

THE UNIQUE FEATURES OF THE CONCEPT «WOMAN” IN THE KYRGYZ CULTURE

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Abstract: *The work was done in the context of new fields of linguistics, such as cognitive linguistics, ethnolinguistics and linguocultural studies. On the base of the concept «woman» an in-depth analytical study was made. Such study is unique and first in its kind which is based on the conceptual, figurative features of the concept «woman» in Kyrgyz linguistics. The concept «woman» has not been studied at the conceptual level in Kyrgyz linguistics and the most of the conceptual researches have been conducted in Russian and English. Therefore, the need to research the unique features of the concept «woman» in the Kyrgyz language demonstrates the relevance of this paper.*

Cognitive research is aimed at recognizing the universal experience formed in the cultural memory of the people and provides a deeper understanding of the national mentality and its values. This paper reviews the literature, justifies the need for research, describes the state of cognitive linguistics in the modern anthropocentric paradigm of language, the current state of conceptual research in cognitive linguistics, the conceptual field of concept and various ways of conceptual analysis, the scientific works of foreign, Russian and domestic scientists were assessed. And we define the characteristics of women as national values through various psychological, associative surveys conducted by the concept «woman» in this work.

Keywords: *cognitive linguistics, ethnolinguistics, linguocultural studies, concept "woman", lexical-phraseological units, paremic units.*

INTRODUCTION

The purpose of the study is to identify conceptual meanings that are research components of the concept «woman» in the Kyrgyz language. There is no doubt that every nation has national values that belong only to women and are unique for their age. These values are glorified through the images of women in the epic works of the Kyrgyz people. We also conduct analysis of the concept «woman», finding their motivational, conceptual and figurative features is considered as an aim of the study. In order to achieve the above aim, the following objectives have been set: Identify the conceptual features of the concept «woman» and its main items, nuclear and peripheral parts, i.e. pay attention to the transfer of paremic features by identifying the near and far peripheral means; Interpret cognitive-semantic analysis of lexical-phraseological units, paremic units related to the concept

«woman»; Determine the characteristics of women as national values through associative surveys conducted by the concept «woman».

Literature review

Concept is the basic unit of cognitive linguistics, it is a category that has a contemplative, observational nature, and this feature has created a wide space for research. The structure of the concept consists of the internal form, the core and the actual layer. We all know that the notion of "concept" has recently become a very widely used term in linguistics. Its use alone seems to indicate the novelty and necessity of the study. However, scientists define the meaning of this term differently.

The following foreign and Russian scientists were engaged in the study of the concept in the field of cognition, linguoculture: J.R. Anderson, T.R. Anderson, L.W. Barsalau, B. Schwartz (1987), S. Schiefer, S. Steele, R. Jackendoff, J. Lacoff, A. Vezhbitskaya, D.S. Лихачев, V.V. Kolesov, Y. S. Stepanov, E. S. Kubryakova, V.N. Telia, R.M. Frumkina, V.I. Karasik, Z.D. Popova, I.A. Sternin, V.A. Maslova, L.O. Cherneyko, etc.. Scientist V.I. Karasik defined the concept: "The more multifaceted the world, the more multifaceted the concept". [6, p 39]

"A concept is a fragment of an experience, perceived mental information that is perceived as important information in the human mind"; "A fragment of any information that a person experience in his life". [6, p 81], M.V. Pimenova defines as "The main concept is the one that is often used in linguistic forms - words, phrases, idioms, proverbs, nicknames, riddles". [8, p 11].

