

MENTAL REPRESENTATION OF THE CONCEPT “SOUL”(PYŬX) IN BYRON AND IBRAYIM YUSUPOVS’ POETRY

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Resume

The article deals with expression of concept “Soul-pyŭx” in Byron and Ibrayim Yusupov’s poetry, who are national poets of English and Karakalpak peoples.

Key words: soul, material and nonmaterial body, nature of human, character of sad person, express, drawing “soul”.

Ключевые слова: душа, материальное и нематериальное тело, природа человека, характер грустного человека, экспресс, рисунок «душа».

Резюме

В статье рассматривается выражение концепта «Душа-руŭх» в поэзии Байрона и Ибраима Юсуповых, национальных поэтов английского и каракалпакского народов.

The concept “soul” is enormously philosophical, ideological, psychological and historical point that has been acknowledged for a long time.

The human soul is a controversial topic that is defined by several different perspectives. Since the soul is an immeasurable material, it is impossible to prove whether or not the soul actually exists [1:3].

The term “soul” is a very various and complex phrase. There were given a great number of definitions in various sciences such as psychology, philosophy, literature. Modern secularization has made the salvation of the soul a problem of diminishing importance, but the prominence in Western psychiatry and psychology shows that we still care for our “psyche” or “soul”. Our idea of the soul has both eschatological and psychological attributes, and the borrowing of the Greek word psychē for modern terms implies that the Greeks viewed the soul in the modern way [1:3].

So, what is soul?



If we look for its answer, from many historical, philosophical, psychological books, we can find different points that were given by philosophers, historians, writers and poets.

According to “Merriam-Webster dictionary” there were given the following definitions of the word:

- the spiritual part of a person that is believed to give life to the body and in many religions is believed to live forever;
- a person’s deeply felt moral and emotional nature;
- the ability of a person to feel kindness and sympathy for other, to appreciate beauty and art etc [2].

And “Қарақалпақ тилинің түсіндірме сөзлігі” defines “soul” as:

Руўх – атлық. Философиялық термин, үрей, кеўил, йош, жан, тән, адамның ой-санасына байланысly тән, жигер, күш-қуўат, ғайрат.

Руўх бериў – йош бериў, кеўиллендириў, йошландырыў, жигер бериў [3:154].

There appeared some collocations with the word руўх (soul) in the karakalpak language such as;

Руўхыйлық (spirituality)

Руўхый әлем (spiritual life)

Руўхый дүнья (spiritual world)

Руўхый сәўбет (spiritual talk)

Руўхый тәрбия (spiritual upbringing)

Руўхый сүүретлеў (spiritual description)

We can see the use of the concept “soul” in literary works of any nation. Furthermore, we noticed that poetry tries to express soul more than other genres. For example,

The light of love, the purity of grace,
The mind, the Music breathing from her face,

The **heart** whose softness harmonized the whole –
And Oh! that eye was in itself a **Soul!** [4:13].

“The Bride of Abydos” by Byron

Самал қосық пенен тыныс алғандай,
Жұлдызлар да қосық болып жанғандай,

Пүткіл әлем қосық дәрәясы болып,
Руұхым арқалы ағып тұрғандай [4:89].
“Пәлеклі қоста түнеу” by Ibrayim Yusupov

This term that was initially utilized before the XII century in English language has its own various synonyms in two languages such as; in English: soul, psyche, heart, essence, spirit, fervor etc, in Karakalpak: руұх(rukh), жан(jan), жүрек(jurek), кеуил(kewil), үрей(urey) etc.

If we look at into the past, we can see that Aristotel, Socrat, Plato has also mentioned about the concept, Bible, Qur'an books used this word too. Later people of letter used this concept very frequently. Among them are famous poets of English and Karakalpak.

The creation of Byron (1788-1824) and Ibrayim Yusupov (1929-2008) in English and Karakalpak literature deals with feelings, essence, nature of human and soul in their poems, especially “My soul is dark” by Byron, “Кеуил аспанымда жұлдызлар сөник”(Kewil aspanimda juldizlar sunik) by Ibrayim Yusupov.

My **soul** is dark! Oh quickly string
The harp I yet can brook to hear;
And let thy gentle fingers fling
Its melting murmurs o'er mine ear [4:144].

Кеуил аспанымда жұлдызлар сөник,
Ай да он төртинде толғанын қойды,
Қыяллар хәр түрлі муқамға дөнип,

Жоқты-барды әрман қылғанын қойды [5:66].

The “soul” which we are exploring is nonmaterial body. Meaning of the lines in poems (My soul is dark, Кеуил аспанымда жұлдызлар сөник) are similar to each other too, almost the same. The character of sad person who departed from sweetheart is described through adjective words “dark”, “сөник”(sunik) which means generally person's mood, sadness, melancholy, blues, dejection etc. Also, All treasures, all delights, that eye or ear,

Heart, soul, could seek, tongue ask – Away with words! draw near [4:13].

“Childe Harold's Pilgrimage”

When cold is the beauty which dwelt in my **soul**,

What magic of Francy can lengthen my song [4:52].

“Farewell to the Muse”

“The chain of despair is electric, forbidding rest or any but momentary comforts. To be Byronic is precisely not to be laid asleep in body to become a living soul” said Jerome McGann.

The soul in poetry is seemed as main thing in expressing person’s state. We come across them in other poems by Ibrayim Yusupov. For example,

Суўы кумайтланған бир эзим дәрәя,

Руўхым аркалы ағып барады.

“Aral’s elegies” (Арал элегиялары)

...Қәйтип берер болса Аралды бизге,

Жанды курбанлыққа бергим келеди.

“Aral’s elegies” (Арал элегиялары)

Барар интизамлы, жипке дизилип,

Мен қарайман **жүрек баўырым** үзилип,

Сиздей мен де ата журттан безигип,

Неге кете алмайман айтың, тырналар.

“Cranes” (Тырналар)

Here are some words like; руўхым, жан, жүрек-баўырым(ruw him, jan, jurek bawirim), express poet’s soul and they open the door of his thoughts. In fact, in English and Karakalpak poetry the description of character is unique but between the styles of these poets we can view that they have similarity in the depicting of the “soul”.

Finally, In the poetic works of both poets, which we analyzed, great passions, that are belong to people, about describing of the concept “soul” are depicted in the given examples.

Especially, according to their theme, idea and subject, it is shown that “My soul is dark” by Byron and “Kewil aspanimda juldizlar sunik” by Ibrayim Yusupov have similariy about meaning of poets’ state. So we hope this article gives new way to understand people about “soul” in English and Karakalpak poetry.



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