BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

"THE EVOLUTION AND COGNITIVE ANALYSIS OF THE LEXICON OF 'SHAŃARAQ' (FAMILY) IN THE KARAKALPAK LANGUAGE"

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Abstract: This article analyzes the lexico-semantic evolution and cognitive nature of the concept "shańaraq" (family), which occupies a central place in Karakalpak linguistics and linguoculturology. The study examines the etymology and semantic development of the word "shańaraq" in explanatory dictionaries, in comparison with the Ottoman and Arabic languages. Additionally, the role of this concept in the Karakalpak national worldview is revealed through paremiological units (proverbs) and national traditions (besik toy or cradle ceremony, table etiquette, and the upbringing of girls). The cognitive approach of this work is based on the theoretical perspectives of scholars such as D.S. Likhachev, V.A. Maslova, and Sh. Safarov, exploring the concept's connection to stereotypes and the associative field in an individual's consciousness.

Keywords: Shańaraq (family), concept, evolution, cognitive analysis, linguoculturology, paremiology, proverbs, national worldview, cultural code, association.

When considering the "shańaraq," one must, first and foremost, understand the profound duty to remember the history of one's origins, clan, and people, and to carry on their lineage, history, and future.

Family values begin to form in a person's life, especially during childhood. These family values, established in childhood, become the main pillar of a person's life. This pillar may undergo changes over the years due to the influence (whether good or bad) of the external environment.

The concept of "family" can be classified among universal (adaptive) concepts, stemming from its general human and unique national characteristics (social, ethical, ethnic). Compared to many other common concepts, research and knowledge from the theoretical and practical study of the family concept foster intercultural relations. This allows for the study of the national characteristics of the family concept in comparison with the culture of other peoples.

In scientific literature, the concept of family is studied in a comparative aspect with other languages, using one language as an example. Currently, numerous scientific and practical works have been conducted on the concept of family. In most cases, this concept is considered an element of the national linguistic worldview. Therefore, the main emphasis in studying the concept of family is placed on identifying and analyzing the linguistic features of a particular nation.[1,17]

The concept of family is characterized by the following semantic attributes:

- it is a collection of animate and inanimate things from real life,

- this is a phenomenon measured by qualitative, quantitative, and spatio-temporal relationships. If we take the basic meaning of the word "family" as "a group of people living in one house, united by a common household," then micropoles such as the "typology of kinship relations," "marital relations," "life relations and values," and "interpersonal relations" emerge around it. These concepts, in turn, are intertwined with other ethnocultural components, namely the concepts of "house," "lineage," "hearth," and "dynasty." The ethnocultural meaning of the family concept is widely depicted in the literary works of every nation. In the consciousness and culture of the people, this concept is reflected only in a positive light.[2,21]

The cultural code of the "family" concept reflects various aspects of family life—the nature of the relationship between husband and wife, the wife's duties and her position in the family, the upbringing of children, the complexity of the inner world of family members, their lifestyle, and their perceived role in the family.

In our scholarly work, we will briefly discuss the place of the family in the culture of the Karakalpak people.

It is noted in "Farhangi zaboni tojikī" that the root of the word shańaraq comes from the Arabic word 'ā'ila, meaning **"having a family and children, dependent."** The purest, most pristine feelings in a person's heart and mind, and their initial concepts and perspectives on life, are formed within the family.

And in the Karakalpak explanatory dictionary, "shańaraq"

1. A circular ring made of willow that holds the roof poles of a black yurt together.

2. Figuratively, it conveys the meanings of household, home, dwelling, and family.

Among our people, an individual is judged by their conduct, upbringing, character, and attitude towards their family. This plays a significant role in them finding their place in society. There are unwritten laws and rules within the family that have been passed down from our ancestors through the generations for centuries. The family is considered a sacred place that preserves the continuity of every people and nation, ensures the development of national values, and brings forth and nurtures a spiritually and physically complete generation. On this basis, in our scientific research, we will conduct a semantic and stylistic analysis of proverbs and sayings related to the family lexicon.

