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The Concept “eye” in Phraseological Units of Kyrgyz Linguistic Picture of the World

Концепт «глаз» в фразеологических единицах кыргызской лингвистической картины мира
Кыргыз тилинин ааламдык сүрөттөөсүндөгү фразеологиялык сөз айкаштарындагы «көз» концептиси

Abstract. This paper describes the concept of “eye” in the Kyrgyz language, specifically the focus is on the function of the concept “eye” in phraseological units. The concept of “eye” encounters a lot in the modern Kyrgyz language; this concept has been described in proverbs, sayings, collocations. As language and culture are bound to each other, the phraseological expressions can fully depict the culture of the Kyrgyz people. So, in this paper the concept of “eye” has been analyzed based on the phraseological units of the Kyrgyz language; the “eye” concept has been divided into categories which function in the contemporary language of Kyrgyz phraseological means.

Аннотация. Макалада кыргыз тилиндеги «көз» концептиси изилденип, өзгөчө маани фразеологиялык сөз айкаштарындагы функцияларына берилген. «Көз» концептиси кыргыз маданиятында чон ролго ээ, ошол себептен «көз» концептиси кыргыз тилинде абдан көп колдонулат. «Көз» концептиси кыргыз макал-лакаптарында, сөз айкаштарында айкын түрдө берилген. Тил менен маданият бири-бирине байланыштуу болгондуктан, фразеологиялык сөз айкаштары кыргыз элинин маданиятын толук чагылдыра алат. Ошондуктан, бул макалада «көз» концептиси кыргыз тилинин фразеологиялык бирдиктеринин негизинде талдоого алынган. Талдоонун натыйжасында «көз» концепти азыркы кыргыз тилинин фразеологиялык сөз айкаштарынын кызматын аткарган бир нече категорияларга бөлүнгөн.

Аннотация. В данной статье описывается концепт “глаз” в кыргызском языке, в частности, основное внимание уделено функции концепта “глаз” во фразеологизмах. Важность концепта глаз велика, поскольку данный концепт широко употребляется в кыргызском языке, концепт глаз занимает место в пословицах, поговорках и словосочетаниях. В статье отмечается факт о том, что язык и культура связаны друг с другом, соответственно фразеологизмы ясно описывают культуру кыргызского народа. Таким образом концепт “глаз” проанализирован во фразеологизмах кыргызского языка. В результате анализа концепт “глаз” был разделен на несколько категорий, которые функционируют в фразеологических единицах современного кыргызского языка.

Keywords: concept; eye; culture; emotional state; physiological state; personal traits; phraseological units.

Урунттуу сөздөр: концепт; көз; маданият, эмоционалдык абал; физиологиялык абал; жеке сапаттар; фразеологиялык бирдиктер.

Ключевые слова: концепт; глаз; культура; эмоциональное состояние; физиологическое состояние; личностные качества, фразеологизмы.

For more than one century, the question of the relationship between language and culture has worried the minds of many famous scientists, but to this day, this question remains open. The approach to language as an entity that is in close connection with the surrounding reality, society, culture, and understanding it as a social phenomenon are present in philosophy and philology almost from the moment of their inception. E. Sapir and B. Wharf developed the "hypothesis of linguistic relativity". This theory is addressed by all researchers who are seriously involved in the problem of relationship between language and culture, language and thinking and those facts of language that is difficult to explain in any other way. This hypothesis is based on the statement that people see the world differently - through the prism of their native language. So according to all scientific works and conclusions, the reality around us exists insofar as it is reflected in the language. But if every language reflects reality in a special way and carries characteristic that is unique only for that particular language, then, consequently, languages differ in their "linguistic pictures of the world". E. Sapir wrote about the interdependence of language and culture: "Language does not exist outside of culture, i.e. outside the socially inherited set of practical skills and ideas that characterize our way of life [1].

