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КЫРГЫЗ ТИЛИНИН ДҮЙНӨЛҮК КӨРҮНҮШҮНДӨГҮ «ҮЙ» КОНЦЕПТИСИ

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КОНЦЕПТ «ДОМ» В КЫРГЫЗСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРА

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THE CONCEPT OF «HOME» IN KYRGYZ LINGUISTIC PICTURE OF THE WORLD

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Бул иштин максаты накыл сөздөр жана макалдар аркылуу кыргыз тилиндеги "үй" концептисинин прагматикалык аспектилерин изилдөө. Биз көптөгөн накыл сөздөрдү жана макал-ылакаптарды карап чыгып, алардын арасынан элүү (50) макал тандап алдык. Изилдөө объектиси катары төмөнкү милдеттер коюлган: накыл сөздөрдү жана макал-ылакаптарды талдоо, бир нече тематикалык топторго аларды бөлүп чыгуу. Макаланын жаңылыгы, бул "үй" түшүнүгүнө байланыштуу кыргыз маданий накыл сөздөрүнүн жана макал-ылакаптарынын талдоосу. Колдонулган методдор: накыл сөздөрдү жана макал-ылакаптарды талдоо жана синтездөө, ошондой эле алардын компоненттик талдоосу болуп саналат. Жыйынтыктап айтканда, биз кыргыз элинин үй түшүнүгү аркылуу жашоонун ар кандай баалуулуктарын жана аспектилерин чечмелеп бергибиз келет. Башка жагынан алып караганда, ошол эле макала бизге адамдар үчүн үйдүн маанилүүлүгүн көрсөттү; биз үй жөнүндө накыл сөздөр жана макал-ылакаптар аркылуу маданий көз карашта үй-бүлөнүн болушун жана анын коомдогу ордун көрдүк.

Негизги сөздөр: үй концепциясы, макалдар, талдау-иликтөөлөр, боз үй, көчмөндөр, лингвистика, маданий баалуулуктар.

Целью данной работы является анализ прагматических аспектов концепта "дом" в кыргызском языке через пословицы и поговорки. Мы проанализировали множество пословиц и поговорок и выбрали среди них пятьдесят (50) пословиц и поговорок. Были поставлены следующие задачи: анализ пословиц и поговорок, распределение их на несколько тематических групп, а также поиск сходств и различий концепта «дом» в данных пословицах и поговорках. Новизна статьи заключается в том, что мы проанализировали кыргызские пословицы, касающиеся концепта «дом». Используемые методы исследования - анализ и синтез пословиц и поговорок, компонентный анализ. В заключение мы хотим отметить, как кыргызы интерпретируют различные ценности и аспекты жизни посредством концепта «дом». В качестве другой стороны этой же статьи мы продемон-

стрировали важность дома для людей; мы смогли подчеркнуть культурный взгляд на жизнь и роль семьи через пословицы и поговорки о доме.

Ключевые слова: концепт «дом», пословицы, анализ, юрта, кочевник, лингвистику, культурные ценности.

The aim of this paper is to study the pragmatic aspects concerning the concept of "home" in Kyrgyz language through proverbs and sayings. We have studied a number of proverbs and sayings and selected fifty (50) among them. The following tasks have been set: to analyze proverbs and sayings, to divide them into several thematic groups. The novelty of the paper is that we have analyzed Kyrgyz cultural proverbs concerning the concept of "home". The methods used are analysis and synthesis of proverbs and sayings, and componential analysis. As a conclusion, we want to present how Kyrgyz people interpret different values and aspects of life through the concept of home. As another side of the same paper, we have demonstrated the importance of home for the people; we could highlight the cultural view on the life and family role through the proverbs and sayings about home.

Key words: concept of home, proverbs, analysis, yurt, nomad, linguistics, cultural values.

This paper is to study the pragmatic aspects concerning the concept "home" in Kyrgyz language through proverbs and sayings. The task is to analyze proverbs and sayings, to divide them into several thematic groups. The novelty of the paper is that we have analyzed Kyrgyz cultural proverbs concerning the concept of "home". Moreover, the methods used during our work are analysis and synthesis of proverbs and sayings, and their componential analysis.

