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Editorial office

European Science Review "East West" Association for Advanced Studies and
Higher Education GmbH, Am Gestade 1 1010 Vienna, Austria

E-mail:

info@ew-a.org

Homepage

www.ew-a.org

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*Quttimuratova Iristi Abdiraxmanovna,
Nukus state pedagogical institute
named after Ajiniyaz, Senior teacher,
Kazakh language and literature department
E-mail: shirazova@mail.ru*

Professionalisms connected with fishing in the language of the Kazakh people in Muinak and Kungrad regions of Karakalpakstan

Abstract: The article deals with the lingua-geographic study of the lexical dialectology of the Kazakhs inhabiting the Kungrad area of Karakalpakstan. The problem of study of various dialects of the Kazakh language in the lingua-geographic aspect is still the most current one. This circumstance allows the researchers to admit a big significance of study of the lexical dialectology of the Kazakhs inhabiting the Kungrad area by the lingua-geographic method.

Keywords: dialect, lingua-geography, aspect, linguistics, comparatively-historical grammar of the language, history of the language, inner structure of the language, Kazakh dialectology, monographic research, dialectological atlas of the Kazakh language, dialectological dictionary, Kazakh linguistics, dialectological phenomena.

The vocabulary system of modern Kazakh language is very rich. One of the main layers of the word-stock of Kazakh as any other languages is dialectal professional words that promote to the development and enrichment of the vocabulary.

Professionalisms are special words in the non-literary (colloquial) layer of the vocabulary of a language. Professionalisms are the words used in a definite trade, profession or calling by people connected by common interests both at work and at home. They commonly designate some working process or implement of labour. Dialectal words are those which in the process of integration of the Kazakh national language remained beyond its literary boundaries, and their use is generally confined to a definite locality. In the article we use the term "dialectal professionalisms" because professional words may differ in different regions. Dialectal professional words are divided into different thematic groups according to their usage in different spheres of life. For example, they are divided into professionalisms in cattle-breeding, farming, handicraft, connected with iron, etc. The classification of the professional words of the Kazakh language depends on the region where it is spoken, because in different regions people are occupied with different jobs, fields of

work and professions. In the western dialects of the Kazakh language there are many professionalisms connected with cattle-breeding, especially camel-breeding, and in central parts of Kazakhstan there are many words connected with certain specialities and professions, for example, we observe the domination of professionalisms connected with water, forestry and wood handicraft. In the eastern dialects of the Kazakh language there are professionalisms connected with gardening and farming [1, 346].

It should be pointed out that professionalisms connected with fishing exist in all dialects of the Kazakh language. To collect such professionalisms and include them into the vocabulary system of the literary language is one of the actual issues for investigations in dialectology and one of the ways of enriching the word-stock of the language [2, 128]. These issues began to have been studied in Kazakh linguistics since the end of the 1950-s.

It is impossible to study perfectly the word-stock of the Kazakh literary language without the study of professionalisms that are in the colloquial layer of the vocabulary. The collection and study of professionalisms play a great role to fulfill the following tasks:

Firstly, it makes a certain influence on enriching the national literary language; secondly, it promotes

The word-stock of the Kazakhs in Kungrad region is characterized by a great number of professionalisms in cereals, cattle-breeding and farming. This fact shows that the people had been settled many years.

According to the data in history, from early times Kazakh people living on the territory of Karakalstan were occupied with cattle-breeding and farming and to keep ends together they were also occupied with fishing. The word-stock of Muinak and Kungreadakhs is very rich in professionalisms. They may be divided into the following thematic groups:

- 1) words connected with fishing and the sea;
- 2) words connected with cotton-growing;
- 3) words connected with farming, technical plants, vegetables, gardening and cereals;
- 4) words connected with watering;
- 5) words connected with cattle-breeding.

The linguistic analysis of these words, their choice study is of a great scientific importance. Thus we see that professionalisms used by the people in Kungrad and Muinak regions are special words in the equal layer of the vocabulary designating some process or profession.

Let's see some of the professionalisms connected with fishing and the sea.

Words connected with fishing and the sea:

- Атырау — an iseland;
 Гүр — splitted pieces of ice;
 Жағыс — ford;
 Күзер — a way (path) for walking on the ice;
 Қосқайық — a double boat;
 Қауыс — a frozed layer of ice in the surface of water in a pail;
 Тыма — the sea hollow;
 Үки — a hollow in ice for taking water and catching fish (throwing a fishing net);
 Шалаң — water grass (a green layer in the surface of water);
 Шәуиш — thin layer of ice;
 Айқулақ — fish abdominal fin;
 Арқа қалаш — fish dorsal fin;
 Ақмарқа — a chub with red lips;
 Азна — cross beam of a boat;
 Бояқ — float;
 Бекире-мекире — a sturgeon- a kind of fish;

- Гүмпилдек — a means that is thumped to the water to call fish;
- Жом — a lid that puts fish together in a barrel;
- Жаңса — a greasy part of a sheat — fish;
- Инелик — a wooden needle for knitting a fishing net;
- Күркин — sazan;
- Көк жан — a small fish bream;
- Көшки — anchor — a three-teeth heavy iron that is cast to the bottom of water to prevent a boat;
- Қаза — a means made of cane for catching fish in shallow;
- Қақпыш — dried fish;
- Морда — a special means for catching fish;
- Марқас — a sailing boat;
- Пампылдақ — rubber boots;
- Пешала — a shed for drying fish;
- Сыла — a pike — perch (a kind of fish);
- Түрен — a place in a boat for putting fish;
- Тәшир — sturgeon of small kind;
- Шаң — a tarpaulin for fish salting;
- Шонтай — a pocket of a fishing net;
- Шыжым — a kenip string of a fishing net;
- Шабакәй — a fishing net for a bream [3, 800].

