



Etymological Analysis of Binary Opposition of “Bakht and Bakhtsizlik” (Happiness and Unhappiness)

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ABSTRACT

This article is focused on the investigation of identifying the motional dynamics of the evolutionary development, disappearance or newly appeared semantic signs of the concept “Bakht” and “bakhtsizlik” (happiness and unhappiness) in the language by the help of the genesis and etymological analysis of “Bakht” (happiness) and its anti concept in Uzbek and English languages.

Keywords:

Concept, happiness, unhappiness, genesis, seme, etymology, nominative field.

Not addressing a certain “memory”, it is impossible to determine what an important role it plays in a national sphere of concepts¹. By the help of an etymological analysis, an important process of determining the motional dynamics of the evolutionary development, disappeared or newly appeared semantic signs of the concept in a language is accomplished². So, the concept etymology is a factor that gives the opportunity to prove its development and the changes peculiar to its nature. The etymological analysis of the concept in a certain language is the first step in defining its nominative field.

While talking about the genesis of “bakht” and its anti concept derived into Uzbek from Persian-Tajik languages, it is important to regard that these lexical units are no met in the

period till old Turkish literary language derivation from other languages as it was not peculiar at that time³. Being peculiar to ancient Turkic language, the lexeme “qut” and its formations meaning “happiness, fortune” were applied actively till the period of old Turkic literary language. The diachronic analysis of this lexeme shows that, in etymological dictionaries the formations of “qut” were mainly explained⁴, in Makhmud Koshgariy’s “Devani lugat it Turk” the word “qut” was described as “happiness, richness”⁵ and in the explanatory dictionary “Древнетюркский словарь” (Ancient Turkic dictionary) published under the guidance of V.M.Nadelyayev and others its semantics was explained with details:

¹ Vorkachev S. G. Lingua cultural linguistic personality, concept: establishment of anthropocentric paradigms in lexicology // Phil. sciences. – 2001. – T. 1. – №. 1. – p. 64-72.

² Valyukevich T.V. Semantic etymological analysis of lingua cultural concept of APPEARANCE / T.V. Valyukevich // Весник of Kharkov national university named after V.N.Karazin. – Kharkov: KNU after V.N.Karazin, 1964. – N973: Series: Roman German philology. Methods of teaching foreign languages. Edition.68. – 2011 (1460 a). – p. 155-159.

³ Tursunov U., Urinbayev B., Aliyev A. History of Uzbek literary language // T.: Ukituvchi. – 1995. – p.117

⁴ Sevortyan E.V. Etymological dictionary of Turkic languages: General Turkic and inter Turkic basis on vowels/ AN SSSR. International linguistics. -M.:Science, 1974.-p. 768; Etymological dictionary of Turkic languages: General Turkic and inter Turkic basis on the letters 'K', 'K' / Author of dictionary articles L.S. Levitskaya, A.V. Dibo, V.I. Rassadin. M., 1997;

⁵ Kashgari M. Devonu lug’otit Turk. In three volumes. Volume 1 // T.: Fan, 1960.–p.80

QUT I 1. Soul, live power, spirit; 2. *Calend.* element;

QUT II 1. Happiness, bless, grace, prosperity; luck, success, happiness; 2. *Figurative meaning* dignity, greatness; 3. *religious* State of being true being, bliss⁶.

In order to get more information about the genesis of this lexeme we addressed the investigations of a Kazakh linguist A.T.Khamrayev who carried out investigations on Yusuf Hos Hojib's "Kutadgu Bilig". As the scientist regards, the word "qut" is a poly semantic word in ancient Turkic language and is present in most of the Turkic languages. In all of them the word "qut" was used as a traditional and sacred concept which expresses ideal concepts as *spirit, spiritual power, brevity, luck, fortune, prosperity, greatness of the wealth, power and mighty*⁷.

Another interesting fact is that, such paronymic variations as "qutrash" (o'ylanmoq), "qutulsun" (halos bo'lmoq) and etc. in present Uygur language taken from the word "qutqar" which is present since the period of ancient Turkic literary language is very active in almost all of the Turkic languages (Kyrgyz, Tatar, Turkmenian etc.). Also, there is a possibility that the word "Hudo" derived from Persian language and used in most of the Turkic languages, has the same roots with the lexeme "Қўдай" (Kuday) expressing the same meaning in Kazak and Kyrgyz languages but being different by orthoepical and orthographic point of view, although most linguists claim that they have totally different etymological roots. Because, there is another hypothesis that Persian language has derived this word from ancient Indian languages and the words "Qut", "qudur", "qytyr" in ancient Turkic language, "qutrat" in Arabian language have the same root with "худа", "қўдай" and "қўда" lexemes that are active in present Turkic languages, however it is possible that they may be the units which

