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**THE LEXICOGRAPHIC REPRESENTATION OF THE CONCEPT “XEYİR”
IN AZERBAIJANI LINGUOCULTURE**

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The article examines the lexicographic representation of the Azerbaijani concept xeyir, which combines the meanings of benefit, good deed, blessing, successful beginning and socially approved value. The study is based on explanatory and phraseological dictionary data and interprets the dictionary definitions in the framework of cognitive and linguocultural linguistics. Special attention is given to the semantic microfields of material benefit, moral goodness, ritual-social practice, blessing and abundance. The analysis shows that xeyir is not limited to an abstract ethical category: in Azerbaijani linguoculture it functions as a complex value concept connected with family, social approval, good wishes, prosperity and the opposition *xeyir-sher*.

Keywords: concept; *xeyir*; lexicography; Azerbaijani linguoculture; semantic field; value; good and evil.

In modern cognitive and linguocultural linguistics, the study of value concepts occupies an important place because such concepts reveal not only the lexical structure of a

language but also the cultural logic through which a speech community interprets reality. Moral categories are especially significant in this respect, since they organize human experience according to positive and negative evaluation. The Azerbaijani lexeme *xeyir* is one of the central verbal representatives of the positive evaluative sphere. It is used in everyday speech, in ethical reflection, in religious and cultural discourse, and in fixed expressions connected with family and social life. Therefore, the lexicographic description of *xeyir* may serve as a starting point for understanding the national-cultural content of the concept.

The relevance of the topic is determined by the fact that the meaning of *xeyir* cannot be reduced to one English equivalent, such as 'good' or 'benefit'. In different contexts the word may denote practical usefulness, material gain, moral goodness, a good deed, blessing, a wedding-related event, approval of elders, or a fortunate beginning. This semantic complexity makes *xeyir* an important object for linguocultural analysis. A dictionary entry fixes the most stable meanings of a word, but it cannot fully reflect all cultural associations that exist in the consciousness of native speakers. For this reason, lexicographic data should be interpreted not as the final description of the concept, but as the basis for identifying its nominative field and semantic nucleus.

The aim of this article is to define the main lexicographic characteristics of the concept *xeyir* in Azerbaijani linguoculture. The tasks of the study are: to clarify the role of dictionary meaning in concept analysis; to identify the basic meanings of the lexeme *xeyir*; to describe the main lexical and phraseological units that represent this concept; and to determine the principal microfields formed around *xeyir* in Azerbaijani. The material of the research consists of dictionary definitions and phraseological units registered in Azerbaijani lexicographic sources. The methods used in the article include definitional analysis, componential analysis, contextual interpretation and linguocultural commentary.

The theoretical basis of the research rests on the distinction between word meaning and concept. In linguistic literature, a word is commonly treated as a verbal sign that activates a concept in the consciousness of speakers. However, the concept itself is broader than the lexical meaning of the word that names it. A. Wierzbicka emphasizes that it is often difficult to find another word that expresses exactly the same meaning as the word registered in a dictionary [1, p. 263]. This observation is especially important for intercultural studies, because different languages may lexicalize and structure similar fragments of experience in different ways. Thus, the Azerbaijani word *xeyir* and the English word *good* overlap in some contexts, but they do not coincide completely.

Z.D. Popova and I.A. Sternin also distinguish between semantic and cognitive levels of description. In their view, word meaning belongs to the sphere of semantic analysis, whereas the concept belongs to the sphere of cognitive linguistics and includes both verbalized and non-verbalized images of reality [2, pp. 91-92]. Consequently, a lexicographic definition reflects only the most generalized and socially established part of the concept. It records what is necessary for recognition and communication, but it does not always include peripheral, associative, emotional or cultural components. This distinction is important for the analysis of *xeyir*, since the dictionary meaning of the word is relatively compact, while its real cultural functioning is much wider.

