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METAPHORICAL FEATURES OF THE ANIMATED NATURE OF THE CONCEPT *STAR* IN KYRGYZ LINGUISTIC PICTURE OF THE WORLD

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ОБРАЗНЫЕ ПРИЗНАКИ ЖИВОЙ ПРИРОДЫ КОНЦЕПТА *ЗВЕЗДА* В КЫРГЫЗСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРЕ

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Abstract. The authors delve into an exploration of the multifaceted concept of star within the context of the Kyrgyz linguistic worldview. It discusses the structural elements of this concept, its verbalization, and the identification of metaphorical features that draw parallels with the living world. The focal point of this research is the profound role this concept plays in shaping the inner world of individuals and its significant impact on the preservation and evolution of the Kyrgyz culture. This intricate image of ideas is beautifully woven through the lens of linguistic metaphors used by native speakers, each metaphor providing a window into the Kyrgyz perception of stars. By analyzing these metaphorical representations of the animated nature, the authors aim to answer a pivotal question: How has the concept of the star been actualized and what significance does it hold in the history of the Kyrgyz linguistic worldview?

Аннотация. Авторы углубляются в исследование многогранного понятия звезды в контексте кыргызской языковой картины мира. Рассматриваются структурные элементы этого концепта, его вербализация, выявление метафорических особенностей, проводящих параллели с живым миром. В центре внимания данного исследования находится глубокая роль, которую играет данный концепт в формировании внутреннего мира личности и ее существенное влияние на сохранение и развитие кыргызской культуры. Этот сложный образ идей прекрасно сплетен через призму лингвистических метафор, используемых носителями языка, каждая метафора открывает окно в восприятие звезд кыргызским народом. Анализируя эти метафорические изображения одушевленной природы, авторы стремятся ответить на стержневой вопрос: как актуализировался концепт «звезда» и какое значение он имеет в истории языкового мировоззрения кыргызов?

Keywords: concept, linguistic picture of the world, star, metaphorical features, animated nature.

Ключевые слова: концепт, языковая картина мира, звезда, образные признаки, живая природа.

Based on Kolesov's definition of the concept, this is a basic network of indigenous concepts of national culture that is not influenced by time and space. The concept is interpreted intuitively by all the populations of a specific culture and is perceived by different forces. This concept paves the way for the term "linguistic picture of the world", which closely links them together. The linguistic picture of the world is a structured and multilevel cultural heritage of the nation [1]. It reflects the idea of the world of a certain culture with the help of language, which is the material of this study. Since the object of the paper is the Kyrgyz language picture of the world, it takes the direction of linguoculturology, which means a study of culture through its language.

The study of various cultural representations of stars provides an opportunity to better understand cultural characteristics, mythological and religious beliefs, as well as the ways in which different cultures perceive and interpret the world around them. It also reflects the relationship between language, culture and mentality.

According to the work of Karasik, "the figurative side is characteristics obtained through the senses, objects, phenomena, events reflected in our memory, these are signs of practical knowledge" [2]. Metaphors are significant elements in the process of conceptual research of figurative features. This is explained by the fact that "Metaphor penetrates into everyday life, not only in language but also in thoughts and actions. Our ordinary conceptual system, in the language of which we think and act, is essentially metaphorical" [3].

Materials and research methods

Using the conceptual research methodology developed by the Saint Petersburg-Kemerovo School of Conceptual Studies, established by Professor M. V. Pimenova, a technique was employed to approach the study of the concept of "star" from various angles. This allowed for the determination of the most comprehensive set of feature groups that shape its structure.

"Information about a cognizable object (as a fragment of the world) can be expressed as a secondary categorization, which constitutes a figurative group in the structure of the concept" [4]. The figurative component is objectified in the form of conceptual metaphors. Analysis of the factual material for the definition of figurative conceptual features determines two groups of features of living and inanimate nature.

The present paper deals with the metaphorical features of the animated nature of the concept star in the Kyrgyz linguistic picture of the world. The materials of the work are the linguistic constructions that enclose the representatives of the concept star (zhyldyz) expressed in Kyrgyz literature, folklore, and scientific articles. The primary emphasis is on the lexical elements associated with the concept and its linguistic and cultural characteristics, which serve as the primary subjects of the analysis.

Results and discussion

The animated features can be categorized into four groups: vital features, vegetative features, zoomorphic features, and anthropomorphic features. The research paper initiates its exploration with a focus on vital signs. This initial group highlights attributes associated with living beings, encompassing qualities like the ability to live, move, and possess energy. The Kyrgyz concept highlights features of "birth" that is verbalized by the verb "tuulat" meaning "to be born" (*Ай жанында туулат жарык жылдыз, Айдын келде сүзүшөт камшат-кундуз*. Бейшеналиев С., Таз Бай менен Жөжө. (*Ay zhanynda tuulat zharyk zhyldyz, Aidyn kelde suzushot kamshat-kunduz*. — A bright star is born near the Moon, and the beaver swims in the moonlight. Beishenaliev S., Taz Bai menen Zhozho), *Кубанып жети жылдыз тууп алып Жылдыздуу эне болуп калганына*.