Kyrgyz linguists and cognitologists are also involved in this new field and are making a significant contribution to it. Ideas, methods and categories of cognitive linguistics, linguocultural studies are used in the study of some important issues of language, and tangible results are obtained. We have morphemics and derivatology for cognitive analysis (M.J. Tagaev), “тагдыр/fate”, “жамандык/poor”, “өлүм/death”, etc., the concept "movement" (Z.K. Derbisheva), temporal categorization in the conceptual picture of the world (U.D. Kambaralieva), some locative lexemes (B.T. Borchieva), some portrait concepts (Y.A. Temirkulova), theological concepts in paremics (K.Z. Zulpukarov, A. Abdulatov, M.A. Malabaev, S.S. Seitbekova, A. Kalmurzaeva), antonymous concepts (S.B. Ergeshova), the concept "бала/child" (E.T. Tolokova), the concept "суу/water" (G. A. Abykanova), the concept "турмуш/life" (A.R. Buteshova) and general problems of cognitive linguistics (Z.K. Derbishova, L.I. Drofa, Sh.A. Adinaev). The above-mentioned scientific works testify to the positive work of Kyrgyz scientists in the field of Kyrgyz linguoculture, while maintaining the national mentality and values in the cognitive and cultural conceptual analysis.

In modern linguistics, cognitive linguistics has found its place as a science among a number of disciplines and is developing on a large scale as a separate science. At the present stage, cognitive linguistics is in the process of formation, and its field of study is expanding day by day. Within the framework of cognitive linguistics, the problems of conceptualization were developed and various directions began to emerge: the nature of the

concept and conceptual analysis; linguistic conceptualization of the world; conceptualization in the historical aspect; conceptualization of text and discourse in mental spaces; conceptual analysis of grammatical categories. [7, p 11]

