

UDC 08.80.800; IRSTI 16.21.27

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INTELLECTUAL REPRESENTATION OF GENDER CONCEPT 'AYEL' IN TURKIC PAREMIOLOGICAL PICTURE OF THE WORLD

Abstract. The article presents a fragment of the authors' scientific research in the field of gender linguistics, linguoculturology and linguoconceptology. This study aims to determine and substantiate the means of intellectual representation of the gender concept 'ayel' in the Turkic paremiological picture of the world. This study reveals the linguocultural features of the intellectual representation of the gender concept 'ayel' presented in the gender conceptsphere of Turkic languages. The concept 'ayel' is analysed on the material of gender marked paremiological means of speech - proverbs (paremia) of Turkic languages from the point of view of intellectual characteristics. For this purpose, a sample of gender-marked proverbs representing the intellectual sphere and qualities in the image of ayel (woman) is created. In the course of the research, attention was paid to the analysis of linguistic means of representation of intellectual qualities of 'ayel', which was based on the comparative method, linguocognitive analysis of the concept, modelling and linguocultural analysis of the components of the gender concept 'ayel'.

The gender concept 'ayel' has not been the subject of special study from the point of view of intellectual characterisation in Turkic linguoculture until now. The paremiological material of Turkic languages showed the linguocultural features of the concept 'ayel' and actualised a special study of the intellectual characteristics of the gender phenomenon. The authors of the article in the definition of the concept and gender categories rely on the fundamental works on linguoconceptology, conceptsphere, gender conceptsphere and gender linguistics. As a result of the research the following key conclusions have been obtained: the features of intellectual representation of the gender concept 'ayel' on the basis of paremi are revealed; the factors and means of intellectual representation are revealed and described; the characteristics of Turkic paremiology and means of modelling the concept 'ayel' as a gender phenomenon and a subject of intellectual qualities are determined; a comparative characteristic of intellectual characteristics of gender macro-concepts included in the conceptual (content) structure of the megaconcept 'ayel' is carried out. The research will contribute to the development of the methodology of gender concept

* Бізге дұрыс сілтеме жасаңыз:

Bakytzhanova A., Yesbergenova G., Muratbek B. Intellectual Representation of Gender Concept 'Ayel' In Turkic Paremiological Picture of The World // *Ясауи университетінің хабаршысы*. – 2025. – №2 (136). – Б. 155–166. <https://doi.org/10.47526/2025-2/2664-0686.200>

*Cite us correctly:

Bakytzhanova A., Yesbergenova G., Muratbek B. Intellectual Representation of Gender Concept 'Ayel' In Turkic Paremiological Picture of The World // *Iasaui universitetinin habarshysy*. – 2025. – №2 (136). – Б. 155–166. <https://doi.org/10.47526/2025-2/2664-0686.200>

Date of receipt of the article 05.01.2025 / Date of acceptance 30.06.2025

research, theory and methodology of conceptual study of the gender picture of the world of the speakers of Turkic languages.

Keywords: gender concept, gender conceptosphere, intellectual representation, paremiology, Turkic languages, linguoculturology, linguoconceptology, cognitive linguistics.

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«Әйел» гендерлік концептісінің түркі паремиологиялық әлем бейнесіндегі интеллектуалдық көрінісі