To know the meaning of any given word, we use an explanatory dictionary, and by understanding this word's meaning, we become acquainted with the corresponding concept. One of the most valuable opinions is that of D.S. Likhachev, who pointed out: ..."a concept does not arise directly from the meaning of a word; it is born from the collision of the word's dictionary definition with the life experience of an individual and a people."[3,36]

For example: Though a kinsman may hurt you, they will not forsake you.

The liver and ribs are closest of kin.

If you have relatives, they are envious; if you have none, they offer no help.[4,55]

In this example, the Karakalpak words "aǵayın" (relative) and "bawır" (sibling/kin) are used to refer to close people. It is noted how much the strong bonds between them are valued. In life, even

if close ones may cause offense, the Karakalpak people have never turned their backs on their close relatives.

The family is considered the most important social institution, ensuring each individual's adaptation to a specific linguocultural environment through their unique individual qualities and cultural, psychological, and social aspects. A person evaluates their relationships with representatives of other sociocultural spaces by comparing them with the stereotypes of their own environment and their own culture. A person primarily acquires these stereotypes and cultural values from their family.

For example:

What a bird sees in the nest, it does when it flies.

One who doesn't prosper at home won't prosper in the field.

In the first example mentioned above, the "bird" represents a child who is a mirror of their parents, because every child acts based on the upbringing they received in their family. In the second example, the word "ońbaǵan" (one who doesn't prosper) is used in a coarse sense and refers to ill-mannered children.

The priceless cultural heritage, relationships, discipline, customs, and traditions formed in the family from childhood serve as the primary guiding principles for a person; however, these stereotypes may also undergo changes throughout their life.

According to V.A. Maslova, for any given culture, it is the invaluable and relevant phenomena of the world that become the themes of proverbs, prose, and poetic works in a language.[5,62]

The phenomenon of the family, which possesses universal human and national characteristics (social, ethical, moral), can be included among universal concepts. The national specificity of the family concept can only be studied by comparing it with the content of another culture. This is indicated in the works of a number of scholars (Yu.V. Zheleznova, A.A. Mamedgasanova, N.N. Zanegina, M.A. Terpak, A.S. Trushinskaya, E.S. Sirotkina) who have conducted comparative studies. Furthermore, scholars' attention has been drawn to concepts that arise from the representation of other words with kinship meanings that are close to the concept of family.

A number of research works by Kazakh scholars have been dedicated to studying the semantics of terms denoting marriage and family, kinship relations within the family, and the problems therein. In this regard, the work "Kazakh Family" by Kazakh scholar Kh. Arginbaev was written as the result of 20 years of ethnographic and archival research.

Like the peoples of Central Asia, the Karakalpak people are considered to be a nation exceptionally rich in its own unique family traditions, national values, and customs. This, in turn, creates the concept-sphere. According to the opinion of Sh. S. Saparov, the main task of cognitive philology is to study the mental processes occurring in human consciousness in connection with linguistic activity; its object of analysis is the acquisition of knowledge and its practical application.[6,52]

The word "shańaraq" (family) is explained in the Ottoman dictionary as a collective noun borrowed from Arabic, with its primary meaning described as "someone's wife." In the

explanatory dictionary of the Karakalpak language published in 2011, the meaning "spouse, wife" is listed as the 4th meaning of the word "shańaraq." The primary meaning of this word is reflected as a small unit of society that organizes the relationships between a husband, wife, children, and relatives, based on life and blood ties. Based on this, during the Ottoman period, when referring to "shańaraq," although this lexical unit was a collective noun, it primarily meant "wife," that is, a singular noun was intended, not a collective one. Currently, however, this word denotes a small unit of society based on kinship.

Therefore, our wise people did not say for nothing: "A nation is a family, a nation is a clan."

