

The Studying of The “Бақыт”(“Happiness”) Concept In The Kazakh Language

Biyazdykova Aliya Alimbekgyzy, Biyazdykova, and Kenzhegul Alimbekgyzy

Abstract—The given article deals with the usage of the concept in many spheres of science, including its place in the Kazakh linguistics. One of such concepts is the role of the “бақыт” (“happiness”) concept in the Kazakh outlook. The work tells us about its studying. The data about studying of the “happiness” concept in the sphere of philosophy, psychology, cognitive linguistics, linguistics, cultural study, logics, psycho-linguistics are given in this work. Particularly dwelling at length on the studying level of the concept in the sphere of cognitive linguistics, analysis has been made pertaining linguist point of views. It was pointed out that the concept of “happiness” hasn’t been studied yet in the Kazakh linguistics and it is necessary to find out the meaning of the language units related to this concept, i.e. blessings, proverbs, sayings and phrasiological units.

Keywords—Concept, cognitive linguistics, the concept of “happiness”, the Kazakh outlook.

I. INTRODUCTION

It is common knowledge that concept has been the goal of philosophy, psychology, cognitive linguistics, linguistic and cultural study, logics, psycholinguistic researches. As any science the research originates from specifying the essential concept of a particular culture and language. The important cultural, language concepts are the ones that are peculiar to the heart of the certain nation, or the concept manifested in the nation’s national behavior and psychological features.

Concept is the main component in the cognition of nation’s peculiar outlook. It is a complicated structure denoting the centuries-old notion about cultural values and a brief and meaningful objective reality preserved in the ethno cultural consciousness, handed down from generation to generation.

“By means of introducing its national features, beings to the other culture representatives in the course of intercultural communication, Kazakh people began realizing own peculiarities, self-estimating long ago.

As the important concepts have been mastered along with the nation’s language and culture, some of them are “recognized” at once. The others became familiar on the basis of analysis” M.Abrakhmanova states in her article [1].

There are some concepts “recognizable at once” like “бақыт”(“happiness”), тағдыр”(“destiny”), “уақыт”(“time”), “махаббат”(“love”), “достық”(“friendship”), “табиғат”(“nature”) etc. which is common to many ethnic groups. At the same time there are number of concepts like “тары”(millet), “қамшы”(“a whip”, “a knout”), “босара”(“threshold”, “home”), “шаңырақ”(“a family”, “flue”, “a wooden circle at the yurt top”), “келін”(“a bride”, “a fiancée”, “a daughter-in-law”, “a sister-in-law”) which are peculiar to a certain ethnic group, denoting that ethnic group’s national outlook. All of these concepts make

the world’s language image connected (being bounded) with deep knowledge, national features and experience of the ethnic group. There are other many conceptual meaningful cognition. But they are still to be studied. The concept “бақыт”(“happiness”) has been studied in some works, but no research work has been performed from the linguistic point of view, including studying it as a separate concept.

The notion “bakhyt”(“happiness”) existing in the Kazakh people’s national outlook became a concept. This concept has been already formed in any ethnic language group.

If we refer to people’s outlook “бақыт”(“happiness”), “бақ”(“good luck”, “success”), it is presented by Creator according to human being certain behavior or for nothing. And that’s the reason why man, first of all, will beg creator asking for good luck. Begging creator “Бата бердім, бақ тіледім”(I have blessed wishing good luck), “Алла берсін зор бақыт, Аллау әкбәр!”(Great fortune from Allah!), “Басыңа бақыт құйылсын”(“Be lucky”), “Бақыт нұрына шомылып жүргей”(“Enjoy your fortune”), “Бағың жансын әуелеп”(“Good luck”), “Құдай жарылқасын, бақ қарасын, қыдыр дарысын, құт дарысын”. (Let God support, fortune prosperity accompany you”) is the evidence of it. There was a belief that all the creature comforts came from Allah. It is known that this appeared after human being had been created. Because according to history, before adopting Mohammedanism the Kazakhs had offered prayers to Heavens. That is, “бақыт”(“happiness”) concept is a comprehension directly connected with all the creature comforts coming from Heavens, Allah.

Some information concerning at what level and how the “bakhyt”(“happiness”) concept has been studied in different fields of science.

The “bakhyt”(“happiness”) concept is a notion which has been studied thoroughly and appreciated in the sphere of philosophy and psychology. In the science of philosophy happiness has been in the highest stage of human values from ancient times. The works like: “Никомах этикасы”(“Nikomah Ethics”) by Aristotel, “Бақытты өмір туралы”(“About Happy Life”) by Seneca, “Бақытты өмір”(“Happy Life”) by Aurelius Augustine, “Философиялық жұбаныш”(“The consolation of Philosophy”) by Boethius, “Бақыт жолын сілтеу”(“Displaying the way to Happiness”), “Бақытқа жету жайында”(“How to be Happy” al Farabi). “Құтты білік”(“Kutadgy Bilig”, “Beneficial Knowledge”) by Zhusip Balasaqun, “Бақыт”(“Happiness”) by Helvetius, “Эвдемонизм”(“Eudaemonism”) by L.Feuerbach and etc. are the outstanding ones in the history of philosophy. Among

these we can't help mentioning the works by D.Tolstoy and M.Ghandi and Kazakh writers and poets Abai and Shakarim.

