

DEFINITIONAL ANALYSIS OF THE CONCEPT «РУҰХ» IN KARAKALPAK

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To comprehend a given word or term, our initial approach often involves examining its dictionary definition or carefully considering its contextual usage. Dirk Geeraerts characterizes lexical meaning within cognitive semantics, with particular attention to ideal cognitive models and frames, by noting that a primary task for practitioners of lexical semantics influenced by the field notion is to catalogue the types of inter-item relations definable for the elements of the lexicon, and to characterize the types of lexical sets structured in terms of such relationships [3;222]. This implies that the lexical elements within a definition directly influence the disclosure of a word's semantic network.

Anna Wierzbicka, prioritizing not only the basic lexical root but also observing its evolution, identifying semantic peculiarities, and studying its cultural and cognitive-semantic significance, posits that the question of definition is a more complex and fascinating concept than people realize. The word 'madness' might lead to any word, not just defining 'madness' itself [5;23].

It is self-evident that lexical research relies directly on dictionaries, encyclopedias, and the broader discipline of lexicography. This area, which scholars term 'lexical semantics,' centers on word structure, meanings, and their semantic contexts. The quote from Yu.D. Apresyan underscores this: 'Lexicography demands, first and foremost, an answer to the question of what words mean. Meanwhile, the theoretical semantics of the preceding era was concerned almost exclusively with the question of how words mean. Precisely this is the subject of the doctrine of the methods of development of meanings – narrowing and expansion, differentiation and attraction, metaphor and metonymy, etc., as well as more subtle observations on the direction of transfers – from spatial meanings to temporal ones, but not vice versa...[1;6] which accurately reflects the object of study in our definitional analysis.'

In our work, we aim to conduct a conceptual analysis of the concept of "Soul/Ruwx" by examining it through its lexical field. Anna Wierzbicka and D. Geeraerts provide us with theoretical frameworks for this analysis. In conceptual analysis, the fundamental notions are considered semantic primitives. Conceptual analysis, or natural semantics, translates the meanings of expressions from natural language into a meta-language [2;230]. Anna Wierzbicka gave some definitions such terms like 'soul', 'mind' and 'heart':

One of the two parts of a person

One cannot see it

It is part of another world

Good beings are part of that world

Things are not part of that world

Because of this part a person can be a good person [5;36].

If we examine the etymology of the term "Руұх" in the Karakalpak language, it is closely related to the Arabic words "рихун" and "рухун." In Arabic, the term "рухун" is associated with meanings such as "mercy," while "рихун" conveys the notion of "wind." [6].

In the context of Karakalpak linguoculture, when people hear the word "руұх," they often envision the spirit of an individual in a religious context after death. However, its poetic, philosophical, and psychological connotations are rarely articulated. Nevertheless, when we refer to the seven-volume "Explanatory Dictionary of the Karakalpak Language," we find that the definition of "руұх" begins with a philosophical perspective.

РУҰХ ат. Философиялық термин. үрей, кеуил, йош, жан, тән, адамның ой-санасына байланыслы тән, жигер, күш-қууат, ғайрат. Партияның руұхынан тасқынлар, Шайырдың да өмир менен таланты (Т.Жумамуратов). Мийирханды хәр көриуим шынтлап берилген кеулиме көтериңки руұх, хош кеуиллик бағышлайды (Ө.Хожаниязов). ♦ Руұх бериу – йош бериу, кеуиллендириу, йошландырыу, жигер бериу. Бәхәр жели әсте желпип еседи, Тағы да йош, руұх берип жүрекке (Т.Сейтжанов).

РУЎХАНИЙ кел. дин. с. Адамларды сана-сезиминиң, ой-өрисиниң, қәбилетиниң диний тәрәпке бейимлесиўи, сана-сезиминиң суўарылған дереги, көбинесе диншил адамларға айтылады. Хийўа ханлары, жергиликли хәмелдарлар және руўханийлар халықтың тилегин билдиретуғын шығармалар менен шайырларды куўдалап келди (Б.Исмайлов).

РУЎХЫЙ кел. Адамның ой-сезимине байланыслы, тән, ишки дүньясы, сана, ой-сезими. Руўхий дүньясының байлығын нени көбирек қәлейтуғынлығын аңлатады (Г.Есемуратов).

РУЎХЛАНДЫРЫЎ ф. Жигерлендириў, жигер, күш-ғайрат бериў. Советт халқының дослығы, дөретиўшилиқ мийнети шайырларды руўхландырады (Г.Есемуратов). Бизди руўхландырған жеңиске, мың-мың рахмет КПССке (И. Юсупов).

РУЎХЛАНДЫРЫЎШЫ ат. Күш-ғайрат бериўши, қолланыўшы, идея бериўши. ... класс душпанларына қарсы қаратылан гүрестин руўхландырыўшысы етип көрсететуғын орынларды атап өтиўге болады (Г.Есемуратов).

РУЎХЛАНДЫРЫЎШЫЛЫҚ ат. Руўхландырыў сиясаты, руўхландырыў иси менен шуғылланыў. ... жаңа ҳақыйқат коммунистлик нәрселерди руўхландырыўшылық пенен ашық елеслетиўге бағдарланған (Г.Есемуратов).

РУЎХЛАНЫЎ ф. ғайратланыў, пәт алыў, жигерлениў, куўатланыў, күш алыў. Баспашылар баспана табалмай ояққа-буяққа қашып жүргенин көрди де Хүрзия руўхланып кетти (М.Дәрибаев).

РУЎХЛАНЫЎШЫ ат. Ғайратланыўшы, жигерлениўши, куўатланыўшы, пәт алыўшы, күш алыўшы [4;143].

The brief dictionary defines the concept of "pyux" philosophically, limiting its essence to a single meaning and not considering it from other perspectives. In both old and new explanatory dictionaries published in Karakalpak, there are no updated explanations for the term "pyux "

In general, Dirk Geeraerts emphasizes cognitive semantics, describing lexical significance. The lexical elements in the definition influence the disclosure of the meaning of the word. A. Wiebrzicka suggests not only to consider the root lexical meaning but also to study its evolution. The work conducts a conceptual analysis of the concept "Soul/Pyux" focusing on its lexical form. Anna Wierzbicka and D. Geeraerts provide a theoretical basis for this analysis. In this analysis, root semantic primitives are taken into account. In Karakalpak linguoculture, "pyux " is most often perceived in a religious context.

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