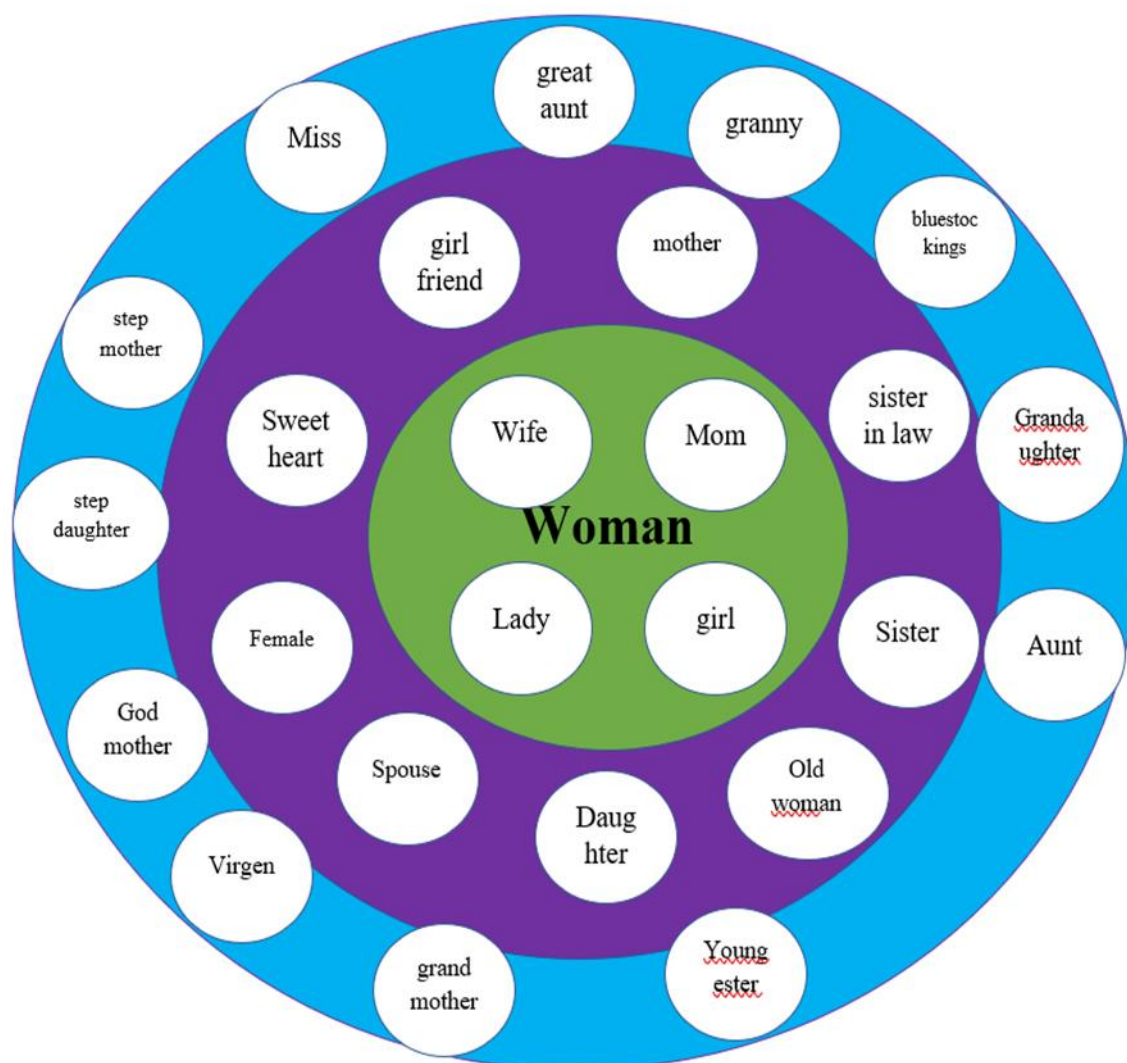
Materials and methods

The method of linguistic field analysis was used, i.e. an associative (psychological) survey was conducted. How is the concept of “woman” associated? Associative surveys play an important role in conceptual research. On the basis of this method it is possible to determine the true meaning of lexical devices and linguistic units in the linguistic memory, conceptual thinking, psychology of man, their real semantic relations. By conducting this experiment, it was possible to clarify the figurative content of the concept «woman» in the worldview of linguists, to check the relevance and importance of the definitions given in dictionaries.

The set of associations formed in relation to the key word of a particular concept forms the associative field. First of all, it is necessary to determine the center in the associative field. This is where the most recurring associations take place. It includes a group of relatively low-frequency and rare associations at the edge of the field.

The associative experiment involved 160 faculty members and 145 undergraduate students from Faculty of World Languages and Cultures of Osh State University, for a total of 505 respondents. Among them were 201-Kyrgyz, 92- Uzbek and 11- Tatar, 50-lecturers and 145- students. The age of the respondents was around 18-65. The survey was conducted online in Kyrgyz and English and included the following questions.

Who and what image do you mean by «woman»? What comes to your mind when you hear the word «woman»? 2. What do you think are the ten qualities of a woman? Please write at least five qualities. (what? / what does she do?) What are the positive characteristics of a woman? (up to ten words). The survey, conducted in Kyrgyz, was organized online. After cognitive interpretation of the results of the experiment, it was possible to summarize the following cognitive features of the concept of "woman" in Kyrgyz.



In our opinion, the concept is based on the conclusion that, firstly, the concept is a unit that contains general information about the world around us, and secondly, it can be understood as a mental unit that is preserved, concentrated, passed down from generation to generation, assimilated.

The above examples show that the concept «woman» is often used in Kyrgyz culture as a noun, as a synonym in the above works. They belong to the general semantic framework of «woman» and consist of the following components: There are similar layers of words that describe femininity. We analyzed these lexemes into groups with the woman, mother, daughter-in-law, cousin, young lady, mother, grandmother, aunt, mother-in-law, grandmother, daughter-in-law, cousins, daughters, aunts, cousins, sisters-in-law, etc. following additional features:

1. The following lexemes are used for lexical units indicating age, such as unmarried girls, girl, teenage girl... (10-20 years old). After marriage, the following conceptual signs appear: mother, grandmother, wife, daughter-in-law, sister-in-law, daughter-in-law, sister-in-law, sister-in-law, uncle-in-law, wife, husband, wife, wife stepmother, wife, grandmother, grandmother, aunt, cousin, female, bride, lover, (20-60 years old). After the age of 60, tokens are used: mother, grandmother, old woman, widow (60-90 years).