We can witness that the meanings expressed by the lexeme "family" are also reflected in Karakalpak folk proverbs. Based on the meanings provided in dictionaries, these proverbs can be divided into several smaller subgroups. Proverbs about the husband, considered the "pillar" of the house, and the wife, considered the "sun" of the house, serve as the primary means of vividly illustrating the Karakalpak family and the marital relationships within it. Marital relationships can be studied by dividing them into three groups.

1. Ethics
2. Character
3. Tradition

In the concept of an ethical family, Karakalpaks to this day strictly adhere to rules of conduct at home and in public places. Like other Eastern peoples, Karakalpaks eat while sitting on the floor around a tablecloth. They eat thick food with their hands and liquid food from separate, special dishes. The customs and rules of pouring water over the hands before a meal, not shaking one's hands after washing, and starting the meal with the eldest person or a guest were observed, which was a sign of cleanliness and respect. In ancient times, they drank ayran and yogurt as beverages, and the tradition of drinking tea began to appear among the peoples of Central Asia, including the Karakalpaks, in the early 19th century.

Karakalpak weddings, like those of other Turkic-speaking peoples, are conducted in several stages. The main stages are: 1) the agreement, 2) a small celebration at the bride's home (patiya toyı), 3) the wedding day (celebrations at both the bride's and groom's homes).

The groom's parents present their gifts (sarpay) to the bride's side. Here, the elders of both parties give their permission and blessing for the marriage. Then, they agree on the bride price (qalıń mal).

In our culture, this tradition is reflected in sayings like, "Do you need a bride with a dowry, or a capable bride?," "Pay the groom's bride price and take his strength," and "A groom is for a hundred years, an in-law is for a thousand years." These proverbs illustrate the customs of taking a bride and becoming a groom, which are integral to our people's traditions.

The family is the primary center of upbringing for the Karakalpak people and holds a significant place in a person's life. The very first lessons of upbringing are learned from the family; priceless family traditions and high human virtues are formed within the family and passed down from generation to generation. Upbringing within the family plays a crucial role in an individual's growth and development, exerting a great influence throughout their life. The study of the family, including its sociological, psychological, and pedagogical aspects, continues to be a central focus for scholars.

The birth of a baby in a family also generates great interest among the Karakalpak people. In this context, the lexical units náreste (newborn), bópe (infant), gódek (toddler), bala (child), and shaqalaq (baby) are used in relation to the family. When a baby is born, special attention is paid to giving it a name. The honor of naming the child is offered to an elder or a religious scholar. 40 days after the baby is born, the "Qırqınan shıǵarıw" (Bringing out from the forty days) bathing ceremony is held, followed by a large besik toyı (cradle celebration), the tradition of placing the baby in the cradle. For this ritual, an onion, a pepper, and a knife are placed under the mattress so that the child will be merciless to enemies; bread is placed so that their fortune will be abundant; and a mirror is placed at the foot of the cradle so that their path in life will be bright. Various amulets are also attached to the baby's cradle or clothes to protect them from the evil eye and other dangers.

The renowned paremiologist G.L. Permyakov, drawing attention to the complexity and depth of the meanings of proverbs, wrote: ..."with its extreme simplicity, it conveys extraordinary knowledge." Highlighting their pivotal role in the language system, he presents the following ideas: "On one hand, it is a linguistic unit similar to a phraseologism; on the other, it is logical reasoning and interpretation; and on the third, it is an artistic miniature that vividly reveals the living environment in a vibrant national color."[7,58]

In most Karakalpak families, it is not just the father, mother, and children who live together, but also the grandfather, grandmother, other married brothers or younger siblings, their children, and grandchildren, forming a large extended family. This communal way of life and gathering to eat at one table not only strengthens kinship ties but also has immense educational value. Sitting together at the table, they resolve family issues, consult with one another, and provide mutual spiritual and material support. Such relationships and lifestyles within the family instill in children high human virtues such as peace and harmony, solidarity, patience, unity, high standards, care, and humility. Even if one household separates to live on its own, they remain under the watchful care of their elderly parents, helping them with household chores and never ceasing to support them in raising their children. Such families are very strong and harmonious. The effectiveness of the upbringing within a family is very much dependent on the number of generations and their cohesiveness.