Сарногоев Б., Кадырлуу кандек. (Kubanyр zheti zhyldyz tuр alyр Zhyldyzduu ene bolup kalganyна. — Having given birth to seven stars, she is delighted to become a happy mother. Sarnogoev B., Kadyrluu kandek)), the feature “sleep” is objectified by the verb “uktoo” (*Балакетиңди алайын, жылдызым, уктап жатса да кабагы жарык. Сыдыкбеков. (Balaketingdi alayin, zhyldyzym, uktap zhatsa da kabagy zharyk. — I take on your troubles, my star, you are in high spirits even when you are sleeping. Sydykbekov.))*, also actualized by the gender feature “baby” (*Жыпар жыт алма ордуна, Колума жылдызды берип уктаткан. Сарногоев Б., Карачы, мага кайталап. (Zhypar zhyt alma orduna, Koluma zhyldyzdy berip uktatkan. — Instead of a fragrant apple, he gave in my hand an asleep star. Sarnogoev B., Karachy, maga kaitalap), the feature “sickness” is represented by the verb “to tremble, catch a cold” (Жылдыздар кээде чыйрыкса Жылынат чабан отуна. Сарногоев Б., Чаткал баяны. (Zhyldyzdar keede chyiryksа Zhylynat chaban otuna. — If the stars sometimes tremble, they will be warmed by the shepherd's fire. Sarnogoev B., Chatkal bayany), “bathing” (Асман чайыттаи ачык, ай чыга элек экен, жаанга жуунган жылдыздар сергип, тазаланып, бири калбай жабалактап чыккан экен. Ашым Жакыпбеков. Улуу тоо. (Asman chayittai achyk, ay chyga elek eken, zhaanga zhuungan zhyldyzdar sergip, tazalanyp, biri kalbai zhabalaktap chyкkan eken. — The sky was clear as a cloud, the moon had not yet risen, and the stars bathed in the rain were refreshed and purified, and there was no one left. Zhakypbekov A., Uluu too.)), “voice” represented by feature of activities “to sing” (Тоо деп ырдайт көкто жанган жылдыз да. Ибраев Э., Ала-Тоо. (Тоо деп yrdait kokto zhangаn zhyldyz da. — Even the star in the sky sings “Тоо”. Ibraev E., Ala-Тоо)) and “say” (Ошондуктан буларга жылдыздын айтканы айткан, дегени деген “Кыргызстан маданияты”. (Oshonduktan bularga zhyldyzdyn aitkаны aitkan, degeni degen. — That's why what the star told them meant. “Kyrgyzstan madaniyaty”).), “lie” (Жылдыздар алдабайт деп айткан Орган аткычх. Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Zhyldyzdar aldabait dep aitkan Organ atkychkh. — Grandad Organ said that the stars would never let me down. Aitmatov C. Piebald Dog Running Along the Shore)).*

A macro model of movements' features can also be made out among the vital features: The Kyrgyz linguaculture highlights several of them: “to move” (*Туш-туштан самсаалаган сан жылдыз жыбылжып, алда-кайда оошуп кеткен енденет. Апылов Ш., Муңайым Кун Таажы. (Tush-tushtan samsaalagan san zhyldyz zhybylzhyp, alda-kaida ooshup ketken endenet. - Dangling from all sides, many stars moved slowly, somewhere far away, replacing one after another. Apylov Sh., Mungayim Kun Taazhy.)), “to trample” (Ойдо жашап жатканда эле базардан чыккан жарыгы жок жылдыздар тебелеп салды. Үкүбаева Л., Адам жана адамзат тагдыры. (Oido zhashap zhatkanda ele bazardan chyкkan zharygy zhok zhyldyzdar tebelep saldy. — While he was living in thought, he was trampled by the stars from the market. Ukubaeva L., Adam zhana adamzat tagdyry)).*

The analysis of linguistic materials determines that in the Kyrgyz linguistic picture of the world, the concept *star* represents the vegetative feature of the “flower” (*Кокусунан, бир нече шактан таңкы жылдыздар сыяктуу гүлдөр көрүндү. Гапаров М., Эки ирет гүлдөөчү алмалар. (Kokusunan, bir neche shaktan tangky zhyldyzdar syyaktuu guldor korundu. — Suddenly, morning stars appeared like flowers from several branches. Gaparov M., Eki iret guldoochy almalar.))* in form of various types of flowers like “dandelion” (*Бажырайып гүлдөгөн чаңкай сары түс каакымдар жерге жылдыздарды чачып таштагандай көздү арбайт. Пасаңова З., Жат Терезеде Өскөн Менин Гүлдөрүм. (Bazhyrayip guldogon changkai sary tys kaakymdar zherge zhyldyzdardy chachyp tashtagandai kozdu arbait. — The bright yellow colour of blooming dandelions is as eye-catching as the stars scattered on the ground. Pasangova Z., Zhat Terezede*

Oskon Menin Guldorum.)

