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THE GENDER CONCEPT "KYZ" IN THE KAZAKH, BASHKIR, TATAR, UZBEK LANGUAGES

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Abstract. The aim of the present paper is getting to know a person from a linguistic point of view. The interdisciplinary branch of science that studies this social function of language is gender linguistics. A comparative method is used in investigating the concept of "kyz".

One of the topics in gender linguistics that needs to be studied today is the concept of "kyz". The purpose of the article is to identify the role and place of girls in the life of society, national culture in the linguistic and cultural direction of the linguistic data characterizing it, to explain the lexico-semantic, conceptual content of the concept of "kyz" in terms of the level of knowledge. The conclusions of the research work are based on the results of a gender-based study of the concept of "kyz" in Kazakh, Bashkir, Tatar, Uzbek related Turkic languages.

The findings of this study will contribute to theoretical research and practical development in the gender linguistics.

One of the most pressing problems in gender linguistics is the study of masculine, feminine, masculine, feminine concepts in this language. The study of gender concepts makes it possible to reveal the versatility, scale of the concept of gender. The theoretical significance of this study is determined by the concepts formed on the basis of stereotypical manifestations of the phenomenon in the language and are closely related to the culture of the population in the language under study. Cultural features play an important role in the formation of male and female gender concepts.

The practical significance of the work is that the results obtained can be used in the perception of a man and a woman between different peoples, these concepts are found in every culture, that is, they are universal and unique at the same time.

Keywords: gender, concept, language picture of the universe, girl, woman, gender concept, gender linguistics, national

Introduction

The theme of women was one of the most important issues both in which society and in what era. In Russian gender linguistics, the study of male and female concepts is a problem that is being seriously touched upon. Since these

concepts are fundamental in the National conceptosphere, scientists are paying attention to the study of gender concepts. Russian scientists (A. P. Timonina, V. V. Vasyuk, Z. V. Cherkasova, L. M. Bahaeva, etc.) study gender concepts in English, French, German, Russian, Kabardino-balkarian Chechen, etc. The study of gender concepts is aimed at revealing the versatility and scale of the concept of gender. Scientists pay attention to the importance of taking into account the linguistic picture of the world in the study of concepts. Male and female gender concepts are universal and unique concepts found in every culture. Gender concepts are studied on the basis of proverbs, idioms, literary works, media materials.

In addition, large-scale research on the concept of a woman in Russian gender linguistics is the contribution of A.V. Kirilina. As a result of the paremiological analysis, he revealed the concepts of “man”, “woman”, “husband”, “masculinity”, “femininity”, “husband”, “wife”, “fatherhood”, “motherhood”.

In foreign studies, the image of a “girl” “moves only within the concepts of” “Woman”, “Beauty”. G. Shokym, a scientist who has conducted serious research in Kazakh gender linguistics and made a significant contribution to the development of this area, reflected in the concept of a girl the initial concept – the image of a girl, revealed in continuity with metaphysical concepts of beauty, youth, love; described the intermediate concept – the image of a bride, systematized by national cultural cognitive information; the final concept – embodied in the image of a mother, showed that universal value reflects a set of mental knowledge based on national identity.

If we analyze the concepts related to the concepts of women in the Kazakh, Uzbek, Bashkir and Turkish languages, a woman has always been considered the bearer of a baby, the beginning of all warmth, the breath of life and the basis of the family. The language units that characterize a woman were named baby, girl, bride, spouse, wife, sister-in-law, daughter-in-law, partner, mother, grandmother, old woman.

Materials and methods

In the course of the study, methods of descriptive, semantic, ethnolinguistic, cognitive analysis, systematization, grouping were used from a diachronic-synchronous point of view. As part of the study, historical and cultural materials were collected, etymological interpretations, ethnolinguistic analysis were carried out. By comparing the Kazakh, Bashkir and Tatar languages, their similarities in linguistic history and culture were shown.