Аңдатпа. Мақалада авторлардың гендерлік лингвистика, лингвомәдениеттану және лингвоконцептология саласындағы ғылыми зерттеулерінің бір бөлігі беріледі. Зерттеудің мақсаты: «әйел» гендерлік концептісінің түркі паремиологиялық бейнесінде зияткерлік таңбалануының құралдарын анықтап, негіздеу. Зерттеуде түркі тілдерінің гендерлік концептосферасында ұсынылған «әйел» гендерлік концептісінің зияткерлік көрінісінің лингвомәдени ерекшеліктері ашылады. «Әйел» концептісі зияткерлік сипаттама тұрғысынан түркі тілдерінің гендерлік таңбаланған паремиологиялық сөйлеу құралдары – мақал-мәтелдер (паремиялар) негізінде талданады. Осы мақсатта әйел бейнесінің зияткерлік ой-өрісі мен қасиет-қабілетін бейнелейтін гендерлік таңбаланған мақал-мәтелдерді іріктеп алу жүзеге асырылды. Зерттеу барысында салыстырмалы әдіске, концептіні лингвокогнитивті тұрғысынан талдауға, модельдеуге және «әйел» гендерлік концептісінің компонентін лингвомәдени тұрғысынан талдауға негізделген, «әйелдің» зияткерлік қасиеттерін көрсететін тілдік құралдарды талдауға назар аударылды. «Әйел» гендерлік концептісі осы уақытқа дейін түркі лингвомәдениетіндегі зияткерлік сипаттама тұрғысынан арнайы зерттеу тақырыбы ретінде алынған жоқ. Түркі тілдеріндегі паремиологиялық материалдарда «әйел» концептісінің лингвомәдени ерекшеліктері көрсетіліп, нәтижесінде гендерлік құбылыстың зияткерлік сипаттамасы зерттеудің арнайы нысаны болып отыр. Мақала авторлары концепті мен гендерлік категорияларды анықтауда лингвоконцептология, концептосфера, гендерлік концептосфера және гендерлік лингвистика бойынша іргелі еңбектерге сүйенеді. Зерттеу нәтижесі бойынша төмендегідей негізгі тұжырымдар жасалды: паремияларға сүйене отырып, «әйел» гендерлік концептісінің зияткерлік қырының ерекшелігі көрсетілді; зияткерлік қасиетінің құралдары мен әсер етуші факторлары анықталып, сипатталды; түркі паремиологиясының ерекшеліктері, «әйел» концептісін гендерлік феномен және зияткерлік қасиеттерге ие тұлға ретінде бейнелеу анықталды; «әйел» мегаконцептісінің концептуалды құрылымына кіретін гендерлік макроконцептілердің зияткерлік қырларына салыстырмалы сипаттама жүргізілді. Бұл зерттеу жұмысы гендерлік концептілерді зерттеу әдістемесінің дамуы мен түркі тілдерінде сөйлеушілер әлемінің гендерлік бейнесін концептуалды зерттеу теориясы мен әдістемесіне үлес қосады.

Кілт сөздер: гендерлік концепт, гендерлік концептосфера, интеллектуалдық бейнелену, паремиология, түркі тілдері, лингвомәдениеттану, лингвоконцептология, когнитивті лингвистика.

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Интеллектуальная репрезентация гендерного концепта «эйел» в тюркской паремиологической картине мира

Аннотация. В статье представлен фрагмент научных изысканий авторов в области гендерной лингвистики, лингвокультурологии и лингвоконцептологии. Цель данного исследования – определить и обосновать средства интеллектуальной репрезентации гендерного концепта «эйел» в тюркской паремиологической картине мира. Данное исследование раскрывает лингвокультурологические особенности интеллектуальной репрезентации гендерного концепта «эйел», представленного в гендерной концептосфере тюркских языков. Концепт «эйел» анализируется на материале гендерно маркированных паремиологических средств речи – пословиц-поговорок (паремии) тюркских языков с позиций интеллектуальной характеристики. С этой целью осуществлена выборка гендерно маркированных пословиц-поговорок, репрезентирующих интеллектуальную сферу и качества в образе эйел/женщины. В ходе исследования уделено внимание анализу языковых средств репрезентации интеллектуальных качеств «эйел», который опирался на сравнительно-сопоставительный метод, лингвокогнитивный анализ концепта, моделирование и лингвокультурологический анализ компонентов гендерного концепта «эйел». Гендерный концепт «эйел» до настоящего времени не был предметом специального изучения с позиций интеллектуальной характеристики в тюркской лингвокультуре. Паремиологический материал тюркских языков показал лингвокультурологические особенности концепта «эйел» и актуализировал специальное изучение интеллектуальной характеристики гендерного феномена. Авторы статьи в определении концепта и гендерных категорий опираются на фундаментальные труды по лингвоконцептологии, концептосфере, гендерной концептосфере и гендерной лингвистике. По итогам исследования получены следующие ключевые выводы: раскрыты особенности интеллектуальной репрезентации гендерного концепта «эйел» на основе паремий; выявлены и описаны факторы и средства интеллектуальной репрезентации; определены характеристики тюркской паремиологии и средства моделирования концепта «эйел» как гендерного феномена и субъекта интеллектуальных качеств; проведена сравнительная характеристика интеллектуальных характеристик гендерных макроконцептов, входящих в концептуальную (содержательную) структуру мегаконцепта «эйел». Исследование внесет вклад в развитие методики исследования гендерных концептов, теорию и методологию концептуального изучения гендерной картины мира носителей тюркских языков.

Ключевые слова: гендерный концепт, гендерная концептосфера, интеллектуальная репрезентация, паремиология, тюркские языки, лингвокультурология, лингвоконцептология, когнитивная лингвистика.

