

## INTERPRETATIONAL FIELD OF THE CONCEPT “WOMAN” IN ENGLISH AND KYRGYZ LINGUOCULTURES

### АНГЛИС ЖАНА КЫРГЫЗ ЛИНВОМАДАНИЯТТАРЫНДА «АЯЛ» КОНЦЕПТИНИН ИНТЕРПРЕТАЦИЯЛОО МЕЙКИНДИГИ

### ИНТЕРПРЕТАЦИОННОЕ ПОЛЕ КОНЦЕПТА «ЖЕНЩИНА» В АНГЛИЙСКОЙ И КЫРГЫЗСКОЙ ЛИНГВОКУЛЬТУРАХ

*Summary:* The article deals with the analysis of the interpretational field of the basic lexical units which represent the meaning of the concept “woman” in English and Kyrgyz languages and cultures. Comparative – contrastive analytical data of the most frequently used in both languages variants of the interpretation of the concept “woman” have been given. The semantic fields of nuclear and nearnuclear meanings of the lexical units, transforming the notion of “woman” in English and Kyrgyz languages and also the place and role of these notions in cultures and philosophy of the nations on the basis of mentality and traditional values have been studied and described. The situations of the use of this or that variant of the meaning of lexical unit. A comparative study of the definitions of the word “woman” in English and Kyrgyz languages have been given.

**Key words:** concept, woman, interpretational field, notion, definition, semantic field, culture, language, linguoculture, transformation

**Аннотация:** В статье рассматриваются интерпретационные поля основных лексических единиц, репрезентирующих значение концепта «женщина» в английской и кыргызской лингвокультурах. Приводятся сравнительно-сопоставительные аналитические данные наиболее употребительных в речи обоих языков вариантов интерпретации концепта «женщина». Изучены и описаны семантические поля ядерных и околоядерных значений лексических единиц, трансформирующих понятие «женщина» в английском и кыргызском языке, а также роль и место этих понятий в культурах и философии народов на основе менталитета и традиционных ценностей. Приводятся ситуации использования того или иного варианта значения лексической единицы, проведено сравнительное изучение определений слова «женщина» в английском и кыргызском языках.

**Ключевые слова:** концепт, женщина, интерпретационное поле, понятие, определение, семантическое поле, культура, язык, лингвокультура, трансформация

**Аннотация:** Макалада англис жана кыргыз тилдеринде жана маданияттарында «аял» концептинин маанисин репрезентациялаган негизги лексикалык бирдиктер каралат. «Аял» концептин эки тилдеги көп колдонулуучу интерпретациялоо варианттарынын аналитикалык салыштырма маалыматтары изилденип берилген. Англис жана кыргыз тилдеринде «аял» түшүнүгүн трансформациялаган лексикалык бирдиктердин түп нуска жана ага жакындашкан маанилери иликтелип каралган. Берилген түшүнүктөрдүн элдик философиясында жана маданиятында, менталитеттин жана салттын негизинде эл арасына кеңири тараган, элдик тилде жана маданиятта ойногон ролу менен орду чагылдырылган. Ар түрдү ситуацияларда колдонулуучу тиги же бул лексикалык бирдиктердин маа-

нисинин варианттары каралган, «аял» деген сөздүн англис жана кыргыз тилдериндеги түшүндүрмөлөрү салыштырылып изилделген.

*Түйүндүү сөздөр:* концепт, аял, интерпретациялоо мейкиндиги, түшүнүк, түшүндүрмө, семантикалык чөйрө, маданият, тил, лингвомаданият, трансформациялоо

In any society there has always been a question of differentiation between man and woman. These differentiations caused different attitudes towards woman, defined the notion of woman variously in accordance with the mentality and the role of woman in a definite society. In this article there has been made an attempt to compare the representation of the notion of woman in two different cultures as English and Kyrgyz through their languages and world outlooks.