A significant contribution to the development of cognitive linguistics in Kyrgyzstan was made by K.Z. Zulpukarov, M.J. Tagaev, Z.K. Derbisheva, M.I. Lazaridi, B.S. Sagynbaeva, Ch.K. Naimanova, A.Baizhigitova and others. There are researches relating the concept of "success" and "time" based on the English and Kyrgyz linguistic picture of the world [1, 2].

Proverbs and sayings truly reflect the culture of every nation; moreover, proverbs and sayings come from the folk. What folk tells is truth, it is about people and their points of view, and we could observe through them the large spectrum of values and aspects of life that are peculiar to this or that culture.

Culture and language influences the way we think and perceive concepts. According to differences between cultures, two nations could interpret differently the same concept, as we do accept the concept of time and space, success, respect and acceptance. According to the numerous researches, we do know that the same concept of time understood differently in Germany; time is concise, order is important and German people are never late. However Asian people behave toward the time differently, they need some time to think and rethink serious issues and behave patiently, additionally it is okay to be late.

Moreover, there could be some concepts that are peculiar to one culture or just few cultures. For example, the concept “*röp*” exists in Kyrgyz culture, where “*röp*” means the farthest from entrance place for sitting on the table, in other words it is the most respected place while dining. Elder people and guests are given the right to sit there. This concept is peculiar to the central Asian countries, however according to the country words for naming thing are different (e.g. in Uzbek language it is “*top*”) but the concept is the same.

However, there are plenty of concept accepted universally. Despite the universality of these concepts, there are similarities and differences in their perceptions according to the person, nation, culture and life style.

Furthermore, the concept of home is one of the universal values. If to ask any person anywhere, they would definitely answer, because everyone has an idea of shelter, both emotional and physical. To fulfill this point, we want to add some explanations; all the living beings have the feature to build a house, birds make a nest, bears build lair, foxes create diggings, there are rabbit-burrows, den of wolf. Spiders spin a web, hives are the houses for insects such as bees, wasps; caves for lions, tigers, wolves, bats; shells of snails, crabs, turtles; hollows log for some animals like mink, fox; tree hollows where owls and squirrels live and creative ant hill is the house of ants.

All the living beings build or find houses, but human beings create home. Home is full of emotions, generations, feelings and memories. Home is a cozy, warm and dwelling place.

Kyrgyz ancestors used to be nomads, they always moved from one place to another. Culture is different from countries with the background of settled life style, distinguished with the value of transportation that could

be revealed with the existence of a moveable house “*Boz uy*”. We have referred to the joined book by Urmanbetova J.K., Adbrasylov S.M., where they show in details the role of the *boz uy* [3]. *Boz uy* is one of the most important things of Kyrgyz culture. It symbolizes the family, the earth, and the universe and covers all stages of life from birth to death. This type of the houses is made of the materials that were accessible, warm and easy to carry from place to place with the help of camels and horses, sometimes bulls. Thus, we can observe the cultural value of horse; they used to be friends, transports, and wealth. Moreover, many proverbs come from that historical period, such as “*Ат адамдын канаты*” - the horse is the wings of a person; that truly shows the love and feelings Kyrgyz people have about the horse. Riding a horse made people feel freedom and wealth. They were given wings to conquer the new pastures and to travel from place to place as easy as a bird do. So that highlights the importance of the horse in the life of Kyrgyz men.

Another example of the influence of cultural life style could be the proverb “*Көч бара-бара түзүлөт*” which could be interpreted as- “not all the things come at ones, step by step you will gain what is to be gained”. Actually, translation is that, a group of people that roam together is created slowly, person by person. This very proverb shows us to be patient, and on the other hand, it shows the culture and importance of nomadic life style as well as the style of living in community. In addition, we could interpret this very proverb as a family creation, which starts from one person who wants to create a family, then two people-married couple and then child, second and third. So that we face the importance of family and child in particular.