Introduction

Linguocultural study of gender concepts from the position of revealing the components of cultural codes, that characterise the specifics of modelling the gender picture of the Turkic world, is

an actual direction for gender studies of Kazakhstani linguistic science, which is in the process of scientific formation.

Gender studies on the material of Turkic languages have aroused special interest since the early 2000s of our century. Fundamental studies on gender linguistics in Kazakhstani science can be dated from this period and take their origin from scholars, such as B. Khasanov, Z.M. Nurzhanova, G.T. Shokym, and others. In the first decade of the 2000s, dissertation studies began to be defended which are devoted to gender aspects of Indo-European and Slavic languages, speech peculiarities of men and women and non-verbal means of communication in gender terms. Only in the last 5-7 years gender studies on the material of Turkic languages started to be conducted in the field of gender categories. Therefore, gender studies, in particular, the study of gender concepts of Turkic languages, linguocultural assessment, and characteristics of their modelling, is a relatively young direction for Turkology as a whole. Modelling of gender concepts becomes an actual scientific problem in the system of linguocultural studies. In cognitive linguistics, the concept of *model* is a key category, as it is directly related to the specificity of cognitive structures studied within the framework of this science. Here, individual concepts that make up the terminological base of the cognitive direction, such as 'concept', 'world picture', 'frame', and 'proposition', are mentioned. Each of these concepts represents a certain model of knowledge structuring [11, p. 128].

The current study aims to identify and substantiate the means of intellectual representation of the gender concept 'ayel' in the Turkic paremiological picture of the world. In this article, the study is based on the consideration of three key research tasks, firstly, to reveal the features of *intellectual representation*; secondly, to describe *the gender concept 'ayel'* in intellectual representation; and lastly, to identify *the characteristics of Turkic paremiology and the means of modelling the concept 'ayel'* as a gender phenomenon and the subject of intellectual qualities.

As for the hypothesis, the necessity of the development of research on gender concepts is determined by new opportunities in the linguocultural analysis of modelling intellectual qualities and characteristics of 'ayel (woman)', in the conceptual study of paremiological means of intellectual representation of the gender concept 'ayel'.

The term *gender concept* has recently entered the scientific scope of linguistics, including the Kazakhstani gender linguistic science. In earlier works in the field of gender studies, especially, gender concepts were labelled (named) in the following formulations: *concept 'woman'*, *concept 'man'*, *concept 'mother'*, *concept 'masculinity'*, *concept 'femininity'* and so on.

Developing the scientific application of the term *gender concept* we proceed from the understanding of *gender* (sex) as a sociocultural category (the concept of *sociocultural sex* was introduced in the late twentieth century) of gender linguistics. As noted in fundamental studies, 'sex was proposed to be considered as a subject area of biology and physiology, *gender* began to be studied as a subject area of the humanities, which led to the emergence of gender sociology, gender psychology, gender pedagogy, gender geography, gender philosophy, gender economics, gender political science and gender linguistics' [13, p. 4].

Since the methodology of studying a concept requires such basic analytical approaches as consideration of its internal structure and analysis of external relations of the concept with its related concepts, we consider it legitimate to specify that in this article we pay attention not to the integral 'genetic' structure of the gender concept 'ayel', but identify its intellectual characteristics and means of representation. Gender differences in the intellectual sphere are challenging to research. Firstly, from the positions of gender representatives, so-called gender subjects of intellectual activity and qualities (male and female intellectual sphere, for example, *male mind - female mind*, *male and female stupidity*, *thinking activity*, *knowledge/unknowledge*, etc.). Secondly, from the positions of linguocultural description of means and ways of modelling intellectual characteristics.

Research methods and materials

In the course of the research, we applied general scientific methods, such as, descriptive, material sampling, systematisation, classification and comparative. These methods allowed us to select paremiological material conceptualising the image 'ayel' from collections of proverbs and sayings of the Kazakh language [1; 2] and also to systematise the ready corpus of paremiological units based on classification of means of intellectual representation; comparative and descriptive methods were applied firstly, to analyse the research material, secondly, to describe the results and course of the research, thirdly, to carry out semantic correlation of gender marked paremi of the concept 'ayel' with the characteristics of intellectual meaning.

