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## MOTIVATING FEATURES OF THE CONCEPT 'SKY' IN THE KYRGYZ LINGUISTIC PICTURE OF THE WORLD

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## МОТИВИРУЮЩИЕ ПРИЗНАКИ КОНЦЕПТА НЕБО В КЫРГЫЗСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРА

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*Abstract.* This paper explores the concept of *sky* in the Kyrgyz linguistic picture of the world. It is widely known that a concept is a multifaceted mental construct formed by a multi-layered structure. The study analyzes data from etymological dictionaries for the purpose of identifying the fundamental ideas or perceptions of the Kyrgyz mentality underlying the concept of "sky". The revealed motivating features allow us to define its initial linguistic image. Moreover, to determine the relevance of the identified motivating features, examples of their verbalization are examined, confirming their functioning in real life.

*Аннотация.* Исследуется концепт «небо» в кыргызской языковой картине мира. Широко известно, что концепт представляет собой многогранную ментальную конструкцию сформированная многоуровневой структурой. В исследовании анализируются данные этимологических словарей с целью выявления основных идей или восприятий кыргызского менталитета, лежащих в основе понятия «небо». Выявленные мотивирующие признаки позволяют определить его первоначальный языковой образ. Для определения значимости выявленных мотивирующих особенностей рассматриваются примеры их вербализации, подтверждающие их функционирование в реальной жизни.

*Keywords:* concept, linguistic picture of the world, sky, motivating features, etymological dictionaries.

*Ключевые слова:* концепт, языковая картина мира, небо, мотивирующие признаки, этимологические словари.

Concepts are represented as mental structures within a national culture that are largely developed by the time. The basic network of culturally specific meanings can be intuitively comprehended by all members of a specific culture, though they may vary in degree of influence [1].

Since every nation has its own world of conceptual structures, it allows to create a unique linguistic picture of the world. A number of linguists, such as Kolesov B., Sternin A., Maslova V. A., Stepanov Y. S., Pimenova M. V., Karasik V. I., and many others, have contributed a great deal of knowledge in the area of conceptology. Each linguist studied the concept from various terms, bringing new facets of concept formation and their influence on the picture of the world.

Interpretation of a specific language worldview includes not only identifying the conceptual frameworks but also categorizing them. According to the work of Tagaev M.Zh., categorization is a core cognitive process that not only structures thinking but also provides a conceptual orientation for interpreting the world and regulating human activity [2].

The present work aims to reveal the motivating features of the concept *асман* (*asman*) in the Kyrgyz linguistic picture of the world and build a fundamental and original image of how members of the Kyrgyz culture perceived its meaning.

#### *Materials and methods of the research*

Nowadays, there are multiple ways of analyzing concepts, which are developing step by step in order to attain the deepest layers of linguistic structures and notions of concepts. The present paper includes one of the most recent and recognizable approaches, which was identified by the Saint Petersburg Kemerovo School of Conceptual Studies. This conceptual method allows us to reach the earliest stages of concept development since it deals with the etymological dictionaries of the chosen concept and traces the expansion of meanings.

The current work presents the motivating features of the concept *асман* (*asman*) in the Kyrgyz and linguistic picture of the world, which are found in the process of studying the etymological dictionaries. To establish the actuality of the detected features, the linguistic constructions including the representative concept, which are taken from the Kyrgyz literature and prose, serve as the materials of the research.

#### *Results and Discussion*

To begin with, it was essential to identify the origin of the Kyrgyz word *асман* (*asman*). The analysis of the hierarchical model of language family ties reveals that the Kyrgyz language takes its history from the Proto-Turkic language family, where it was included in the group of Common Turkic languages. Thus, the consideration of other languages which have a generic interconnection provides a better understanding of the feature development.

First and foremost, the etymological dictionaries of the Kyrgyz language were carefully scanned. However, there was not detected the origin of the word *асман* (*asman*). Therefore, the next stage was to observe other lexicographic sources of language family ties.