2. Role in society - the status of women in society. Most of them were engaged in household chores, worked in the rear during the war, worked in animal husbandry, on the collective farm, and today women work in all spheres of society.

3. Marital status is given by lexical units such as spouse, wife, bride, grandmother, widow, old woman, etc.

4. Character/behavior - a beautiful girl, really tall, cheerful, courageous, shy, courageous, brave, agile, strong-willed, a woman giving birth, plump, dark-skinned, stubborn, childish dream, naughty, rude, deceitful, cruel, quarrelsome, etc. We use lexemes that value the positive and negative qualities of women as mentioned above.

Many phenomena related to women in Kyrgyz culture can be described as elements of the concept. For example: Before a girl gets married, she wears a *tebeti*/cap, not a headscarf. The newlyweds were blessed with a "white scarf" and wishes of always wearing a white scarf.

The words "cunning skirt" and "cunning womb" have a negative connotation in the Kyrgyz way of life for infertile women. There are other synonyms for this term, such as "a woman with not bleeding heel" and "a dead skirt". Phrases such as a woman with not bleeding heel, a sly heifer, a sly skirt are given as metonyms. Based on the logical closeness between the two concepts, there is some connection to each other, but the features of the dissimilar subject are exchanged. Women with the "not bleeding heels" were not able to take an active part in social life, and many were pushed into the background. They had to hear bitter curses, especially from the village elder women. People were feared that a woman who was "a dead skirt" would harm if she entered the house with a child. In such a psychological environment, the sad dream of women who were in a state of "sweet to death, hard to enter" has come true. It has been said for a long time that women should be blessed and have many children. That is why when a young woman gets married, people say and wish to the bride to have children. These phrases are elements of the concept «woman», which belongs only to the Kyrgyz culture, the Kyrgyz people.

The unique features of the concept «woman» in the Kyrgyz culture were also analyzed in the image of women in the epic "Manas". The concepts of women's images in the epic "Manas" that formed the meaning of the word «woman» were studied through the A) appearance, B) abilities of women.

For example: 1. The appearance of women: The body, the dress, the hair, the eyes, the mouth, the nose are described in the epic examples as follows. Some clothing names and body parts related to women are also used in the general sense of "woman." For example: The dream of a white scarf/ ак жоолук, The young men chose ladies with boto eyes. The concept «woman» is described here with the help of linguistic means, such as the white scarf, the boto eyes, so we know that language means are necessary for the expression of the concept, not for the existence of the concept.

The appearance of women in the epic is described by positive adjectives such as beautiful, effulgent, transparent, pure, great, radiant. For example: Kanykei's childhood appearance is described in the epic as follows: “Sanirabiga was a girl, she was a beautiful

girl. It was a time of warmth and wisdom. She is sixteen and a half years old, with black hair like a golden button. There are handsome black eyebrows, dressed in plain clothes, Boto's waist is bent. Her eyebrows are raised, her eyes are wide, her eyes are black, her language is sweet. The comparisons “The back of the boat, the breast of the argali, as beautiful as moon, the eyes are wide, the red face is radiant, and the waist is slightly twisted” are applied only to women. [2, p 112]

Hair- Black hair like Kolon, Olon means thick ; Neck- as a Rooster's neck or sworn's neck ; Face- beautiful as a moon, beautiful, red cheeks are radiant, clear, pure, radiant face; Eyebrows - charming, black eyebrows, drawn eyebrows; Waist / Back- Slightly twisted waist, waist bent; Eyes like – “boto koz ” it means her eyes looked like baby camel's eyes;

As the examples show, comparisons include some figurative concepts or names. Such reflections can be called metaphors because according to N.D. Arutyunova, a metaphor in the sense of a mine can be called "a different way of each indirect expression of thought." [7, p 34].