Referring to dictionaries I have found out that in English the word “woman” has a wide range of notions:

1. an adult female person (as opposed to a man); - a fully developed person from maturity onward
2. adult female body, woman's body - the body of an adult woman
3. a female person who plays a significant role as wife or mistress or girlfriend in the life of a particular man;
4. female person, female - a person who belongs to the sex that can give birth to babies
5. women as a class; fair sex, womanhood - social class, socio-economic class, stratum
6. womankind - women as distinguished from men
7. gentlewoman, ma'am, madam, lady, dame - a woman of refinement;
8. lady - a polite name for any woman;
9. lady friend, girlfriend, girl - a girl or young woman with whom a man is romantically involved; girlfriend - any female friend;
10. mother - a woman who evokes the feelings usually reserved for a mother
11. old woman - a woman who is old
12. a human female employed to do housework; charwoman, cleaning lady, cleaner, cleaning woman, char

From the above mentioned information it is clearly seen that there are at least 12 different basic notions of the term “woman” in the English language, but still there are many other notions, referring to the meaning of woman.

In comparison with English the notion of “woman” – “аял” in Kyrgyz language has the following distinguishing features:

1. ургаачы (киши)- like in the English language it refers to the adult female person (it can also refer to female animal species)
2. эркек кишинин өмүрлүк жары – it refers to the meaning of wife in a very polite way
3. бала төрөөчү адам- a person who can give birth to a child
4. аялзат- womankind, womanhood (refers to women as a whole class)
5. эне, апа- mother
6. зайып- a woman, a female person

Here we have given 6 the most common references to the meaning of the word (woman - аял) in the Kyrgyz language in contrast to English where we can see 12 basic notions of the same word, but as we understand, there are a lot of other variation in both languages. To understand

the difference, let us go more into details of each notion to be more specific about their interpretation within cultures and their representation through the language units. For instance, the word “woman” and its references can be enlarged by the following: 1) the first definitions in both languages coincide in meaning referring to an adult female person, but still there is a little difference – in the Kyrgyz language the word *ургаачы* refers not only to a female human being, but to females of animals as well, for example *ургаачы мал* means female animals (*ургаачы кулун* - female foal, *ургаачы музо* - female calf, *ургаачы козу* - female lamb), it can also be understood as a womanhood in general; 2) the second definition – an adult female body, woman's body - the body of an adult woman also coincide in meaning because when we pronounce the word “woman” a special image of a person in dress, with a beautiful hairdo, with a purse, in high heel shoes, with make-up, with beautiful figure can arise in our minds and the same happens when we hear the word “аял” in the Kyrgyz language; 3) the third definition - a female person who plays a significant role as wife or mistress or girlfriend in the life of a particular man- also coincide in general, but still there are some differences in references, for example a Kyrgyz man can call a woman his wife only if they are married according to Muslim laws otherwise their relations will be considered illegal, there is also a word *катын* in the meaning of wife in the Kyrgyz language which sounds a little rude but still used, and in the culture of Kyrgyz people before it meant very important, authorized woman and the etymology of the word refers to the meaning “to close, be enclosed, covered, not to show the naked parts of the body; one more word referring to the meaning wife is *жубай* it is a derivation from the word *жуп* which means *a pair, wife, better half* it is used as a polite way of calling a wife this word can be equaled with the English word *spouse*; there is one more word in the Kyrgyz language with the meaning of wife *жар* which is close to the English *spouse* and usually used as literary word also in reference to polite addressing to a wife; the word *токол* also means a wife but the second wife; the word *колуктуу* – initially mostly referred to a bride, but nowadays young men call their wives with this word it is also considered to be very polite way of calling a wife 4) the next definition - female person, who can give birth to babies – also similar in meaning with the Kyrgyz language; 5) the fifth definition - women as a class; fair sex, womanhood - social class, socio-economic class, stratum, womankind - women as distinguished from men gentlewoman, ma'am, madam, lady, dame - a woman of refinement; lady - a polite name for any woman, lady friend, girlfriend, girl - a girl or young woman with whom a man is romantically involved; girlfriend - any female friend- these definitions can be combined in the Kyrgyz language and transferred with the help of one notion - аялзат- which comprises all meanings connected with the notion of women as a class and personally, but the word *айым* is mostly taken for the meaning of lady, ma'am, miss; Mrs. 6) the next notion that