Zoomorphic features are determined in the group of living figurative features that attribute animal forms or their characteristics to the concept. The practice of referring to the animalistic characteristics of stars and constellations is shared in the present linguistic culture, for example, “bighorn sheep” which is equivalent to Ursa Minor (Э-э... **алты аркар жылдыз батканча алты ойгонуп эмизген...** Касымбеков Т., Кел-Кел. (E-e... **alty arkar zhyldyz batkancha alty oigonup emizgen...** — Uh... As Ursa Minor (six bighorn sheep star) set down, she woke up and breastfed six... Kasymbekov T., Kel-Kel.)) In the Kyrgyz language picture of the world, the concept *star* is commonly portrayed as a “bird” which is actualized through the verb “to fly” (**Баатыр деген наамды алды дегенде, Маңдайынан жылдыз учуп жылтылдап.** Осмонов А., Жеңишкандын атасы, 1949 (Baatur degen naamdy aldy degende, Mangdayinan zhyldyz uchup zhylytyldap. — When he received the title of a hero, a shining star flew around in front of his face. Osmonov A., The father of Zhengishkan, 1949); **Коммунизм түнүндө учкан жылдыздар Кечекинин жылдызыбыз десе экен.** А.Осмонов. Келип кеткен мейманга. (Kommunizm tunundo uchkan zhyldyzdar Kechekinin zhyldyzybyz dese eken. — I wish that the stars flying in the night of Communism were called the stars of yesterday. Osmonov A., Kelip ketken meimanga.); **Бешенеңе жылдыз конуп, Нарк, насилиц, бийик, кыргыз...** Ибраев Э., Ойлон, Кыргыз! (Beshenenge zhyldyz konup, Nark, nasiling, biyik, kyrgyz... — A star settles on the fate, your dignity, origin is high, Kyrgyz... Ibraev E., Oilon, Kyrgyz!)), as if the bird flies out from the nest “heart” (**Жыттасам жыпар мончок илебинден Жылдызым учуп чыгат жүрөгүмөн.** Сарногоев Б., От Койгун Махабаттын Милтесине. (Zhyttasam zhypar monchok ilebingden Zhyldyzym uchup chygat zhurogumon. — When I smell the fragrance of your necklace, my star flies out of my heart. Sarnogoev B., Ot Koigun Mahabattyn Miltesine.)) The concept *zhyldyz* possesses other features as well: “butterfly” (**Ай нурунда чалкыйт Шираз асманы, Арбын жылдыз калдыркандай дилдирейт.** Есенин С., Көркөм котормо чеберлери. (Ay nurunda chalkyit Shiraz asmany, Arbyn zhyldyz kaldyrkandai dildireit. — By the moonlight Shiraz is illuminated, Circles the stars as a swarm of butterflies. Esenin S., Korkom kotormo cheberleri.), “fish” (**Жаңы жыл күнү асмандан Балык жылдыз көрүнгөн.** Каратаев О. К., Кыргыз этнографиясы боюнча сөздүк, 2005. (Zhangy zhyly kunu asmandan Balyk zhyldyz korungon. — On New Year's day, the (star) Pisces was visible from the sky. Karataev O. K., Kyrgyz etnografiyasy boyuncha sozduk, 2005.)), “bull” (**Мен букачар жылдыз белгисинде төрөлгөнүм үчүн бала кезимде Нью-эр аташчу.** Ба Жин. Кулдун жүрөгү. (Men bukachar zhyldyz belgisinde torolgonum uchun bala kezimde Nyu-er atashchu. - I was called Nyu-er when I was a child because I was born under the Taurus star sign. Ba Zhin. Kuldun zhurogu.)), “livestock” (**Арпадан күчтүү чөбүн оттон, төрт түлүк жылдыздай чачырачу.** Юдахин К. К., Кыргызча-Орусча сөздүк, 1965. (Arpadan kuchtuu chobun ottop, tort tuluk zhyldyzdai chachyrachu. — Having fed the best barley hay, livestock were scattered like stars. Yudahin K. K., Kyrgyzcha-Oruscha sozduk, 1965.))

The cognitive group of anthropomorphic features combines several sub-features such as anthropomorphic features of occupation, mental, emotive, interpersonal, social, and features of personality, and activities. The group of differentiating anthropomorphic features involves somatic, ethical, and religious features.

Let's examine the anthropomorphic features of occupation in the concept of *star*. These cognitive features represent the concept through metaphorical constructions proposing human labour activities. The Kyrgyz concept *star* which is *zhyldyz* (**жылдыз**) determines several anthropomorphic features like “counter” (**Ушундай сапаттарга ээ болгон зээндүү адамдарды «олуя киши» же көп учурда жөн эле «эсепчи», «жылдыз саноочу», «жайчы» деп коюшкан.**

