

CONCEPTUAL APPROACH TO STUDYING OF THE KYRGYZ LANGUAGE

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The various concepts of a concept "woman" in modern Kyrgyz literature is considered in this article. Are investigated a concept of a concept "Woman" of various genres of literature, namely: used in set phrases connected with the concept "woman", proverbs sayings about "woman", written and oral folk art, catchwords, etc. In this article are accurately and clearly described wisdom, beauty of the Kyrgyz women. The concept "the woman-mother" is given, the author defines a concept "woman" in traditions, customs, national trust, the Kyrgyz family, a social status. Also the author gives a concept of a concept "woman" in the advantage and a shortcoming of the Kyrgyz women. Thus the author gave the national maintenance of the concepts "woman". Therefore, there are all bases to conclude that the concept "woman" was investigated in various ways, namely – the family relation of women; through behavior of women – characteristic qualities which belong to mankind such as: wisdom, justice, skill, thrift, hospitality, purity. And if these human qualities were based universal general rules, and in the national maintenance of the concepts "woman" were proved that the woman has to become a mother; the woman in whom it is opened and all merits are shown, brings success, good luck, respect, abundance and prosperity.

Keywords: a concept, knowledge of the world by mankind, the saved-up value, the innovative idea, human mind, language units, the wife of the husband, spouse, the married woman, woman, etymology, writing, kunchuy, ebchy, yotuz, kishy, hatun

The concept is a set of information which is saved up with the help by knowledge of the world by mankind, the value which in other words is saved up the innovative idea, in human mind. Knowledge and experience exist in the form of a concept. All parties of a concept do not give a concept by means of language units. But the concepts which were engaged the place in human mind can verbalize by means of language. Concepts give a concept in various ways in language. Verbalization of only one concept can be carried out in various ways in literal, figurative or figurative sense. This problem is considered at the heart of a concept "Woman" in this article. This problem is analyzed at the heart of a concept "Woman" in this article.

1. Interpretation the word "Woman" in the dictionary.

1) "woman"; 2) "wife of the husband, spouse" [9].

3) "wife, married woman, spouse, woman" [12].

2. Etymology of the word "Woman".

Ayal iyal (عِيَال) – from Arab word, in translation are meant by "woman"; "the married woman", "spouse" [4].

In the Yenisei writing in value "married woman", "spouse" were used in words: *kunchuy, ebchi, yotuz, kishy* [12].

Meanings of the word "Woman" occur in the dictionary by Mahmoud Kashkari in words: *kishy, hatun, kunchuy*. The word "Woman" means – "the husband's wife", (*ol kişi aldımı – "Is he Married?"*), *katun* means "the wife of the khan", "the chief tsarevna / ruler", *kunchuy* means one degree below *hatun* in this dictionary [3].

3. Similar on meaning to word "Woman" words: *woman, wife, spouse, daughter-in-law.*

If from them the Arab word: *the woman* belongs to all functional stylistics of the Kyrgyz literature that name of words: *zaip* (turkish word), *katun* (farce word), *juban* (turkish word), *urgaachy* belong generally to colloquial, art style.

• And the word *katun* is used in phonetic changes: in the Kyrgyz, Kazakh,

Bashkir languages: *katun*; Uzbek: *hatin*, Turkmen: *kadyñ*, in *Khakas*: *hazyn*, *Uigur*: *hotun* i.e. change pronunciation. Word *Katun* in semantic change of modern Kyrgyz means roughly meaning.

4. The peculiar name to the word "Woman":

• **On age features:** *a girl, a young lady, a daughter-in-law, a woman, a old woman, a baybiche – the respectful address to the elderly woman.*

• **Under the provision of a wedding:** *daughter-in-law, spouse, wife, tokol-second wife, woman, old woman, baybiche-respectful address to the elderly spouse.*

• **By related provisions:** *a mother, a mom, a daughter, a little sister, a sister, a tayeze – a sister*

on the maternal line, *a tayene – a grandmother on the maternal line, a mother-in-law, a sister-in-law, a kaynezhe – elder sister of the husband, a snoshenitsa* (the wife of the brother or the relative in relation to the wife of another brother or relative), *daughter-in-law, kudagiy* (marriage broker).

