

THE IMAGE OF A WOMAN IN THE TURKIC WORLD AND ITS EXPRESSION IN PROVERBS

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Abstract. The article deals with image of a woman in the Turkic world as a concept and its reflection in proverbs, sayings of Kazakh, Turkish languages. The anthropocentric paradigm originated and deeply rooted in almost all fields of science, including linguistics, opened way for studying relationship between a language and population that speaks it from a new perspective. That is, through language, one can recognize a person, society, people, culture in which he or she lives. Proverbs are a bunch that collect valuable cultural information in language and pass it on through generations.

The purpose of article is to analyze and conclude theme of a woman in linguistic representation of Turkic world based on proverbs. A woman represents a component of binary opposition of a woman and a man, which in turn forms basis of existence. Thus, theme of a woman, her role in society, family always remains relevant. A woman is beginning of life, main figure in birth and offspring upbringing. Question of how role and place of women in historical and comparative paradigm in the Turkic world was assessed is discussed in comparison with Western philosophy, and article provides answer through a conceptual and interpretive analysis of proverbs. This determines article's scientific significance. The description of woman's image based on legends, sagas common among people, starting from ancient written monuments of ancient Saka, Hunnic, Turkic, Uyghur states that inhabited lands of the Turkic peoples in Central Asia, is an indicator of scientific novelty of article. The scientific result of work is collection and analysis of proverbs, sayings related to behavior, manners and upbringing of a girl from birth to becoming bride, creating a family, patroness of the hearth. The results of article will be a very valuable source from the point of view of linguoculturology and sociology.

Keywords: culture, history, language, image, woman, concept, Turkic world, proverbs and saying

Basic provisions

Culture, history, worldview, traditions of each nation are preserved in its language as a whole. The preservation of the culture of the nation is directly related to the development of the national language. Consideration of the language with its identity, customs, attitudes and views of this people, that is, from the point of view of linguoculturology, will lead to great results. National self-consciousness, mentality, worldview, way of life, customs of the people, including the image of a woman, are revealed and preserved in proverbs formed in the language, and are passed down from generation to generation as an invaluable spiritual value.

The identification of the ethno-cultural meaning of some proverbs included in the concept of "Turkish woman" serves to recognize the identity of the nation. Because on the basis of this culture, the language can serve as the national language

of the whole state. Therefore, it is necessary to recognize the function of language not only as a means of communication, which has been repeatedly repeated and considered until today, but also as a bridge that collects and preserves its culture and ethno-cultural values and broadcasts them. future generations of the nation.

Proverbs are special word symbols. Notions that can only be known through human experience and be understood in the process of development of a phenomenon, cannot be grasped by the hand. Proverbs of any language are the product of linguistic and national consciousness as a materialization of the experience of generations.

Proverbs, which are widely used not only in the oral literature of the Turkic world, but also in any field, depending on each context, open the way to the study of the processes of formation and transmission of cultural memory. The meanings of proverbs on various topics reflect not only the way of life characteristic of this people, but also the way of thinking of this people, influencing the development of speech culture.

If we look at the Turkic culture, then, of course, proverbs were primarily formed in the oral cultural environment and, after they came into use, were preserved in written form in different languages. There are a lot of proverbs about people and life, including women, on any topic, and their ability to accurately convey the meaning, perception and future of society is one of the sources used to determine the codes of origin of proverbs.

Introduction

Fundamental research in recent years is aimed at defining the culture of an ethnos and a nation through language (Zh. Mankeeva, E. Zhanpeisov, A. Kaidar, R. Syzdyk, N. Uali, G. Smagulova, K. Zhamanbaeva and others). In other words, the anthropocentric paradigm in linguistics, based on the user of the language, has opened the way for the formation of many new directions in it. In this regard, in the works of domestic researchers, such as G. Snasapova, Sh. Elemesova, F. Kozhakhmetova, M. Kushtaeva, K. Kaiyrbaeva, N. Aitova, A. Amirbekova, E. Orazalieva, problems of cognitive linguistics, which are described as the key to learning the language is widely studied.