The Muinak dialect of the Karakalpak language of the people living in one of the northern regions of our republic in Muinak, was investigated in the Candidate dissertation of a dialectologist Begjanov Turganbay, in which special attention was paid to the study of professionalisms in fishing. He gives the classification of professionalisms, dividing them into the following three groups:

1. Fish diseases;
2. Names of parts of fish body;
3. Names of means for fish-catching.

We support his statement that: "Using professional words connected with fishing in the literary language is considered to be the language material that helps to complete, develop and enrich our literary language".

In conclusion we can tell that professionalisms connected with fishing used by the Kazakhs living in Kungrad and Muinak regions of Karakalpakstan designate the work of fishermen and enrich the word-stock of the Kazakh language [2, 44].

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Maslov Gleb Nik

The University of Bologna, Doctoral

Department of Interpreting and Translating

E-mail: gleb.maslov@studium.unibo.it

Anthropology of Russian Symbolism

Abstract: The article analyzes philosophico-anthropological views of the Russian symbolists. The anthropological ideals of Alexander Blok, Andrei Bely and Vyacheslav Ivanov are revealed.

Keywords: Russian symbolism, philosophical anthropology.

Polemizing with the supporters of the pragmatic role of artistic creation, Vyacheslav Ivanov, one of the theorists of the Russian symbolism, wrote that «man is the only subject of any art, although, not the benefit of the man, but his mystery» [1, vol. 2, 615].

Russian symbolism manifested itself not only as an artistic movement, but also as a worldview school. In our opinion, its anthropological grounds were not sufficiently researched in the complex worldview structure of symbolism (except for the attempts of anthroposophical interpretation of the heritage of Andrei Bely). Despite the following of the same artistic movement, Alexander Blok, Andrei Bely and Vyacheslav Ivanov held significantly different views on both the reasons of decrease of the humanistic component in the culture of early XX century and proposed ways of coping with anthropological crisis.

Since the heritage of symbolism is going to be considered from philosophical anthropological point, let us make a few preliminary remarks about philosophical anthropology. Briefly, its subject lies in the philosophical consideration of a man. Such tautological definition confuses any researcher: isn't the entire scale of humanitarian knowledge (history, philology, psychology etc.) about the man? Furthermore, aren't chemistry and physics about the world

the man perceives it, i. e. isn't it a part of his life? How to define anthropology? One can agree that anthropology is a biological science about the evolution of the Homo species and its racial variations, or a science about the lifestyle of so-called urban tribes, or, simply, the collection of human traits (the practice of literature). By contrast, philosophical anthropology begins with the solution of two tasks: firstly, at least approximate indication of the place of the man in ontology, clarifying the interrelations in the triad World-Man-God, and, secondly, the creation of an ideal type of the man. Both, the scientific and the ideal-typical portrait of the man change with the culture to culture.

Thus, the Renaissance era put in the foreground the idea of the man-co-creator, who improves the world created by God with his creativity. The man separated from God by a long time of the Middle Ages became closer to the Absolute during the Renaissance era; he rose in his own eyes and became the subject of pride for himself. The man became a godlike agent of cultural transformation. The main idea of the humanism. The idea of the «book of nature» as a source of knowledge. God promoted the development of natural sciences, but, by the beginning of XIX century, the scientific paradigm drove the idea of God out of its cultural

Contents

Section 1. History and archaeology.....	3
<i>Gasanov Magomed Magomedovich</i>	
Caucasian war as major factor of administrative policy of tsarist in Dagestan.....	3
Section 2. Pedagogy.....	8
<i>Aliyev Oktay Kerimovich</i>	
Management of vocational training systems of the economists in the countries of the Black Sea region.....	8
<i>Dzhahparaeva Jamila Yusupovna,</i> <i>Omarov Omar Alievich, Omarova Naida Omarovna</i>	
Modern Russian innovative continuous education system in the regions of Russia	12
<i>Nabiev Valery Sharifyanovich</i>	
Organizing and providing the scientific experiment to study the holistic characteristics of the educational process in a university.....	15
Section 3. Political science.....	19
<i>Bagirova Aysel</i>	
Changes in Japan's foreign policy after 1990	19
Section 4. Psychology.....	22
<i>Moskvin Victor Anatolyevich, Moskvina Nina Victorovna</i>	
Asymmetry and individual characteristics of strong-willed regulation teenage athletes	22
Section 5. Sociology.....	25
<i>Shelia Mzia, Sulaberidze Avtandil</i>	
Poverty, domestic conflict and violence: Georgia's case.....	25
Section 6. Philology and linguistics.....	31
<i>Horisova Yuliya Mikhailovna</i>	
Terminologisation of the archaic and dialect vocabulary for animal transport in the Yakut language.....	31
<i>Yuttimuratova Iristi Abdiraxmanovna</i>	
Professionalisms connected with fishing in the language of the Kazakh people in Muinak and Kungrad regions of Karakalpakstan	34
<i>Iaslov Gleb Nikolaevich</i>	
Anthropology of Russian Symbolism	37
Section 7. Philosophy.....	42
<i>Isylieva Lyudmila Anatolievna</i>	
Comprehension of the phenomenon of public communications	42
Section 8. Economics and management.....	45
<i>Erinov Bobur Nasilloevich</i>	
Corporate approach of personnel management: theory and analysis	45