«Манас» энциклопедиясы. 2016. (Ushundai sapattarga ee bolgon zeenduu adamdardy «oluya kishi» zhe kop uchurda zhon ele «esepchi», «zhyldyz sanoochu», «zhaichy» dep koyushkan. — Such intelligent people who possess these qualities were called "holy man" or often just "accountant", "stargazer", "shepherd". «Манас» encyclopedia. 2016)), “guide” representing the feature as the one who assists to reach the destination, it is verbalized by verbal phrase “zholdon adashtyrbait” which means “to lead astray” (*Жылдыз жолдон адаштырбайт, ар дайым багытыңды даана көрсөтүп турат.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Zhyldyz zholdon adashtyrbait, ar dayim bagytyngdy daana korsotup turat. — The stars won't lead you astray, they'll always show you the exact way. Aitmatov C. Piebald Dog Running Along the Shore)), “zhol korsotor” — “guiding” (*Туман суюлгудай болсо, жадегенде түнкүсүн жылдыздарды көрүшөр, ошондо жол көрсөтөр жылдызды карманарбыз деген үмүт жетеледи.* Ч. Айтматов. Деңиз бойлой жорткон Ала дөбөт. (Tuman suyulgudai bolso, zhadegende tunkusun zhyldyzdardy korushor, oshondo zhol korsotor zhyldyzdy karmanarbyz degen umut zheteledi. — If the fog clears, at least at night they will see the stars, and then they hope to follow the guiding star. Aitmatov C. Piebald Dog Running along the Shore)), or represented by means of “bolzhosh” (*Ободогу жылдыздай болжош болуп берейин фольк.* К.К. Юдахин. Кыргызча-Орусча Сөздүк. (Obodogu zhyldyzdai bolzhosh bolup bereyin. — I will be your guiding sign like a star in the sky. Yudahin K.K. Kyrgyz-Russian Dictionary.)), “savior/rescuer” actualized by the verb “saktagan” — “saved” (*Кайсы бириң мени сактаган жылдыз болдуң экен?* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Kaisy biring meni saktagan zhyldyz boldung eken? - Which one of you was the star that saved me? Aitmatov C. Piebald Dog Running Along the Shore.)), “messenger” who brings the news (*Марсты каран түндөн кабар берген жылдыз катары карашат.* Арзыбаев Т., Кыргыздар IX–X кылымдын тарых булактарында. (Marsty karan tundon kabar bergen zhyldyz katarы karashat. — Mars is considered as a messenger star on a dark night. Arzybaev T., Kyrgyz in historical sources of the 9th-10th centuries.)), and “witness” by noun “kubo” (*Жымыңдайт ушул күнгө, Жылдыздар күбө болуп.* Өмүрбаева Н., Бир арман. (Zhymyngdait ushul kungo, Zhyldyzdar kubo bolup. — Twinkle to this day, Stars as witnesses... Omurbaeva N., One fate.)), “baby” through vital feature “birth” (*Кубанып жети жылдыз тууп алып Жылдыздуу эне болуп калганына.* Сарногоев Б., Кадырлуу кандек. (Kubanyп zheti zhyldyz tuup alyp Zhyldyzduu ene bolup kalganyна. — Having given birth to seven stars, she is delighted to become a happy mother. Sarnogoev B., Kadyrluu kandek.))

The group of emotive features is a subgroup of anthropomorphic features that highlights the concept as something that has the ability to express emotions. *Star* (*Жылдыз*) in the Kyrgyz linguaculture is mostly characterized as a positive being, which is determined by the following features: “laugh” (*Жылдыз болуп күлүңдөп.* Касымбеков Т., Сынган Кылыч. (Zhyldyz bolup kulungdop. — Laughing like a star. Kasymbekov T., Broken Sword.)), “smile” actualized by onomatopoeia “жымың-жымың” expressing coquetry (*Кара кочкул асман бетинде, тытылып өтүп жаткан булуттардын арасынан жылдыздар жымың-жымың этишет.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Kara kochkul asman betinde, tytylyp otup zhatkan buluttardyn arasynan zhyldyzdar zhymyng-zhymyng etishet. — Stars are smiling on the surface of the dark blue sky, between passing clouds. Aitmatov C. Piebald Dog Running Along the Shore.)), “enjoy” objectified by the adjective “жадыраган” (*Сан жетпеген жадыраган жылдыздарга суктана карап, кулачын чалкалай таштап коюп мемиреп уйкуга кетти.* Эрөөл. Барчын. (San zhetpegen zhadyragan zhyldyzdarga suktana karap, kulachyn chalkalai tashtap koyup memirep uikuga ketti. — Looking admiringly at the numerous stars, he fell asleep, leaving his arm outstretched. Erool. Barchyn.)), also complemented by the feature “love” as if the star is the central