That is why in recent years “the number of works aimed at revealing the essence of the concept, the main category of cognitive linguistics in Kazakh-language education, has sharply increased on the basis of specific data” [1, p. 9]. We consider this a desire for innovation in the teaching of linguistics, strengthening the Eurocentric approach. Fate, life, death, soul, sadness, millet, heroism, heroism, war, color, beauty, beauty, woman, etc. also appear in the studies of correspondent scientists. The content of the concepts is clarified and considered from different angles. Among them, one of the eternal themes is the concept of a woman, which allows for fundamental research in the social sciences, mainly in linguistics.

A woman who “rocked the cradle with one hand and rocked the world with the other” occupies a special place in Kazakh society and throughout the Turkic world. Turkish women are like a bridge between family and society, first of all, a woman is a mother, a woman is a faithful wife. If a man is the head of home (love, marriage,

family) created by the union of a man and a woman, then the woman is the fuel of this fire, the hearth. That is, without quenching the fire of the hearth, being a support to the head of a family, giving conscious education to the generation born as a result of the fire of feelings, the role of the feminine in the education of society through its offspring is special. Also, if we look at our history, starting from the distant Hunnic, Saka and ancient Turkic times, there were many brave ladies and princesses who interfered in state affairs, defended their country, attacked the enemy. In order to create an image of a woman in the Turkic world, it is necessary to study our history well.

Materials and methods

In fact, if you study the history and culture of Kazakhstan, then there are many women and mothers who, with their courageous work, great intelligence, boundless patience and love, were able to save their country in the centuries-old struggle, and who were able to instill their children the national spirit. It is very important to show and revive the place and role of mothers, as in other times, in the fate of the native language today and in the future. However, in accordance with the national worldview of the Kazakh people, the task of representing through the language of the real role of a woman in Kazakh culture and researching it in a new way has not been fully resolved. In this regard, it is important to substantiate the problem of determining the nature of a woman in accordance with the nature of the nation, worldview and spiritual and cultural values, in connection with her social activities in society and the family, through the concept of a woman, accumulated through the language in the national knowledge base.

From ancient times to the present day, starting with Aristotle, J. Spenger, G. Institoris, Philo of Alexandria, G. Spencer, E. Rotterdam, A. Schopenhauer and other Western philosophers, consider the image of a woman as a “lower being”, “an image of the dirty world bodies”, “persons-half-life with a special function”, “a symbol of the lower world, sin, betrayal”, and evil, disorder”, in the Turkish concept, the image of a woman is, first of all, a woman - a mother, a wife - is described as a faithful wife and is highly valued anytime [2, p. 76]. From the Arab and Islamic point of view, the image of women is usually evaluated only as a slave. That is why, by analyzing the image of a “woman” on the basis of the general Turkic approach, including by differentiating the concept of “woman” in proverbs, we strive to introduce into the consciousness of the younger generation a special assessment attached to the object “woman” in Turkic culture from ancient times to the present day.

Discussion and results

In the history of the ancient Saka, Hunnic, Turkic and Uighur states that inhabited Central Asia on the lands of the Turkic peoples, women occupy a special place [3, p. 10]. For example, as historical records testify, in the ancient Saka era there was a tradition to bring up a girl as a warrior and a soldier as a man. In addition, a woman ruled the country. Vivid proof of this is Queen Tomyris. In Greek writings, Tomyris is referred to as the “Lady of Origan” [4, p. 43].

According to Turkish scientists, Tomiris is the grandson of Alip Er Tong, who founded the Turan association. The victory of Queen Tomiris over the Persian king Cyrus, "the ruler of four kingdoms who knows no defeat», went down in history. This historical event became the basis for many legends, poems and fairy tales. It was the capture of her only son Spargap by the Persian king Cyrus that led Queen Tomiris to this victory. According to a number of legends, we know that Tomiris is not only a horsewoman, shooter, brave warrior, ruler of the country, but also a "mother» who protects her baby.

