ЛИНГВИСТИКА / LINGUISTICS / ЛИНГВИСТИКА

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LEXICAL INNOVATIONS INTRODUCED THROUGH THE CULTURAL LEXEME 'ZHADY' IN KHOJA AHMED YASAWI'S HIKMET

Abstract. This study aims to analyze the linguistic unit "zhady" in *Hikmets* by Khoja Ahmed Yasawi. The concept of cultural lexicon is defined, and the frequency of usage of this unit in Yasawi's Hikmets, which explains the sources of our spiritual values and conveys religious understanding in a way appealing to the people's worldview, is examined. It is concluded that each cognitive linguistic unit requires individual analysis. The research was conducted within lexical-semantic and cognitive frameworks. Based on the transcribed version of the Samarkand (Zaleman) manuscript presented in R. Sydyk's monograph *"The Language of Yasawi's Hikmets,"* the study analyzes the cultural lexeme "zhady" and demonstrates its function as a "linguistic unit of memory retention." It examines the various uses of the linguistic unit "zhady" in Yasawi's language. The terms "cultural code," "national code," "cultural lexicon," "lexical innovations," and "cultural lexicon" are explained. Drawing on the works of both domestic and foreign Yasawi scholars, the study demonstrates that it identifies the mechanisms for expanding the lexical inventory within cognitive linguistics. The study explains the phonetic differences between the translation and the manuscript using a historical-comparative method. The practical significance of the study lies in the possibility of applying its results in theoretical courses on lexicology and cognitive linguistics, as well as in seminars related to Yasawi studies.

Keywords: Cultural lexicon, cognition, "zhady," cultural code, national code, spiritual values.

Introduction

Taking the Hikmets of Yasawi, a prominent figure of the medieval period, as the object of study, we focused on the frequency of usage of individual linguistic units. This study aims to identify the cultural-linguistic aspects of linguistic phenomena through the analysis of Yasawi's works in the context of promoting spiritual values. The study provides evidence supporting conclusions about the expansion and narrowing of word meanings in our language's lexical stock. First, let us briefly consider the concept of "cultural lexicon". A.N. Morokhovsky contrasts abstract lexicon with cultural names, scientific terms, and ideological words. According to him, such classification is determined, first, by the function it performs; second, by the way it emerges; and third, by the diversity of its conceptual content (Morokhovsky, 2011). Based on this perspective, it can be observed that several factors underlie the opposition of abstract lexicon to cultural names. These factors can be concluded to be related to the perceptual mechanisms in cognitive consciousness that ensure the stabilization of linguistic concepts. Scientific terms are usually formed as a result of the creative activity of individual authors. Their main purpose is to clarify specific notions and concepts in the language, thereby reinforcing established concepts within society.

These terms encompass spiritual consciousness and are aimed at systematizing scientific understanding. In contrast, cultural words emerge within the social environment. Their role is to connect notions and concepts in the language with existing cultural concepts in society, thereby organizing cognitive consciousness. Thus, although scientific terms and cultural words are created in different ways, both ultimately aim to stabilize concepts within the language system and encompass spiritual consciousness (Morokhovsky, 2011).

In studies on cultural lexicon, A.N. Morokhovsky classifies it from a functional perspective, highlighting the differences between abstract lexicon and cultural names. While L.I. Chumak explains cultural signs through the concepts of "concept" and "semiotic code," R. Sydykova identifies the establishment of cultural names in the national language within a historical-normative framework. Comparing these perspectives highlights the need to consider cultural units by integrating their functional, cognitive, and historical aspects.

Primarily, to clarify the theoretical foundation of the study, the concept of "cultural lexicon" is defined from a scientific perspective. This concept encompasses units that represent cultural content in the language, and it differs from abstract lexicon, cultural signs, and names related to cognitive consciousness, allowing for the delineation of their semantic field. Following this definition, the study examines the cultural-cognitive manifestations in Yasawi's works and explains their role in conveying cultural-cognitive content.

Literature Review

The Samarkand (Zaleman) manuscript is considered one of the oldest and most complete versions of Yasawi's Hikmets. The transcription made by R. Sydykova introduces the text into scholarly circulation, allowing for a precise study of its linguistic features (Sydyk, 2014).

Through this version, it becomes possible to systematically identify the cultural lexicon, historical linguistic layers, and terminological features in Yasawi's works. Moreover, the transcribed text strengthens the empirical basis of the study and facilitates comparative analysis.