• **On a pregnancy position:** *pregnant woman, expectant mother, a woman is pregnant, toxemia* (at pregnant women), *woman in childbirth, woman recently confined.*

• **By a social status:** *the chairman, the woman – the director, the woman – the engineer, the woman – the deputy, the woman – the minister.*

● **On estimation of women:** *good woman, bad woman, economical woman, exhausted woman.*

5 Language units with the word “Woman”:

● Derivative words:

– **LUU:** *ayalduu* – *he is married;*

– **LYK:** – *women’s.*

● Qualities peculiar to the word “Woman”:

– **ZAADA:** *ayalzaada* – *“contrast to men”, “woman”;*

– **MET:** *ayalmet* – *“family”, “having many children”;*

– **POZ:** *ayalpoz* – *“voluptuous”;* *“womanizer”, masher, lady-killer, Don Juan, philanderer.*

● **word-combination, phrase:** *clever woman, good woman, bad woman, beautiful woman, pregnant woman, infertile woman, female deputy, dissolute woman, fizgig, etc.*

6. Proverbs – sayings about “woman”, catchwords:

Better be the Men’s head of a frog than woman’s golden head.

A good husband makes a good wife.

A good Jack makes a good Jill.

Good wives and good plantations are made by good husbands.

A good yeoman makes a good wife.

Even an experienced person can err; blunder (said to excuse the mistakes or negligence of a person from whom such things are not expected) Most men believe their wife to be the best one.

Men cannot do without a wife.

The wife plays the decisive role in solving all the family problems. Husband and a wife are alike; they share similar interests and opinions.

Never interfere with family quarrels.

Put not your finger (hand) between the bark and the tree.

If my aunt had been a man, she’d have been my uncle [10].

There are many proverbs and sayings about the woman in the Kyrgyz language. Their accenting part consist of qualitative features of women. Positive and negative estimates are determined by external and internal qualities of women in Kyrgyz proverbs and sayings. Estimates peculiar to internal qualities: *clever/stupid, economical / exhausted, quiet / thoughtless, sociable / unsociable and. etc.* Estimates which are estimated on external qualities: *beautiful, magnificent, strange, ugly, visible, picturesque, graceful, pretty, charming, attractive, charming. etc.*

7. The used phraseological units connected with the concept “Woman”

The culture of the Kyrgyz women, their behavior, moral ethics, traditions and cus-

toms, etc. are reflected in phraseological units with the concept “Woman”, also such values as “wisdom of the Kyrgyz women”, “beauty of women”, “the woman – mother”, “customs and traditions”, “national belief”, “family”, “position of women”, “features of behavior of women” are reflected.

It is possible to separate and consider each subject separately.

● **Wisdom of the Kyrgyz women.** *“mind rich.”, “the best head”, “deep on mind”, etc.*

● **Beauty of women.** *Would call the beauty by the moon and she doesn’t have*

those advantages, would call the sun and there is no that beauty; it is beautiful as the moon, as the sun; as moon and with eyes of a colt; with a small mouth and dark eyes tonkobrovyy, teeth as if pearls, a crane neck, a roe a neck, dark-haired, a clear forehead (sign of mind, charm, good nature) etc.

● **The woman is mother.** *Pregnancy, she is pregnant, pregnant woman, be gone with the child, the woman is pregnant, he got her with child, eat for two, she is going to be mother, it has to be resolved soon, live on borrowed time, in the family way, one is in the last month of pregnancy, is near her time, to be big with child, be expecting, prospective mother, be pregnant, bear a child, expectant mother, to carry (a child) under one’s heart, to be with child, wear under my heart, one is in the last month of pregnancy, is in the (a) family way, is expecting, is with child, expectant mother, labor pains, pains, childbirth labor, she began having contractions. breast-feed, suckle, nurse, give suck, breast-feed, lactation, adopt, justification of maternal milk, to make something that mother was happy”, mother hasn’t forgiven (I have literally forgiven followed me for white milk), let milk of my breast will punish! (maternal damnation), I will damn a maternal oath, you to me will be not the daughter or not the son (literally I will refuse motherhood).” the woman who didn’t have children (literally. the woman at whom heels didn’t become covered with blood); “fruitless”.*

As are noticeable in phraseological units of Kyrgyz if the family had no children, then the wife was guilty and her called phraseological units “unfortunate”, “childless”; “fruitless”, etc. For example it is possible to tell Orozkul’s fate and Bekey in the story Ch. Aitmatov “The white steamship”: ... God has given many children to all and why hasn’t given her? ... He has no successor therefore he has become angry to the wife. She “fruitless” and therefore isn’t present happiness in this family!... [1].