2. Women's Skills: In the epic Manas, Kanykei's skills are still glorified. In the epic Manas, a woman is portrayed only as a wife, a mother of children, the owner of a hearth, not a box of a house, but a man's companion, a wise counselor, and a man with a husband and a destiny. That is why our people value the skills of a woman, and a woman who does not do anything as a coward. After forty days with the forty ladies, Kanykei invented a felt hat, the top of which was like an icy mountain when people were wearing, with red charcoal on top, and a wide black stripe underneath. Kanykei invented this hat, adapted it for military use and named it "ak kalpak".

So, the concept must be named in any way, otherwise it cannot be further studied linguistically. As noted by the Russian professor M.V. Pimenova, the same features of the concept can be considered differently with the help of different linguistic means. [8, p 4].

We have studied the examples of images in the epic. The following lexical units, which give the concept of woman, are widely used in the epic: grandmother, wife, woman, maiden, maid, maiden, bride, queen, swan, beauties, white scarf/ак жоолук, boto koz/ saucer eyes- like baby camel's eyes, etc. Thus, it can be seen that the concept does not have a multidimensional complex structure that cannot be explained by traditional terms in modern linguistics. The concept basically includes another socio-psychological and cultural part or layer. This is a layer or part, which includes associations, emotions, values, national images, which are characteristic of a particular culture, a detailed analysis of the syntactical units of the concept "woman" in the Kyrgyz language in terms of age and steps in life, characteristic of Kyrgyz culture, and the ideal of women in Kyrgyz folk pedagogy. [7, p 4].

The concept «woman» in phraseological expressions

We think that phraseologies are the only valuable source that reflects the culture, mentality, way of life and history of a particular nation. People's attitudes toward work, handicrafts, crafts, agriculture, customs, rituals, morals, and the way of life in general are intertwined with phraseology. Phraseology includes a long process of cultural development

of the population, which includes a wide range of cultural principles, stereotypes, archetypes.[5, p 11].

What is the concept «woman» under study in this part of the work? In the sense of the adjective that answers the question, i.e. false adjectives express a woman's imaginative behavior, behavior, character, her justice, honesty, age, health, place in society, beauty, etc. We have tried to identify thematic types of several adjective phraseological expressions that express positive and negative qualities, to group examples with examples of their structure, and to give them on the basis of dictionaries. The thematic types of adjective phraseology are systematized on the basis of grouping, classification methods and are divided into the following 7 groups.

1. Adjective phrases denoting a woman's negativity, cruelty, deceit, trick: Алчы-таасын жеген/ Cunning woman, Ары жок/ Shameless woman, Аягы суюк/ Woman of pleasure, etc.

2. Characteristic only for women and girls: Куу жатын/ Fruitless woman, Кош бойлуу/ Pregnant woman, Эки кат/ Pregnant woman, etc.

3. Phraseologisms that give general qualities of women: Ааламдан ашкан/ Superb lady, Ак жолтой/ Fortunate woman, Ак сөөк/ Noble woman, etc.

4. Phraseologisms that express women's dexterity, excellence, and rest: Биттин ичегесине кан куйган кыз/ Woman of long hands, Колунан көөрү төгүлгөн/ Crafty woman, Сарамжал береке/ Economic woman, etc.

5. Phraseological expressions that describe a woman's appearance: Ай жамалдуу/ Fine looking, Ай десе - аркы жок, күн десе - көркү жок/ Perfect lady, Бетинде кызылы бар/ Woman of good faith, etc.

6. Phraseological expressions of female relations: А). Phraseologisms denoting positive attitudes. Ак көңүл/ Goodnatured woman, Ала жипти аттабаган/ Amiable woman, Арасынан кыл өтпөө/ Genial woman, Жүрөгү ак/ Kind hearted, etc. В). Phraseologisms expressing negative attitudes. Араң жан/ Weak woman, Бети ачык/ Barefaced woman, Бети жок/ Anxiety free woman, Бети калың/ Anxiety free woman, Бетке чабар/ Bold woman, etc.