The problem becomes clearer if we take into account the idea of lexicographic reduction. I.A. Sternin notes that dictionary definitions are created according to the principle of reduction: a lexicographer selects a limited set of semantic features in order to give a concise and practically useful explanation [3, pp. 290-291]. Such a definition is not false, but it is incomplete from the point of view of linguistic consciousness. The psy-

chological real meaning of a word may include many additional components that appear in typical contexts, metaphors, comparisons, texts, proverbs and phraseological combinations. Therefore, when the concept *xeyir* is analyzed, dictionary material must be supplemented by the study of stable collocations and cultural usage.

In the Explanatory Dictionary of the Azerbaijani Language, *xeyir* is marked as a noun of Arabic origin and is defined through such meanings as ‘benefit’, ‘profit’, ‘gain’ and ‘goodness; good deed’ [4]. These definitions show that the semantic structure of the lexeme is organized around two main directions. The first direction is practical and utilitarian: *xeyir* refers to a useful result, material advantage, profit or positive effect. The second direction is moral and ethical: *xeyir* denotes goodness, a positive action, benevolent intention and socially approved behaviour. These two directions are not isolated from each other. In Azerbaijani usage, a practically useful result is often evaluated positively, while a morally good action is also understood as socially beneficial.

The practical-beneficial component is realized in a large number of fixed word combinations. The expressions *xeyir görmək* ‘to benefit; to gain profit’, *xeyir götürmək* ‘to receive benefit’, *xeyir vermək* ‘to be useful; to bring benefit’, *xeyri dəymək* ‘to be of use’ and *xeyri olmaq* ‘to be beneficial’ belong to this semantic field. In these units, *xeyir* is closely connected with the ideas of result, usefulness, gain and effect. The subject receives a positive outcome from an action, object, relation or situation. This group of expressions shows that the concept has a strong pragmatic basis. It is not only an abstract moral value, but also a way of naming useful and productive consequences in everyday life.

The opposite of this microfield is represented by negative or limiting expressions, such as *xeyri yox* ‘it is useless’, *xeyri qalmamaq* ‘to be no longer useful’ and *xeyir gətirməmək* ‘not to bring benefit’. These combinations demonstrate that *xeyir* participates in an evaluative scale where useful and useless, beneficial and harmful, productive and unproductive meanings are contrasted. The lexeme therefore functions as a marker of positive result. If an action has no *xeyir*, it is evaluated as ineffective or even undesirable. This pragmatic evaluation is very important in colloquial Azerbaijani, where the usefulness of an action or decision is often expressed through the presence or absence of *xeyir*.

The second central direction is the moral-ethical component. In this field, *xeyir* means ‘goodness’, ‘good deed’ and ‘benevolent action’. The expressions *xeyir etmək* ‘to do good’, *xeyir iş görmək* ‘to do a good work’ and *xeyirxahlıq etmək* ‘to show benevolence’ represent the ethical aspect of the concept. Unlike the practical field, where the focus is placed on a useful result, the moral field emphasizes intention, human attitude and social value. A person who does *xeyir* is not simply useful; he or she is evaluated as morally positive. Thus, *xeyir* becomes a category of character and interpersonal relations.

The derivative *xeyirxah* is especially significant in this respect. The word is formed from *xeyir* and the Persian element *-xah*, which is connected with the meaning ‘wanting’ or ‘wishing’. Its internal form can be interpreted as ‘one who wishes good’. The Explanatory Dictionary defines *xeyirxah* as a person who wishes good to others, helps others and acts kindly [4]. This definition shifts the concept from the sphere of action to the sphere of personality. In the expression *xeyirxah adam* ‘a benevolent person’, *xeyir* is no longer an event or an outcome, but a moral quality. The concept thus answers not only the question “what is good?” but also the question “what kind of person is good?”