Intellectual representation of the gender concept 'ayel' was investigated on the basis of linguocognitive analysis, modelling and linguocultural analysis of the concept components. The interpretation of the conceptual content and semantic components of paremi, manifesting the intellectual characteristic of the concept 'ayel' was carried out. We define the *conceptual content* as the definitional structure of the studied concept; the figurative component (content) (gestalt, prototype, frame, symbol) fixes the cognitive metaphors with the help of which the gender concept is structured in the consciousness of speakers of Turkic languages; *the ethno-linguistic significance* in the concept content is determined by the place of the concept 'ayel' in the system of gender conceptsphere of Turkic linguoculture. These theses determine the necessity of an integral approach to the analysis of the concept 'ayel', including the description of its system-structural characteristics.

Discussion

Concepts and conceptspheres are objects of linguistic research, which allow us to study the regularities of the system of language, consciousness, culture and ethnos from the perspective of its speakers, as well as to see new possibilities of the integral approach in the interaction of related sciences as, social and cognitive linguistics, cultural studies, philosophy, ethnolinguistics, linguocultural studies and gender linguistics.

The theory of *concept* (from Latin *conceptus* - thought, representation) was developed in fundamental works of both foreign and domestic (CIS) researchers, for example, starting from the provisions of W. von Humboldt, E. Sepir and B. Warf, J. Lakoff. Warf, J. Lakoff, R. Langacker, C. Fillmore; A. Vezhbitskaya, M. Minsky, A.A. Potebny, S.A. Askoldov, D.S. Likhachev, N.D. Arutyunova, A.A. Leontiev, Yu. Kolesov, V.N. Telia, Z.D. Popova, I.I. Sternin, A.P. Babushkin, V.I. Karasik, A.A. Zalevskaya and others.

As established in linguoconceptology, the typology of concepts as '*mental formations*' can be carried out according to the following criteria:

- 1) on the basis of their standardisation, in particular, individual, group and national;
- 2) by content, to be precise, representations, schemes, concepts, frames, etc.
- 3) by language expressions - concepts are represented (manifested, verbalised) by lexemes, phraseological phrases, paremia, free word combinations, syntactic constructions, various texts, discourse, etc. This approach is presented in the works of, for example, S.G. Vorkachev (6, p. 14); A. A. Ryzhkina [5, p. 117] and others.

Following N.F. Alefirenko, we believe that the *concept* is not identical to the meaning of the word - 'The concept acts only as a mental substrate of meaning, on which linguocreative thinking builds up various meanings of evaluative, emotional and expressive character. The verbalised part of a concept is its meaning, the non-verbalised part is its extra-linguistic meaning' [9, p. 34]. The scientist emphasises the figurative component of the concept content, highlighting connotative meanings and characteristics. The concept that expresses the deep meaning of the text, embodying the author's ideas and intentions can be considered as a key notion [14, p. 24].

An interesting idea is highlighted by N.N. Goncharova, who pays attention to the origin of the *concept* and considers it through the term *informeme*: 'The formation of a concept comes from *informeme* (information condensation), which has such a feature as vectoriality, which consists in the *informeme*'s striving for self-discovery, to enter the light zone of consciousness and declare its existence. This path passes through signification with the help of language [7, c. 228]. According to the author, 'out of several meanings of words, one is actualised as the main one following reality. All other signs are grouped around this meaning: associations, evaluations, and connotations. This is how a concept with a field structure is formed' [7, c. 228]. The researcher also focuses on the structural organisation of the concept, which leads to its consideration as a system.

Y.S. Stepanov defines the notion of *concept rating group*, including in this terminological concept 'groups of concepts or individual concepts that differ in the measure of social prestige or importance' [8, c. 39]. The author points to the differentiating status of concepts - diverse in importance within one *conceptosphere*. This thesis is also important for our study, as we encountered a similar factor in the course of analysing the concept 'ayel', which will be described in the section of the article 'Results and Discussion'.

To determine the gender *conceptosphere* of the Turkic linguoculture, we conducted a scientific review of works devoted to the theory of the *conceptosphere*. It is widely known that the term *conceptosphere* was introduced in Russian science by D.S. Likhachev, who defined it as 'a set of concepts of a nation' formed by native speakers. In his opinion, 'the richer the culture of a nation, its folklore, literature, science, fine arts, historical experience, religion, the richer the *conceptosphere* of the national language' [4, c. 282-283]. At the same time, the *conceptosphere* is defined by the author as an *ideosphere*. D.S. Likhachev from these positions emphasises the world understanding of the native speaker (collective and individual).