Even in the Hun era, men and women were not separated from each other in matters of governing the country, protecting the land and dealing with foreign countries [5, p. 32]. For example, the first peace treaty between the Great Hunnic Empire and China was signed by the wife of the Hunnic king Mede "khatun (the title of the ruler's wife)" [6, p.10]. It was also believed that "khatun» puts an end to the affairs of the king. All decrees in the country were approved not only by the royal decree, but also with the support of the Khatun. By order of the Hun state, even when the king received ambassadors from foreign countries, the "khatun»sat on the left hand of the king. In some cases, "khatun»managed to receive the ambassador alone. For example, historical documents can prove that Aryg Khan, the wife of the famous ruler Attila, was engaged in the work of receiving ambassadors and foreign affairs in the state. The conclusion of the Turkish scientist Gokalyp that "the ancient Turkic community, which showed special respect for women among the ancient communities, considered the woman to be the beginning of creation, "God" (1), is clearly reflected in Turkic mythology.

In the epic "Creation» of the Yakut (Sakha) Turks of Altai, which is considered the first epic of the Turkic peoples, the image of the "White Mother», who prompted God to create the world and people and became a muse, indicates a special attitude towards women in the Turkic world. Scientists do not deny that "Ak Ana" is the "Princess Ukok» found in Altai. The image of "Ayizit», which takes place in the mythology of the Vakut Turks, is also a god-like image that protects women and women who give birth to children. According to legend, a woman descends from the sky when childbirth is short and stays with the pregnant woman until the child is born.

The legendary female figure of the Blue Turk era is "Mother Umai". Mother Umai is like a goddess who protects a pregnant woman and safely gives birth to a child. Information about Mother Umai is found in the Orkhon written monuments. For example, in the monuments erected to the heads of Kultegin and Bilge Kagan, the rulers of the Happy State - the Turkic Khaganate, special attention to women is described as follows: the sky. My father Elteris Kagan and my mother Elbilge took Khatun (god) from the people so that the Turkic people would not disappear, but that there would be a people. Umai was a spirit that helped God in this matter.

In the belief system of the Turks, the only thing that gives strength to everything is God the Creator. Every living being has its own energy. God is the center of the Turks' faith. And there are ancestral spirits and ghosts that help God. Their name is Kam. By the command of God, they protect the Turks from disasters, language, cruelty, evil. One of them is Umai Ana, God's helper. Umai is a Sanskrit word

meaning “to descend from the sky”. In ancient Indian mythology, there is a goddess named Uma. It means light. It is said that the wife of the Hindu god Shiva was also called Uma. Many scientists see a connection here. In Turkic, she is also called the Yellow Girl, “Mother Nature”. Azerbaijanis say Humay. In Turkish belief, the guardian spirit Umai Ana is described as a spirit of fire, created from fire.

The image of Mother Umai is used by the Yakuts, Turks, Kirghiz, Kazakhs, Azerbaijanis, and others. It is often found in the legends of the Turkic peoples. Mother Umai is depicted in many places as a goddess who protects women, children and nature and makes the earth fertile. There is a legend about a woman who kidnaps the children of pregnant women, called by the Turks “a board moon”. Umai's mother was a bulwark against it. In some sources, the concepts “Umai participates in the creation of the world together with Ana Ulgen” and “Huma's bird»are not missing. The elements of Turkic mythology are organized differently from the myths in other mythologies [7, p. 119]. Consists of disparate and shamanic elements. Therefore, it is impossible to provide accurate and detailed information, as in Greek mythology.

The legends of Otuken and Ergenekon, which tell about the origin of the Turks, also contain images of the feminine principle, including a she-wolf and a godmother. One of the topics that needs research today. Even in the ancient Uyghur era, a special respect for women was preserved. This can be evidenced by written monuments of the Uighur era. Unique images that reveal the image of a woman can be found in the Ogiz saga, the Korkyt ata saga, the Manas epic, the Forty Girl saga, and others. It can be clearly seen from literature samples.