Another important adjective is *xeyirli*. In lexicographic description, *xeyirli* is defined as ‘beneficial’, ‘profitable’, ‘favourable’, ‘useful’, ‘good for health’, and also ‘abundant;

blessed' [4]. This range of meanings reveals the expansion of the concept into different spheres of experience. A job may be *xeyirli* if it brings useful results; medicine may be *xeyirli* if it helps health; soil or harvest may be *xeyirli* if it is associated with abundance; a decision may be *xeyirli* if it opens a good path. The semantic components of usefulness, favourable condition, health, prosperity and blessing are combined in this adjective. Therefore, *xeyirli* is one of the main indicators of the multidimensional nature of the concept.

A specifically Azerbaijani cultural feature of *xeyir* appears in the expression *xeyir iş*. Literally, this combination may be translated as 'good work' or 'good deed'. However, in everyday Azerbaijani communication it often acquires a more concrete cultural meaning and refers to a joyful family event, especially engagement, wedding or marriage. Expressions such as *xeyir iş olsun* 'may it be a good/fortunate event', *xeyir işə gedirik* 'we are going to a joyful family occasion' and *xeyir işiniz mübarək* 'congratulations on your happy occasion' show that *xeyir* is linked with the social sphere of family, kinship and collective joy. In this context, *xeyir* is not only moral goodness but also a culturally approved transition to a new stage of life.

This ritual-social meaning becomes even clearer in the binomial *xeyir-sher* 'good and evil; joy and grief; wedding and mourning affairs'. Azerbaijani culture often interprets social life through the opposition of *xeyir* and *sher*. In ordinary moral discourse the opposition corresponds to good and evil, but in traditional social practice it may also denote joyful and sorrowful ceremonies. Thus, *xeyir* can be associated with wedding, engagement and celebration, whereas *sher* is linked with mourning and grief. This semantic development demonstrates that the concept has entered the sphere of social rituals. It organizes not only abstract evaluation, but also the cultural classification of communal events.

The unit *xeyir-dua* represents another essential part of the concept's lexicographic and cultural structure. In the explanatory dictionary, *xeyir-dua* is described as a wish for happiness, success and good fortune [4]. In phraseological usage, *xeyir-dua vermək* means 'to bless; to wish happiness and success', and in some contexts it is also connected with giving moral permission or approval [5]. This expression shows that *xeyir* may be realized not only as an action or result, but also as a word, wish and spiritual support. In Azerbaijani family culture, the *xeyir-dua* of parents or elders has a special symbolic value. It expresses approval, moral consent, goodwill and hope for a successful future.

The cultural importance of *xeyir-dua* allows us to distinguish a sacral-spiritual microfield within the concept. This microfield includes blessing, good wish, prayer, approval and moral legitimacy. Unlike the practical field, where *xeyir* is measured by usefulness, and unlike the moral field, where it is measured by human goodness, the *xeyir-dua* field is connected with the power of words and intentions. A good beginning is expected to be strengthened by blessing. In this sense, *xeyir* is not only what a person obtains, but also what is wished for him or her by the community. The concept therefore connects language, belief, social hierarchy and family ethics.

The semantic relation between *xeyir* and *bərəkət* 'abundance; blessing' is also noteworthy. Although these words are not identical, they often belong to the same evaluative environment. The expression *xeyir-bərəkət* combines the idea of useful good with the idea of abundance and prosperity. It can be used when speaking about household welfare, harvest, livelihood, income or a generally blessed situation. Here *xeyir* moves beyond individual benefit and becomes a sign of collective well-being. The combination of *xeyir* and *bərəkət* shows that the Azerbaijani linguistic worldview evaluates prosperity not only in economic but also in moral and symbolic terms.

From the point of view of field structure, the lexicographic data allow us to distinguish several microfields within the conceptsphere of *xeyir*. The first is the field of benefit and profit: *xeyir görmək*, *xeyir götürmək*, *xeyir vermək*, *xeyri dəymək*. The second is the field of morality and benevolence: *xeyir etmək*, *xeyirxah*, *xeyirxahlıq*. The third is the field of family and ritual life: *xeyir iş*, *xeyir-sher*, *toy* 'wedding', *nişan* 'engagement'. The fourth is the field of blessing and good wishes: *xeyir-dua*, *xeyir-dua vermək*. The fifth is the field of abundance and prosperity: *xeyir-bərəkət*, *xeyirli*, *bərəkətli*. These microfields are connected by a common positive evaluative nucleus, but each of them activates a different cultural aspect.