Any language has its peculiar structure, which comprises not only the culture of a nation, but also its historical changes. The Kyrgyz language has come a long way in its development, starting from the ancient Turkic period, and especially from the Arabic connection since the time of its acquaintance with the Islamic religion. There is no direct genealogical connection between the Iranian and the Kyrgyz languages; however, there is a strong historical influence. Therefore, it is important to become familiar with the vocabulary that was borrowed from the Arabic and Persian languages.

In the Kyrgyz dictionary of borrowed words from Arabic and Persian languages [3], it states that the word *асман* (*asman*) comes from the Arabic word *آسمان* [aasemaan], which literary means 'sky' or 'very high'. This statement could be proved by the etymological dictionary of the Tatar language [4], since these languages are rooted in the same Proto-Turkic ties. It states that the word *асман* is taken from Farsi, also known as the Persian language.

The Iranian etymological dictionary [5] provides the lexeme *асман* (*asman*) with the same meaning, i.e. 'sky', and moreover, it includes 'month' and 'Heaven God' in Kurdish and Sogdian, respectively.

In the Kyrgyz language, *асман* (*asman*) is also widely represented with words like 'көк', 'теңир', having the same meaning of 'sky' that the Etymological Dictionary of Basic Vocabulary of

Turkic Languages [6] confirms. Moreover, it allows us to identify the meaning of ‘blue’, ‘azure’, and ‘grey’.

In addition, it was also found that in the Chuvash language [7], the meaning of ‘sky or cloud’ is expressed by the word *нӗлӗт*, while in the Kyrgyz language, there is the word *булут*, which expresses the same understanding.

To identify the motivating feature of the concept *асман/asman*, we analyzed 7 different etymological dictionaries and revealed 14 motivating features, as follows: ‘blue’, ‘azure’, ‘grey’, ‘face’, ‘month’, ‘cloud’, ‘cover’, ‘up’, ‘light’, ‘hard/great’, ‘God’, ‘heaven’, ‘dust’, ‘stone’.

The first motivating feature of the concept is ‘blue’ (‘көк’), which is widely used not only in the Kyrgyz language picture of the world, but worldwide. This feature is actualized in the form of an adjective, which allows us to include it in a group of colourative features. (*Кайран гана кыраан, кайран гана асыл, тирүүңдө көк асанды нечен жолу чарк айланып сыздың ээ.* Рыскулов С., Кара шумкар. (Kairan gana kyraan, kairan gana asyl, tiruungdo kok asmandy nechen zholu chark ailanyp syzdyn ey. – Ah, what a hero, what a noble man were you, how many times have you circled the blue sky when you were alive? Ryskulov S., Kara Shumkar). The actualization of the motivating feature ‘azure’ (‘көгүлтүр’) can be combined with the feature ‘blue’ (‘көк’) since it has the same root of the lexeme.

The next motivating but colourative feature is “grey” which can convey a gloomy atmosphere by the noun phrase “tearing eyes”. Sarybaidyn kozdoru zhashyldanyp boz asmanga telmirdi, ech koto-ro albai turgan, en kono albai turgan sary ubaiym basty. – The tearing eyes of Sarybai were staring at the grey sky, and the great grief that he could not cope with or come to terms with overcame him.

Another feature is “face” which can be included to an animated features and objectified by the colourative feature “blue”/

To reveal the motivating feature “month” of the Kyrgyz concept “sky”, there can be used the category of it, for example “February” which is modified by the adjective “open”.

The feature “cloudy” is actualized through a negative form “cloudless” as the sky is bright without clouds (The sun, the bright cloudless sky, the shimmering expanse and foggy flight seem to have frozen forever above the ocean. Aitmatov Ch., Kassandra Tamgasy).

The feature “cover” is revealed through the temporal feature “summer” (Ustubuzgo zhapytk zhaiky asmandy. – We covered ourselves with the summer sky. Duishonbaev P., Kuugandydady tun).