Results and discussion

Etymology and expression of the word “girl” in other Turkic languages. All the customs of any people related to a girl are reflected in the language from various nominative names, especially phraseology, proverbs and parables. Using stable phrases found in the phraseological Dictionary of the Kazakh language,

we gave a definition and analysis of each stable phrase. First, we focused on the origin and meaning of the word girl.

It is true that we look for the roots of the Kazakh language and Turkic languages in general in stone symbols written in the VI-VIII centuries. In the monuments of Orkhon-Yenisei, the word “girl” is found in the meaning of this day, in the Turkic language - “GIZ” - girl. We also paid attention to the work of Mahmud Kashkari. In his scientific Heritage “Dictionary of the Turkic language” (“Diwani lugat at-Turk”), consisting of three books, the scientist typed all the information related to Central Asia and Kazakhstan. Diwani lugat at-Turk” is a heritage written in the XI century in the Karakhan era. This work contains the following meanings related to the word “girl”: girl – precious (1, 315-9; AR. 274-4); girl – servant woman (1,315-11; AR. 274-6); girl – girl. (1. 315-12, 277-27; AR.274.235-13). From this it can be seen that the word “girl” has several meanings [1]. In this dictionary, the Kazakh version is given, such as “mother”, “sister-in-law”.

M. Kashkari’s Dictionary uses the words “my daughter, EV’s daughter (House Girl, the girl sitting at home), yinyshy girl (grown-up girl)” for the word girl, and “this word is used for purchased maid girls, just as it is used for FREE girls. In Asil, a girl means a girl who is not married, who is not a stranger,” explains [1, p.95].

Examples from the ancient Turkic language: Urun kumus kyz-kudyz egirtebi кел buunsuz kelurt - white silver kyz-forty valuable precious property was coming without counting.

And in the dictionary of Kutyb’s poem “Khusrau U Shyryn”, written in the XIII-XIV centuries in the study of A. Ibatov, the word “girl” is found [3]. In the work of the scientist A. Kuryshzhanov, creating a dictionary of written monuments of the Middle Ages “Kitabi – medjumchi”, the word “girl” is found in this written relic. From it you can see that the girl – doch, devushka; girl oglan – devushka; girl-sister - sestra in the meaning, that is, in the unchanged form of the meaning of the word “girl” in the modern Kazakh language [2, p.56].

In the work “history-I Rashidi”, which covers several centuries from the XIV to the middle period of the XVI century, it can be found that the meanings “girl”, “beauty”, “Lady”, “Begim” are given [3, p.87].

In the Kazakh Soviet Encyclopedia, “kyz” is the Kazakh name for the star of Alcor. Today it is doubled with the word” girl”, giving the meaning of” girl-fortieth”, that is,” girl children”. In general, the word “girl” in modern Kazakh has the following meanings:

1. woman child, baby.
2. a girl who is not married.
3. the human being who is about to add attention to the guy, the bride.

Well, if we consider the meaning of the sexual – logical opposite of the word” girl”: a girl is a fellow, a girl is a boy [3, p.89].

In the dictionary of the Kazakh literary language,”kyz” is 1. a female baby

of the same sex. woman child. The woman gave a birth. 2. a girl who has reached puberty; a girl.

If we consider further the etymology of the word "maiden", then in the historical work "data on Kazakhs in Chinese historiography", "girl" (giasi) is a word used instead of "Princess". From time immemorial, the Daughters of the Khan-Tsarist, noble families were called "Girls", and the Daughters of the black people were called "forties" [2, p.75].