a woman is usually a mother is peculiar for both languages – the English word mother – can be represented by two full synonym words *ана /эне* in the Kyrgyz language; 7) old woman – there are two versions of old woman in the Kyrgyz language depending on the situation we can use either the word *кемпир* – is more universal and sometimes it can be used even as a negative reference or *байбиче* – it is usually used in reference to honorable old woman, an elderly wife (historically Kyrgyz men could have several wives and the eldest was called *байбиче*), presently even young men call their wife *байбиче* to show their respect and with the wish that they will live together for very long time; old woman are usually taken for grandmothers in both languages and cultures, but the word grandmother can be represented by two words in the Kyrgyz language *чоң эне/ана* with the referential meaning of grandmother from father`s side i.e. mother of father, *май эне* a grandmother from mother`s side i.e. a mother of mother; 8) the next definition - a human female employed to do housework; charwoman, cleaning lady, cleaner, cleaning woman, char – it is peculiar only to the English language and culture in the Kyrgyz language even there is no word to define this phenomenon because in our culture all housework is done by the female family members like *аял* -wife, *кыз*- daughter, *келин*- daughter-in-law, *сестра*-in-law, *эже*- elder sister, *синди*- younger sister in relation to the elder sister, *карындаш* – a younger sister in relation to an elder brother, *жеңе* – sister-in-law in relation to the wife of elder brother; the word *зайыт* – in the meaning of a woman, a female person is usually referred to religious content. Despite above mentioned words there a lot of words referring to women in their meaning for example the Kyrgyz word *жубан*- means divorced woman and in the English language there are two words to define this kind of women *divorcee*, *grass widow* - a divorced woman or a woman who is separated from her husband, the word *жесир* means a widow.

These notions are not all that the class of woman needs; totally not what her human nature requires. Like a man she has the same human nature, and for sure, the same natural human rights. If a woman is a human being, then she should have the Nature of a human being; enjoy the Right of a human being and fulfill the Duty of a human being. The Nature is the capacity to possess, to use, to develop, and to enjoy every human ability; the Right is the right to enjoy, develop, and use every human faculty; and the Duty is to make use of the Right, and make her human nature human history. She is here to develop her human nature, enjoy her human rights, perform her human duty. Womankind is to do this for herself, as much as mankind

for himself. A woman has the same human nature that a man has, the same human rights – to life, liberty, and the pursuit of happiness – the same human duties; and they are as unalienable in a woman as in a man and if to go further in the study of this field we can find out quite big stock of information concerning different qualities of the notion “woman”, for example, in the sphere of occupation- like the word *nurse*, *waitress* which usually refer to the occupation of women in comparison with the English, Kyrgyz language does not identify the notion of women occupation; social position – *chairlady*, *princess* in the Kyrgyz language we can encounter words referring to fairy tales like *каныша*, *ханзаада*; in high literary style – a better half, *cat* – *кабырга* (*rib*) which refers to religious context that a woman was made of the man`s rib, *сагызган* (*magpie*)- a chatterbox, gossip; the notion of mother for the Kyrgyz people has always been very important that is why there are words like *ана*, *анаке*, *анакебай*, *эне*, *энеке*, *энекебай* and the saying *Бейиш эненин таман алдында – paradise is under the mother`s feet*.

Despite the fact that there are a lot of positive notion of the concept “woman” there exist some negative notions like *cat*, *gold-digger* which can be the topic of another research.

It is obvious that in the study of the given topic we have seen only the top of the iceberg, the most common lexical units describing a woman and we realize that there are many other words and notion of the concept, which can be classified into positive and negative like the following words in the English language *eyeful* - a strikingly beautiful woman, *gravida* - a pregnant woman, *baggage* - a worthless or immoral woman, *cat* - a spiteful woman, gossip and many others and same in the Kyrgyz language for example the word *чүрөк*- very beautiful young lady, *кочу бойлуу* - a pregnant woman, *кабырга* – wife. In a more precise analysis there could be given more words representing the concept “Woman” in both languages and the question under study will be considered in further researches.

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