According to Z.D. Popova and I.A. Sternin, the *conceptosphere* is an ordered set of people's concepts [3, p. 19]. As we can see, scientists are in solidarity in the definition of the *conceptosphere* with the author of this term D.S. Likhachev.

We find the same idea in the scientific thesis of N.F. Alefirenko: 'Concepts formed by native speakers and stored in people's memory form the *conceptosphere* of language' [9, p. 35].

As G.T. Shokym notes, the gender *conceptosphere* is a set of knowledge about gender representatives, represented in the worldview of the ethnos, spiritual sphere and being, as well as the world picture. In general, the gender *conceptosphere* is formed by socio-cultural concepts [12, p. 101].

Thus, based on the scientific review of concepts and theoretical views of the authors who laid down the key provisions on the concept and *conceptosphere*, we can conclude that to date these concepts are widely enough studied and represent a system of knowledge and experience of researchers. We will also present the development of these provisions from the perspective of the gender concept 'ayel' in its intellectual characterisation, considered as a fragment of the gender *conceptosphere* of the Turkic linguoculture.

Results

We define a *gender concept* following E.V. Mistryukova as 'a semantic formation resulting from the combination of the dictionary meaning of a word with ethno-cultural worldview and giving an idea of typical male and female images. V. Mistryukova as 'a semantic formation resulting from the combination of the dictionary meaning of a word with ethno-cultural worldview and giving an idea of typical male and female images, in which the value, expressive and conceptual sides are distinguished' [10, p.21]. That is to say, *gender conceptosphere*, based on the scientific analysis of theories and provisions of the authors of works on linguoconceptology, is defined by us as a set of gender concepts formed by the speakers of linguoculture (Turkic) and

developed by them in the course of mastering new knowledge and experience about the gender sphere of their existence.

As the analysis of the system-structural organisation and content components (constructs, constants) of the gender concept ‘ayel’ has shown, we are dealing with a dynamic category of linguocognitive order. Below the constructed model of the gender concept ‘ayel’ in its content system is presented (fig. 1):