For example: siz khannyn Kol-kanaty (Nogai), - Eki kanaty Eki uvylyna beredi. "You are the hand of the Khan," he said, and handed two wings to his two sons. It is necessary to take into account all the requirements of the legislation of the Republic of Kazakhstan. You are two legs of the Khan," he said, and handed the two daughters two ankles. "I don't know," he said.)- We are going to train women and girls to increase motorized fishing vessels. Ergya kaitarylyred burungu kyz (karaim) gets a big girl to marry. A variant of the word girl in the Chuvash language in the form of her is the use of the sound p in the colloquial language instead of the sound in other Turkic languages. Because as coincidences that distinguish the Chuvash language from other Turkic languages, Turkologists refer to the compatibility of sh, s-l, z-r, and this issue is also used in the nature of the criterion that distinguishes the Bulgar group from other languages. An example of this is the use of the words Buz/Muz/Boz in other Turkic languages in the form of par, kaim/kazim/Birch in the Chuvash language in the form of Khuran, kız/Kış, Khel, esik/yeshik in the form of alak, Bes/Besh in the form of Bel. Although the word Maiden has the same meaning in all Turkic languages, it is used in Tuvan in the meaning of "female" (kys Boru - female wolf, kys adyg - female bear), and the meaning of girl (doch) is given by the word uruu. The word uruu is based on the ancient Turkic word Uru (Rod, plemya, rodstvo) [3, 17-18].

We also find similar patterns of gender asymmetries in the Bashkir language. In the minds of the people, various names have been formed, which include the age of the girl and the stages of getting married and getting married: usken girl – a girl of adulthood, etken girl – a mature girl, a girl – a girl, keieuge birerlek girl-a girl. If a girl does not marry at the age of adulthood, then she is classified as an old girl, a ulytyrp girl (a girl who remained sitting). After marriage, the adult small Katyn (wife, spouse, spouse) expressed his old age under the names Ebey, karsyk [4, p.347].

In Tatar proverbs, the term girl is used in two meanings: 1) Girl Boy, 2) young girl and old girl (Kart (ukyrghan) girl). "Unaltida kyz — Soltan, unshidede kyz — Chulpan, egermede — golbostan" (sixteen kyz – Sultan, thirteen – sholpan, twenty – Gulstan), they equate girls to a queen, stars, a flower garden. And the marginal attitude towards old girls can be seen in the Tatar equivalent of the proverb "sit down girl finds a place", which is also found in the Kazakh language, in the proverb "Utyrgan kyz urynlı bulyr" [5, p.15].

Upbringing of a girl

The Kazakh people consider it a personal duty to say "let the strap be

strong” when one child comes into the world, not only the family from which this child came, but also the whole village, people, relatives and relatives. If a boy was born:

“The wind’s blowing.”,

Let the horse play a man.

Kiss The Sun on the forehead and have plenty of intelligence! –

he wishes you good character, good qualities. Well, if the child who was born is a girl, then:

– The face shines like the Moon,

Let it be an example for the village.

You will be able to see the world through your eyes. – He wishes her to be smart, educated, beautiful and artistic. This is respect and good wishes for the mother, who brought a new generation to life, and for the child, who first opened the doors of life. Also, friendship and prosperity between people are an example that increases unity. Tatar Proverbs put a boy above a girl as a procreator, heir, owner of the House. IR Bala unbishre (¶i hujasi/

Thirteen years-the owner of the family/; Kiz tapkanga AI Tugan, ul tapkanga KИn Tugan /When a girl is born-night is born, when a boy is born – the day is born/). In the Tatar people, it can be seen that a girl is closer to her parents than a boy from the proverb: “Ully yesterday-Urta Bai, Kyzy yesterday - KRED Bai” (a boy is a middle-rich man, a girl is a red – rich man). Now let’s start with the image of a girl in these divisions.

The girl is a fragile and strong, strong, balanced and strong – willed person. The catchphrase” We raise a nation by raising a girl” says that raising a girl affects the entire nation as a whole. The proverb” to touch a girl from forty houses” contains the meaning of the honor of a girl, the honor of the environment in which she grew up. By the way, the Kazakh people paid a lot of attention to the upbringing of a girl who will become a future wife and mother. She was brought up in advance, preparing for personal life and adapting it to marriage. At the time of marriage, he kept different customs and traditions for the girl. The same traditions enrich our vocabulary through phrases in our native language. All the customs of the people regarding the girl were reflected in the language from various nominative names, especially phraseology. The girl is an unmarried girl who sits on the right in her father’s House. In Kazakh life, a girl continues to be called a girl, a girl, even until she reaches adulthood. Even in old age, according to tradition, a woman who came to the people of Turkin does not have a maiden name [6].