While examining the texts of Yasawi's Hikmets (translated into Kazakh by A.M. Ibatov, Z. Zhandarbek, and A.Sh. Nurmanova) (Yassawi, 2000), the following lexemes drew particular

attention: "haq," "iman," "heart," "love," "zhady," "ushbu," "tabarik," the element "dur," the prefix "bey," and others. There is no doubt that the cognition of these lexemes in Yasawi's understanding represents fully established linguistic units with clearly defined meanings. The lexemes "haq" and "iman" belong to the religious-ideological group, representing the concepts of faith and truth. The lexeme "heart" falls into the anthropological-spiritual group, representing a person's inner world and moral essence. The semantic field of these lexemes is characterized by their function of conveying religious understanding, spiritual experience, and cultural values. Focusing on the peculiarities of lexical usage, it consistently conveys Yasawi's cognition: at times intertwined with religious understanding, and at other times manifested at the level of intellectual consciousness. Thus, these phenomena in Yasawi's linguistic usage constitute a topic that calls for dedicated, specialized study.

Methodology

The study employed observation, lexical and semantic analysis, synthesis, selection, and comparative-historical methods. The main purpose of the work is to review scientific research on the linguistic features of cultural vocabulary in «wisdom», analyze works, views, and sources on the topic that should be touched upon as a problem, and make comparative judgments. As a source, R. Syzdyk's version of the «language of wisdom «Yasawi» and the Samarkand manuscript (Zaleman) are used.

Discussion and results

All Arabic and Persian words in the Kazakh language of the 19th century are not entirely innovations of that period, since Arabic, and especially Persian, words had already entered the language of the Turkic peoples inhabiting Central Asia and Kazakhstan from Yasawi's time. This occurred through the poetic heritage of the Yasawi school, the Hikmets, and the continuous development of this school, which led to the usage of many such words. Among these usages, there is no doubt that loanwords introducing new conceptual terms were also present (Sydyk, 2014). Supporting this conclusion, it should be noted that loanwords of Arabic and Persian origin, which occupy a significant place in our language's vocabulary, have adopted cultural dimensions in their denotations. The acceptance of values established in spiritual culture into religious cognition occurs naturally during the adaptation process and becomes firmly integrated into the socio-cultural environment without difficulty. The cultural code is used to reveal the meaning of cultural phenomena (values, signs, symbols, norms, texts, rituals) (Zhakypov, 2023). One of the oldest written examples of our cultural cognition is the Yasawi heritage, which should be examined from the perspective of linguistic code. The term "code" refers to three types of global cultural codes: pre-writing (traditional codes), written (scriptural) codes, and the currently emerging screen codes. Cultural scholars associate the emergence of the written type of cultural code with sacred texts, noting that from this point, it transitioned into ritual or magical codes. The Yasawi heritage belongs to this type of written cultural code (Zhakypov, 2023). The study of national cognition, national culture, and national code has attracted the interest of many scholars. In discussions on linguistic code – national code – cultural code, priority is given to examining our "heritage words" that occupy a significant place in the lexical stock of our language. In this context, each researcher examines the aforementioned linguistic phenomenon from various perspectives, according to their own scientific approach. Among the loanwords that have entered our language, there are many "colorful" terms whose exact equivalents do not

exist in other languages, as they were adopted by the Kazakh people in accordance with their worldview, way of life, and religion. After passing through certain periods, some of these words undergo changes in meaning and function, acquiring new designations. These are referred to in the language as "lexical innovations."

A small subset of lexical innovations consists of archaic words that have been "revived" in usage during a specific period. In linguistic literature, they are referred to as aelogisms (Sydyk, 2014). For example, linguistic units such as "ushbu" and "zhady" can be included in this category. The main focus is directed to the usage of the lexeme "zhady," and evidence is provided from several instances of its occurrence within the text. This conclusion aligns with the function of the lexeme "zhady" in Yasawi's Hikmets: it appears as a symbol preserving religious-spiritual experience and serves as part of the collective memory that ensures historical-spiritual continuity in Kazakh culture (Fischer, S., 2007).

Another small subset of new words consists of certain archaic terms that had not previously been recorded in dictionaries but appeared in usage; these are eventually incorporated into dictionaries and are referred to as neologisms (Sydyk, 2014). This category includes, for example, words derived from the root "zhady," such as "zhadygöy," "zhadyual," "zhady agash," "zhadygat," "arazhad," and others. These words occasionally appear in usage, especially in word formation and terminology, where names and terms frequently combine with the lexeme "zhady."

The renewal and enrichment of the core vocabulary occur through the interaction between the "foundation of the language" and the "general national lexicon" (Aldasheva, 2023). Linguistic processes aimed at expanding the vocabulary through lexical innovations contribute to enhancing the communicative and cognitive potential of the language.