Among the Karakalpak people, the relationship with women and girls in the family is held in very high regard and possesses favorable advantages compared to other cultures. A girl in the family is considered a symbol of happiness, success, purity, household prosperity, and cleanliness. Respect for a girl is exceptional, and she is seated in a place of honor—the tór. The proverb, "A grown girl is the beauty of the nation," serves as an example.

The Karakalpak way of life has a profoundly positive influence on upbringing. Specifically, several households form a village, many households form a large village, several villages form a clan, and several clans form a tribe. The tribes unite to form a confederation. A confederation forms a province, and the provinces unite to form the nation. This demonstrates that the people's ability to live together in harmony, peace, unity, and prosperity is directly linked to strong relationships within the family.

One of the most essential methods in family upbringing is the kind word. Our people have valuable proverbs such as "A kind word is food for the soul" and "A good wish is half of one's fortune." Through kind words filled with affection, it is possible to cultivate politeness, humility, and respect in children. Therefore, when protecting a child from one negative action or another, it is

necessary to thoroughly explain the undesirable consequences such actions can lead to and guide them toward a positive direction. For example, when teaching not to cut across an elder's path, two educational points must be explained. Firstly, cutting across is a sign of impoliteness and disrespect; secondly, it means turning away a coming blessing, implying that if you do something that offends or hurts an elder's feelings, they will be upset with you.

"Don't cover your face." This warning should be explained as a negative omen because a deceased person's face is covered. It is also explained that if the face remains covered, breathing becomes difficult, which is harmful to one's health.

"You must not shoot white swans." The white swan is a sacred bird, considered a symbol of love and happiness. It should be explained that white swans never live alone but always as a pair, and through this, children are taught to protect our mother nature and not to harm it.

Letting a child sit in an elder's place and giving them the leftover food from the elder's plate, with the wish that the child may receive their long life and status, also holds great educational significance.

The proverb "When a guest enters through the door, fortune enters through a crack" holds a deep meaning. In the understanding of the Karakalpak people, it carries the great educational value that happiness and good fortune arrive together with a guest. This is considered another method of cultivating hospitality, harmony, and unity.

Sitting around the dasturqan (tablecloth). The rules and procedures for one's conduct—such as letting the eldest begin eating first, not speaking while eating, not spilling food, sitting in a tidy manner, offering a blessing after the meal, and expressing gratitude to those who prepared the food—cultivate a great sense of responsibility and discipline in children.

Social norms, such as being on good terms with neighbors, maintaining family-like relationships, choosing friends wisely, and being hospitable and humble, play an extremely important role in a child's future.

The influence of the mahalla (community) and living environment on a child's upbringing is significant."It takes seven neighborhoods to raise one child," as the saying goes. Thus, when buying a house, the character of the neighbors in that place is taken into consideration. Our people also have another proverb: "Buy a good neighbor, not a good house." Therefore, the positive influence of neighbors, friends, and companions on a child's upbringing is uniquely important.

For most people, the word "family" evokes various associations: "close people," "a group of relatives living together," "happy parents, older brothers, and older sisters," "a union of loving spouses," "a group of kind-hearted people," and it is worth noting once again that they are "people who will never betray one another, who always support each other."

Based on these concepts, the idea of "family" is depicted in our language in various "colors" (words). Specifically, a family is described with wonderful words such as "harmonious," "cheerful," "large," "beloved," "happy," "kind," "good," "hardworking," "having many children," "wealthy," "wonderful," "cultured," "well-provided-for," "urban," "rural," "educated," "unparalleled," "caring," "peaceful," and "always waiting for you."

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