The girl who is in the House of her father is a guest, she is dressed appropriately and gives her a place on the right side until she is married. If the gathering between the villages goes to the wedding, then the girl is with her sisters-in-law and does not lose sight. Usually in the house where the wife gave birth, the villagers ask if she is a “boy” or a “girl”. If it is a girl, then with an allusion they say “lay down the table”, and if it is a boy, they say “shave the

horse”. According to the rules of etiquette, a girl is a field, her fields are wide, her cord is strong, her age is long, she expresses a desire to be straight. The girl is initially raised by a family with her mother’s brother. He is brought up differently than a son. Both the clothes and the game he plays will be different from the boy. The girl often prefers to play with dolls, imitating her mother. Both speech and behavior look different from the boy. Thus, a girl who is home-raised by her mother’s Brother begins to socialize, and her gender differences become apparent as a game Child. The Kazakh people affectionately called her “Kyzyl Gulim”. While playing dolls, a girl becomes attached to needlewomen, embroidery, lace weaving, from time to time she gets involved in such light activities as playing the ball, bringing water, setting the table, increases the skills and flexibility necessary for household chores, but in folk education, she never puts a girl in the household from early to late. The Kazakh people pay special attention to the upbringing of girls. From an early age, a girl is brought up in accordance with the requirements of society, getting acquainted with ethical standards and rituals related to women. He gets involved in household chores and is taught to work by imitating adults. . The girl fully mastered such types of farms that require special training by involving her in such works as felting, sewing clothes, weaving carpets and cobwebs, making furs, making worms, shaking oil, brewing Sakar. Common to many Turkic peoples is “the bullet that the father saw zhonar, the tone that the mother saw”... the proverb refers to the upbringing of this child. The girl gets used to the household chores of milking sheep, learning rope times, weaving carpets, embroidery, pouring tea for guests, etc. One of the first researchers of the Kazakh region A. I. Levshin noted that Kazakhs pay special attention to the upbringing of girls, emphasizing that Kazakhs from an early age adapt to the education of girls, teaching various crafts, carving, lace weaving, cooking. Although similarities prevail in the picture of consciousness and world thought of each people, there are also enough differences. Ideas about a man and a woman who have common, dominant similarities with the Kazakh, Uzbek, Bashkir and Turkish nationalities:

- Proverbs that put a man above a woman and value their leadership qualities;
- Proverbs and sayings that characterize a woman as a foster mother and a respected mother;
- Proverbs that make a man succeed, make him understand that the wise and guardian is a woman. Proverbs and sayings about a woman, reflecting the ancient culture and way of life of the Kazakh people, were formed and widespread among the people.

Proverbs describing the image of a girl as a daughter-in – law after marriage: “daughter – in-law zhaksyn keregesi Altyn”, “daughter-in-law who came to a good Village, daughter-in-law who came to a bad village”, “if the daughter-in-law touches the roof of the sky”, “from the feet of the daughter-in-law, from the shepherd’s stick”, “from the soil of the mother-in-law of the daughter-in-law”. In this proverb common to the Tatar People” daughter, I will tell you, daughter-in-

