

new educational technologies, active forms of education (slides on the set subjects, video topics, etc.);

– to promote the development of students' oral and written language by means of active forms of education (selection of monological texts in technical specialties);

– to promote the disclosure and realization of each student's creative potential.

– to develop the linguistic, communicative, culture studying (linguistic county studying, ethnic culture studying, socio-cultural competence.

It is necessary to introduce actively in practice of teaching languages communicative technologies, as much as possible using the authentic training materials, new information technologies and methodological approaches (the method of projects, educational role-playing games, testing, discussions, oral and written presentations, etc.) that promotes the development of skills of critical judgment, the formation of abilities to act publicly, to conduct polemics, to estimate critically and to master the material creatively. And this, in turn, is the most important factor of successful professional activity of a future expert.

So, for example, at the chair of the Russian language and speech culture of Karaganda State Technical University it is developed and constantly improved the educational and methodological complex including the program, the working plan, as well as manuals containing texts with tasks aimed at the stage-by-stage formation of abilities of professional communication needed for the effective activity in the sphere of professional foreign-language interaction.

The selection of the language and speech material in the presented manuals is carried out taking into account the difficulties of this material assimilation and its importance for communication.

The proposed profession-focused texts are topical, informative and induce students to vigorous communicative activity in the specialty sphere. Alongside with the informative and general education value, the text material is to act not only as an information source, but also to contain statements on a problem with elements of comparison, reasoning, justification of a certain point of view. Each text has the *pretext tasks* representing lexical and grammatical exercises, explaining and fixing the most difficult grammatical phenomena, tasks for revising the taught language material; *text tasks*, setup questions premised to the authentic text; *posttext tasks* in the form of the questions checking understanding of the main information of the text and tasks for drawing up different types of the text plans, etc.

Thus, teaching to extract and understand information assumes the enrichment of students with special knowledge and specialty perspective, understanding of its advantage and need for further professional communication. All this finally allows forming the language base of students training.

Training specialists at technical colleges consists in the formation of communicative abilities which would allow carrying out professional contacts in various spheres and situations, to form the future expert's aspiration and ability to function as a strong language personality of the democratic type possessing a high linguistic competence in the sphere of languages, in professionally significant speech events of different types, in various modes, registers, forms, styles, types and genres of profession-focused speaking-and-thinking activity.

This finally expands the competence of a specialist-graduate of the present day higher school, makes him competitive at the modern labor market.

References

1. Garbovski N.K. Comparative stylistics of professional speech (on the material of the Russian and French languages). – M., 1988.
2. Karapetyan N.G., Chernenko N.M. Features of professional discussion communication teaching of technical foreign students // Foreign education in present day world. Part I. Collection of scientific-methodological articles. – M., Codex-M LLP, 2013. – P. 170–178.

The work is submitted to the International Scientific Conference “Modern sociology and education”, London, October 18–25, 2014 came to the editorial office on 11.09.2014.

BELIEFS AND CUSTOMS ASSOCIATED WITH THE TOTEM OF ANIMALS IN TURKIC LANGUAGE

¹Rysbayeva G.K., ²Molzhigitov S.K.

¹Kazakh State Women's Teacher Training University, Almaty, e-mail: guldarhan@inbox.ru;

²Kazakh National Technical University named after K.I. Satpayev, Almaty, e-mail: mserik007@mail.ru

In our country, strengthening the independence and the entry of our country in a number of civilized countries, comprehension of the principles of national, moral and material values, and problems of their realization are vital nowadays. And this in turn requires the culture development; people pass their experiences, achievements in the development to future generations, as well as the progressive traditions of culture. Now consider the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study “Language world” and “Conceptual picture of the world” in the trinity “Language-thought-world” is one of the urgent problems of modern linguistics. Language world – a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language. From this point of view, we will consider the totem animal of Turkic peoples, including the ideological character of phraseology associated with the totem ‘Kok bori’ (Wolf) and ‘Ayu’ (Bear).