According to D.S. Likhachev, the national language is like a "substitute for culture, an indicator of culture" [2]. Further, he explains his idea that "if you study the entire sphere of concepts (or, in other words, the" concept sphere "of the national language), then there is an extraordinary wealth and the closest connection with the culture of the people – firstly with literature and oral folklore. According to the next researcher of intercultural communication S.G. Ter-Minasova, "language is a mirror of the surrounding world, it reflects reality and creates its own picture of the world, specific and unique for each language and, accordingly, people, ethnic group, speech community that uses this language as a means of communication" [3]. "Linguistic picture of the world" was introduced by V. von Humboldt. First of all, this concept is necessary for resolving problems associated with the specific worldview of the ethnos, with its language and thinking. V. von Humboldt also was the first who spoke about the connection between language and man, saying that the language is "like an external manifestation of the spirit of the people"[4].

So, by emphasizing the "human factor", which implies the study of language certain phenomena in close connection with man, his thinking and other types of spiritual and practical activity, led to the formation of categories such as "Conceptual picture of the world", "picture of the world", "image of the world", "Linguistic picture of the world". Currently, the term linguistic picture of the world has become widespread knowledge in linguistics.

Linguistics studies not only conceptualize linguistically the human body as a whole, but also its parts, organs and actions performed above them. The importance of the phenomenon of the human body and its parts as semiotic structure is confirmed by the fact that the body is verbalized in different contexts and situation [5], by structural and semantic features. English nouns denoting a person and its parts were the object research on the study of "specific" vocabulary [6]. For example, Heart / mind / soul concepts were explored as a fragment of the picture of the inner world a person objectified in modern English [7]. The study of linguistic representations of the concepts of the inner world shows that the concepts of certain organs of the body are constituent fragments of the linguistic picture of the world, in which the linguistic embodiment of the idea of the mental sphere of a person is found, and testifies to the importance of everyday, specific sensory experience in the process of organizing this complex area of knowledge [8].

In the linguistic picture of the world, there are two groups of concepts. First group is represented by abstract names that verbalize knowledge about mental processes, abilities and phenomena of the inner world of a person. Abstract concepts include numerous emotions, ideas, feelings. The second group of concepts is represented by specific names. Specific concepts include concepts of body parts that metaphorically act as a mental process or metonymically replace these processes and states [9].

The concept of “eye” is based on a sensually visual image of an object - an external material organ of the body. The concept of “eye” enters the human concept, with which correlates any facts, phenomena, events, actions characterized by from the point of view of a person. Etymological analysis of the name of the concept of “eye” shows that the investigated concept refers to the oldest layer of Indo-European vocabulary, which indicates on his "long life" in language and speech. The Oxford Dictionary classifies the lexeme “eye” as Indo-European based on -oq meaning "to see", to which the synonymic words of the Indo-European family. However, the non-standard image is pre-European -o as ay instead of a indicates the presence of other hypotheses, co- by which the word refers to the Pro-Germanic languages [10]. As for the essence of the “eye”, here we must start with Aristotle. In his treatise on the Soul, he wrote: “If the “eye” were a living being, his soul would be sight. The soul corresponds to the vision and power of the instrument, while the body is something that exists potentially. After all, just as the pupil and vision constitute the “eye”, so, according to the above, the soul and body constitute a living being. In the religious and mythological representation of ancient people, the “eye” was often endowed with sacred, magical and symbolic ones. For example, in Egypt, artificial eyes, which were considered magical, were inserted into sarcophagi and funeral portraits, and on Easter Island at night, at a fire, specially made coral eyes were inserted into the “eye” sockets of idols, which mysteriously glowed during ritual ceremonies. The ancient Greek philosopher Plotinus wrote that the “eye” could not look at the sun if, in a sense, it was not the sun itself [11]. The human “eye” is able to perceive an object as a phenomenon and comprehend its essence, that is, to understand. In linguistics, the word "see" has two meanings: to perceive something visually and to understand something. For example, you might say: I see a suit on a person or I see a person's problems. The first will relate to the fact of seeing, and the second to the fact of understanding. This indicates a deep connection between perception and thinking [12].