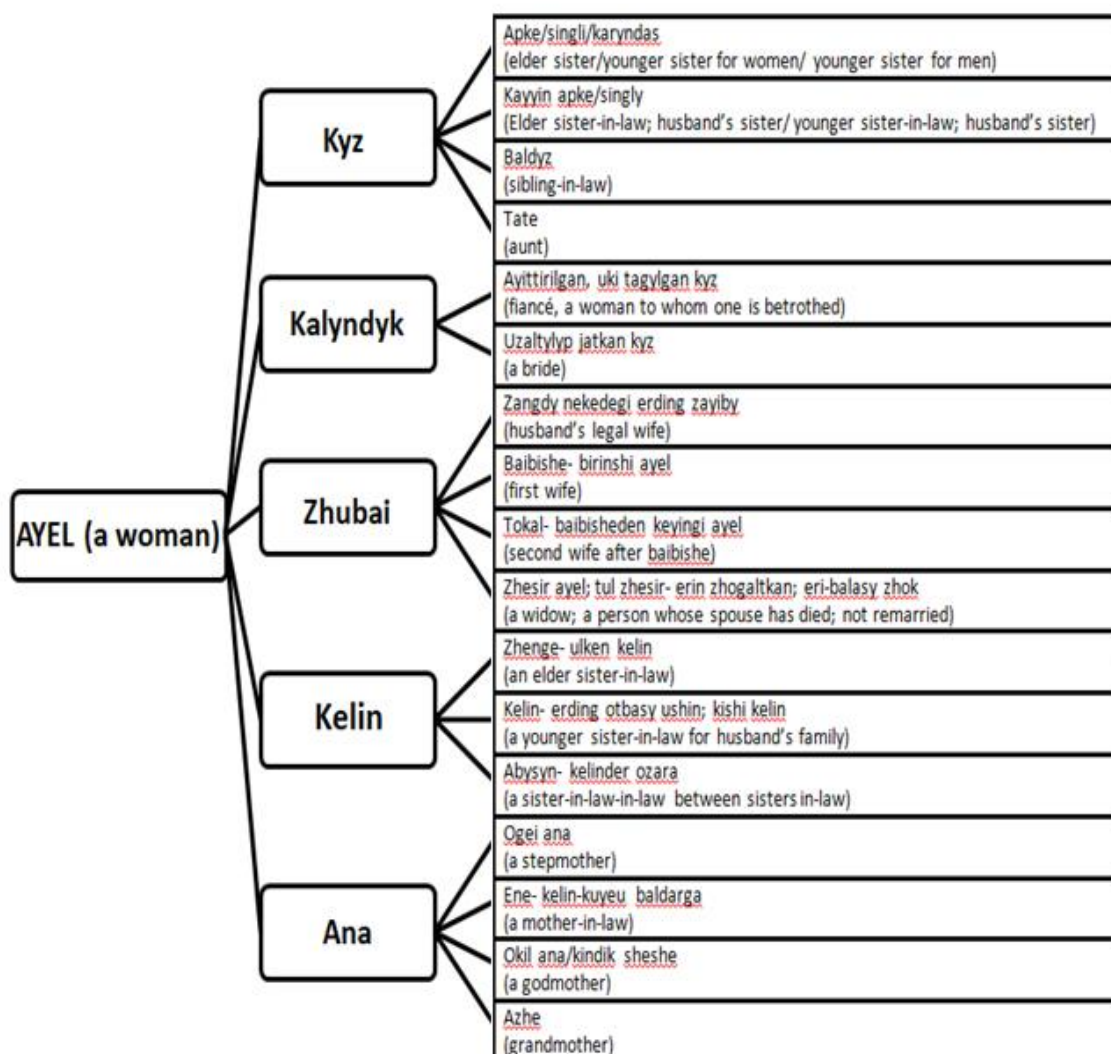


Figure 1 – The model of gender concept “Ayel”

As can be seen in *Figure 1*, the gender concept ‘ayel’ (woman) in the Turkic linguoculture is structured by the mega-concept ‘Ayel’ (woman), and macro-concepts - ‘Kyz’ (a girl, a daughter), ‘Kalyndyk’ (a bride), ‘Zhubai’ (a spouse), ‘Kelin’ (a daughter-in-law), ‘Ana’ (a mother); as well as the micro-concepts included in the structure of each macro-concept, their total number at the moment of the research is 21 (when separating such micro-concepts as, for example, ‘Apke’ (elder sister), ‘Singli’ (younger sister), ‘Karyndas’ (younger sister of man), ‘Kayyn apke’ (sister-in-law; husband’s sister), ‘Kayyn singli’ (sister-in-law; husband’s younger sister), ‘Kayyn ene (mother-in-law) - kelin’ (daughter-in-law) etc.). Macro-concepts of the mega-concept “ayel” mentioned above were assembled by using only relevant resources.

As observations have shown, the figurative component and dynamism of development of the conceptual structure of the gender concept 'ayel' depend on the ethno-linguistic worldview of each linguoculture, value orientation of the speakers of language and culture, and socio-cultural significance of the status and role of ayel/ "woman" for a particular ethnos of the Turkic world.

It is legitimate to introduce the notion of 'concept rating groups' proposed by Yu.S. Stepanov (as mentioned above) in relation to this model of gender concept 'ayel', and also based on the tasks of revealing the peculiarities of intellectual characteristics of the image of ayel, to check and justify the applicability of the concept of 'concept groups' concerning differentiating significance and the measure of social prestige or importance.

Thus, as the paremiological material representing the gender concept 'ayel' has shown, intellectual characteristic - intellectual qualities and thinking abilities in the Turkic gender picture of the world are considered (recognised) as important qualities about the megaconcept 'ayel', for example: '*Ayel korki akylda*' (*the beauty of a woman is in her mind*) - *intelligence* as an indicator of beauty, for the Turkic linguoculture it is not the external beauty of a woman that is important, but wisdom and intelligence as indicators of her rich inner, spiritual world; '*Bilimdi ayel basynga karaydy, bilimsiz ayel zhasynga karaydy*' '*an educated woman looks at your head, an uneducated woman looks at your age*' - gender strategy through intellectual characteristic of an educated, literate ayel (woman) when choosing a life partner. To be precise, in the first part of the proverb "*Bilimdi ayel basynga karaydy*," the educated woman pays attention to the inner state, thoughts and future potential of the person. Educated people, especially women, attach great importance to human mind, education and zeal for it. That is, they value the true qualities of a person. In the second part "*bilimsiz ayel zhasynga karaydy*" uneducated women give priority to a person's age, appearance. They often underestimate appearance and age and do not focus on deep thoughts and knowledge. This proverb overall reflects the role of education and culture in interpersonal relationships. Education and upbringing play a key role in the development of individuals and their building of quality relationships, and with a lack of knowledge, people often focus on external, over-personal qualities; '*Sanaly ayel isharatty sezimpaz*' '*conscious woman feels by mimicry (understands even by a hint)*' - consciousness and wisdom as the best qualities of a woman; '*Akyldy ayel ishinde altyn besik ul zhatyr*' '*an intelligent woman will give birth to a son in a golden cradle*', etc. - intellectual qualities and wisdom of a woman as a positive factor of influence on her offspring, ethno-linguistic characteristic of the conceptual model 'a woman with high intellectual development is good in all gender and social roles'.