object of love (*Жылдызы сен дейм сүйүүмдүн, Жыттуусу сен дейм гүлүмдүн.* Сарногоев Б., Карындаш. (Zhyldyzy sen deim suuumdun, Zhyttuusu sen deim gulumdun... — You are the star of my love, you are the fragrance of my flower... Sarnogoev B., Karyndash.)) The linguistic materials also contain negative emotional features: “cry” (*Көгүмдөгү жылдызым, бешенемдеги нур кызым, ыя, неге ыйлагыдайсың, кагылайын?* Касымбеков Т., Келкел. (Kogumdogu zhyldyzym, beshenemdegi nur kyzym, uya, nege iylagydaisyng, kagylayin? — My star in the sky, my daughter, the light of my destiny, why are you crying, my darling? Kasymbekov T., Kelkel.)), “solitary” (*Бет алдыда, дал эле баланын маңдай тушунда кара-көк асман бетинде жалгыз бир жылдыз жаркырап бөлүнөт.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Bet aldyda, dal ele balanyn mangdai tushunda kara-kok asman betinde zhalgyz bir zhyldyz zharkyrap bolunot. — In front, directly ahead of him, on the dense, dark-blue horizon, a solitary star was shining. Aitmatov C. Piebald Dog Running Along the Shore.)), “worry” actualized through the verb phrase “убайым тартуу” and “anxious” actualized through somatic feature “eye” that is verbalized by the verb phrase “үңүлө карап турат” (*Мандайымда бир саргыч жылдыз убайым тартып, кейип-кепчип, мага үңүлө карап турат.* Апылов Ш., Муңайым Кун Таажы. (Mangdayimda bir sargych zhyldyz ubayim tartyp, keyip-kepchip, maga ungulo karap turat. — A yellowish star worries in front of me, mourns and grieves, looking sad and anxious. Apylov SH., Mungayim Kun Taazhy.)), “scorn” combining the somatic feature “eye” by verb “окшурайды” (*Асмандан бир жылдыз окшурайды.* Н. Байтемиров. Жан ачуу. (Asmandan bir zhyldyz okshuraidy. — One star appeared scornful on the sky. Baitemirov N. Zhan achuu)).

The analysis of the linguistic materials of the concepts’ verbalization allows identifying a small number of mental features. The concept includes the feature “knowledge” verbalized by the verb “to know” (*Аныбакшы менен асмандагы жылдыз гана билет.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Asmandagy zhyldyz gana билет. — Only the shaman and the invisible guardian star will know. Aitmatov C. Piebald Dog Running Along the Shore.)), “opinion” actualized through the metaphorical meaning of “to dislike” (*Экөөнүн башынан жылдызы каршы.* “Ала-Тоо” (Ekoonun bashynan zhyldyzy karshy. — They don't get along with each other./They dislike each other. “Ala-Too”); *Эмне үчүн мага жылдызы каршы кишини жанымга отургузасың.* Сыдыкбеков. (Emne uchun maga zhyldyzy karshy kishini zhanyma oturguzasyng. — Why are you sitting next to me a person who doesn't like me. Sydykbekov)).

Interpersonal features are combined with social signs that are realized by the metaphors of “relationships” that picture the Kyrgyz concept *жылдыз* as beings that are capable of finding a common language. It is verbalized by the verb “тогошуу”, “келишүү” (*Ажел болуп жылдыздарыбыз тогошсо, Бакыт жанар сезим кушун кайтарган.* Медетов. (Azhel bolup zhyldyzdarybyz togoshso, Bakyt zhanar sezim kushun kaitargan. — When our stars get along, happiness will be lighten up, the guarded feeling of a bird. Medetov.)) Additionally, it highlights the feature “friend” (*Жалгызга жылдыз жолдош.* Ибраимов М., Кыргыз макал-лакап, учкул сөздөрү, 2005. (Zhalgyzga zhyldyz zholdosh. — A star is a friend of the lone one. Ibraimov M., Kyrgyz makal-lakap, uchkul sozdoru, 2005.))

The group of social features is not numerous in the objectification of the concept *star* in Kyrgyz language picture of the world. It is formed by features of “nationality/country”: In Kyrgyz concept *жылдыз* it establishes the following features “Belarusian” (*Белоруссия жылдызы, Жаркырайт биздин көңүлдө.* Е. Долматовский. Белоруссия. “Ала-Тоо”, 1948:21. (Belorussiya zhyldyzy, Zharkyrait bizdin konguldo. — A Bellorussian star shines bright in our mind. E. Dolmatovskij. Belorussiya. “Ala-Too”, 1948:21)), “Turkmen” (*Жайнаган туркмен жылдызы, Жарашып турат асманда.* Е. Долматовский. Туркменистан. “Ала-Тоо”, 1948:24. (Zhainagan

turkmen zhyldyzy, Zharashyp turat asmanda. — Sprinkled the Turkmen stars fit the sky. E. Dolmatovskii. Turkmenistan. “Ala-Too”, 1948:24)), “Uzbek” (*Жалтылдап кербенчиге жол көрсөтөт, Өзбекистан жылдызы жайнап чыгып.* E. Долматовский. Өзбекистан. “Ала-Тоо”, 1948:25. (Zhaltlydap kerbenchige zhol korsotot, Ozbekistan zhyldyzy zhainap chygyp. — Sparkling points the way to the caravan, the emerging star of Uzbekistan. E. Dolmatovskii. Uzbekistan. “Ala-Too”, 1948:25)).