Analyzing "lexical innovations" in the vocabulary of the Kazakh language is particularly important. Such phenomena have become especially prominent over the past quarter-century. The potential of the native language is manifested in the enrichment of Kazakh-adapted units. The idea of Kazakhization was formed within the framework of language policy in our country, and the concepts of "the potential of the native language" and "the internal semantic capabilities of the language" have been consistently mentioned in legislative documents. In this regard, the emergence of Kazakhized lexical innovations can be regarded as a complex process that demonstrates the dynamics of the language and ensures the vitality of the national language, reflecting the dynamic potential of Kazakh (Aldasheva, 2023).

Researchers examine this linguistic phenomenon from various perspectives. Words that reflect the symbolic nature of national culture and convey national values are represented using concepts such as "national code" and "archetypal image."

An archetypal image is any representation that serves as a coordinate of linguistic development and culture, and is considered the result of a worldview. The semiotic space of national culture possesses an archetypal character, arising from various cultural-historical experiences and reflecting "untranslatable" meanings influenced by differences ("divergences") in values and significance (Mongileva & Medetova, 2020).

In the Yasawi heritage, we aimed to consider the lexeme "zhady" as an independent linguistic unit. In the explanatory dictionary of the Kazakh language, it is defined as follows: 1. Something that causes dizziness, blinds the eyes, or enchants—magic, a spell. "Zhady katyn lay down flat" (Iztileuov). 2. According to old beliefs, an illness is caused by the influence of magical power. "Tübek fell ill from zhady, and that zhady entered inside him" (Aitys. *Aitys is a traditional Kazakh*

oral poetry competition). 3. The secret or hidden essence of something. "He misled the fugitive who knew the land zhady well" (Rakhymzhanov). "Zhady kildy – he bewitched him, causing a headache and confusion" (Kaliyev, 2014). The word "zhady" has three different meanings. In the field of information, the lexeme "zhady" is used in the sense of "memory" or "a place where information is stored." According to the dictionary, the lexeme "zhady" is presented in sixteen different forms, encompassing meanings related to horse equipment, types of illnesses, herb-cutting tools, and others. Focusing on the usage of the word "zhady" in Turkish, we observe that the sound "j" is often replaced by "y" and it corresponds to meanings such as "büyü," "sihir," "cadı," "büyücü," "sihirbaz," "yâd," "hafıza," and "bellek" (Kazakça ◇ Türkçe Sözlük, 2025).

The Persian word یاد [yad] corresponds in Kazakh as "zhady," which in the general literary language denotes a human-specific quality or ability, such as thought, memory, or recollection (Chumak, 2009). Here, the term "zhady" is used in place of words denoting memory, mind, essence, principle, or way. In the Yasawi heritage, the lexeme "zhady" is considered a linguistic unit with a multi-layered semantic field. In the explanatory dictionary of the Kazakh language, it is defined with meanings such as magic, illness, and secret, while in the modern field of information science, it is used in the sense of "a place where information is stored." This lexeme, which is recorded with sixteen different meanings in the Kazakh vocabulary, also appears in Turkish with various semantic aspects (such as "magic" and "memory"), reflecting historical-cultural and cognitive connections. The following usages of the lexeme can be observed in Yasawi's Hikmets.

13a

Bándám degáımýkın/qaıda barsam ıady (Sydyk, 2014).

36b.

Allah ıadyn dáıım aıtyń/allah ıady kóńúl (Sydyk, 2014).

63b

Lár/haqdyn ǵáfıl nakáslár aǵıar izlár/ (Sydyk, 2014).

84a

Haq ıadyny nýry birlá aqty bolgaı/zıkri (Sydyk, 2014).

101a

Alla ıadyn aıtur qul ma,ny birlán/ bı ma,nygá (Sydyk, 2014). In Yasawi's usage, «zhady» is combined with the words Allah/Haq and is understood in the linguistic context as «in the way of Allah». «Ádildik jolynda bolsań, Haq senıń janyńda» conveys this meaning: «if you are on the path of justice, Haq will be with you».

102b

Haq ıadyny aıǵan kishi /taǵ.-ý tashny (Sydyk, 2014).

Iady turur ózgá ıoqtúr ishi/ol (Sydyk, 2014).

110a

Jáhıl/haq ıadyny birdám etmáı ıúrár (Sydyk, 2014).

№12

Haq ıady bilá bándá mýdam bolgáni bıhraq (Sydyk, 2014).

№17

Isıanlarǵa battym ıady bergin saharda (Sydyk, 2014).

№21

Alla ıady kóńúl múlkin achar ermish (Sydyk, 2014).