An Animal Totem is an important symbol and energy that a person uses to get in touch with specific qualities found within the animal which the person needs. Animals come to us because they have a lesson we need to learn or a power they are willing to share. An Animal Totem that comes to you brings power and wisdom if you will learn to communicate with it, give it respect, trust, and understanding. Animal totems tell us of lessons that we need to learn. They are powerful spiritual friends. Each animal has its own unique power and message. They help to empower and protect us. They can assist us with spiritual growth, inspiration, creativity and healing. They help us learn about ourselves.

You can have several animal guides throughout your life. Sometimes an animal guide will come into your life for a short period of time, and then be replaced by another depending on your life path. Your guide will instruct and protect you as you learn how to navigate through your spiritual and physical life.

In our country, strengthening the independence and the entry of our country in a number of civilized countries, comprehension of the principles of national, moral and material values, and problems of their realization are vital nowadays. And this in turn requires the culture development; people pass their experiences, achievements in the development to future generations, as well as the progressive traditions of culture. Now consider the language picture of the world in general human cognition in the unity of the world model, and with the same conceptual view of the world is a philosophical and philological concept. The study "Language world" and "Conceptual picture of the world" in the trinity "Language-thought-world" is one of the urgent problems of modern linguistics. Language world – a specific method for the language of reflection and representation of reality in language forms and structures in its relation with the person who is the central figure of the language. From this point of view, we will consider the totem animal of Turkic peoples, including the ideological character of phraseology associated with the totem 'Kok bori' (Wolf) and 'Ayu' (Bear). Animal totems of Turkic-speaking peoples are: kook bori (wolf), bear, deer, argali (mountain sheep), a dog, worshiped all kinds of cattle, swan, crow, hawk, vulture, eagle, owl, and many other birds, totems and revered serpent, a dragon, and other inanimate objects to tote. Frequent totem among the Yakuts – an eagle, swan and vulture; Tuleuts – eagle in Altai – a bear, the Khakass – eagle, Tuvinian – the swan and the eagle, Tuba's – fish, vulture, eagle, swan, gull. Raven was considered sacred to the Turkic-Khakas, Tuvan, Yakut Sakha peoples. In Yakuts Sakha Crow was not only a totem, they have existed the Wolf Totem. In the sentence "Bizdin tanbamyz Bereke bolsyn, uranymyz kok bori bolsyn!" (Let Our sign will be unity, but will appeal kok bori (wolf)), through a combina-

tion of "tanbamyz Bereke bolsyn" (let the sign of our unity be prosperity). Turkic-speaking peoples from the beginning showed their desire to solidarity, unity and friendship. Through a combination of "Uranymyz kok bori bolsyn!" (let kok bori (wolf) be our motto) they called the nation to become strong and brave as wolf. Wolf had been deemed a sacred animal among many Turkic peoples since ancient times. The image of kok bori is being used as Kazakh flag. This is a direct continuation of the the Turks "wolf flag". This can be seen in poems of akyn Suyunbay: to be as brave, persistent and bold as a wolf.

"Bori uranym bass,
Borili Menin bayragym.
Borili bayrak koterse,
Kozyp Keter Kaydagim

Oguz Kagan was led from victory to victory by blue roan, blue wolf. Oguz Kagan before leaving the field against other countries distributed their subordinate feudal lords and the people of this decree: Men senderge kagan Boldym, Alyndar zhak pen kalkan, Tanba bizge bolsyn Bereke, "Kok bori bolsyn uran". I became your Hagan, take your bows and shields. Let our sign be solidarity, let a wolf be our motto [1]. Here you can see that the line "Kok bori bolsyn uran" has a deep philosophical meaning.

Because kok bori elevated to the level of the slogan in this line has long been revered and sacred animal in many Turkic-speaking people. And if the story "Yer Targyn" the protagonist is portrayed as the "Ay betinen kirip, Kun betinen shygatyn kok bori" (a wolf what have moon setting, and sun rising from his face), and the courage of Kambar batyr described as "zhalaktagan ash bori" (hungry wolf). This feature is also peculiar of the Kyrgyz tales. Even the famous Kyrgyz "Manas" Manas batyr is described as "kara shagyr kabylyny myeon koseu kuyryk kok arystannan tys, arkasynda kara kok zhaly bar zholyna Nur togilgen bala":

Arkasynda balanyn,
Kara kok zhaly korindi.
Kara shagyr kabylyny,
Kaptalynda shabyndy.
Koseu kuyryk kok Arystan
On zhagynda kabyndy.
Nur togilip zholyna
Bari oylagan balanyn
Manas dep aty tabyldy [2].