7. Phraseological expressions of age features. Башы жаздыкта, бели отукта эмес/ midlife, Беш көкүл / Teenage girl, Сары ооз балапан/ Very young, etc.

So, above examples help to summarize the structural patterns of adjective phraseology: 1). Noun + adjective; 2) Phraseologisms of the type of noun + "no" (word); 3) Adjective + noun phraseology; 4). Noun + noun phraseological idioms; 5). Noun + adjective + adjective phraseology of the word "no" ; 6). adjective + noun + verb; 7). noun + noun + adjective; 8). noun + noun + noun; 9). adjective + adjective + noun; 10). noun + noun + noun + verb 1; 11). noun + noun + verb . etc. As a result, 222 adjective phraseologies were grouped, most of which were noun + adjective (78), adjective + noun (66) adjective phraseology.

The representation of the concept "woman" in paremia

Although paremias are rhythmic, rhymingly shaped linguistic means, characterized by short and obscure meanings as minimal texts perceived and mastered by people, they reflect

the real world in different ways, at different levels, natural phenomena, laws, social meanings, In mental action, they express human relationships, human qualities through typical and artistic means. Paremiological phrases (proverbs) in the Kyrgyz language reflect different aspects of family relations. In the Kyrgyz mentality, the role of men and women in the family is based on a separate philosophical national values, and the very clear and concise proverbs of the wise Kyrgyz people have been passed down from generation to generation.

We will consider, for example, the proverbs used in the upbringing of girls and women: In Kyrgyzstan, it has long been considered a woman as a house keeper. “A good wife is half the sustenance,” “A good wife is the best,” “A good wife is a good husband, a good minister is a good blood,” “A good mother is a good wife.” Such proverbs show how much a woman is valued at home, in society and among the people as a husband and mother. The saying, "A good wife makes a bad man a middle man, a good man makes a khan," is widely used, the middle lip is good, the good lip is the best, the ability to make the best khan is reflected in many works in the image of Kyrgyz women (Kanykei, Kurmanjan Datka, Aichurek, etc.).[3, p 4]

We observed some proverbs about the negative qualities of women: If we interpret the proverb "A bad wife defiles your name, a bad husband defiles the people", we can see that in its depths there is a folk philosophy, a national identity, because if the wife is bad, it degrades her husband, who is his wife, or "someone's wife". If her husband is bad, she will embarrass the whole nation, especially the tribe, or the land.[3, p 4]

Result:

Cognitive linguistics studies the complex connections between language and thought, the process of perception, the perception of information in the human brain, its processing (lexicalization), the problems of memory, consciousness in the material of language, verbalizing the different content of the concept. All possible means were studied: direct nominations (lexemes of literal meaning), figurative nominations (lexemes of transitive meaning), synonymous means of language, including euphemisms, fixed nominations (regular expressions), phraseological units, paremias, separated by lexical means of verbalizing the concept. Experimental research shows that the concept is the category of cognitive linguistics. It is given in lexemes, phraseologies, paremias and large texts. Cognitive-semantic analysis of figurative, lexical-phraseological, paremic units related to women in the language, cultural analysis, clarification of the results of language tools of the concept «woman» and their cognitive interpretations on the basis of associative surveys were analyzed in the work.

CONCLUSIONS

It is necessary to note the following words concerning women, used only in the Kyrgyz culture, not used in other cultures. They are called "sekelek/young girl", "besh kokul", "ak elechek/ white hat", "ak jooluk/white scarf ", etc. Every nation has national values that belong only to women and only to their age. These values in our language are the images of women in the historical epics and works of art of the Kyrgyz people, as

Kyrgyz women who have become warriors, should be preserved as role models for today's women and girls.

As a result, trying to analyze the perception of the concept «woman» in the worldview of the Kyrgyz people with the help of paremiology - proverbs, reflecting their meaning in different ways, at different levels, highlighting social meanings, intellectual activity, human relations, human qualities. In a figurative sense, paremias are the national linguistic wealth, linguistic and cultural features of the Kyrgyz people.

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