The analysis also shows that *xeyir* is a relational concept. It is usually understood in relation to an opposite: *xeyir* versus *ziyan* 'harm; loss', *xeyir* versus *sher* 'evil; misfortune', *xeyirli* versus *faydasız* 'useless', and *xeyir iş* versus *yas* 'mourning'. Such oppositions make the evaluative function of the concept visible. *Xeyir* marks the positive pole of the scale, but the exact nature of this positivity depends on the context. In one situation it means usefulness; in another, moral goodness; in another, joyful ceremony; in another, blessing or prosperity. This flexibility explains why the concept remains active in different communicative spheres.

It is important to stress that the English word good cannot fully transmit the semantic and cultural range of *xeyir*. In translation, *xeyir* may correspond to good, benefit, profit, blessing, welfare, kindness or favourable event. Each equivalent reflects only one side of the Azerbaijani concept. For example, *xeyir vermək* is closer to 'to be useful' or 'to bring benefit'; *xeyir-dua vermək* corresponds to 'to give a blessing'; *xeyir iş* refers to a happy family ceremony; *xeyirxah* means 'benevolent'. This variability confirms the theoretical idea that one lexical unit in a language may contain culturally specific associations that are not directly lexicalized in another language.

Consequently, lexicographic analysis is both necessary and limited. It is necessary because dictionary entries identify the semantic nucleus of the lexeme and provide reliable evidence for its stable meanings. At the same time, it is limited because the dictionary cannot fully describe the cultural scenarios in which the word functions. The concept *xeyir* is especially illustrative in this regard. Its dictionary definitions emphasize benefit, gain and good deed, but its phraseological environment reveals broader associations with wedding, blessing, family approval, abundance and the moral structure of social life. This confirms that the study of a linguocultural concept should combine definitional, phraseological and contextual analysis.

In conclusion, the main lexicographic characteristic of the concept *xeyir* is its semantic multidimensionality. The word has a stable nucleus formed by the meanings 'benefit', 'profit', 'gain', 'goodness' and 'good deed'. Around this nucleus, Azerbaijani develops a rich conceptsphere that includes practical usefulness, moral value, benevolent personality, social ceremony, blessing, approval, prosperity and abundance. The concept functions as one of the key positive markers in Azerbaijani linguistic consciousness. It reflects how the speech community connects practical result with moral evaluation, individual action with collective life, and everyday usefulness with spiritual and cultural values.

Thus, *xeyir* should be regarded not merely as a lexical equivalent of 'good', but as a complex linguocultural concept. It stands against *sher* and *ziyan*, but it also creates its own positive semantic space through expressions connected with family, happiness, blessing and prosperity. The lexicographic representation of *xeyir* therefore provides valuable evidence for the Azerbaijani value system and for the national way of conceptualizing positive reality. Further research may examine the concept in proverbs, literary

texts and spoken discourse in order to reconstruct its peripheral and associative zones more completely.

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ЛЕКСИКОГРАФИЧЕСКАЯ РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «ХЕYІR» В АЗЕРБАЙДЖАНСКОЙ ЛИНГВОКУЛЬТУРЕ

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В статье рассматриваются основные лексикографические характеристики концепта «хеуіг» в азербайджанской лингвокультуре. На основе словарных дефиниций и устойчивых словосочетаний выделяются микрополя пользы, нравственного добра, обрядово-социального значения, благословения и изобилия. Делается вывод, что «хеуіг» функционирует как этическая категория и как важный элемент национальной картины мира.

Ключевые слова: концепт; концептосфера; хеуіг; азербайджанский язык; лексикография; лингвокультура; национальная картина мира.