Therefore, the image of "Bori" widely shows the world of Turkic-speaking people. In the knowledge of our ancestors kok bori – light of Tengri is a symbol of victory and heroism.

Among the Turkic peoples are found proverbs, beliefs associated with kok bori, wolf. The proverb "Koidyn iyesi Bolsa, borinin taniri bar" or "Ittin iyesi Bolsa, borinin taniri bar" at the Kyrgyz people sounds like: "Maldyn iesi Bolsa, borinin taniri bar" and the Russian people, "The dog has

the owner, and the wolf has god". Bori is Tengri's dog, so people have a belief that if the sheep paddock was attacked by wolf people interpreted this as a good sign, "Kok borinin auzy tidi, kok taniri koldaydy, mal osip, jaman bolady". Kazakh people defines the relationship of wolf with steppe wilderness and mountain, "Eldi zherde ury bar Tauly zherde bori bar" (there is thief in the place where people live, and there is wolf where the mountain), "Bori kyr askansha", "Dalada bori ulyssa, uydegi ittin ishi ashidy". (when a wolf howls in outside the dog envies at home) Arab proverb says, "It urse kalma, elge aparar, bori ulyssa Barma, sholge aparar". (don't stay when the dog barks, it leads to country, don't go when wolf howls, he leads to the desert) This proverb says that a wolf's howl was considered as a bad omen. The Kazakhs of Mongolia believed that shooting wolves and taking away their puppies leads to bad luck and forbidden to do so. They were afraid that the wolf will return and take revenge, "Kaskyr kaytse bir sokpay ketpeydi" (anyway the wolf makes visit) [3]. The proverb "Kaskyrdyn zhese de auzy kan, Zhemesse de auzy kan" (in the sense that you need to beware of shamelessness when you get dirty, it will be difficult to purify) shows the similarity of bases of two languages: in Uzbek, "Ena Burining ham og'zi qon, Emas ham og'zi qon" / "Бурининг еса ҳам оғзи қон, Емаса ҳам оғзи қон".

The totem wolf had two names, the first – kok bori, according to the historical tradition of honor, that is, seen as a totem, the second – the enemy of livestock, regarded as a predatory animal. The ancestors of the Kazakhs Huns in ancient times considered a wolf as totem. And one more special image that was made by Hunnish masters was wolf's head sculpture made of gold. When they remembered their ancestors, they looked into the sky and worshipped this sculpture. The name of one of the Turkic tribes – Ashina-Achino, comes from the word meaning "noble wolf" [4]. The legend of Ashina says at the time of the enemies' invasion, a wolf (shin – is translated as a wolf in Mongol), adopted a boy who was left at the old habitation of the nomads. The descendants of Turkic Ashina are descended from the descendants of this boy. Not only the Turks believe that their ancestors came from the wolf, the Romans also call themselves descendants of the wolf. At the time of Turk Kaganats originated the belief that the ancestor of the Turks is kok bori.

Not only Kazakhs, but also Kyrgyz, Uzbeks, Turkmens, Tatars saw the wolf as a sacred animal, and never called him directly, for example, Kazakhs called him "uzyn kulak" "tik kulak", "ulyma", "kokzhal", "it-kus" Uzbeks used the transition to the meaning of "itkush" (um-kys), Turkmens used euphemism "ady zhitin" (untitled), mesdan it (the dog of the steppes). The Kazakhs, even at the present time do not call his name. Pastoralists believed that if you call him a "wolf",

then he will attack livestock. When people meet on the village they had a tradition of asking, "Malyn It-kustan aman ba?" (are your animals safe from itkus?). It is the imprint of ancient totemism. The people have a belief that if a wolf runs ahead of the traveler, he is lucky.