It should be pointed out the work by M.Bizhanova about the problem of happiness in the medieval Turkic philosophy. In her research work she analyses the concept of happiness in the works of medieval thinkers Makhmud Qashqary, Zhusip Balasagun, al-Farabi, Kozha Akhmet Yassau from the philosophical point of view. "In the history of philosophy and culture an applied ethical subject about happiness is called felicitology. Three directions of contemporary teachings about happiness can be singled out: happiness of psychology, happiness of axiology and happiness of sociology," - says the scientist M.Bizhanova in her work. Happiness from the psychological point of view is good spirit, enjoying life, experiencing pleasure. Axiological happiness means values, measurement of goodness in human life mastering sacred human qualities. Sociology of happiness is closely connected with utilitarianism (teaching about gaining benefit). The list of values leading human being to happiness are: health, wealth, power(authority), reputation, good relationship, friendship, consolation and etc.[2]. The main feature of the medieval Turks attitude to the world religion can be seen from tengrism, metaphysics. Easiness in the course of adopting Mohammedanism is explained by the tengrism's being in the monotheistic orientation. The medieval Turkic religious philosophy conception of happiness has the meanings: "ырыс"("wealth"), "беуеке" ("sufficiency", "prosperity"). At the same time it may be translated as "құт"("property", "richness"), - the scientist states in her work. One should take into consideration that the word and notion "құт" is the Central Asian cultural ancient and main notion. That is why Makhmud Qashqary gave it without translation in his "Dictionary": "Құт-құт, бақ-дәулет". "Құт", in his opinion, is interpreted only from one side, and it is granted only by Creator [2].

Another side of this Turkic outlook explanation one can see from the preface of the work "Құтты білік"("Beneficial Knowledge") by the medieval thinker Zhusip Balasagun: "In their times Iranians recognized it as "Туран шахнамасы"("Turan Monarchy"), his folks- "Хандардың әдеп-қағидалары"(Khans etiquette), mashyn community-"Мемлекеттің дәстүрі"("State's Traditions"), the entire Orient-"Өмір зейнегі"("Fruits of Life"), "Падишаларға насихат"("Edifications for Rulers"), and the Turks considering it the world consciousness priceless treasure called it "Құтты білік"("Beneficial Knowledge"). And considered this honorable book as a base of wisdom (greatness) [3].

If we say that man will be happy only in the course of cognition, according to the Islamic religion, the ways of true happiness are interpreted in the Quran Karim sent down specially from human beings. It is a true source of happiness. If human beings obeyed its instructions, their life would be bright, welfare would be increased, the others would respect them highly. In this way, broadening their outlook, making their life comfortable they would turn their perishable lives into paradise ones [2].

Great thinker al-Farabi's treatises "Азаматтық саясат"("Civil Policy"), "Бақытқа жету туралы"("How to be Happy"), "Бақытқа жету жолының көрсеткіші"("How to Be Happy Guides"), "Қайырымды қала тұрғындарының көзқарастары"("Kind City Dwellers' Standpoints"), "Мемлекет қайраткерінің нақыл сөздері"("Stateman's Wise Sayings") are dedicated to the "happiness" concept.

Thinker's anthropological standpoint collection about human being can be explained by his conception "кемел адам"("perfect man"). In general, the Arabic word "камал"("kamal", "кемел", "кәміл") stands for "improved", "entire", "whole"[3].

In his work "Құтты білік"("Beneficial Knowledge") Zhusip Balasagun explained the concept "happiness" through humane principle and al-Farabi using the principle of a perfect man

In addition to it, the scientist interpreted the concept in Kozha Akhmet Yassau philosophy stating:

"It is a syncretic concept stipulated by restricting material and sexual attraction which can be formed only by absorbing such ethic principles as justice, humanity, simplicity, modesty and defining his (her) essence through principles of being keen of reaching the truth, meeting Divine, human being spiritual perfection."

In the science of psychology the "happiness" concept has been studied by various psychological experiments for fulfilling the set goals and wishes and researching man's inner world. For instance, "бақыт формуласы"("formula of happiness"), "бақытқа жетудің жеті жолы"("seven ways for being happy"), "бақыттың он сыры"("ten mysteries of happiness"), psychological studies and tests are evidence of them. In the "бақыт формуласы"("formula of happiness") human being's psychological outlook about happiness is researched by answering the questions: "How to be happy?", "What is to be done to be happy?" [4].