A number of studies have been devoted to phraseological units in the Kyrgyz language. First mention of phraseological units of Kyrgyz language was appeared in 1956, it is associated with the name of the famous linguist Zh. Shukurov. In 1969 the first candidate who defended dissertation was Zh. Osmonova. In 2008, Zh. Osmonova defended doctoral dissertation on the topic "Кыргыз тилиндеги фразеологизмдер”.

Phraseological units directly associated with the history and culture of the people, they reflect the life and the worldview of the people in all its diversity, they are stable and live in language for a long time. Phraseological units reflect different traditions and customs of the people. These phraseological units reflect various historical stages of development, traditions and customs of the Kyrgyz people [13].

Definition of “eye” lexeme by Collins English Dictionary: the organ of sight of animals, containing light-sensitive cells associated with nerve fibres, so that light entering the “eye” is converted to nervous impulses that reach the brain. In man and other vertebrates, the iris controls the amount of light entering the “eye” and the lens focuses the light onto the retina [15].

As this paper is to take out the prove that the concepts are formed in the human brain by means of the culture they belong to the concept of “eye” has being analyzed in Kyrgyz phraseological units, in order to see how one particular concept may carry different value. The “eye” concept is one of the examples of concrete concepts. It has a certain structure, represented by the interaction of the body and mental areas. So the concept “eye” is objectified with the help of representative words, phrases and phraseological units or proverbs.

Many scientists like Gerasimova D.A suggested some categories of the concept “eye” which represent the inner sphere of a person. These are the following categories.

1) adjectives that metonymically categorize the emotional states of a person. It carries many roles like an indicator of the physiological state of a person (tired “eyes-чарчанкы көздөр, thirsty “eyes-суусарган көздөр, red “eyes-кызарган көз, tear-reddened “eyes-суулу көздөр),

2) adjectives that metonymically categorize the personality traits of a person, shows person's personal qualities (cunning “eyes-куу көздөр, honest “eyes-чынчыл көздөр, greedy “eyes-ач көз, curious “eyes-кулак тургуч),

3) adjectives that metonymically categorize personal traits of a person, depict intellectual qualities and personality of a person (smart “eyes, intelligent “eyes, clever “eyes - акылдуу көздөр). The “eyes are able to represent a mental sign - point of view, ability, evaluative opinion (one's “eyes, in one's mind's “eye”, in / with the “eye” (s) of a person- бирөөнүн көз карашы аркылуу) [12].

4) adjectives that metonymically categorize the physiological state of a person. For example, it describes the physiological state of a person, which we recognize by the “eyes of a person. “His kind, tired “eyes rested upon her”. In this example, the adjective tired, referring to the substantive “eyes, in reality characterizes the physiological state of a person, “tired “eyes” which means “tired person”.

Kyrgyz language is rich for phraseological units of the concept “eye”. The following example are greatly describes the variety of usedness of the concept “eye” according to the categories of emotional state, physiological state and personal traits. But during this analysis we have found that there should be more categories to represent the whole diversity of the concept “eye”, so we have grouped them into new categories also, like categories of warning, time, longing and cursing. These examples of “eye” concept are from the dictionary of phraseological units of Kyrgyz language.

1) Emotional state of a person.

The concept “eye” is used a lot in reflecting phraseological units that represent some emotional state of a person. Emotions are complex, at the same time very interesting part of research. As we have many feelings, they are usually divided into subgroups;

A) Positive emotional state:

Көзүнөн күлүү- this phraseological unit describes and cheerful and smiling person. They have polite smile, positive attitude and warm atmosphere.

Ex: Кыз ачык айтпаган менен көзүнөн күлүп, жымыйып төмөн карады.