As we have seen from the above, “the national identity, mentality, worldview, way of life, customs of the people, including the image of a woman, are revealed and preserved in proverbs formed in the language, and are transmitted from generation to generation as an invaluable spiritual value” [8, p. 36]. In this study, we are trying to reveal the ethno-cultural meaning of some proverbs included in the concept of “Turkic woman”.

Proverbs, which are widely used not only in the oral literature of the Turkic world, but also in any field, depending on each context, open the way to the study of the processes of formation and transmission of cultural memory [9, p. 98]. The theme of “woman”, which has taken a very important place in Turkish cultural life since mythical times, also formed the basis of proverbs. Proof of this can be found in Diwani Lughat-it-Turk, the earliest definition of proverbs [10, p. 498]. For example, the first word “girl» found in the proverb “Kalyn birse kyz alyr, kerek bolsa kyz alyr» (If to give kalyn (cattle that are brought for a bride), one can get a girl, and it can be expensive). In the first case *kyz* means daughter-in-law/bride, in the second expensive relatively. So it means “They will come to get a bride with kalyn, and if they want what they wish, they will get it at a high price”. Today, in connection with the tradition of giving cattle to bride, there are proverbs such as: “Though there is a girl without kalyn, there is no girl without a gift», “If a girl is touchy, she will have a lot of cattle”. Among the Turkish people today, the tradition of donating cattle and distributing daughters has not been preserved. This can be explained by the fact that the Turkish state turned to the process of Westernization earlier.

In Turkic proverbs and sayings, questions are considered about how a woman should be brought up from the moment of birth, what should be paid attention to in the upbringing of a girl, how a girl leaves the parental hearth at a certain age, how to prepare her for family life. In particular, in the Kazakh language:

“Bır qyz küieuge şyqsa, Qyryq qyz tüs köredı” (Interlinear translation done by authors: If one girl marries, forty girls dream), “Qyz össe - eldiñ körkı, Gül össe jerdiñ körkı” (If a girl grows up is the beauty of the country, if a flower grows is the beauty of the earth), “Qaityp kelgen qyz jaman, Qaita şapqan jau jaman” (The girl who returned (from her husband) is bad, the enemy who strikes again is bad), “Toıǵan qyz törkının tanymas” (A well-fed girl (married) does not know her relatives (relatives of her side)), “Qyz bala üige jaqqan boiau” (The girl is the paint with which the house is decorated), “Qyzy bar üidiñ jeñgesı süikimdi keledi” (The sister-in-law of a house with a daughter is nice), “Qyzdy auyl dyñ qyzyǵy köp” (There is a lot of fun in the village where there are girls), “Qyzdy qymtap ũstaǵan ũialmaidy” (What is ashamed of the one who took good care of his daughter), “Qyz ben jylqy jaudıky” (The girl and the horse are the enemy’s, saying remained from warrior times), “Küieu jaman bolsa qyzyñnan” (If the husband is bad, it’s because of your daughter (dedicated to the parents of a wife)), “Qyzdyñ ũiaty şeşege” (Mom is embarrassed for her daughter), “Qyzdy asyrap bilmegen küñ eter, Jibektı tüte almaǵan jün eter” (Whoever does not know how to support a daughter will make slaves out of her, whoever does not know how to pull silk will make wool out of it), “Qyzym saǵan aitam, kelinim sen tyñda” (Daughter, I tell you, daughter-in-law, you listen), “Qyzyñ össe qylyqtymen auyl bol” (Next door to good people if your daughter has grown up), “Qyz qylyǵymen” (Good behavior adorns the girl), “Şeşesine qarap qyzyn al, Aiaǵyna qarap asyn ış” (Looking at the mother, take the daughter (as a wife), looking at the dishes, drink what they offer (in the sense of cleanliness)), “Qyzy bardyñ nazy bar” (Who has a daughter, it is always difficult (in the sense that it is difficult to marry someone else’s family, they worry about her)), “Qyzǵa qyryq üiden tyiyım” (There are prohibitions from forty houses for girls, it means many prohibitions from all the people), “Qyz küninde bari jaqsy, Jaman qatyn qaidan şyǵady” (All girls are good, where do bad wives come from), “Qyz - öris, ũl – qonys” (The girl gives continuation to the family, and the son creates a hearth), “Ekı auyl dyñ arasyn jol qosady, Ekı eldiñ arasyn qyz qosady” (Two villages are united by roads, two nations are united by a girl (they can intermarry through marriage)), “Qyzdyñ joly jıñıške” (The girl has a narrow road (in the sense that the slightest mistake in her life can cost a lot)), “Qyzdyñ qyryq jany bar” (The girl has forty souls (in the sense that women are very patient)), “Sudyñ tübin şym bekıter, Daudyñ tübin qyz bekıter” (The bottom of the water is fixed with turf, and the dispute is closed by a girl (in the sense of marriage for the good of the country in the old days)), “Otyrǵan qyz ornyn tabady” (A girl who cannot get married (aged) will find her place (find her betrothed)), “Aqyldy qyz bilimge jügirer, Aqylsyz qyz sözge ılgır” (A smart girl seeks knowledge, a stupid girl becomes an occasion for gossip), “Qyz ũzatqannyñ qyzyly qalmas” (Who gives his daughter in marriage, he has nothing left (in the sense of high cost)).