law you listen / daughter-in-law, Sina Aytam, kylene, sin listen”, you can see that the Turkic peoples adhere to similar principles in the upbringing of girls. In the Kazakh people, girls participated in competitions among girls in order to demonstrate their upbringing, education, artistry, and business skills among girls, that is, when a girl reaches the age of 13. “Smart, educated girl” refers to girls who manage all good and bad deeds with intelligence, are a formidable enemy, complex disputes, wild forces with intelligence, shackle with knowledge, show their intelligence and knowledge to the general public, do not trample on their dignity and honor, respect their mother’s language, respect their traditions, love for Prosperity, the beauty of the village, the pride of the country. Such girls are imitated by all the girls in the village and strive to take an example from them. A girl is an adult, brave girl. As a girl, a girl rises to a new social stage and joins the category of adults, in this regard, the requirements and responsibilities for her will also differ. In the dress and behavior of a girl, sexual characteristics (gender characteristics) are clearly changed. Kazakhs treated them with a special treat when the girl grew up in the House. In the Kazakh environment, the sisters-in-law were affectionately called” yerkaim”,” botashim”,” shashbauly”,” kulikoz”, explaining the secrets of life and the peculiarities of interpersonal relations, preparing them for future domestic life. In addition, she was able to give Kazakh girls unusual names: Sulushash, Altynshash, Karashash, Aisulu, Nursulu. The reason for naming such names was that girls, whether beautiful or artistic, were equated with the moon and the sun. In the end, the girl was a future mother, the family’s breadwinner was even the mother of a tribal country, so her upbringing, human dignity, beauty of the soul, flexibility in the peasant were a great duty for her environment, for her parents. “I don’t know,” he said, “ but I don’t know what to say.” The betrothed also paid great attention to the environment in which the girl came, saying: “what she sees in the nest, she gets in flight”, “see her mother and take her daughter”. So, a girl is a girl with a voluptuous character, who knows right and left, who has a noble, silky character, who respects the eldest and the youngest [7, p.4].

In the ancient Kazakh Society, a girl grows up not only as a daughter of one shanyrak, but also as a daughter of several families, villages that are very close in kinship. In this regard, the girl’s upbringing is not in the framework of the upbringing of only one shanyrak, but in the upbringing of a family, a village. In contrast to the boy, the girl is cared for, nurtured, and raised freely. The girl, growing up as a game child in her mother’s brother, over time becomes especially close to one of her sisters-in-law. In the end, it turns out that he is in love with his beloved sister-in-law, who is close to him. A girl who grows up is not deprived of her relatives, brothers and sisters, relatives of the village brothers, either in sight or in fun. While respecting the girl, she teaches the ways of manners. The village is a dynasty, the girl who raised alpeshtep is the pride, honor of this country, and the beauty of the country is considered when the girl grows up. Girl beauty

If a girl grows up, the beauty of the country, flowers – grows up, the beauty

of the earth”, as they say, first of all, the girl immediately catches the eye. The desire for beauty, grace, beauty is a characteristic feature of the original natural nature and nature of human beings.

The girl is usually characterized by beauty and Grace. The vast majority of regular phrases glorified the beauty of the girl, her soul, feelings, manners of behavior: smiling eyes, kuralai eyes, pen eyebrows, oblique eyebrows, sour mouth, thimble mouth, Apple Face, money forehead, bronze hair, white throat, twisted waist, as if Barking in the mouth, exchanged eyes for Jamal, shot palate, like a choir girl, beautiful as a moon, clean as a moon, bright as the sun, eyes under eyelashes, filtered, serious girl, twelve not a single flower opened, Naz showed, etc. Open face, money forehead, smile eyes, thimble mouth, oblique eyebrows, elegant chest, double Apple smile eyes, round neck, Apple neck, white throat, straight shoulders, kipsha waist, delicate waist, bronze hair, twisted waist, wrist curls, etc. Also, a special aspect of the girl’s beauty is assessed by the quality of fine language, manners of speech, fat character, cheerful disposition, open character, dexterous speech, etc. These symbols are the light of the inner world, the soul of a girl’s beauty in the people’s minds. The next group of gender idioms personified the girl in the image of a girl, a bride (a guy’s beloved, a walking girl). The Kazakh girl was decorated, styled, pampered, raised freely and taught various arts. Therefore, in gender Proverbs, great importance is attached to the upbringing of a girl. For example: a girl to her father-a star, a mother-The Sun; If a flower grows-the beauty of the Earth, if a girl grows – the beauty of the country; my daughter-in-law will tell you, my daughter-in-law, you listen; a girl is forbidden from forty houses, a guard from forty houses; a girl is cheerful; a healthy girl from Gossip; From Proverbs and sayings like a polite girl looks beautiful, we will be imbued with the image of a charming, beautiful, polite girl, and we will learn about the gender aspects of National Education. In the Kazakh people, in relation to a beautiful girl and a woman, there are analogies like a Fox rolling in a snow, like a hammer, like a squirrel, like a squirrel, like a white antelope, like a fire, like a feather, like a tulip, like a peeled egg, like a Reed, the same as the moon and the sun, like a white deer, like a quday swimming in a lake, like the blue of a swan, etc. All of the above parables reflect the worldview of the Kazakh people, their outlook on life, their taste for beauty. The beauty of a woman is created as a result of association with various objects, phenomena associated with the daily life of the Kazakh people, their way of life, and their likeness. The Tatar people also compare the beauty of their daughters with nature. For example, a girl’s face is like the light of the Moon (Moon Nur), like the light of the sun (koyash Nur), an Apple’s face (Apple bit); black curly hair (bvdrae Chech), eyebrows like the wings of a swallow (kyigach Kash; Kashi-Kuze kyelgan; Karakash), a beauty like a Sulyk (Su svlegedei Zifa buily), a thin waist (nechke bil); sweet as candy (pull out yotarlyk Guzel). In addition, in the Tatar language, parables such as oymaktay mouth (avyzy uymak Kebek), Pearl teeth (teshe engedei), cherry lips (Irene chiyadei), Willow shikty (Bue Zifa Yash