could have undergone metamorphosis. As most linguists regard, these words were first used in situations peculiar to religious-spiritual character. In ancient Turkic runic handwriting of VI-IX centuries, the word "Qut" was used towards the representative of God on the Earth. We know that, the country founded by ancient Uygur nation was called "Idikut" (Sacred Kuts, i.e. the country of idols). Thus, we can say that in understanding of this nation the word "Kut" was connected with divine power as "Huda", "Kuda", "Kuday" in Turkic languages and gave the meaning connected with "happiness" and "prosperity". It witnesses on that initially people associated happiness with the presence of divine power; it reflexes the worldview peculiar to that time⁸. Mythological worldview was developed in people's mind at that time and naturally happiness was understood as a divine gift. With the bankrupt of mythological imaginations, the mythologeme "fate" underwent desacralization and the version of the concept "happiness" as a lucky event, luck became dominant⁹.

In the stage of ancient Turkic literary language some lexical-grammatical forms peculiar to primary Turkic literary language was out of consumption or its usage became very much limited by a point of view of linguistic construction¹⁰, the range of the words derived from Persian-Tajik and Arabic languages broadened and even Tajik synonyms of some words in ancient Turkic language appeared: chechak (Turkic) – gul (Tajik)-flower, blossom, yog'och, yig'och (Turkic) – darahat (Tajik)- tree, oltin (Turkic) – tilla (Tajik)-gold, qirov (Turkic) – shabnam (Tajik)- dew¹¹ etc... Most of these words make the consumption of pure Turkic pairs passive. In our opinion, the derivation of the lexeme "happiness" decreased the usage frequency of pure Turkic "qut" in colloquial speech in a certain degree.

⁶ Nadelyayev V. M. And others. Ancient Turkic dictionary. Leningrad: Nauka, Leningrad department, 1969. — p.471

⁷ Hamrayev A.T. Impersonal mega characters of Balasagun // *Misl.* - 2017.- №10. –p.51-56

⁸ Hamrayev A.T. *Indic.source.* –p.55

⁹ Look: Vasheulova A. S. Dynamics of the concept

"Happiness" in American culture and its presentation in the

language// *Problems of intercultural communication in the theory of a lingua didactics.* – 2006. – p.260-264.

¹⁰ Tursunov U., Urinbayev B., Aliyev A. *Indic.work.* – pБ.117

¹¹ Jamolkhonov H. *Present Uzbek literary language.* – T.: Talkin, 2005. –p.13

Due to etymological sources, the lexeme “bakht” is met as **“bhaga, bhagada”** forms in a sacred book of Zoroastrianism “Avesto” and is used to mean *“fate, fortune”*. Due to A.A.Potebnya’s opinion, the word “bakht” derived from Persian- Tajik language may be connected with “bog” in Slavyan (Russian) languages directly, because the etymology of this lexeme originates from the lexemes meaning **“bhag”** – *to separate, divide* and **“bhagas”** – *fortune, happiness* in ancient Indian language¹².

И “Этимологический словарь иранских языков” (Etymological dictionary of Iranian languages) published under the authorship of V.S.Rastorguyeva, D.I.Edelman the following references were given:

bäga - 'portion, part; (about land) piece of land' — later meaning is 'garden' — from Aryan. bhäga-, mid. Ancient Indian. bhâgà- masculine gender; 'part, fate, portion — fortune': ав. г. бага- 'portion, пай'; ancient Greek. böga- (from Aramaic source) 'piece of land; land yard'; xc. бага- 'part, portion' (perhaps Indo-Aryan borrowing)

Secondary formations from bäga are 'portion, piece of land':

bag-ta- > West Iran. baxta- ~ East-Iran. *vayda- (lexical participle. Past tense from *bag) 'endowed, separated, destined'; 'fate'- mid. ancient.-Indian. bhaktá- 'separated part, portion; gained; gifted'; Persian. baxta- 'destined, separated as a portion, parts; destination; fate'; (mid. in combinations of bayö.baxta- 'destined by God, Gods'; baxta- (from Elam source) — shortened from proper compound name composing one of the components baxta- 'fortune, destination'; skiff. *baxta ' fortune; happiness'; parf. bxtg 'separated' (<baxta-ka-) \ cora, ßxt 'happiness, luck' (and ßxc and others), Sughd byt- 'given'.

In later epochs in parts of languages with particle reflexes *bag-ta- coincides with reflexes of action names bag-ti- 'endowment':

Mid Persian, baxt [b'ht, bht] 'fate, destiny, happiness';

Mid Persian, baxt [b'ht, bht] 'fate, destiny, happiness';

Classical Persian, present, Tajik, baxt\ modern Persian, bāxt; Tatar- Jewish, bāxt 'share, fate; happiness'; Loor, baxt 1) 'happiness'; 2) oath, spell'; borrowing from Persian: Western Belorussian, baxt 'fate, endowment'; Kurdish, Kurm, (including Kurdish, Armenian), Kurdish, baxt 1) 'happiness'; 2) 'fate, destiny'; Aur. baxta\ Tal. baxt / bāxt 'happiness, share, fate'; Gyl. baxt 'fate'; Jau. baxt 'fate, happiness, luck'¹³.

