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THE CONCEPT OF “DREAMS (WHILE SLEEPING)” IN THE PROVERBIAL CONTEXT OF THE RUSSIAN AND KYRGYZ LANGUAGES

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КОНЦЕПТ «СОН» В ПОСЛОВИЧНО-ПОГОВОРЧНОМ КОНТЕКСТЕ РУССКОГО И КЫРГЫЗСКОГО ЯЗЫКОВ

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Abstract. This article conducts a linguistic and cultural analysis of proverbial expressions, we tried to identify the specifics of linguistic verbalization of the linguistic and cultural concept of “dreams (while sleeping) / сон (Russian) / түш (Kyrgyz)” in the Russian and Kyrgyz linguistic proverbial space. The combination of sustainable forms produces a proverbial space of language, which reflects the entire history of life, way of life and experience, folk observations, conclusions, traditions and customs of each nation. By conducting linguistic studies of each language, linguists identify the ethnocultural characteristics of each language, depending on such extralinguistic factors as: geographical location, mental processes in the consciousness of a certain ethnic group and worldview. The relevance of this survey is the importance of the linguistic and cultural concepts, semantic descriptions of the features of Russian and Kyrgyz paroemia, which are an integral part of the national linguistic picture of the world. The concepts of “dreams (while sleeping) / сон (Russian) / түш (Kyrgyz)” considered by are an important state of human existence, the basic concept of any linguistic culture.

Аннотация. Анализируется пословично-поговорочный фонд кыргызского и русского языков, попытались выявить специфику языковой вербализации лингвокультурного концепта «сон (русский) / түш (киргизский)». Провербальные средства образуются в языке основываясь на разные факторы: наблюдения, умозаключения, традиции, обычаи и, исторические события, менталитет, воспитания и т. д. После лингвистических исследований каждому языку, лингвисты выявили этнокультурные особенности каждого языка в зависимости от таких экстралингвистических факторов, как: географическое положение, психические процессы в сознании определенного этноса и мировоззрение. Актуальность работы в выявлении и анализировании общего и различного семантики пословиц и поговорок со значением сон русского и кыргызского языков при сопоставлении двух языков. Рассматриваемый концепт «сон / түш» является важным фактором всего человечества, являясь базовым пониманием всех лингвокультур существующих на земле, создавая свою уникальную картину мира.

Keywords: concept, linguoculturology, worldview, dream, verbalization, proverbs, sayings.



Ключевые слова: концепт, лингвокультурология, картина мира, сон, пословицы, поговорки.

Modern linguistics research language in relation to human life, everyday life and culture, since each language reflects the ethnocultural features of the language associated with the consciousness of the people. A native speaker sees and perceives reality, the world as suggested by his subconscious and his native language. "Proverbs and sayings, from the point of view of the material reflecting the inner world of the nation, the order and certain principles of life, are an extremely valuable source of information. Through sayings and proverbs, people traditionally convey their attitude to any events taking place in their lives, or talk about patterns encountered on the way of their being" [1].

In other words, the proverbial funds are a kind of encyclopedia about the life of every nation. Language and thinking are interconnected, and people think in concepts, "a concept as a discrete mental formation, which is the basic unit of a person's mental code, having a relatively ordered internal structure, representing the result of cognitive activity of an individual and society and carrying complex, encyclopedic information about the reflected object or phenomenon, about the interpretation of this information by public consciousness and the relation of public consciousness to a given phenomenon or subject" [2].

The concept exists within us, functions in our conscience, serving to express the subtlest shades of thoughts and feelings. Comparing languages allows us to separate thought from a sign, present shades of perspective in new angles, and show that thought can be fixed in different ways by linguistic forms, and not only in the way it is imposed by the native language. For comparative research, it is important not so much the presence of a particular concept in a language, but how this concept is interpreted by the linguistic consciousness, what place it occupies in the cultural semantic space of language and what participation it takes in the organization of discourse" [3], "almost every concept, as an element of the linguistic picture of the world, has a national-cultural specificity, detectable from the perspective of another language. It consists in the actualization of certain aspects of the concept that are important for the ethnic group..." [4].

From the point of view of K. Z. Zulpukarov, a concept is a unit of thought, a cognitive form. It has the ability to concentrate people's knowledge and experience and manifests itself in a variety of ways [5].

Yu. E. Prokhorov, combining theories about the concept of his predecessors, states that the concept is an established set of rules and assessments of the organization of elements of chaos in the picture of being, determined by the peculiarities of the activities of representatives of this linguistic and cultural community, fixed in their national picture of the world and transmitted by means of language in their communication [6].

In order for a word to acquire the status of a concept, it must become commonly used, frequently found in idioms and the paremiological fund of a certain society, to become an ethnic one; and the concept of "сон" is naturally such. The concept of "сон" has a special status, since the phenomenon of dreams is considered poorly studied in the fields of medicine, psychology, philosophy, and linguistics.