Tal Kebek) are used to show the beauty of a girl. By the way,” the beauty of the girl is the hair, the beauty of the hair is the hair”, the Kazakh people especially considered and respected hair as not only a sign of beauty and culture, but also a special gift from God, given to women. “A girl came out of the White House with a smile in her eyes, combed her hair for ten days and braided it for five days,” the song added. In addition, our ancestors, sages, said that “hair has clothes”, did not lead girls naked and did not throw a strand of hair anywhere. Similarly, the Tatar people have a proverb “Khatynnarnits zinnete – chachlere” (female beauty – hair). In Tatar proverbs, in addition to the external beauty of the girl, the beauty of her inner soul is also touched upon. In Tatar linguistic cognition, beauty is measured by the moral qualities of a woman. External beauty is a gift of nature, and inner beauty has a deep meaning: Khatyn-girl bizekten da bigrak edep-nezaket bizi (the beauty of a girl is not an expensive decoration, but upbringing) [8, p.180].

A beautiful girl in Bashkir literature has black dark eyebrows (“Salimakai”), long eyelashes (“Kusbika”), shaggy height (“Pustil yeget strelu”), strands falling below the waist (“Argayash”). The girl’s body is compared to the stem of a reed, such as “her fingers are like reeds, her nails are silver” (“Bibikainur”).” Uyalgan kyzan-uyalgan Kyz yakshy “ in bashkurt makalyk ademi kyzdan tarbieli Kyz zhaksy ekendigin. In the tanym bashkurt halykynyn kyzylygy baka danyn kasiettermen. Kyz ushin en basty kasietterin biri Akyl (akyl). “A beautiful girl – for her eyes, a smart girl – for her heart “ (Ademi kyz kozge3 Gana, akyl dy Kyz zhanga dauy) [8, p.184]. The Kazakh people, who came as a girl – a stranger, a girl – a guest, from the very birth of a girl, collect their creation, say it in advance, prepare the girl for marriage, to become a married man. Some of the proverbs related to the girl in our language stem from the gender image of the girl-bride. Let’s say, a girl is a field; if a husband comes, the girl does not get married; a girl gets acquainted, she settles if she does not get acquainted; a girl passes by the glory of her grandfather, a girl passes by the glory of the fabric; a girl is a guy, a lot of kumys; even if she is a Girl Without A Bride, there is no girl without a bride.

As can be seen from the examples given, from the stable phrases formed in the concept of the people, one can distinguish the gender image of a girl, different from others, as a girl – beauty, a girl – girl, a girl – bride [9, p.24].