Along with the fact that the intellectual characteristic of the megaconcept 'ayel' is positive, approval from the Turkic ethnosociety or superiority of the intellectual qualities of a woman, there are examples of paremi that represent the opposite conceptual content in relation to the intelligence of a woman, for example, compare: '*Katyn - akylsyz, bakha - kuyryksyz*' '*a woman has no mind, a frog has no tail*'; '*Altyn basty ayelden - bakyr basty yerkek artyk*' '*a man with a copper head is better than a woman with a golden head*', etc. As can be seen from the example '*Katyn - akylsyz, bakha - kuyryksyz*', intelligence in this case is characterised as an intellectual quality that is not inherent in a woman, initially in the process of her gender ontogenesis. This can be seen in the metaphorical comparison with a frog, which does not have a tail as a part of its body; and *intelligence* for a woman is something that is 'not given' by nature, intelligence is not her gender quality.

The next example '*Altyn basty ayelden - bakyr basty yerkek artyk*' also demonstrates the above mentioned thesis - intelligence is not a 'female' quality, even if it distinguishes a woman and she has high intellectual qualities, a woman will still not be in a 'priority position' compared to a man. It should be noted that the number of such paremi is not large, but they draw attention to themselves, especially when gender oppositions in the linguocultural picture of the world of an ethnos are obvious.

The well-known national-cultural traditions and religious beliefs of the Turks regarding men and women are evident here, for example, the religious characters Khaua ana (Eve) and Adam Ata (Adam) - Khaua ana was created from Adam Ata's rib, so the man has superiority, he is primary in everything, the woman is under the man (for example, the phraseological expression 'kabyrgasy men kengesu' literally 'consult with the rib', which means to consult with *the half*, i.e. spouse). In Turkic culture, boys were favoured as heirs, followers of fathers and great-grandfathers, as 'holders' of the hearth and guardians of the clan, therefore literacy was taught more often to boys; men also occupied a special place in administrative and social culture as defenders of the land, as family man, extractors, participants in all collegial discussions of the clan (e.g. the council of aksakals), etc. The paremy *Okigan ul atadan ulken* 'literate son stands above his grandfathers' confirms the above extralinguistic factors. As it is known, a son in Turkic linguoculture always honours and puts his father, grandfather and great-grandfathers above everything, the cult of fathers and great-grandfathers (seven generations) above everything else. However, the Turkic ethnosocium approves of a 'scholarly' son, and thus treats young sons with respect if they are intellectually developed and literate: *Akyly assa, aga tut* 'if someone is smarter than you, consider him as a brother'; *Akylsyz zhigit - auyzdyksyz at* 'unintelligent zhigit is equal to an unbridled horse'; *Agadan ini akyldy bolsa, ush zhasy ulken bolady* 'if the younger brother is smarter, he is three years older than his brother'; *At satsang, ulungmen akyl das* 'if you sell a horse, consult your son', etc.

The intellectual representation of the macro-concepts 'Kyz', 'Kalyndyk', 'Zhubai', 'Kelin', 'Ana' can be characterised through the following examples:

- 'Kyz' (a girl, a daughter) - *Akyldy kyzga ana kop, ayauly zhanga pana kop* 'every mother adores a smart girl, everyone sees a nice girl as a patron', *Oyynyng bekimi zhok kyz kyryk kubylady* 'a girl without the power of thought and decisions will change everything forty times', *Akyldy kyz bilimge zhugirer, akylsyz kyz sozge iliger* 'a clever girl will strive (run) to knowledge, and a foolish girl will give occasion to gossip';

- 'Zhubai' (a spouse) - *Alpys naryng bolgansha, akyl dy zharyng bolsyn* 'rather than having sixty large camels, better having an intelligent wife'; *Akyldy ayel kuyeuining oynap aytkanyn, oylap taldaydy* 'a smart wife wisely analyses what her husband jokingly said', *Ayelding akyl yn zhesirinde baika, balanyng akyl yn zhetiminde baika* 'check the wife's intelligence when is widowed, the child's intelligence when is orphaned', etc.;

- 'Kelin' (a daughter-in-law) - *Kelinnin kulagyna altyn syrga* 'put gold earrings in your daughter-in-law's ear', which means 'listen to your daughter-in-law and take note, remember, take note'; *Kyzym sagaan aitamyn, kelinim sen younda* 'I'm telling you daughter and daughter-in-law to listen, take it as a hint, take note, think about it'.

