

## **Manifestation of the concept “miynet” in Karakalpak paroemias**

The article deals with the interpretation of the concept “labor” (“miynet”) in the Karakalpak language. The examples are taken from poems, proverbs and sayings.

**Keywords:** paremiology, concept, paroemia, proverbs, sayings

В статье рассматривается трактовка понятия «labor» («миynet») в каракалпакском языке. Примеры взяты из поэтических произведений, пословиц и поговорок.

**Ключевые слова:** паремиология, концепт, паремия, пословица, поговорка

In the system of expressive means of the Karakalpak people, the leading role belongs to paremiology and phraseology. The expressive possibilities of proverbs and sayings are associated with such linguistic properties as bright and original imagery, the presence of many emotional and evaluative shades of meaning, accuracy of expression, conciseness, national and cultural potential.

Labor – is a vital activity, a good mood is a distinctive feature of a non-lazy person. Moreover, the actions are performed carefully, with diligence, with an awareness of responsibility.

The following definitions are common for the Russian and Karakalpak interpretations of the concept of "labor": Labor is a human activity, the opposite of laziness, aimed at creating material and spiritual values. In the Russian language, a wider range of definitions of labor as a substance is presented: labor is force, influence, action, behavior, and deeds [1, p. 951].

In Karakalpak language, "miynet" means something abstract, such as a feeling and an action. Consequently, we can conclude that in Karakalpak language, labor takes a more active position in relation to a person: labor makes people not only create for the good, but also suffer, influences unfavorably, brings suffering and destruction. In the Russian language, it can be noted that labor is interpreted as a part of a person: his actions, deeds, and as a result of his actions in creations [5, p. 683].

The lexeme "labor" in Karakalpak language forms a synonymous row with the lexemes "is, jumis, ha'reket, talap". In this synonymous row, "miynet" is the dominant. In the semantics of these lexemes, there are not only similarities, but also significant differences.

Here are examples from poems:

«Сондай бир ел менин еншиме тийген» (I was given such a homeland)

Сондай бир ел мениң еншиме тийген:

Мийнеткешин санның жаңа дүньясы.

(I was given such a homeland, that the residents of this country are new symbols of hard working people)

«Мен пахтакеш халыкпан» (We are the people who love picking cotton)

Хызмет етсем елди сүйиндиремен,

Ақ алтынды таўдай үйилдиремен.

Мен атаклы ақ қалпақлы қырғызбан,

Алатаўда жарқыраған жулдызбан.

Пахта десе Тоқтағұлдай йошланып,

Мийнет сүйгиш Манасларды туўғызған.

(We are the people who love picking cotton. I make my nation rejoice when I serve. I pick cotton as much as a mountain. I am that Kyrgyz with his well-known white cap who gave birth to hard-working Manas, who shone in Alatau, the star who loves picking cotton like Toktagul.)

«Каракалпакты коп мактама козимше»

(Don't praise Karakalpaks in my presence)

Мийнет десе жең түринген палўандай,

Арбаға таў тийе десең тийеген.

Дослық десе жулдызтаўып алғандай,

Халқымның ақ көкирегін сүйемен.

(Ибрайым Юсупов)

(I love people of my nation who appreciate friendship as a star, who don't avoid work even if you order to load mountains into the cart)

«Өтерсен» (Spend your life)

Баярың мийнетке ҳақы бермесе,

Жылағанда көз жасыңды көрмесе,

Рәхәтиң аз, мийнетің көп демесе,

Ғақы алалмай әрман билен өтерсең.

(Әжинияз Қосыбай улы)

(If your boyar does not pay for your labor, pay attention to your tears, notice that you work hard but enjoy the life very little, then you will not receive your salary at all and spend your life in despair.)

«Мийнетим» (My labor)

Жанымдай сүйемен мийнетим сени,

Тек өзиң камалға келтирдин мени.

Сен өнерим хәм жемисим, куралым,

Өзиннен аламан гозлесем нении.

(Наурыз Жапаков)

(I like to work very much. I grew up thanks to my labor. My labor is my art, food and weapon. Only with the help of my labor I achieve everything I want.) (Nawriz Jarakov)

«Айтшы өзін калдынау» (You are the only one left)

Тарийхымды Укпакты

Мийнет пенен сакладың,

Халык деген атыңды

Мийнет пенен акладың.

Мийнетиннің күшинен

Бауыры путин жеримнин,

Зийнетиннің күшинен

Бауыры путин елимнин.

(Абулкасым Отепбергенов) [5, с. 891–1761]

(Thanks to your labor, you preserved your history. You defended the honor of the people with your labor. Thanks to your labor, you preserved your homeland.)

An analysis of proverbs and sayings objectifying the concept of "labor" ("miynet") showed that paroemias about labor can be attributed to four main groups, which include the following conceptual features:

1. Labor as a human activity:

Хәрекетте – берекет бар (There is prosperity in labor),

Исти билип исле, акылды косып исле (Do business wisely),

Коз – корқак, кол – батыр (You never know what you can do till you try).

2. Labor as a quality of a person:

Ердин данкын енбек шығарады (Labor proves the authority of a man),

Мийнет пенен ер когерер, Жамғыр менен жер когерер (Person develops with labor, the green grows with rain),

Адам мийнети менен сулыу (Labor brightens person).

3. Labor as a result; growth:

Еңбек етсен емерсең (If you work, you will eat),

Ислегеннің аузы ас катылар (Labor feeds),

Мийнеттин козин тапқан, Бахыттын озин табар (Where there is work, there is happiness).

4. Labor as distress:

Жол азабы – гөр азабы (Difficulties of the road are like torments in the grave),

Мийнеттің жолы қатты, наны татлы (No pain, no gain) [5, p. 1673].

The analysis of lexicographic material, the data of the associative experiment and the study of the concept in proverbs and sayings suggest that deep etymological schemes representing the concept of "work" ("miynet") are preserved in the minds of native speakers.

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### **Concepts “good” and “bad” in Russian and Karakalpak phraseological units**

The article deals with the issues of manifestation of the concept “good” (“жақсы”) in Russian and Karakalpak phraseological units. The concept is a mental formation that replaces for us an indefinite set of objects of the same kind in the process of thought.

**Keywords:** concept, cognitive, semantics, national specificity, cognitive models, differential signs

В статье представлен анализ концепта «good» («жақсы») в русских и каракалпакских фразеологизмах. Выявляются общие и национально-специфические черты репрезентации универсального концепта.

**Ключевые слова:** концепт, когнитивный, семантика, национальная специфика, когнитивные модели, разные сигналы

The concept is a mental formation that replaces for us an indefinite set of objects of the same kind in the process of thought. A. Askoldov argues that the concept of cognition is always related to some kind of multiple objectivity – ideal or real [1, p. 269]. He defines a word as an organic part of a concept.

Z. D. Popova and I. A. Sternin, define the concept as “a discrete mental formation, which is the basic unit of the human mental code, which has a relatively ordered internal structure, which is the result of the cognitive activities of the individual and society and carries complex, encyclopaedic information about the reflected object or phenomenon, about the interpretation of this information by public consciousness and the attitude of public consciousness to a given phenomenon or object ” [5, p. 34].