The theme of women was one of the most important issues both in which society and in what era. In Russian gender linguistics, the study of male and female concepts is a problem that is being seriously touched upon. Since these concepts are fundamental in the National conceptsphere, scientists are paying attention to the study of gender concepts. Russian scientists (A. P. Timonina, V. V. Vasyuk, Z. V. Cherkesova, L. M. Bahaeva, etc.) are studying gender concepts in English, French, German, Russian, Kabardino-balkarian Chechen, etc. The study of gender concepts is aimed at revealing the versatility and scale of the concept of gender. Scientists pay attention to the importance of taking into account the linguistic picture of the world in the study of concepts. Male and

female gender concepts are universal and unique concepts found in every culture. Gender concepts are studied on the basis of proverbs, idioms, literary works, media materials.

In addition, large-scale research on the concept of a woman in Russian gender linguistics is the contribution of A.V. Kirilina. As a result of the paremiological analysis, he revealed the concepts of “husband”, “woman”, “husband”, “wife”, “wife”, “ottsovstvo”, “materiality”.

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If we analyze the concepts related to the concepts of women in the Kazakh, Uzbek, Bashkir and Turkish languages, a woman has always been considered the bearer of a baby, the beginning of all warmth, the breath of life and the basis of the family. The language units that characterize a woman were named baby, girl, girl, bride, bride, spouse, wife, spouse, mother, grandmother, old woman [11, p.357].

Conclusion

As the folk wisdom says, “the birth of a son is the growth of my generation, the birth of a daughter is the growth of my nation, “there is no doubt that the place of women in society is an urgent topic that needs to be studied and studied. In the modern world community, the issues of the role and place of women in society are always of interest to researchers. The leader of the nation N. A. Nazarbayev noted that “among the peoples of the East, in the Muslim world as a whole, one of the people who especially value women and cherish sisters is our Kazakh. Kazakh girls and mothers, with the flame of their hearts and mercy, only significantly strengthened the national sense, cultural and spiritual unity of the Kazakh people,” she assessed the place of Kazakh women in the family and society. Guided by the phrase “the nation is saved by the girl”, we tried to reveal the nature of the concept of “the girl” of the Kazakh language in comparison with other Turkic languages.

The concept of “girl” in the worldview of the Turkish peoples with the same traditions and roots is reflected in phraseological units, proverbs and sayings. “Girl” is the most sacred word. It is sacred that all mankind is descended from a girl: a girl becomes a daughter-in-law, a daughter-in-law becomes a mother, and a mother becomes a grandmother. Through these three, they raise generations and increase the ranks of the nation. Of course, a woman is a mother who carries all the best qualities of the nation-language, religion, customs, traditions, traditions

to her granddaughter, from her granddaughter to her great-granddaughter [12, p.134]. It is necessary to keep in line with the trends of globalization of the modern world, without losing the traditions and customs that have survived in the language folds of this people. Therefore, the study of the concept of “girl” in the world linguistic picture of the Turkic peoples remains one of the most important issues in the fields of linguistics, linguistic and cultural studies, gender linguistics. The main goal of the comparative study of Kazakh, Uzbek, Bashkir and Turkish Proverbs is to determine the world image of each person, national consciousness and culture, positions, customs, traditions, the place of men and women in them in the process of Social Development and collect comprehensive information about their social status.

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ҚАЗАҚ, БАШҚҰРТ, ТАТАР, ӨЗБЕК ТІЛДЕРІНДЕГІ «ҚЫЗ» ГЕНДЕРЛІК КОНЦЕПТІСІ

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Аңдатпа. Бұл жұмыстың мақсаты-адамды лингвистикалық тұрғыдан тану. Тілдің осы әлеуметтік қызметін зерттейтін пәнаралық ғылым саласы гендерлік лингвистика болып табылады. “Қыз”ұғымын зерттеуде салыстырмалы әдіс қолданылады.