In order to see the diversity of values we have analyzed 200 of different proverbs and sayings in Kyrgyz language and selected ¼ that is 50 proverbs about home. Working over proverbs and sayings we came to the idea that home for Kyrgyz people is associated with family, shelter, children and a place we all came from. Moreover, we have categorized proverbs into some subcategories. Such as “*the home as a place where children laugh, or children as a heart of the home*”, “*the importance of friendship and social relationships*”, “*the home is the place of emotional support*”, “*the woman is the soul of the home*”, “*the home is the shelter*”.

As an example, we chose one proverb that truly and directly shows the cultural value of children: “*Балалуу үй - күлкүнүн куту, баласыз үй- кубанычтын жуту*”. To interpret this proverb, we found it right to translate it into English and to give it a chance to be perceived in different ways. Translation is as follows: the home with children is

full of laughter, and the home without a child is out of happiness. The interpretation of this proverb is that Kyrgyz people consider children as an important aspect of life, which became the ideal purpose of creating home and the real true reason of life. Thus, we could state that the child is the soul of the home. Everything goes round the child. Mother's love, father's proud, grandparents' attention and devotion. Until the child is grown up adult all the family members find it right to participate in everything connected with child.

Another almost equally valued aspect is friendship and social relationships at all, which also could be shown through proverbs strongly connected with home. As an example, we have chosen the following proverb: *“Үйдүн жакшы жаманы кыш түшкөндө билинет, достун жакшы - жаманы иш түшкөндө билинет.”* Interpretation is that, only during hard times, you could understand the power of friendship. Kyrgyz people consider a home as the sacred place where we are secured and loved, so they compared friendship with the home so that, the importance of friendship could be clearly interpreted. We would learn if the house is warm, only in the wintertime and the nature of a person you trust only when you are in troubles. Equating the strength of home and the strength of the friendship serves as the evidence of the high value of the friendship for Kyrgyz people.

One more proverb that reflects Kyrgyz nature is valuing relationships: *“Отту көөлөсөң өчөт, кошунаңды көөлөсөң көчөт.”* According to nomadic lifestyle in the past we always lived in community, so the role other people play in our life is great. Neighbors have a big role in our hood, and the atmosphere at home. We always try to socialize and speak to other people, and even consider neighbors closer than some relatives. In order to carry out what we mean we would add another proverb: *“Алыстагы туугандан жакын коңшу артык кылат.”* - The neighboring neighbor is precious than far away relatives, so that we see once more the place Kyrgyz people dedicate to the neighbors and social relationships.

The next proverb to be discussed is the following, *“Үңкүр болсо да үйүм.”* In this very proverb, we can see the real importance of the house and the role home plays in our culture. We always give high role to the family, home, parents and friends, these facts display Kyrgyz

people as people who are tightly bounded with places and people. The nature of Kyrgyz people is that they praise relationships both with places and with people. Therefore, it is important for us to have a place to come back and to have people who wait for us to come back, that is what we mean home and family. Another aspect that we could interpret from this proverb is that, Kyrgyz people consider the presence of house as a building to shelter and to live, as one of the most important cultural values. Moreover, Kyrgyz people consider the owning of the house as the biggest success. This traditional value still happily exists. In addition to this proverb Kyrgyz people, have traditional will owning, as “parents’ house is to be inherited by youngest son”, so the elder ones are to build their own houses, as it is the era of globalization and we have apartment houses, the elder ones have an option to buy a house. What is more, young men do not want to marry until they own a house to live with their wife. Consequently, we become aware why the home as a shelter is considered as a form of success. You are never married until you own a house to live or at least inherit, because you need a place to huddle together with your future wife and children.

The role of the woman in the house is undebatable; nevertheless, we could not ignore the fact that Kyrgyz people value the wife as the heart of the home. *“Эне- үйдүн куту”* - this proverb completely reflects the idea that the wife, or to be particular, mother is the happiness in the home. We should take into the consideration the universal idea that the wife is the keeper of the fireplace. Moreover, Kyrgyz people follow this idea and value the place of the woman in the house as the person who makes a cozy home out of lonely building.