Unlike the English language, in the Kyrgyz language, postpositions are commonly used to express prepositions of place, therefore the feature “up” is identified in the ending “-ra” and actualized by the verb “to rise” (Birde alystan bulbul etip, birde kuchogonsup balbyldap, birinin shoolasyn birine ulanyshyp, asmanga kotorulup turdu. At times flickering in the distance, at times flaring more intensely, the rays intertwined with one another and went up the sky Kasymbekov T., Syngan Kylych).

The motivating feature “light” is identified by the noun “splendour” as if the sky is the sun (Asmandyn shoolasynyn shangynda daana kordu, unchukkan zhok, charasyz bolup shaldyrap turdu. - In the splendour of the sky’s light, he saw everything clearly, yet said nothing, standing helpless and drained. Kasymbekov T., Syngan Kylych).

The next feature “hard/great” is actualized not in the form of physical condition, but in abstract form, comparing the sky to love (Mahabat - bilgenderge asmandan zor. – Love – for ones who have known it, greater than the sky. Osmonov A., Batma Sozun Uzarta Berdi).

As it was examined earlier, *асман* can be interchanged with the word *теңир*, so it may convey the feature “god” (“Asman – Tengir, zher – Ene” Asmanga karap tileit el, Tengirge tayanyp zhashait zhan. – “The sky is God, the earth is Mother” People pray looking at the sky, the soul lives relying on God. Folk wisdom).

Another motivating feature is ‘dust’, which is objectified along with the feature ‘grey’ (Kunchygysh, Degele tobodogu asman chylk bozorup, changduu. – The sunsire, suddenly, the upper sky became grey and dusty. Sarmanbetov A., Kara sharshembi).

The motivating feature ‘stone’ was not detected among the collected linguistic data, which serves as a sign of a limited rate of actualization.

### Conclusion

Having studied 7 different etymological dictionaries, we may conclude that in the Kyrgyz linguistic picture of the world, the concept *асман* (*asman*) possesses 14 motivating features. The occurrence of the motivating features in etymological dictionaries is presented in Table 1 below.

Table

MOTIVATING FEATURES OF THE CONCEPT *АСМАН* (*ASMAN*) BASED  
ON THE ETYMOLOGICAL DICTIONARIES

№	Motivating features	Dictionaries						
		<i>The Experience of the Dictionary of Turkic Dialects (1893)</i>	<i>The Dictionary of Arabic and Persian Words Included in the Kyrgyz Language (2011)</i>	<i>The Etymological Dictionary of Iranian Languages (2000)</i>	<i>The Etymological Dictionary of Chuvash Language (1990)</i>	<i>The Etymological Dictionary of Basic Vocabulary of Turkic Languages (2013)</i>	<i>An Etymological Dictionary of Pre-Thirteenth-Century Turkish (1972)</i>	<i>The Etymological Dictionary of the Tatar Language (2015)</i>
1	‘blue’	-	-	-	-	+	+	-
2	‘azure’	-	-	-	-	+	-	-
3	‘grey’	-	-	-	-	+	+	-
4	‘face’	-	-	-	-	+	-	-
5	‘up’ ‘high’ ‘above’	+	+	+	+	+	+	+
6	‘month’	-	-	+	-	-	-	-
7	‘stone’	-	-	+	-	-	-	-
8	‘heaven’	-	-	+	-	+	+	+
9	‘God’	-	-	+	-	+	+	+
10	‘dust’	-	-	-	-	-	+	-
11	‘cloud’	-	-	-	+	-	-	-
12	‘cover’	-	-	-	+	-	-	-
13	‘light’	-	-	-	-	+	-	-
14	‘hard’	-	-	+	-	-	-	-

*The Experience of the Dictionary of Turkic Dialects* [8] and *The Dictionary of Arabic and Persian Words Included in the Kyrgyz Language* [3] both present the common motivating feature, such as ‘up’, ‘above’, and ‘high’. *The Etymological Dictionary of Iranian Languages* [5] reveals 6 motivating features as ‘up’, ‘month’, ‘stone’, ‘hard’, ‘heaven’, and ‘God’. *The Etymological Dictionary of Chuvash Language* [7] possesses same common feature ‘up’, including other two new features as ‘cloud’, ‘cover’. *The Etymological Dictionary of Basic Vocabulary of Turkic Languages* [6] is highlighted to have the most amount of motivating features, in total 8; they are colourative

features 'blue', 'grey' and 'azure', 'face', 'up', 'heaven', 'God', and 'light'. *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* [9] presents the same previously mentioned features, adding one more, which is 'dust'. *The Etymological Dictionary of the Tatar Language* [4] supports the data of other etymological dictionaries by the major motivating features 'up', 'heaven', and 'God'.