Turkic-Altai people, too, thought the wolf was a sacred animal, and never called his name, for example, Soyots called him "uzyn quyrykty", "ulyma", "kok koz", Kaczynski Tartars called "uzyn quyryk" and Yakuts "quyrykty". Altai Turks did not use a direct name "Poru", instead of this was used the term "aga", and Chuvashs instead of calling "kashkyr" used such euphemistically names as "uzyn quyryk", "tokpak quyryk" or "tanir iti" [5].

In The image of kok bori the sign of totemism, fetishism, animalism are visible. There were beliefs about the tendons, bones and meat of the wolf. For example, in the old village residents to find a person committed a theft, said "Kaskyrdyn taramysyn ortegeli zhatyrmyn" (going to burn the tendon of a wolf). It came from the belief that, burnt leg tendon will hurt the thief's leg. A thief who was scared to have leg cringe: "Ayagym tartylyp kalady" nemese "Taramys, sinirim tartylyp kalady", brought the stolen item.

There was a belief of carrying the wolf's bone as a mascot. Fat and meat of the wolf used to treat tuberculosis. There is a belief that if the Kazakh women during pregnancy were craving wolf's meat, the boy born by them will be brave, courageous. For instance: mother of one of the famous XVI century warriors Orak Mamai Karaulek azhe sings thus:

... Mamayzhan boyga bitkende,
Arystan, bori etin zhep,
Kanyt edi zherigim"
(23 zhoktau, Moscow, 1926).

One of these wild animals was a bear. The bear's tabooed name was "aba". Ancient hunters saw a bear as a protector of all animals, the saint patron of hunters, the ancestor of all mankind; he was seen as a creator. Referring to the researchers' views: "During the Paleolithic age bear turned to totemic cult of fire-Mother" [6]. Therefore, hunters were afraid to eat meat of bear. Buryats, even if they never considered a bear as totem, they never gouged out his eyes when murdered an animal, assuming his eyes as star, and told: "We didn't kill you, the hamnigany and Urynkhay murdered you, black crows whispered that". At the same time shouting at the Raven – conveys M.N. Hangalov [7]. Kazakhs slaughtering the stock said "You have no guilt, and we have no food", and this meant that they ask for forgiveness. Adoration of the bear is common in the Altai, Tuvan, Saha, Khakas and Buryat people. Turkic-speaking peoples are not called him directly by name, and used the euphemistic names. For example, the Yakut called "ehe" (grandfather), "tyataagy", "kyrdagas" Altai

“abaay” (her father), “karyndash”, “taay” Teleuts “Eph kulakty”, “Cheer hulahtyg” Tuva “kayirahan” (king of the creatures) [5].

Kazakhs also honored the bear. The Kazakhs have devoted bears kyui (music) “Zhorga ayu”, “Ayu bii”. Also, there are names of people like Ayub, Ayuhan, Ayukhanov, etc.

In the ancient records there are names as Arslan (Lion), Aşına (Wolf), Bars (Leopard), *Buqa* (raindeer), *Küçük* (puppy), *Qaban* (wild boar), *Qulan* (kulan), *Teka* (goat), and etc. The Tatars were called wolf “*bype*” Leopard “Leopard” lion “Arslan”, as there are people they are: Baiburin, Burke, Buriev, Burikaev, leopard, snow leopards, Aybaris/ Aybarys, Ilbars, Ilbaris, Bibarsov, Akbars, Arslan, Baybyre, Bug, Baybuga, Kөchek,

Kybək, etc. And, among the ancient names of Turk people Arslan/ Arslan called the rulers of Turfan, and Karahan: Arslan balban, Arslan tegin, Arslan Bilge Tengri ilig [8].

Conclusion

In the language of Turk-speaking People the wolf and the bear were considered as bold, fierce, brisk, courageous animals. Perhaps because of this brave young men were taught to be strong, took heart, accustomed to the courage and bravery.

The work is submitted to the International Scientific Conference “Innovative technologies in the higher and professional education”, Spain (Majorca), July, 23–30, 2014, came to the editorial office on 20.06.2014.