Analyzing all the proverbs, we concluded that Kyrgyz culture's linguistic picture of the world is tightly connected with their life style. We started from universal values and notions like home as a family, including there the role of a child and a woman. We scrutinized a home as a place where we shelter and relax. Moreover, we realize that it is happening due to the historical background, where Kyrgyz people used to be nomadic tribe and valued community development. Although in the world there are many proverbs and sayings, which are similar and somehow resemble there is a thing that distinguishes them. This thing is culture.

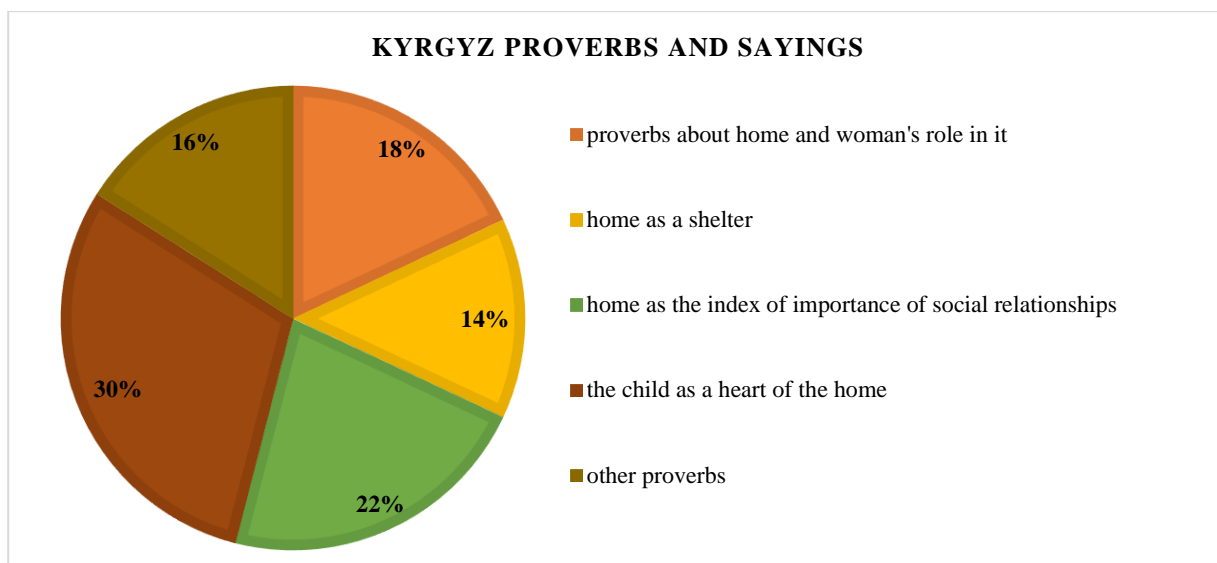


Image 1.

This very figure was made in order to show the visible values of Kyrgyz people. As we mentioned the number of selected proverbs is fifty (50). The figure above shows the total number of proverbs, and the circle is divided into five sections, which were mentioned in our paper as sub-groups.

Consequently, according to the figure we could observe that the most of Kyrgyz proverbs about home are associated and somehow reflect the image and presence of child in home, and as we can see 30% of proverbs are dedicated to the child. The following percentage of proverbs 22%. These proverbs are about the importance of social life and communications. Furthermore, we could see the importance of a woman through the proverbs about home, which is fulfilled with the statistical percentage as 18%. Next is 16%, these proverbs are general value proverbs, about nature through the home, enemies and others. The last section is 14%, and it is about the role of the home as an emotional shelter. Through our concentrated analysis, we have realized the real place of the concept of home in Kyrgyz culture, and the main values shown through the home. Additionally, we could reach the knowledge that

there is a hierarchy among the proverbs that is connected with values, as you could observe the top three values according to the percentage are about children, women, and social relations, that highlights the importance of people, such as family, friends, relatives and neighbors.

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