Бүгінгі таңда гендерлік лингвистикада зерттеуді қажет ететін тақырыптардың бірі - “қыз”ұғымы. Мақаланың мақсаты-қыздардың қоғам өміріндегі, ұлттық мәдениеттегі рөлі мен орнын оны сипаттайтын лингвистикалық деректердің лингвистикалық және мәдени бағытындағы анықтау, “қыз” ұғымының лексика-семантикалық, концептуалды мазмұнын түсіндіру.білім деңгейі тұрғысынан. Зерттеу жұмысының қорытындылары қазақ, башқұрт, татар, өзбек тілдеріндегі “қыз” ұғымын гендерлік зерттеу нәтижелеріне негізделген.байланысты Түркі тілдері.

Бұл зерттеудің нәтижелері гендерлік лингвистиканың теориялық зерттеулері мен практикалық дамуына ықпал етеді.

Гендерлік лингвистикадағы өзекті мәселелердің бірі-осы тілдегі еркектік, әйелдік, еркектік, әйелдік ұғымдарды зерттеу. Гендерлік ұғымдарды зерттеу гендерлік ұғымның әмбебаптығын, ауқымын ашуға мүмкіндік береді. Бұл зерттеудің теориялық маңыздылығы тілдегі құбылыстың стереотиптік көріністері негізінде қалыптасқан ұғымдармен анықталады және зерттелетін тілдегі халықтың мәдениетімен тығыз байланысты. Мәдени ерекшеліктер ерлер мен әйелдердің гендерлік тұжырымдамаларын қалыптастыруда маңызды рөл атқарады.

Жұмыстың практикалық маңыздылығы мынада: алынған нәтижелерді әртүрлі халықтар арасындағы еркек пен әйелді қабылдауда қолдануға болады, бұл ұғымдар әр мәдениетте кездеседі, яғни олар бір мезгілде әмбебап және бірегей болып табылады.

Тірек сөздер: гендер, концепт, ғаламның тілдік бейнесі, қыз, әйел, гендерлік концепт, гендерлік лингвистика, ұлттық

ГЕНДЕРНЫЙ КОНЦЕПТ “КЫЗ” В КАЗАХСКОМ, БАШКИРСКОМ, ТАТАРСКОМ, УЗБЕКСКОМ ЯЗЫКАХ

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Аннотация. Целью данной статьи является знакомство с человеком с лингвистической точки зрения. Междисциплинарной отраслью науки, изучающей эту социальную функцию языка, является гендерная лингвистика. При исследовании понятия “кыз” используется сравнительный метод.

Одной из тем гендерной лингвистики, которая нуждается в изучении сегодня, является понятие “кыз”. Цель статьи - выявить роль и место девушек в жизни общества, национальной культуре в лингвокультурологическом направлении по характеризующим ее лингвистическим данным, объяснить лексико-семантическое, концептуальное содержание концепта “кыз” с точки зрения уровня знаний. Выводы исследовательской работы основаны на результатах гендерного исследования концепта “кыз” в казахском, башкирском, татарском, узбекском родственных тюркских языках.

Результаты этого исследования будут способствовать теоретическим исследованиям и практическим разработкам в области гендерной лингвистики.

Одной из наиболее актуальных проблем гендерной лингвистики является изучение концептов мужского, женственного начала, маскулинности, фемининности в данном языке. Изучение гендерных концептов позволяет раскрыть многогранность, масштабность понятия гендер. Теоретическая значимость данного исследования определяется представлениями, сформированными на основе стереотипных проявлений явления в языке и тесно связанными с культурой населения изучаемого языка. Культурные особенности играют важную роль в формировании мужских и женских гендерных концепций.

Практическая значимость работы заключается в том, что полученные результаты могут быть использованы в восприятии мужчины и женщины разными народами, эти понятия встречаются в каждой культуре, то есть они универсальны и уникальны одновременно.

Ключевые слова: гендер, концепт, языковая картина мира, девушка, женщина, гендерный концепт, гендерная лингвистика, национальный

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