B) Longing and waiting:

The following example describe emotional state of longing or waiting, it has some pity feeling and still used a lot in very day communication. These phrasal verbs are common and not forgotten by the speakers of Kyrgyz language. These feelings are associated with the concept of “eye” while in English language it doesn't have any “eye” associations and “eye” is not used in English equivalent.

Көз алдынан кетирбөө-Don't forget. Imagining over and over again, remembering, not forgetting.

Ex: Гулайым жан курбусу Алымкулду такыр көз алдынан кетирбейт [14].

Көзү чачыроо-The longing for something or ЭКИ КӨЗҮ ТӨРТ-Waiting something.
The longing for something, the longing to get something.

Ex: Акчаны көргөндө Молдоштун көзү чачырап кетти [14].

Көзү тоюу- Satisfied and contentment.

Ex: Атаганат, андайды көргөндүн көзү тоёт, үккандын кулагы сүйүнөт [14].

C) Negative emotional states:

Көз артуу- Envy. To be very interested in something, to admire it, to long for it, or to be greedy or greedy to take possession of something.

Ex: Карып бул кызга көптөн бери эле көз артып жүргөн [14].

Көзүнөн чаары чыгуу-to be very angry.

Ex: Шабыраалынын көзүнөн чаары чыгып, баягыдан бетер жинденди [14].

D) Cursing:

Көзүң кашайгыр\көзүң аккыр-to become blind.

These phraseological units are used for cursing. Cursing has a great power. In Kyrgyz culture cursing has a very negative effects and most people afraid being cursed but as its common in Kyrgyz culture, so there a lot of cursing phrasal verbs, and thus is one of them which means to become blind. They are usually used when the person is very angry.

Ex: Көзүң кашайгыр! - деп кыйкырып жиберди, темселеп эшиктин көзүн сыйпалап жүрүп (Касымбеков).

2) Personal traits

Көзүн май басыу. This phraseological unite is quite popular and well known by Kyrgyz language speakers. It describes people who are arrogant and proud of their Career, use their wealth. In other words, it describes Rottenness, arrogance. People with such characteristic's personalities are described with the help of this phraseological unite. Especially we may encounter it in the literary works a lot. In English language we could find a little equivalent for the word arrogant, but Kyrgyz language is rich for describing such people. For example, there are a lot of descriptions for *көзүн май баскан*, like: абалына чиренген, менменсинген, башкаларды теңсинбеген, дөөгүрсүп, көөп кеткен etc. So, we can notice that in Kyrgyz culture people gave more importance to such personality. In Kyrgyz culture being arrogant is considered to be one of the most unwelcomed types of people. That is the reason why there are more words to describe arrogant people.

Ex: Ой, айланайын Сагынбек ай, шумдуктай көрөгөч экенсиң! Эгер көзүмдүмай баскан бойдон эсиме келбесем, талпагым ташка жайылбайт беле? [14]

Көзгө илбөө- Don't care. Inequality, disrespect, disregard, indifference, inequality.

Ex: Сапарбайды көзгө илишпей жашсынтат. Эмнесин айтасың, коңшубуз бизди көзгө илбей, кутуруп турат [14].

Some deceitful people described with the help of the concept "eye".

Көз боочу- A distractor, a sorcerer, the one who makes other to trust on him and lies.

Көз боёмочу has the same definition. Means a deceiver, a liar etc.

Ex: пикири миллион сомдук иштерди жасаган көз боёмочулар жеңил-желти кутулуп кетти [14].

Көз байлоо- It means enchantment, temptation, and deception with prayer without telling or feeling it. Read the prayer and blindfold.

Ex: Дуба окуп, көз байлап, Жер астына сиздерди, Азгырып алып кириптир [14].

Көзгө чөп салуу mean cheating on someone.

Kyrgyz language has some phraseological units that refer to loved one, only one that is sacred as “eye”. For example: көзгө басар-Means unique, the only one, special one etc.