Traditions and customs.

- *Achuu basar* – custom, “when the girl marries, matchmakers ask forgiveness from girl’s relatives and during acquaintance bring gifts”

- *Bash bayloo* – custom, “to become related through marriage of the children or relatives”

- *Kara kiyuu* – custom “put on black the woman mourning (the husband)”;

- *Karasyn aluu* – custom “to remove mourning; the woman mourning (the husband) removes the black mourning puts on another”.

- *Soyko saluu* – custom “to present earrings to the daughter-in-law”;

- *Sut aky* – custom “something valuable or money which is due for the daughter-in-law mother”.

National trust.

- Umay – (the mythical female being protecting babies; women and men

address him); *yes there will be on advantage what I have made* (literally not my hand, but a hand of my mother Umay, literal medicine of my mother Umay).

- *Bashy baylanuu* “the busy girl, i.e. can’t marry since it is affianced”.

- *The stone is heavy in the place of the falling – to the daughter-in-law speak. That she has taken the place only in family and that she was only for the husband eternally.* If the woman has been divorced, then only the woman was guilty, in the Kyrgyz national understanding there was only of women’s fault and said: “*The city crushed and only the woman has crushed*”; “*Happiness falls, the trouble approaches – said. – who in marriage will take you? also blamed this misfortune only women*”.

For example, the great writer Ch. Aitmatov in the story “White Steamship” through thinking and empathy of the child defines that the woman shouldn’t destroy family: – *Why they such kind why they feel sorry for Orozkul? He is very bad, is fool. Why they have let to be him here? And without him everything would be good*” [1].

Family.

- “*He has got a lash good*” – he has a good wife (literal sense.);

- “To open a door and to cross a threshold” – when the girl for the first time married.

Female position

- *Besh kokul* – “the young girl”;

- *full age girl, marriageable girl* – “grown wiser, matured”;

- *the bad woman, the small child* – “in family isn’t present the adult owner”, “in family there is no adult responsible”;

- *kara daly* – adult girl (17 – 18 years); “the girl who doesn’t marry”;

- *the widow in mourning* (literal sense a black turban);

- “the divorced woman”.

Features of behavior of women

- *Jabyлуу kara ingen* “is about the woman tolerant, hardy, respected for the people”;

- *Jukchul kara ingen* “not tired, the woman bearing all efforts”;

- *ayagy suyk* “bad behavior”, “the behavior is weak”, “the woman with easy virtue”.

8. Semantics- cognitive signs of a concept “woman”

- Wisdom of women

Kyrgyz, relying on objective life experience, have given appreciation for wisdom, mind, resourcefulness, ingenuity, resourcefulness of women. Always and everywhere deeply respected women. Such attitude of the Kyrgyz people towards women can be seen in folk art, proverbs sayings, fairy tales, heroic legends, epics, genealogies it is, also, possible to meet in bylinas in activity of the famous women from simple families. About an honourable role and the relations of women in society, about the related relations to relatives, about the female educational conclusion transferred, the Kyrgyz people, by means of thousand-year oral works from generation to generation. Heroines of national works such as Kanykey, Aychurek, Akyl Karachach, Aygyanysh, Kenzheke, Zhanyl Myrza, Kurmanzhan differed in wisdom, justice, resourcefulness, ingenuity, resourcefulness. Having all these qualities, natives of the people of the female clear head, had a resolute role in this society. In Kyrgyz national feelings consciousnesses there is an ancient concept “Woman – the adviser of the husband”. For example in the epos “Manas”, Kanykey having wisdom, vigilance, skill, vigor fights destiny, politicizes and sometimes exceeds the husband Manas. Here therefore the Kyrgyz people appreciate in family the good, clever wife as in a proverb: “The good wife and to the husband has no price” [7].

- **Beauty of women.** The concept “Beauty” – positive assessment, poyavivshy, a look and with feeling reason of mankind. “Beauty” – as positive esthetic assessment is expressed on the relation also to the man, the nature, architecture, to all natural beings who give pleasant feelings. Among them in many cases is expressed to women. To be worthy and to deserve to such positive assessment all external and internal qualities: internal human qualities, appearance, youth, clothes, accessories, behavior, a smile, communication, etc. all continuous have to be favorable.