The Turkish language also has a series of proverbs on this topic. For instance, “Kız beşikte çeyiz sandıkta – A girl in a cradle, a dowry in a chest”, “Kızın uzun saçlısı, bağın taşlısı – If a girl has long hair, then she will be lucky in life”, “Onbeşindeki kız, ya erdedir ya yerde – A fifteen-year-old girl is in her village or married”, “Tarlayı taşlı yerden, kızını kardaşlı yerden – Sowing is taken from rocky land, a girl is taken from where there are many relatives”, “Kızını kendi gönlüne bırakırsan ya davulcuya varır ya zurnacıya – If you let a girl go, she will either go for a stormtrooper or a trumpet player”, “Kızını dövmeven dizini döver – One who does not beat his/her daughter will beat his/her own knee”, “Anasına bak kızını al/kenarına bak bezini al – Look at her mother and take her daughter, look at her seam and take her fabric”, “Kızın irisini, tarlanın sulusunu al – Take a bigger girl (marry) and the field is watery” and others [11, p. 654]. “All these proverbs, in both languages, define the things that a girl should focus on before she grows up and gets married, at the same time she fulfills many obligations and requires her to be ready for the man she will marry” [12, p. 34].

Conclusion

From the above Kazakh and Turkish proverbs, it can be seen that the description of the gender aspect of the concept of “woman” is greatly influenced by the unique characteristics of each nation, its spiritual culture, historical sources, national outlook and mentality. However, since the image of a “woman” in the paremiological image of the world is a universal phenomenon and the cornerstone of human existence, embodied in the picture of the world of any nation, proverbs and sayings in these languages have some common in describing the place of a “woman” in society, her role in the family, her positive-negative behavior. Summing up, we can say that the study of the gender aspect of Kazakh and Turkish proverbs and sayings is one of the relevant topics that still requires new searches. Therefore, in the future, our goal is a comprehensive analysis of this topic, complementing it with the latest research materials on linguistics.

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ТҮРКІ ӘЛЕМІНДЕГІ ӘЙЕЛ БЕЙНЕСІ ЖӘНЕ МАҚАЛ- МӘТЕЛДЕРДЕГІ КӨРІНІСІ

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Аңдатпа. Мақалада түркі әлеміндегі әйел бейнесі концепт деңгейінде және оның қазақ, түрік тілдеріндегі мақал-мәтелдердегі көрінісі қарастырылады. Барлық дерлік ғылым салаларында, оның ішінде лингвистикада да бастау алып, тамырын тереңге жіберген антропоцентристік парадигма тіл мен сол тілде сөйлейтін халықтың арасындағы байланысты жаңа қырларынан зерттеуге жол ашты. Яғни, тіл арқылы тұлғаны, ол өмір сүретін қоғамды, халықты, мәдениетті тануға болады деді. Ал, тілдегі құнды мәдени ақпаратты өз бойына жинап, ұрпақтан ұрпаққа жеткізетін қаймағы – мақал-мәтелдер.