The following subgroup of anthropomorphic features is features of personality. The feature “attractiveness” (сүйгүнчүк) is very common in Kyrgyz concept, and typically it is verbalized by the verb “жок” – “not have” (*Жылдызың жок экен, — деди Мээркан аны көрөр заман.* Жусупов. ((Zhyldyzyng zhok eken, - dedi Meerkan any koror zaman. - He is not attractive said Meerkan as soon as she saw him. Zhusupov)); *Өзү да бир адамга жылдызы жок.* Эмбаев. (Ozu da bir adamga zhyldyzy zhok. — He's not even attracted to anyone. Embaev.)), by adjective “мээрим” (*Көөнү куунак Бакыт кыт-кыт этип, мээрим жылдызы маңдайына төгүлүп келет.* Апылов Ш., Муңайым Кун Таажы. (Koonu kuunak Bakyt kyt-kyt etip, meerim zhyldyzy mangdayina togulup kelet. - His heart is full of happiness, and the star of mercy is falling on his forehead. Apylov Sh., Mungayim Kun Taazhy.)). Moreover, there are other positive features such as “shyness”, “softness” (*Тун до экөөбүз көргөн туңгуюктан чубурган тигине ошо жылдыздар... аруу-аруу уяң жылдыздар... сүйкүм жылдыздар... муңайым жылдыздар... муңдуу күйүт жылдыздар... сары убайым жылдыздар... мөлтүрөгөн чолпон жылдыздар... кубанычтуу шок жылдыздар... жароокер жаркын жылдыздар...* Апылов Ш., Муңайым Кун Таажы. (Tundo ekoobuz korgon tungguyuktan chuburgan tigine osho zhyldyzydar... aruu-aruu uyang zhyldyzydar... suikum zhyldyzydar... munayim zhyldyzydar... mungduu kuyut zhyldyzydar... sary ubayim zhyldyzydar... kubanychtuu shok zhyldyzydar... zharooker zharkyn zhyldyzydar... - Those are the stars poured from the abyss that we both saw at night ... cute and shy stars ... pretty stars... soft stars... mournful doleful stars... yellow stars with great care... delightful mischievous stars... kind-hearted bright stars... Apylov Sh., Mungayim Kun Taazhy.)). In addition to the positive ones, negative trait was determined as well: “difficult” (*Жер жылдызы оңой жылдыз эмес.* “Ала-Тоо”, 1988:35. (Zher zhyldyzy ongoi zhyldyz emes. — Earth star is not an easy star. “Ala-Too”, 1988:35)).

The concept *star* is also characterized by the features of activities. This group involves the features of “singing” (*Тоо деп ырдайт көкто жанган жылдыз да.* Э.Ибраев. Ала-Тоо. (Too dep yrdait kokto zhanghan zhyldyz da. - Even the star in the sky sings. E.Ibraev. Ala-Too.)), “marching” (*Ишенимин жылдыздардын дайымалык маршына!* “Ала-Тоо”, 1988:49. (Ishenimin zhyldyzydardyn dayomalyk marshyna! — I believe in the constant march of stars. “Ala-Too”, 1988:49)).

In Kyrgyz linguaculture the concept *жылдыз* distinguishes somatic features that refers to the signs of human beings. The research results provide several somatic features: “eye” (*Деңиз бети ачылып, жылдыз, же күндүн көзү көрүнсө бир акыл табылар, а балким, жеткенге жараар.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Dengiz beti achylyp, zhyldyz, zhe kundun kozu korunso bir akyl tabylar, a balkim, zhetkenge zharaar. — If the sea opened up before them, if the eye of stars or the sun came out, then they would know where they were and they would be in luck: they might hold out till they reached land. Aitmatov C. Piebald Dog Running Along the Shore)) verbalized by the verb “to wink” (*Ай сүттөй жарык жылдыздар бизге көз ымдагансып жымындайт, чөптү тармалдантып жел ойнойт.* Токтомушев А., Үркүндүн Капшабы. (Ay suttoi zharyk zhyldyzydar bizge koz ymdagansyp zhymyndait, choptu tarmaldantyp zhel oinoit. - Bright stars, like a milky moon, wink as if making moony eyes, and the wind plays with the grass curling it. Toktomushev A., Urkundun Kapshaby), also actualized through the verb “to peep”