● **As the concept “Beauty”, results from favorable feelings.** The Kyrgyz people in the close, pleasant, favourite daily life compared beauty of women. For example in metaphor meaning compared: – compared to the nature, bright images of a lip – she has a small mouth (in literal sense as thimble); as a thimble – the skillful needle woman; eyebrows compared – a pencil or a high rigid steppe grass, a thin eyebrow (the beauty’s epithet) or dark eyebrows; teeth compared on semi-precious stones i.e. on amber, on pearls – pearl teeth, white as pearls; compared growth (about the young girl,) being easily and smoothly bent (in literal sense as gentle twig); the person was compared to a beam, the moon or the sun – it is beautiful as the moon, as the sun; similar moon; and with eyes of a colt; person as moon girl; radiant; ruddy; beautiful and nice; with the snow absolutely white; white-white as snow; the neck was compared to a rooster, a crane, white swan – a graceful neck (beauties); (beauty) with a graceful neck. crane neck (beauty’s epithet); and. etc.

● **The woman is Mother.** Kyrgyz obliged themselves to become parents, to bring up and adequately raise the children. To women that they became a mother, have wished the child and addressed – “I wish you the child!” For example in the epos “Manas” Koshoy to Kanykey gives a prayful parting word, blessing: “Yes let to be born the son!” But women, which not deliver a child are called: “fruitless” [7].

● **The place and role of women in family.** The place and a role of women in family are widely reflected in national creative works, works of art, catchwords, proverbs and sayings. For example, the following proverbs and catchwords let know that without women and the world dark, and the house gloomy where the woman, there and grace: *The good wife and to the husband has no price. The wife is good, and the husband is good. A good husband makes a good wife. A good Jack makes a good Jill. Good wives*

and good plantations are made by good husbands. A good yeoman makes a good wife.

● **Advantage and shortcomings of women.** In the national concept “good woman”, “the best woman”, “bad woman”, “cunning woman” are considered as a unit a substantial concept and pursues two aims: first reflect national moral valuable the main essential concepts, secondly compare two substantial concepts.

● As a result the priority of the good wife to be put on the first place and to be famous clever, wise, the skilled worker, the beautiful, economical woman. **Shortcomings of the**

bad woman: slow, slow-witted, slow-learning, not able to speak harmoniously and tactfully; awkward, twaddle, street-walker, slatternly, sluttish.

● National trust.

The man is estimated above, than the woman in the Kyrgyz national trust. To continue the relationship in family, in many cases parents dream of the son’s birth. If in family the son wasn’t born, then daughters were called Burul, Burulsun (Turn), Uulkan, Uulbubu (Sonny), Zhanyl (Be mistaken). etc., strongly trusting in signs and hoping that following surely to be born the son. Distances blessing: – “Yes, let to be born the son!”

Men were considered lucky in every respect, bringing happiness, bearing good luck, successful. In the people trust if in the responsible moment in way meet the woman, it is not fortunately if meet the man, it is fortunately. If business there begins a man, then any business will be successful. For example, if have bought the house, then the first the man, surely has to come etc..

“Zhukchul kara ingen” is a phraseological metaphor means tireless, ceaseless eternal, uninterrupted woman. The tireless, multiworking woman is estimated by the good woman. Never are condemned bad behavior of men, and women it is estimated with epithets a negative connotation: slatternly, airhead; “dissolute”, “windy”, “changeable”, “the woman with easy virtue”.

In the Kyrgyz proverbs:

After the death of the husband there is no respect for the wife;

Better be the Men’s head of a frog than woman’s golden head;

Short mind of women, though hair long;

If to give volition to the woman, then she also doesn’t recognize god;

The wife is considered the first enemy in family.

That woman who is afraid of the husband is respected, – these proverbs give the concept about some mental concept [10]. But such mental concepts about women it is impossible to consider as at heart the Kyrgyz people. Result of individual psychologism, otherwise, it is possible to understand the distinguishing general national attitude towards women, the reflecting psychology of some personal and individual relations.

National contents of concepts of “Women”.

Thus, there are all bases to conclude that the concept “Woman” was investigated in various ways, namely – *the family relation of women*; through behavior of women – characteristic qualities which belong to mankind

such as: *wisdom, justice, mastery, thrift, hospitality, purity*. And if these human qualities were based universal general rules, and in the national maintenance of concepts of “Women” were proved that the woman has *to become a mother*; the woman in whom is opened and all merits are shown, *brings success, good luck, respect, abundance and prosperity*.

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