Мақаланың мақсаты тіршіліктің негізін құрайтын әйел мен ер бинарлық оппозиция компоненттерінің бірі – әйел тақырыбын түркі әлемінің тілдік бейнесінде мақал-мәтелдер көмегімен талдап, тұжырымдау. Әйел адамның қоғамдағы, отбасындағы рөлі қашан да өзекті болып қала береді. Әйел – тіршілік бастауы, ұрпақты дүниеге әкеліп, тәрбиелеудегі негізгі тұлға.

Мақаланың ғылыми маңыздылығы – түркі әлемінде тарихи-салыстырмалы парадигмада әйел адамның рөлі мен орны қалай бағаланды деген сұраққа батыстық философиямен салыстырмалы түрде талқыланып, мақалада мақал-мәтелдерді концептуалды интерпретативті талдау арқылы жауап беріледі. Түркі халықтарының жерлерінде Орта Азияны мекен еткен ежелгі сақ, ғұн, көне түркі, көне ұйғыр мемлекеттерінің көне жазба ескерткіштерінен бастап, халық арасында тараған аңыз, дастандар негізінде әйел бейнесінің тұжырымдалуы зерттеудің ғылыми жаңалығының көрсеткіші. Тумысынан бастап бойжетіп, отбасын құрып, от анасы болғанға дейінгі қыз баланың қылығы, әдебі, тәрбиесіне қатысты мақал-мәтелдер жинақталып, зерделенуі мақаланың ғылыми нәтижесі болып табылады. Мақаланың нәтижелері лингвомәдениеттану, қоғамтану тұрғысынан аса құнды дереккөз қызметін атқарады.

Тірек сөздер: мәдениет, тарих, тіл, бейне, әйел, концепт, түркі әлемі, мақал-мәтелдер

ОБРАЗ ЖЕНЩИНЫ В ТЮРКСКОМ МИРЕ И ЕГО ВЫРАЖЕНИЕ В ПОСЛОВИЦАХ

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Аннотация. В статье рассматривается образ женщины в тюркском мире на уровне концепта и его отражение в пословицах и поговорках казахского и турецкого языков. Антропоцентрическая парадигма, зародившаяся почти во всех областях науки, включая лингвистику, и глубоко укоренившаяся в них, открыла путь для изучения взаимосвязи между языком и народом, говорящим на этом языке, с новых позиций. Через язык можно познать личность, общество, народ, культуру. В этом плане очень важны пословицы – определенный сгусток ценной культурной информации в языке, передающейся из поколения в поколение.

Целью статьи является анализ темы женщины в языковом представлении тюркского мира с помощью пословиц. Женщина представляет собой одну из составляющих бинарной оппозиции женщины и мужчины, которая, в свою очередь, является основой существования общества. Тема женщины, ее роли в обществе, семье остается актуальной всегда. Женщина –

это начало жизни, основная фигура в рождении и воспитании потомства, поэтому вопрос о том, как оценивались роль и место женщины в историко-сравнительной парадигме в тюркском мире, обсуждается в сравнении с западной философией. В статье дается ответ посредством концептуально-интерпретационного анализа пословиц. Это определяет научную значимость работы. Описание образа женщины на основе легенд и саг, распространенных в народе, начиная с древних письменных памятников древнесакского, гуннского, древнетюркского, древнеуйгурского государств, населявших земли тюркских народов в Средней Азии, является показателем научной новизны статьи. Научным результатом работы являются сбор и анализ пословиц и поговорок, связанных с поведением, манерами и воспитанием девочки от рождения до становления как девушки, создания семьи, формирования ее как хранительницы очага. Результаты статьи – ценный источник знаний с точки зрения лингвокультурологии, социологии.

Ключевые слова: культура, история, язык, образ, женщина, концепт, тюркский мир, пословицы и поговорки

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