(Жыртыгынан түнт булуттун, Жылдыз турду шыкаалап. Сарногоев Б., Чаткал баяны. (Zhyrtygynan tunt buluttun, Zhyldyz turdu shykaalap. — Among the gloomy fractus clouds, there was a peeping star. Sarnogoev B., Chatkal bayany)), by dimensional feature “big” (Асман бетиндеги жымыддашкан жылдыздардын ичинен тээ Эчкили тоосунун устунде асылып турган бир чоң жылдыз эмнегедир мени бадырая тиктегенсип туруп алды. Атаканов Б., Кайран жеңем. (Asman betindegi zhymyddashkan zhyldyzdardyn ichinen tee Echkili toosunun ustunde asylyp turgan bir chong zhyldyz emnegedir meni badyraya tiktegensip turup aldy. — Among the smiling stars in the sky, above the mountain Echkili there is one big star that for some reason stared at me. Atakanov B., Kairan zhengem)); “face” (Жылдыздар жүзүн жаап-жашырып ала качышкандай алыстан көрүнүп-көрүнүшпөйт. Пасаңова З., Жат терезеде өскөн менин гүлдөрүм. (Zhyldyzdar zhuzun zhaap-zhashyryp ala kachyshkandai alystan korunup-korunushpoit. — The stars hid their faces and were not visible from a distance, as if they were kidnapped. Pasangova Z., Zhat terezede oskon menin guldorum)); “lips” is objectified by emotive feature “smile” (Кара кочкул асман бетинде, тытылып өтүп жаткан булуттардын арасынан жылдыздар жымың-жымың этишет. Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Kara kochkul asman betinde, tytylyp otup zhatkan buluttardyn arasynan zhyldyzdar zhymyng-zhymyng etishet. — Stars were smiling high up in the dark sky, in the gaps between the clouds. Aitmatov C. Piebald Dog Running Along the Shore.)) as it has an ability to kiss (Макмалдай сонун ак төшүн, Айланyp жылдыз өпкөндөй. “Ала-Тоо”, 1947:16. (Makmaldai sonun ak toshun, Ailanyp zhyldyz opkondoï. — Her beautiful velvety white breast, as if it was kissed by star. “Ala-Too”, 1947:16)), “tongue” is objectified by the verb “to chatter” (Адашкандар түнү бою күдөр үзбөй күтүштү, бирок эч өзгөрүү болбоду: туман баягысындай эле бир ордунда ныгырылып, асман ачылбады, жылдыздар жыбырап жайнап чыкпады, деңиз түнөргөн көр караңгынын астында көрүнбөй көлбүп жата берди. Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Adashkandar tunu boyu kudor uzboï kutushtu, birok ech ozgoruu bolbodu: tuman bayagysyndai ele bir ordunda nygyrylyp, asman achylbady, zhyldyzdar zhybyrap zhainap chykpady, dengiz tunorgon kor karangynyn astynda korunboï kolbup zhata berdi. — The victims suffered in expectation all night, but nothing changed: the mist never stirred, the stars did not come out in the sky chattering, the sea remained in darkness. Aitmatov C. Piebald Dog Running Along the Shore.)); “body” represented through the action “to have a bath” (Асман чайыттай ачык, ай чыга элек экен, жаанга жуунган жылдыздар сергип, тазаланып, бири калбай жабалактап чыккан экен. Жакыпбеков А., Улуу тоо. (Asman chayittai achyk, ay chyga elek eken, zhaanga zhuungan zhyldyzdar sergip, tazalanyp, biri kalbai zhabalaktap chykkан eken. — The sky was perfectly clear, the moon had not yet raised, the stars bathed in the rain were refreshed and cleansed, and there was no one left. Zhakypbekov A., Uлуу too.)) objectified by verb “to shake” (Таң дүмпөйүп калганда Төбөдөн жылдыз зирилдеп.. Манас. (Tang dumpoyup kalganda Tobodon zhyldyz zirildep. — When the dawn broke, the star started to shake from the top. “Manas”)). In Kyrgyz astronomy people used to name Mercury as “Ak Bolpong” which is literary represented as it has a body shaped by the adjective “plump” (Ай менен Ак Болпоң жылдыз тогошуп турган экен чыгышта. “Ала-Тоо”, 1988:26. (Ai menen Ak Bolpong zhyldyz togoshup turgan eken chygyshta. — In the east, the moon and Mercury were getting along. “Ala-Too”, 1988:26)), “foot” (Ойдо жашап жатканда эле базардан чыккан жарыгы жок жылдыздар тебелеп салды. Үкүбаева Л., Адам жана адамзат тагдыры. (Oido zhashap zhatkanda ele bazardan chykkан zharygy zhok zhyldyzdar tebelep saldy. — While he was living in thought, he was trampled by the stars from the market. Ukubaeva L., Adam zhana adamzat tagdyry)).

The ethical features are not very expanded in the Kyrgyz language picture of the world, but

nevertheless, the following feature has been identified: “honesty” (*Кок асманда Жылдыз бары чын болсо, Жер үстүндө Кыргыз бары чын болсо — Анда кыргыз бирөө эле.* Ибраев Э., Жан Дүйнө Жаңырыгы. (Kok asmanda Zhyldyz bary chyn bolso, Zher ustundo Kyrgyz bary chyn bolso — Anda kyrgyz biro ele. — If all the stars in the blue sky are true, if all Kyrgyz are true on Earth — Then there is only one Kyrgyz. Ibraev E., Zhan Duino Zhangyrygy.)), it is also objectified by the negative form of the verb “to lie” (*Жылдыздар алдабайт деп айткан Орган аткычх.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Zhyldyzdar aldabait dep aitkan Organ atkychkh. — Grandad Organ said that the stars would never let me down. Aitmatov C. Piebald Dog Running Along the Shore)).

The grouping of somatic and vital features is continued by the concept *star's* perceptual features. The present group includes the sense of perception like “sight” represented by somatic feature “eye” (*Деңиз бети ачылып, жылдыз, же күндүн көзү көрүнсө бир акыл табылар, а балким, жеткенге жараар.* Айтматов Ч., Деңиз бойлой жорткон Ала дөбөт. (Dengiz beti achylyp, zhyldyz, zhe kundun kozu korunso bir akyl tabylar, a balkim, zhetkenge zharaar. — If the sea opened up before them, if the eye of stars or the sun came out, then they would know where they were and they would be in luck: they might hold out till they reached land. Aitmatov C. Piebald Dog Running Along the Shore.)), objectified by the verb “to see” (*Мандайымда бир саргыч жылдыз убайым тартып, кейип-кепчип, мага үңүлө карап турат.* Апылов Ш., Муңайым Кун Таажы. (Mangdayimda bir sargych zhyldyz ubayim tartyp, keyip-kepchip, maga unguulo karap turat. — A yellowish star worries in front of me, mourns and grieves, looking sad and anxious. Apylov Sh., Mungayim Kun Taazhy.)), “hearing” as a living thing that possesses an ear for music (*Тоо деп ырдайт көкто жанган жылдыз да.* Ибраев Э., Ала-Тоо. (Too dep yrdait kokto zhangan zhyldyz da. — Even the star in the sky sings “Too”. Ibraev E., Ala-Too)).