The relevance of this work is to compare and identify the ethnocultural peculiarities of the paremia of the concept of "dreams (while sleeping)" of two ethnic groups in the paremiological fund. We have reviewed proverbial funds of Russian and Kyrgyz languages in order to identify how the concept of "сон" among the Russian people and the concept of "туш" among the Kyrgyz

people are verbalized. After all, proverbs and sayings reflect the life experiences, knowledge, wisdom, and values of peoples accumulated over many centuries.

The paremias of different languages have common and national-cultural features of the "representatives" of the national mentality and, in this regard, are of particular interest as a means of expressing the essence of the conceptual structure of ethnocultural consciousness. The reason for this is not so much the presence of an unconditional relay function for paremias (the transmission of culturally significant information from generation to generation), as their special functional status, ... but to stereotype the most important representations and assessments for ethnoculture" [4].

All the proverbial units of the language (proverbs, sayings, omens, small genres of folklore, etc.) are studied by linguoparemiology, using certain techniques and methods. We have considered the paremiological expressions that implement the concept of "сон/туш" by the method of comparative study of semantics, and as a result of comparative study of lexical units related to this concept, it became known that dreams in Russian and Kyrgyz languages have the following conceptual connotations: 1) dreams as a physiological state of a person; 2) what dreams in a dream; 3) dreams, an indicator of human qualities (good — bad); 4) dreams as "harm and benefit" for a person; 5) dreams as a material state of a person; 6) ordinary dreams that do not have meaning, and a dream as a prediction (prophetic dreams). 7) Dreams that determine the mental state of the dreamer.

1) Paremias that have the meaning of "a state of rest of the body, during which the work of consciousness completely or partially stops and a number of physiological processes weaken": *Нет такого силача, которого сон не поборет* (There is no such strongman whom sleep will not overcome). *Сон лучше всякого богатства* (Sleep is better than any wealth). – *Узун кундо иш кон, узун тундо туш кон* (A lot of work in a long day, a lot of dreams in a long night). *Уйку тошок тандабайт* (Sleep does not choose a bed.).

2) The images that dream in the dreams of the sleeper depend on his personal experiences, feelings, desires, perceptions of the surrounding world. Paremias with a conceptual meaning like "dream – dream, desired": *Какие мысли, такие и сны* (Что на уме, то и во сне). (What thoughts, such and dreams (What is on the mind, then in a dream). *Голодной курице все просо снится* (A hungry chicken dreams about millet). *Голодному и хлеб во сне снится* (A hungry man dreams of bread in his sleep). – *Тооктун тушуно таруу кирет* (A hungry chicken dreams about millet). *Токол уйдун тушуно муйуз кирет* (A cow without horns dreams of horns).

3) Paremias expressing the conceptual meaning of characterizing human qualities such as responsibility, virtue and laziness; responsibility: *Совесть спать не дает* (Conscience does not let you sleep). *Пора спать, коли некого ждать* (It's time to go to bed, if there's no one to wait for). – *"Тур-турдан кабар келсе, уйкунун тынчы кетээр"* (When it's time to get up, sleep becomes restless). *Эр уйкусу- куш уйкусу* (A man's sleep is a bird's sleep); diligence and laziness: *Много спать-так добра не видать*. (Sleeping a lot is not so good to see). *Сон не богатит* (Sleep doesn't make rich). *Пришел сон из семи сел, пришла и лень из семи деревен* (Sleep came from seven villages, and laziness came from seven villages). — *Жылкычы болуучу уул ээрде уктайт, ээрде уктоочу уул эл багат* (The son who will be a herdsman will sleep in the saddle, and the son who will sleep in the saddle will take care of people). *Чуркаган алат, уктаган калат* (He who runs achieves, he who sleeps lags behind). *Уктаган уйку алат, тун каткан уйку алат* (He who sleeps gets sleep, he who doesn't sleep at night saves the herd). *Уйкучуга санаа жок, эмгекчилде тыным* (The sleeper has no thoughts, the hardworking one has no pauses). *Кобуроок билгин келсе аз укта* (Sleep less if you want to know more). *Бала кулкуго тойбойт, жалкоо уйкуга тойбойт* (A child cannot get enough of laughter and lazy one cannot get enough of sleep). *Жалкоонун жан*

жолдошу уйку (*A lazy person's best friend is a dream*). Such paremias are instructive and educational in nature; they are always contrasted in the meaning of good and bad.

4) Paremias with the meaning of sleep as harm and benefit to the body and the future of a person: Сон лучше всякого лекарства (*Sleep is better than any medicine*). Ночь матка-выспишься, все гладко (*The night of the queen — you'll get enough sleep, everything is smooth*). Со сна головушку разломило, со сна распух (*From sleep, the head was broken; from sleep it swelled*). У сонного тигра охота не ладится (*The sleepy tiger's hunting is not going well*). Ляг да усни; встань да будь здоров! (*Lie down and go to sleep; get up and be healthy!*) – Уйку-душман (*Sleep is the enemy*). Акыл уч жолу кемийт: капа болгондо, уктабай жургондо, курсак ачканда; Акыл уч жолу толот: шат болгондо, уктагандан кийин, курсак тойгондо (*The mind decreases three times: when you are sad, when you are awake and when you are hungry, The mind is filled three times: when you are happy, after sleep and when you are full*). These paremias indicate that there is a certain time for the human body to recuperate (8 hours of sleep per day), if a person spends more time on this, then how negatively it will affect his body.

