

The Studying of the “Happiness” Concept in the Kazakh Language

¹Aliya Alimbekgyzy Biyazdykova, ¹Taldubek Alyulu Nurpeiys and
²Meiramgul Baimuhanbetovna Baimuhanbetova

¹Abai Kazakh National Pedagogical University, Almaty, Kazakhstan

²Shakarim Kazakh National University, Semey, Kazakhstan

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 “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, lingo cultural study, logics, psycho-linguistic are given in this work. Particularly dwelling at length on the studying level of the concept in the sphere of cognitive linguistics, analysis have 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.

Key words: Concept • Cognitive Linguistics • The Concept of “Happiness” • The Kazakh Outlook

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 nations language and culture, some of them are “recognized” at once. The others became familiar on the base of analysis” M.Abrakhmanova states in her article [1].

There are some concepts “recognizable at once” like “happiness”, “destiny”, “time”, “love”, “friendship”, “nature” etc. which is common to many ethnic groups. At the same time there are number of concept like “millet”, “a whip”, “a knout”, “threshold”, (“home”), “a family”, “flue”, (“a wooden circle at the yurt top”), “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 “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 “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 “happiness”, “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 “I have blessed wishing good luck”, “Great fortune from Allah!”, “Be lucky”,

“Enjoy your fortune”, “Good luck”, “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, “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 “happiness” concept has been studied in different fields of science.

The “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: “Nikomah Ethics” by Aristotel, “About Happy Life” by Seneca, “Happy Life” by Aurelius Augustine, “The consolation of Philosophy” by Boethius, “Displaying the way to Happiness”, “How to be Happy” al Farabi. “Kutadgy Bilig”, “Beneficial Knowledge” by Zhusip Balasaqun, “Happiness” by Helvetius, “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: “wealth”, “sufficiency”, (“prosperity”). At the same time it may be translated as “property”, (“richness”),"- the scientist states in her work. One should take into consideration that the word and notion “qut” is the Central Asian cultural ancient and main notion. That is why Makhmud Qashqary gave it without translation in his “Dictionary”: “Qut-bak-daulet”. “Qut”, 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 “Beneficial Knowledge” by the medieval thinker Zhusip Balasagun: “In their times Iranians recognized it as “Turan Monarchy”, his folks-“ Khans etiquette, mashyn community-“State’s Traditions”, the entire Orient- “Fruits of Life”), “Edifications for Rulers” and the Turks considering it the world consciousness priceless treasure called it “Beneficial Knowledge”). And considered this honourable 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 [2.18].

Great thinker al-Farabi’s treatises “Civil Policy”, “How to be Happy”, “How to Be Happy Guides”, “Kind City Dwellers’ Standpoints”), “Stateman’s Wise Sayings” are dedicated to the "happiness" concept.

Thinker’s anthropological standpoint collection about human being can be explained by his conception “perfect man”. In general, the Arabic word “kamal” (“kamal”, “kamel”, “kaml”) stands for “improved”, “entire”, “whole”[3.19].

In his work “Beneficial Knowledge” Zhusip Balasagun explained the concept "happiness" through humane principle and al-Farabi using the principle of a perfect man[4].

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

“It is a syncrete 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, “formula of happiness”, “seven ways for being happy”, “ten mysteries of happiness”, psychological studies and tests are evidence of them. In the “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?”

In the sphere of cognitive linguistics, including Russian one, the “happiness” concept is studied on the linguo-cultural concept standpoint and linguocultural succession of two ethnic group language “happiness” concept (Kalmyk and English). And the outstanding Turkologist linguist ethnographer and scientist Dauit Shomphie Kara having studied Turkic peoples beliefs and superstitions, analyzed the word “Qut” (“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” [5, 6].

Considering “happiness” concept's etymology, we see that the word was formed by means of “bak” and “qut”. Gradually the sounds “q” and “u” underwent changes (bak- qut- bakqut- baqut-bakhyt), finally becoming “happiness”. The above mentioned “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, B.Netl, a linguist, making a research of the word “feeling”, considers its structural level signs close to lexical syntagmatics [7].

Examining lexical syntagmatics as “happiness”, “power”, “peace”, “moment” in the “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 “happiness” concept meanings with the help of phraseological units [8.377], [9.11].

And the other scientist Sh.Temirbekova in her work “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 “happiness” concept. “There is an idea that “happiness” is granted by Creator to human being

according to his (her) certain behavior or for no special reason (quite ordinarily). Supporting “happiness” concepts in Kazakh people's blessings, she makes a conclusion that the word “happiness” is mainly addressed to a female or a female child [10.106].

On the base of above mentioned philosophical principles, considering the happiness concept in the field of ethnolinguistics, linguo 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.

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 sign 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 quite 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 “bakhyt” (“happiness”) concept has been 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.

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