In the sphere of cognitive linguistics, including Russian one [5], the "happiness" concept is studied on the linguo-cultural concept standpoint and linguocultural succession of two ethnic group language "happiness" concept (Kalmyk and English) [6]. And the outstanding turkologist linguist ethnographer and scientist Davit Shomphie Kara having studied Turkic peoples beliefs and superstitions, analyzed the word "Құт" ("wealth") in those peoples' languages and expressed his view that it had meant "spirit", "inspiration", "soul" before Kazakhs accepted Mohammedanism, and contemporary Kazakhs use it as "happiness, wealth" [7].

Considering "happiness" concept's etymology, we see that the word was formed by means of "бақ" and "құт". Gradually the sounds "қ" and "ұ" underwent changes (бақ- құт- баққұт- бақұт-бақыт), finally becoming "бақыт"(happiness). The above mentioned "бақ дарысын", "құт дарысын" ("be happy") phrases are the evidence of this process.

In Kazakh linguistics the "happiness" concept hasn't been studied separately. Only in a few works it has been mentioned. For instance, Y.Khasanov, a linguist, making a research of the word "сезім" ("feeling"), considers its structural level signs close to lexical syntagmatics

Examining lexical syntagmatics as “бақыт” (“happiness”), “қуат” (“power”), “тылсым” (“peace”), “сәт” (“moment”) in the. “Сезім-бақыт” (Filling-happiness) sample, he states that “as logical categories they, making a group of psychological life feeling, being in the same conceptual system form the word frames within themselves”. Then he proves the “бақыт” (“happiness”) concept meanings with the help of phraseological units [8].

And the other scientist Sh.Temirbekova in her work “Бара-тілектердегі негізгі концептілердің мәні” (“The Blessings’ Main Concept Meanings”) asserting that: “Blessing are cultural treasures which demonstrate our people’s culture, spiritual being, culture and traditions, comments on the “бақ” (“happiness”) concept. “There is an idea that “бақ” (“happiness”) is granted by Creator to human being according to his (her) certain behavior or for no special reason (quite ordinarily). Supporting “бақ” “бақыт” (“happiness”) concepts in Kazakh people’s blessings, she makes a conclusion that the word “бақ” (“happiness”) is mainly addressed to a female or a female child [9].

On the base of above mentioned philosophical principles, considering the happiness concept in the field of ethnolinguistics, lingo cultural studies, one can define the fourth direction in the contemporary teaching about happiness. It is ethnolinguistics of happiness. “Happiness” concept is an abstract concept in linguistics. At the same time, this concept is available in the languages of all the peoples in the world. That’s why this concept is recognized as a macro concept.

II. CONCLUSION

Making a conclusion it can be said that languages isn’t the only tool of culture’s appearance, development, preservation, it is a part of culture. As a consequence, material and spiritual culture’s works are created by languages. The Kazakh nation’s legacy, experience, customs and traditions which are being handed on from generation are displayed with the help of language.

If we realize the language units (which are full of exemplary advice, sensible view of things, which give us a lot of information about our people’s life and outlook) as a sing of culture, the “happiness” concept which shows national being specially, is the base of culture studies. Expressing with one word the nation’s joy, good intentions, welfare, material wealth, blessed peace and quiet life our people are creating priceless treasure of our culture. Solving the problems of this kind, explaining them to the younger generation is the requirement which is to be carried out nowadays.

In the Kazakh linguistics, including cognitive linguistics, the “бақыт” (“happiness”) concept has being mentioned only in the scientific works and articles. It hasn’t been studied separately yet. And that’s why studying the place of “happiness” concept in Kazakh outlook and literature, making a research, concerning applying it in the blessing, proverbs and sayings, set phrases, even in the works of individual writers and poets is one of the urgent problems.

REFERENCES

- [1] Abdrakhmanova M. “The Kazakh language concept system” . The Kazakh National University Bulletin, Philology series, №4 2009.
- [2] Bizhanova M. “Happiness problem in medieval Turkic philosophy” Author’s abstract for baing awarded. Philosophy sciences candidate degree. Almaty, 2010.
- [3] Balasagun Zhusip. “Benefical Knowledge”. Translated from ancient Turkic language. Preface and explanations are written by A.Egeubai, Almaty, “Өлке” 2006-p.640
- [4] N.Sushkina “Happiness Formula” / Evening Almaty, 2011.January,15 p.8
- [5] Vorkashev S.G. “Happiness as a linguocultural concept” . Monograph, Moscow. Gnosiz, 20004.p.236
- [6] Lagaeva D.D. “Linguocultural concept “happiness” in the Kalmyk and English languages”. Thesis for a candidates degree. Elista, 2009.
- [7] Kh.Bukhar qyzy “It’s true that I speak twenty languages” Aikyn,2011, May 27, p.8
- [8] Khasanov G. “The Kazakh language’s lexical syntagmatics ”Scientific monograph , Almaty, Ush Kiyan, 2009- p.488
- [9] Temirbekova Sh. “Blessing main concepts’ meanings” Kazakh National University Balletin, Philology series, №3, 2009.