Ex: Жападан-жалгыз, бар болгону, турганы, бирөө гана. Көзгө басар жалгыз медерибиз эле, - дейт кемпир, карыш жылдырбай, таштап кетсең кагылайын [14].

Көз ачып көргөн is said to the first-born child, the first joy, or to the first daughter-in-law.

Ex: Көз ачып көргөн тун баласын салт менен үйлөнтсө кантет [14].

Көзгө суук көрүнүү- көзгө суук учуроо is usually used to describe not pleasant feelings toward one person. Ugly appearance, ugliness, irritation etc.

Ex: Айганыштын каны качып, кумсарып, көзгө суук көрүндү [14].

3) Physiological state

Көз уялтуу\көз уялуу 1. Exposure to sunlight or other light, etc. The inability to look directly, to look away from the reflection. 2. Admiring the beauty of something.

Ex: Үй жасалгасында көз уялган килем-килчеден сырткары... китеп койгуч текче ж.б. бар. Күн ачык эле, кар чагылган нуру көздү уялтат [14].

Көз жүгүртүү\көз чаптыруу – to look around quickly. Maybe to find someone or to quickly monitor, control something or someone, to look around with admiration etc. This phraseological unit is used in many cases with different purposes and situations.

Ex: Каныбек айланага көз чаптырды. Асылбек айлана-тегерекке көз чаптырып, эч ким көрүнбөйт дегендей белги берди [14].

Көз ачырбай- Suddenly, quickly, a paste. This is used in some situations where negative or unexpected issues happened, without giving a chance, happened suddenly.

Ex: Мүмкүнчүлүк бербей, тынымсыз, кайра-кайра, үстү-үстүнө, дембе-дем, удаа-удда. Айтор, бий, болуштар ыраматы, налогдон көз ачырбай отуруп, бизди түгөл итке минген томож кылды го [14].

Көз байланган кез - It is dusk, the time when darkness falls and nothing is visible.

Ex: Көздөгөн жерге чарчап-чаалыгып, көз байланган кезде жеттик [14].

Other equivalents for this phraseological unit are: көз байланган убак\көз байланган кез\ көз байланган учур.

Ex: Көз байланган убакта айыл тарапка канчалык карапса да тосуп чыгар Ыйсанын карааны көрүнбөдү [14].

Көзгө илешпөө has different meanings according to the context.

1. Walking too fast, running too fast, moving fast, spinning fast, etc.

Ex: Тоо эчкилер өтө жытчыл болот, кичине эле шамал үлп этип, киши тараптан жел келдиби, дароо жыт алат да, көзгө илээшпей зымырылат [14].

2. To look very small, to be the smallest, to be insignificant, to be barely visible to the naked “eye”.

Ex: Тээ көк асманда көзгө илээшпес нокоттой болуп торгойлор безилдеп, чуулдап сайрап турат [14].

Көз айырбоо-To stare at someone or something for a long time, to stare, to stare.

Батийна алардан көз айырган жок [14].

Көзгө сайса көрүнгүс- Very dark, pitch-dark, invisible, too dark.

Ex: Сени менен сүйлөшкөн адам көзгө сайса көрүнгүс түндө жол жүргөн жолоочуга окшойт. Чакан станциянын айланасы ого бетер караңгы, көзгө сайса көрүнгүс [14].

Көзү тунаруу -Blurred vision, blurred vision, twilight.

Ex: Жүкөштүн бүткөн бою шуу этип, көзү тунара түштү [14].

Көзүнүн оту өчүү- no fire on the “eye”. This phraseological unit is used to describe person who has lost its interest to anything. They may have feelings like exhaustion and deterioration.

Ex: Көзүнүн оту өчө элек. Дагы эле ал-күчү өзүнө жетет [14].