Haq ıadyny [aıtyb] ýzri ýálá qylgáı (Sydyk, 2014). Expressions such as "Alla yady," "Haq yady," and "yady" are understood in the sense of being under God's support or attention, while

the phrase "yadyda turur" is used in the sense of "to remain in consciousness" or "to stay in mind."

In Yasawi's usage, expressions such as "Alla yady" and "Jahil/Haq yady" correspond to phrases like "under God's attention" or "in God's path." The phrase "yady bergin" is used in the sense of "grant it to the mind." As we can see, the semantic range of the lexeme "zhady" is extensive, with its meaning varying according to context. In linguistics, such lexemes are sometimes referred to as "cultural nuances" or "linguoculturemes." Following L.N. Chumak's classification of units with cultural nuances, we focus on the two main types of such units based on the given classification: 1. Linguoculturemes in national cultural semantics (proverbs, idioms, non-equivalent lexemes, proper names, toponyms).» 2. Linguocultural Units in Socio-Cultural Semantics (Slogans, Sovietisms, Clichés, Anecdotes)» (Rusakov, 2010, p. 34). Researchers examining cultural and linguistic codes within the linguistic space (Myngbayeva & Kudasbekova, 2020) note the difficulty of providing exact equivalents for such terms when translating them into another language.»

The emotion-expressing idioms used in Yasawi's Diwan-i Hikmet have been preserved in both historical and modern Turkic languages, reflecting the cultural-linguistic continuity. In addition to conveying the spiritual experiences within the Sufi worldview, they also serve as units that preserve the cultural memory of Turkic peoples (Semiz & Utebekov, 2024). While Myngbayeva and Kudasbekova (2020) highlight the challenges of achieving accuracy in translating cultural codes, Semiz and Utebekov (2024) identify the preservation of Yasawi's idioms in Turkic languages as evidence of cultural-linguistic continuity.

The linguistic units in Yasawi's Diwan-i Hikmet serve not merely as poetic devices but also as carriers of cultural codes. These codes illuminate the core of the Sufi worldview, transmit spiritual experiences across generations, and function as key elements in the construction of both national and religious identity. The linguocultural approach enables the analysis of a text not merely from a literary standpoint but also from the perspective of cultural semiotics, offering a pathway to examine the concept of memory through cultural codes (Zhakupov et al., 2023). While the lexeme 'memory' used by Yasawi denotes religious and spiritual consciousness and experience, linguocultural studies interpret it as a cultural code. By integrating these two perspectives, the function of memory becomes evident not only within Sufi poetry but also across the broader cultural space. The key unifying aspect lies in revealing the multifaceted nature of the concept of memory: it serves both as a spiritual code of the Sufi worldview and as a linguistic tool that shapes national and cultural identity. Thus, in analyzing Yasawi's legacy, the lexeme 'memory' intersects with cultural nuance and the theory of linguocultural units, providing a foundation for interdisciplinary research. In this study, the lexeme 'memory' was analyzed as one of the key units underpinning 'lexical innovations' in the language. It can be observed that the range of such linguistic units under investigation is gradually expanding in the contemporary period.

Conclusion

The lexeme 'memory' used in Yasawi's Hikmets can also be regarded as a cultural unit. In Yasawi's usage, 'memory' refers to human consciousness, recollection, and awareness, whereas in the field of information science, although the term is the same, its function differs.»

The results of the study indicate that the natural processes of language development, change, decay, and revitalization are universal characteristics inherent to all languages. Within

the context of Turkic languages, lexical innovations introduced through the linguocultural unit of 'memory' contribute to enriching derivational chains and expanding the semantic potential of the language. Although the core meaning of a word remains stable, its functional usage allows its meaning to expand and adapt to new domains. In Kazakh, the lexeme 'memory' is traditionally associated with the concepts of 'recollection,' 'awareness,' and 'brain,' whereas in information science, its application to a primary device performing the function of the 'brain' demonstrates semantic continuity. The extension of this term into another domain does not break its functional connection; on the contrary, it highlights the adaptive capacity of the language.

The conclusions presented in the article provide insight into the semantic expansion of linguistic units, facilitate the consolidation of new concepts, and allow for the scientific substantiation of terms established in the field of information technology. They serve as important evidence for identifying ways to enrich the lexical composition of the language, as well as for describing cognitive processes.

The results of the study contribute to the formation of a new understanding at the intersection of cognitive linguistics and cultural studies in Turkic texts. The emergence of linguistic innovations through the linguocultural unit of 'memory' elucidates the interconnection between cultural consciousness and cognitive processes, providing a scientific basis for expanding the potential of language. These conclusions serve as a valuable resource for studying the semantic development of Turkic languages.

Conflict of interest
The author declares that the article contains no conflict of interest.