It is seen from above mentioned examples that, “bakhtlilik” and “bakhtsizlik” were understood as “ a gifted portion, a divine present” since ancient times and after centuries the range of the meaning concepts of “bakht” and “bakhtsizlik” was widened, in people’s mind anthropocentric views were developed, as a result different meaning shadows were added to the concept, the norms of “bakhtlilik” and “bakhtsizlik” (happiness and unhappiness) have been changed too, and in its turn this state was reflected in the language.

In dictionary sources the lexemes “happiness” and “unhappiness” express the emotional states providing the sense of satisfaction or non satisfaction of people from their lives. Diachronic analysis show that, the nature and understanding of this binary opposition underwent certain changes after some time. The following references were brought in “An Etymological Dictionary of the English Language” compiled by Wolter Skeat in 1881:

HAP, *fortune, chance, accident. (Scand.) M. E. hap, happ ; P. Plowman, B. xii. 108; Layamon, 816, 3857. — Icel. happ, hap. chance, good luck. Cf. A. S. gehcBp, fit ; JEMnds Colloquy, in Thorpe's Analecta, p. 21, 1. 7 ; also A. S. m<Egenhcep. full of strength, m6dh<xp, full of courage, Grein, ii. 219, 259. ^ The W. hap, luck, hap, chance, must be borrowed from E. ; but the Irish cobh, victory, triumph, is prob. cognate. Der. happ-y, orig. lucky, Pricke of Conscience, 1334 ; happ-i-ly, happ-i-ness ; hap-less, Gascoigne, Fruits of War, St. 108; hap-less-ly; hap-ly, Shak. Two Gent. i. I. 32 {happily in*

¹² Bakirova G. A. verbalization of the concept "happiness" in Tatar and English languages (in an example of benevolence): Abstract of the diss. work . – Kazan (Volga.) Fed University, 2011.–p.12

¹³ V.S.Rastorgueva, D.I.Edelman. Etymological dictionary of Iranian languages. T I. – M.: Eastern literature, 2000. – p. 51-53

the same sense, Meas. iv. 2. 98) ; hap-hazard, Holland, tr. Of Livy, p. 578 (K.); happ-en, verb, q. v. ; mis-hap, per-haps¹⁴.

Due to etymological refernces, the lexeme "Happiness" began to be used in 1520 as a form of "happy". Originally the lexeme "happy" was derived from the stem "hap" in the middle of the XIV century and was used to mean "lucky". As S. G. Vorkachev regards, in its turn, this lexeme originates from Indo-European stem "kobb" which means "to start a magic action connected with future"¹⁵. Another feature dealing with this concept is that, such words as **happen, happy, haply, happily; haphazard, hapless, unhappy, perhaps, mishap, happily, happiness** were formed as its derivations. All of them were constructed upon such semes as "reality", "fate", "luck", they obtained meaning changes or additional seme signs in course of time¹⁶.

At the end of XIV century a meaning shadow of "very glad was added to the seme "happy". In the first half of the XVI century a meaningful shadow "good fortune" and at the end of this century a meaningful shadow "pleasant and contented mental state" appeared¹⁷. The anti concept "unhappiness" is a formation made by a negative prefix; it is in an opposite relation with the above mentioned versions. In the middle of XIV century such meanings as "unfortunate, unlucky" and at the end of this century such meanings as "miserable, wretched" were added in the etymological dictionary¹⁸. This situation witnesses about the changes in the nature, composition and explanation of the above discussed binary opposition in course of time. Thus, the changes in the semantics of happiness and unhappiness took place on the basis of mythological thinking first and then anthropocentric tact on the basis of objective approaches and this kind of changes always remain in a dynamic way.

¹⁴ Walter W. Skeat. An Etymological Dictionary of the English Language. – 1881. – P.254

¹⁵ Vorkachev S.G., Vorkacheva E.A. Concept of "Happiness" in English: meaning and composition // Mass culture abroad of XX–XI centuries: man and his discourse. – M.: "Azbukobnik", 2003. – P. 263–275

¹⁶ Vorkachev S.G., Vorkacheva E.A. Indic. source

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¹⁷ Look: Vasheulova A. S. Concepts of HAPPINESS vs. UNHAPPINESS and their actualization in a discourse //Bulletin of Novosibirsk State University. Series: linguistics and inter cultural communication. – 2012. – T. 10. – №. 1.– P.105 -11.

¹⁸ Look: Vasheulova A.S. The same source.