As Kyrgyz language is rich for phraseological units, we can see that there are more categories of phraseological units of the concept “eye”. So, we can also encounter the concept “eye” which refer warning, time and many others.

4) Warning:

Көзүңдү кара literally means look at your “eyes. It is used in the sense of "beware," "be careful," and "be more attentive".

Ex: Сен бала, көзүңдү кара, өзүң комсомол болуп туруп, кой өлтүрүшүң уят, - деп күпүлдөдү да кайра жүрүп кетти [14]. -Ой, карыя, көзүңдү кара! - деп бир маалда үстүртөн кыйкырык чыкты [14].

5) Lies:

Көзүн боёо- to lie, to tell lies. Also, sometimes means slander, defame.

Ex: Бир адам ушунча калайыктын көзүн боёп, көңүлүн байлап салдыбы? (Бейшеналиев). Билебиз силердин амалыңарды. Көзүбүздү боёгуңар келет [14].

Көзүн будалоо and көзүн тазалоо also has the same meaning and used as an equivalent.

6) Time indicator:

Көз алдында means in front of me, in front of my eyes.

Ex: Оо, андагы булардын балалык кези эмгиче көз алдымда [14].

Көз ачкандан бери- Ever since one opened the “eye”. Refers to ever since he was born, since he saw the world, since he came to light.

Ex: Мунун баары көз ачкандан бери канына сиңип, абдан маш болуп алган кесиби эле [14]. Көз ачканы also one of the equivalent or synonym of көз ачкандан бери and has exactly the same meaning.

Ex: Бечара бала көз ачканы багы бир ачылбады). Адам көз ачканы түйшүккө малынып жүрүп өтүп кетеби [14]?

Көз ачкыча /көз ачуу-to be aware of something. To begin to learn something new, to acquire knowledge.

Ex: Тагынып билим деген өткүр жарак, Көз ачып аны менен алга барат (Абдыраманов).

Көз ачып-жумганча- Suddenly, a paste, very fast, immediately.

Ex: Бирок, бактылуу турмуш көз ачып-жумганча бүлүнүп, эзелки таз кейпине келишти [14].

During the analysis of the concept “eye” in Kyrgyz phraseological units, we have divided them into several categories like physiological state, emotional state and personal quality. These main categories were suggested by scientists and we have separated the phraseological units of “eye” into these categories according to their meaning and intension. But these divisions were not enough to fully represent the rich culture of Kyrgyz language and wisdom of our ancestors who had rich, sharp speaking skills.