5) Paroemias with the meaning of sleep as a "material condition" of a person: На бедного-сон да еда (*For the poor — sleep and food*). Богатому не спится, богатый вора боится (*A rich man can't sleep, a rich man is afraid of a thief*). Без денег сон крепче (*Sleep is better without money*). Каково живет, таково и спится (*What's life like, that's how you sleep*). Хлеб спит, а не человек (*Bread sleeps, not man*). Ырахатсыз омурдон уктап коргон туш артык (*The dream in which you sleep is better than a life without pleasure*). Ачка киши айылдайт, ток киши уктайт (*A hungry man goes to the visit, but a well-fed man sleeps*). Атасы олгон киши уктаса да, ач киши уктабайт (*Even if a man sleeps with a dead father, a hungry man does not sleep*).

6) Dreams is a physiological state that cannot be controlled by the person himself, so anything can happen in a dream. Dreams can be ordinary, meaningless, and prophetic. 1) Paroemias with the meaning of the insignificance of what was seen in a dream: – Девичьи сны да бабьи сказки (*Girlish dreams and old women's tale*). Сон да баба, кабак да баня (*A dream and a woman, a tavern and a bathhouse are just fun*). Что наяву дается, то и во сне грезится (*What happens in reality is also dreamed of in a dream*) – Душман не дебет, тушко не кирбет (*The enemy can say anything, you will see anything in a dream*). 2) Paremias about prophetic dreams: Страшен сон, да милостив Бог (*A terrible dream, but God is merciful*). Коли чудится, так перекрестись (*If it seems so, baptize yourself!*) Как сон в руки (*Like a dream in the hand*). Вещий сон не обманет (*A prophetic dream will not deceive*). – Туштун башы казандай, моюну кылдай, жоруган жакка ийилет (*a dream has a head like a cauldron, a neck like a thread, as you interpret and Тушу онолгондун иши онолот (who sees good dream, his affairs will be good)*

"Prophetic dreams" aroused special interest in all societies. Such dreams reveal to the dreamer a connection with real life, i.e. a person intuitively feels that the dream is prophetic, which predicts realities. In psychology, this phenomenon has been investigated by Z. Freud, K. Jung and their followers. Z. Freud believed that the basic principle of dream interpretation is the linguistic principle, in which the key word in their meta-description is associated with another word according to the paronomasian principle, and the true content of dreams is determined from this new word [7]. In the old days, such dreams were interpreted by dream interpreters who possessed the secret of dreaming, since the fate of a prophetic dream depended on interpretations, as you talk, so it will come true.

7) Folk wisdom expressing the mental state of a person through the concept of "sleep": Кто живет на воле, тот спит боле (*He who lives at liberty, he sleeps more*). Совесть спать не дает (*Conscience won't let someone sleep*). У меня подушка в головах не вертится (*I can't get a pillow in my head*). – Айткан акылдуу болсо, уккан безет (*With wide words, one cannot sleep*).

Ою контун уйкусу аз, уйкусу контун ою аз (*Those who think a lot don't sleep much, and those who sleep a lot don't think much*). Санаасы жок уйкучул, акылы жок — кулкучул (*Carefree is sleepy, silly is funny*). This means that if a person mentally feels good he has good dreams, if it is bad, then he may have nightmares, since "dreams" is associated with the psycho-emotional state of each individual.

Russian and Kyrgyz language observations of the functioning of the concept of "сон/туш" in the proverbial space of the Russian and Kyrgyz languages have shown that sleep is a physiological state of a person that is associated with everyday life, experience and philosophy of the Russian and Kyrgyz people and have found common views on the concept of "dreams". The collected material says that dreams is associated with such concepts as: prosperity, health, idleness, laziness and conscience. The attitude of the two people to sleep is very similar: there is both approval (dream is better than a doctor), as a rule of human physiology, and condemnation (dreams do not make you rich), sleep can not moderately affect a person's material prosperity. There is one difference in the above proverbs and sayings of the Kyrgyz people: parodies of the military activities of the people. *Жоортулда жоокердин жоосу — уйку. (Warrior's enemy in war is a dream) Эроолдо жоокерге уйку жок, сол козу ургулон, он козу сак карабаса- жоокердин чын ажалы. (There is no sleep for a warrior in a fight, if the left eye is asleep and the right eye is not on the alert, this is the death of a warrior)*. We believe this is due to the militant nomadic lifestyle of the Kyrgyz people. The proverbial contractual background of the Russian and Kyrgyz people plays a huge role in shaping the mentality of the two ethnic groups.

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