The frequency of actualization of the revealed motivating features is illustrated in the pie chart on Figure. The highest degree of actualization encompasses the motivating features 'up', 'high', and 'above', which can be grouped into the macromodel of the upper region. This largest segment takes 25% of the total. Other large portions of the pie chart represent the motivating features 'heaven' and 'God', which are common in most Turkic languages.

A low degree of verbalisation is presented by the motivating features, which could be categorized as colourative features as well, such as 'blue' and 'grey'. Whereas, the features as 'azure', 'face', 'month', 'stone', 'dust', 'cloud', 'cover', 'light', 'hard' appear at 3-4% of the total.

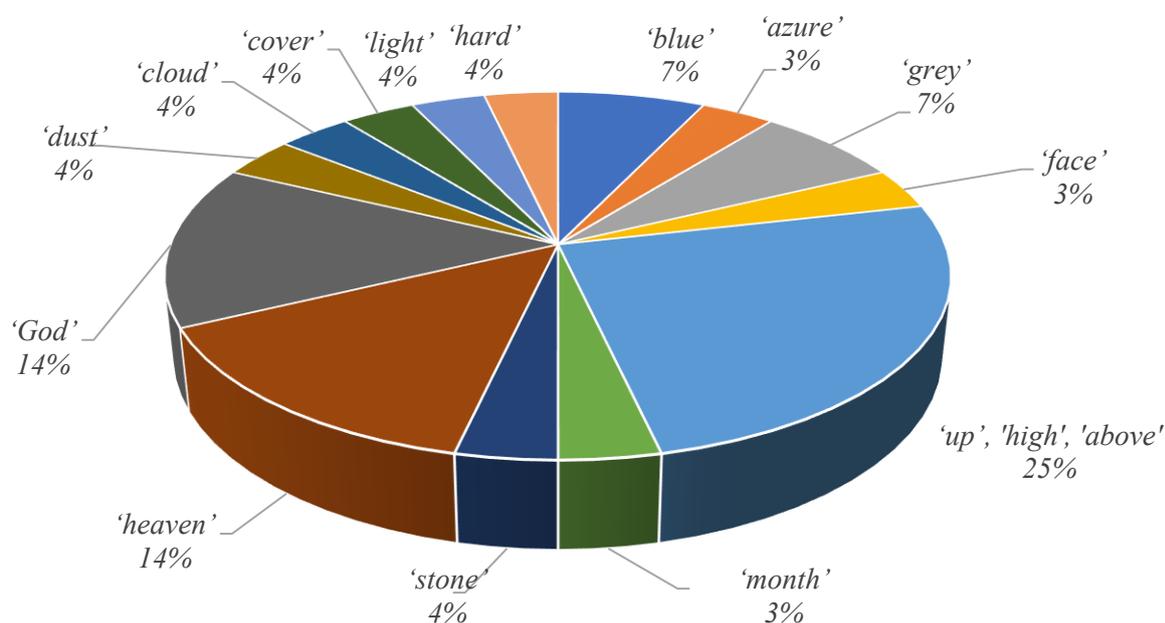


Figure. The frequency of actualization of the motivating features of the concept Asman (Асман) in the Kyrgyz linguistic picture of the world

The data presented in the results of the research indicate the number of basic features providing the fundamental image of the current concept, basically named as motivating features based on the etymological dictionaries. Since the motivating features serve as the deepest layer of the cognitive structure, they aim to support the further development and expansion of cognitive layers.

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