Chart #1

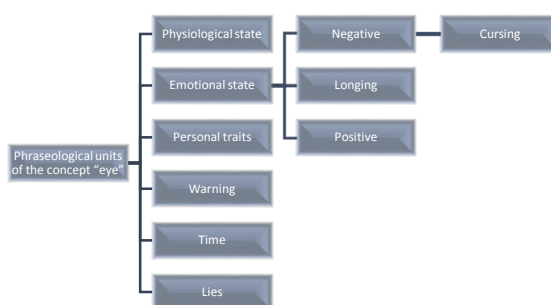
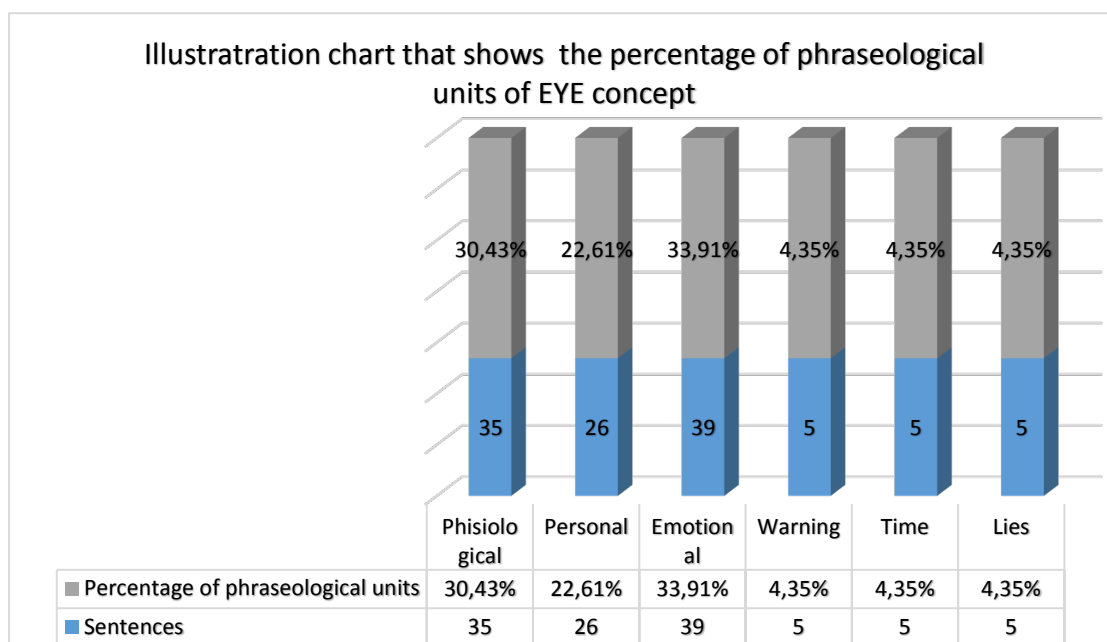


Chart #2



The chart #1 illustrates the classifications of the concept “eye” that has been divided into categories like physiological, emotional, personal, warning, time and lies. The category of emotions has been divided into subgroups like positive, negative and longing. The concept “eye” encounters a lot in phraseological units that reflect longing feelings. As this feeling do not related to the negative or positive feeling, it was separated to another group. Cursing requires a special attention as it carries some power that still frightens people. Also, Kyrgyz people used to live in harsh environment that supposed to be a reason for developing phraseological units of “eye” in category of “Warning”. The chart # 2 fully illustrates the result of our analysis of phraseological units of “eye” concept according to the percentage of each category. We can clearly see in which category the concept “eye” is frequently encounters. As the result, the concept “eye” used a lot in emotional state covering 33.91% of analyzed phraseological units. But what should be considered is that the concept “eye” is used to represent negative emotions more rather than positive emotions. In the dictionary we have found 25 negative, 3 cursing, 7 positive and 5 longing phraseological units of “eye”.

Conclusion

In this paper we understood that the unity of the material world, the general laws of its knowledge and the commonality of the stages in the history of people are the factors that determine the formation of a common human core in any language picture of the world, serving as the basis for mutual understanding of the people of the Earth. At the same time, each specific nation develops in its own way, has its own history in certain natural and climatic conditions, people differ in lifestyle and beliefs, customs and traditions. All of these are reflected in their languages, giving them nationally specific characteristics. Due to these facts every nation has formed its own picture of the world thus having different associations with the particular word. In our case, we have analyzed the concept “eye” in Kyrgyz phraseological units, classified and gave the percentage of usability of these phraseological units of the concept “eye”. We also gave the main theoretical background with the practical conclusions

as well as ways and prospects for further research. As the result of this paper we have determined that any concept is mostly about the attitude of Kyrgyz people that form the meaning and associations of the concept depending on the situation. So national and cultural originality of phraseological units create different images and symbols in phraseological units.

According to the analysis, the concept “eye” encounters a lot in representing emotions. Phraseological units that somehow says about emotional state of a person consist 33.91% of the phraseological dictionary of Kyrgyz language. The next mostly used phraseological units of “eye” shows physiological state, covering 30.43% of the fount concept of “eye”. During the process of writing this paper, we have added some other categories that proves the attitude Kyrgyz people, or shows to what they give importance. These categories like warnings, time and lies consist 4.5% in the dictionary.

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