendary tales of the country, tales of tales, tales of princesses, Zarina, Domalak Ene, Aisha bibi, Kurtka and Gulbarshyn for centuries. The woman's character, her male character, is, first of all, the girl's beauty.

The concept of "girl" in the Kazakh language has a linguistic and cultural value. From the phraseology to the girl, we pay special attention to the upbringing of our girls, the environment, the origin, the beauty of the girl. Our wise people firmly adhered to the principle of "upbringing of a girl – generation, national education".

The people of Kazakhstan, who say, "Be a good girl for me – be a stupid woman", adhere to the wisdom of the people, and when girls start to grow up, they will be able to make friends with noble, noble, educated, who were willing to go with them, and were officially educated. From the childhood he was brought up from the childhood, not to say the least, to laugh, to laugh, to keep his mouth clean.

The main object in the article is that the girl is a symbol of femininity, beauty, creativity and wisdom, which has its own place in the world for all nations. Determining the cumulative meaning, motivational nature, usage, dictionary arrangement, traditions and customs of other Turkic people is one of the topical issues of modern Turkic linguistics. As we mentioned above, it is quite possible that in the case of complex research for this topic and in the light of new language areas it is possible to write important works for linguistics, Turkic studies.

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