Contributions of the authors. During the writing of the research work, M.E. Azhibekova identified the main idea and concept of the article, analyzed the research materials, and wrote the main part of the article. G. Sagidolda participated in the collection, sorting, and analysis of research materials, discussion of the article, and was engaged in the preparation of the article. G.A. Abdimaulen critically reviewed the content of the article, contributed to the discussion of the article. The authors are equally responsible for all aspects of the work, and the scientific work was carried out without exchanging opinions.

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Қожа Ахмед Ясауи «Хикметіндегі «жады» мәдени лексемасы арқылы енген «лексикалық жаңалықтар»

Аңдатпа. Бұл жұмыста орта ғасырдың көрнекті тұлғасы Ясауи «Хикметтеріндегі» «жады» тілдік бірлігін талдауды мақсат етеді. Мәдени лексика ұғымына түсінік беріліп, рухани құндылығымыздың қайнар көзі, діни түсінік арқылы халықтың танымына тартымды түсіндірген Ясауи «Хикметтеріндегі» қолданыс жиілігі назарға алынып, әрбір танымдық тілдік бірлікке жеке талдаулар жүргізу қажет деп танылады. Зерттеу жұмысы лексика-семантикалық, когнитивтік бағытта орындалған. Р.Сыздықованың «Ясауи «Хикметтерінің» тілі» монографиясындағы Самарқанд (Залеман) қолжазбасының транскрипцияланған нұсқасы бойынша «жады» мәдени лексикасын талдауға ден қойылады. Тарихи кезеңдерге байланысты қолданыстағы мағынаның кеңеюі жолында жаңа мағынаның пайда болуы, «аэлогизм» және «неолексизм» үдерісі жайлы тоқталады. «Жады» тілдік бірлігінің Ясауи тілінде әртүрлі қолданылуын қарастырады. «Мәдени код», «ұлттық код», «мәдени лексика», «лексикалық жаңалықтар», «мәдени лексикон» терминдеріне түсіндірме береді. Отандық және шетелдік ясауитанушылардың зерттеулерін негізге алады, танымдық тіл біліміндегі сөздік құрамның байыту жолына қызмет ететінін көрсетеді. Аударма мен қолжазбаның арасындағы дыбыстық айырмашылықты тарихи-салыстырмалы әдіспен түсіндіреді. Мақалада Р. Сыздықова, К.С. Алдашева, Ж.А. Жақыпов, т.б. зерттеушілердің пікірлеріне сүйенеді. Мақаланың практикалық маңыздылығы жұмыстың нәтижелерін

лексикология, когнитивті лингвистика теориялық курстарда және ясауитануға қатысты семинарда қолдануға болады.

Түйін сөздер: мәдени лексика, таным, «жады», мәдени код, ұлттық код, рухани құндылық

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**«Лексические новости», пронизанные культурной лексемой «память»,
в «Хикмете» Ходжи Ахмеда Ясави**

Аннотация. Целью данного исследования является анализ языковой единицы "жады" в "Хикметах" Ходжи Ахмеда Ясави, выдающегося деятеля средневековья. Определяется понятие культурной лексики и исследуется частота употребления этой единицы в хикметах Ясави, которые объясняют истоки наших духовных ценностей и передают религиозное понимание способом, апеллирующим к мировоззрению людей. Делается вывод о том, что каждая когнитивно-лингвистическая единица требует индивидуального анализа. Исследование проводилось в рамках лексико-семантического и когнитивного подходов. На основе расшифрованной версии Самаркандской (Залемановской) рукописи, представленной в монографии Р. Сыздыкова "Язык хикметов Ясави", в исследовании анализируется культурная лексема "жады" и демонстрируется ее функция как "языковой единицы сохранения памяти". Рассматриваются различные варианты использования языковой единицы "жады" в языке Ясави. Разъясняются термины "культурный код", "национальный код", "культурный лексикон", "лексические инновации" и "культурный лексикон". Исследование, основанное на работах как отечественных, так и зарубежных ученых демонстрирует, что оно выявляет механизмы расширения лексического запаса в рамках когнитивной лингвистики. Исследование объясняет фонетические различия между переводом и рукописью с использованием историко-сравнительного метода. Авторы опираются на мнения таких исследователей, как Р. Сыздыкова, К.С. Алдашева, Ж.А. Жакыпов и другие. Практическая значимость исследования заключается в возможности применения его результатов в теоретических курсах по лексикологии и когнитивной лингвистике, а также на семинарах, связанных с исследованиями трудов Ясави.

Ключевые слова: культурная лексика, познание, "жады", культурный код, национальный код, духовная ценность.

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