The concept of *star* is also characterized by gender features that are relevant in the Kyrgyz linguistic culture. To the Kyrgyz concept, the star is described by metaphors representing masculinity: “(young) man” (*Жакшы жигит — көктөгү жылдыз, жакшы кыз жакадагы күндүз.* Ибрагимов М., Кыргыз макал-лакап, учкул сөздөрү, 2005. (Zhakshy zhigit — koktogu zhyldyz, zhakshy kyz zhakadagy kunduz. — A good guy is a star in the sky, a good girl is a fur collar. Ibragimov M., Kyrgyz makal-lakap, uchkul sozdoru, 2005.)). The feature “girl” is revealed in the concept *жылдыз* as the only one standing out through emotive feature “happy” (*Ай чырайлуу, бото көз, Кызыл жүзү нурданган. Кыпча бели буралган, Кырк бир кыздын ичинен Артык турат жылдызы.* Манас Каныкей. (Ai chyrailuu, boto koz, Kyzyl zhuzu nurdangan. Kyrpcha beli buralgan, Kyrk bir kyzdyn ichinen Artyk turat zhyldyzy. — Among forty-one moon-faced girls with big brown dark eyes, glistening rosy face, his star excels. Manas, Kanykei)).

The religious features in the Kyrgyz concept were not identified in the collected linguistic materials, which indicates a low frequency of actualization.

The Kyrgyz concept *жылдыз* (*zhyldyz*) — *star* reveals 57 figurative animated features based on the collected linguistic materials. Vital features (15.8%), emotive features (15.8%), somatic features (10.5%), anthropomorphic features of occupation (10.5%), zoomorphic features (10.5%), and features of personality (5.3%) are characterized by a high degree of actualization. A low degree of actualization is revealed in interpersonal features (3.5%), social features (4.1%), vegetative features (3.5%), mental features (3.5%), perceptual features (3.5%), features of activities (3.5%), gender features (3.5%), and ethical features (1.8%). The provided statistics demonstrate the number of general features of the specific metaphorical group. Since the concept possesses a wide circle of verbalization, it allows the expansion of each feature at times through the objectification by the derivatives.

Table

METAPHORICAL FEATURES OF THE ANIMATED NATURE
 OF THE CONCEPT STAR (ZHYLDYZ) IN THE KYRGYZ LINGUISTIC PICTURE OF THE WORLD

<i>№</i>	<i>Metaphorical features of animated nature</i>	<i>Star (zhyldyz)</i>	<i>%</i>
I.	Vital features	9	15.8%
1.	birth	+	
2.	sleep	+	
3.	sickness	+	
4.	bathing	+	
5.	voice	+	
6.	lie	+	
7.	say	+	
8.	to move	+	
9.	to trample	+	
II.	Vegetative features	2	3.5%
10.	flower	+	
11.	dandelion	+	
III.	Zoomorphic features	6	10.5%
12.	bighorn sheep	+	
13.	bird	+	
14.	butterfly	+	
15.	fish	+	
16.	bull	+	
17.	livestock	+	
Anthropomorphic features			
IV.	Anthropomorphic features of occupation	6	10.5%
18.	guide	+	
19.	witness	+	
20.	counter	+	
21.	savior (rescuer)	+	
22.	messenger	+	
23.	baby	+	
V.	Emotive features	9	15.8%
24.	laugh	+	
25.	smile	+	
26.	enjoy	+	
27.	love	+	
28.	cry	+	
29.	solitary	+	
30.	worry	+	
31.	scorn	+	
32.	anxious	+	
VI.	Mental features	2	3.5%
33.	knowledge	+	
34.	opinion	+	
VII.	Interpersonal features	2	3.5%



№	Metaphorical features of animated nature	Star (zhlydyz)	%
35.	relationships	+	
36.	friend	+	
VIII.	Social features	3	4.1%
37.	Belarusian	+	
38.	Turkmen	+	
39.	Uzbek	+	
IX.	Features of Personality	5	5.3%
40.	shyness	+	
41.	mercy	+	
42.	attractiveness	+	
43.	softness	+	
44.	difficult	+	
X.	Features of activities	2	3.5%
45.	singing	+	
46.	marching	+	
XI.	Somatic features	6	10.5%
47.	eye	+	
48.	face	+	
49.	lips	+	
50.	tongue	+	
51.	body	+	
52.	foot	+	
XII.	Ethical features	1	1.8%
53.	honesty	+	
XIII.	Perceptual features	2	3.5%
54.	sight	+	
55.	hearing	+	
XIV.	Gender features	2	3.5%
56.	(young) man	+	
57.	girl	+	
	Total:	57	100%

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