- 'Ana' (a mother) - *Ana bolgan dana bolady* 'he who has become a mother will become wise'; *Dana, danany da tungan ana* 'a wise man, and he is born of a mother'; *Sakau qyzdy tilin anasy ugar* 'a mother will understand the language of a mute daughter', etc.

As the analysis of all macro-concepts manifested by the paremi of intellectually labelled content has shown, *intelligence, intellectual qualities and characteristics* are most characteristic of the following gender macro-concepts - 'Kyz' and 'Zhubai', as well as the mega-concept 'Ayel'. The macro-concepts 'Kelin' and 'Ana' are most characterised by such linguocultural components as 'upbringing', 'example', 'traditions', 'skills', 'care'. At the same time, the macro-concept 'Kelin' is characterised by the intellectual characteristic of the linguocultural model 'to pay attention', 'to understand', 'to listen', 'to take note', 'to keep in mind' (these components as separate concepts - semantic microfields, are included in the structure of the macrofield 'understanding' of the intellectual conceptosphere), for example: *Meyirimdilikti anadan uiren, adeptilikti danadan uiren* 'learn mercy from a mother, courtesy and ethics from a wise man'; *Kyzym saghan aytamyn, kelinim sen tyngda* 'I am telling you, my daughter, and you listen, keep in mind, my daughter-in-law'; *Kelinning kulagyna altyn syrga* 'to take note of, to remember something well, to keep in mind'. The

gender macro-concept 'Ana' can also be characterised by intellectual representation of the linguocultural component 'mother's wisdom'.

It is interesting to note that in the structure of the gender concept 'ayel' there is obviously an uneven representation of the intellectual characteristic, as we have described these facts above. The linguocultural interpretation of the intellectual characteristic of the gender concept 'ayel' (through the macro-concepts included in its structure), represented by the paremi, can be summarised in the following form:

- A good kyz (a girl, a daughter) should learn literacy, be inquisitive;
- A good zhubai (spouse) is one who is clever and resourceful, who can be consulted, who can find solutions;
- A good kelin (a daughter-in-law) listens and pays attention, understands by hints, means, takes note, listens and remembers;
- A good ana (mother) becomes a wise woman.

Conclusion

Thus, this article has presented samples of linguocultural research of intellectual representation of the gender concept 'ayel' on the material of the paremiological picture of the world of the Turks. The modelling of gender concepts will have its continuation, as it allows to construct a linguocultural picture of the world of an ethnos, to present system connections between the conceptual content and semantic components of paremi, manifesting the intellectual characteristic of the concept 'ayel'. Intellectual representation of the gender concept 'ayel' through the methods of conceptual analysis can be interpreted as a generalised model of the gender picture of the world of the Turkic linguoculture. The analysis of the conceptual content and figurative component of the structural components of paremi (manifesting the intellectual characteristic of the concept) has shown how the gender concept 'ayel' is structured in the consciousness of speakers of Turkic languages through cognitive metaphors. The linguocultural interpretation of the meanings of the gender concept 'ayel' should be subjected to further clarification as they are modified, because the gender picture of the world of an ethnos is able to transform in the context of socio-cultural evolution, and concept systems are always dynamic and conditional.

Linguocultural features of the concept 'ayel' actualised a special study of the intellectual characteristic of the gender phenomenon. This study also allows us to determine the factors influencing the structure of the gender concept 'ayel' characterised by intellectual representation:

- Woman's ontogenesis;
- Stereotypical image;
- Sociocultural regulators;
- Ethnosocial experience.

This study has allowed us to determine and substantiate the means of intellectual representation of the gender concept 'ayel' in the Turkic paremiological picture of the world. According to the results of the study the following key conclusions were obtained: the features of intellectual representation of the gender concept 'ayel' based on paremi were revealed; the factors and means of intellectual representation were revealed and described; the characteristics of Turkic paremiology and means of modelling the concept 'ayel' as a gender phenomenon and a subject of intellectual qualities were determined; the comparative characteristic of intellectual characteristics of gender macro-concepts included in the conceptual (content) structure of the megaconcept 'ayel' was carried out.

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