



ACADEMICIA
An International
Multidisciplinary
Research Journal
 (Double Blind Refereed & Peer Reviewed Journal)



DOI: 10.5958/2249-7137.2021.00675.3

**COMPARATIVE ANALYSIS OF ALTAI LEXEMES SUCH AS “QUT”,
 “TYN”, “SYN”, “SUNE”, “SUR”, “SUS”, “JULA”, “UZUT” WITH THE
 SAME LEXEMES IN THE KIPCHAK DIALECT OF THE UZBEK
 LANGUAGE**

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ABSTRACT

This article examines some of the lexemes related to the ancient Turkic culture which are preserved in the Altaic language. The etymology, content and essence of words related to the human psyche, identified on the basis of research by leading orientalists and linguists such as L.P.Potapov, V. I. Verbitskiy, Anoxin, N.A. Baskakov, are compared with the same words in the Kipchak dialect of the Uzbek language.

KEYWORDS: *Kultegin's Letter, Ontological Views, Monotheism, Polytheism, Values, Ethnology, "Spirit", "Qut", "Tyn", "Syn", "Sune", "Sur", "Sus", "Jula", " Uzut ”..*

INTRODUCTION

The concept of "spirit" in Altaic is completely different from the same concepts in other languages. For in most, monotheistic religions, the soul is conceived as the only concept that provides life in the human body. Abu Hamid al-Ghazali, one of the Islamic scholars, in his work "Kimyoyi saodat" ("Chemistry of happiness ") divides the spirit into two types, animal and human.¹ The ontological views of Aristotle and al- Fraganus, however, state that there are three in the organic universe: the plant spirit, the animal spirit, and the human spirit. But they all represent a single spirit. That is, the spirit is considered by all religions to be a divine but immaterial living being without a body or capable of living in a body.

In the worldview of the Altai, the concept of "spirit" is formed within the religion of the gods and has a very complex structure. These complications were first identified by Christian linguists who were engaged in missionary work in the Altai.

It was difficult for them to explain the spirit to the Altai. The reason for this is that the Altai people named the soul by dozens of names, and each of them had a special meaning.

L.P. Potapov emphasized that missionary linguists felt the need to translate the word "spirit" to teach their teachings to the local population and faced a very complicated problem in studying it. They originally wanted to use the lexeme "tyn" to express "spirit." However, they could not use it because it means "breath" in Turkish. Because the body was needed to breathe. One of the three basic saints of Christianity, the "holy spirit," does not have a body. Then they tried to find other lexemes representing "spirit." As a result, dozens of lexemes were identified. But they were all different in content and the work was very confusing. Thus, they made a comprehensive analysis of the oral art, folklore, ethnic and everyday life of the Altai people, and they had to study dozens of lexemes "Qut", "tyn", "syn", "sune", "sur", "sus", "jula", "uzut" the words used in the sense of "spirit", extensively.²

The lexeme "Qut" is, in fact, a common Turkish word that has been preserved since ancient times. In the ancient Turkic language, "Qut" has three meanings:

1. Spirit, life force, heart.
2. Happiness, bliss, luck.
3. The wife of God³

The first meaning of the lexeme "Qut" has been preserved in all Turkic languages, and it is known that it means the human soul. The meaning of life force has also been preserved in phrases such as "Hut entered, Qut entered", "Qut-baraka"(blessing)

The second meaning is reflected in the name "Qutadg'u bilig" Masnavi which was written by Yusuf Khas Hajib. In addition, M. Kashgari's work - "Devonu lug'atit turk" also describes "Qut" as happiness, a state.⁴

The third meaning is found in ancient writings, especially in the ancient Turkish dictionary, where the word "Qut tengri hatuni" is used.⁵ While this sentence is considered a misconception in monotheistic religions, it is a correct concept in polytheistic religions. In the worldview of the Altai, too, Qut is conceived as a spirit that God gives to the womb of women. The lexeme of Qut is also common in the Orkhon- Enasay inscriptions, and it is in Kultegin's inscription that the following sentences appear: "With my mother Umay xotun's Qut my brother is called as a man"⁶

In the Altaic language, "spirit" is called "Qut", but "Qut" does not apply only to the human soul. The Qut lexeme is also used to refer to animals, insects, plants, and allbeings in general. In ancient times, the greatest "Qut" was the blessing of the god of sky. In Altai, Qut has two different meanings:

1. Fetus, embryon;
2. The spirit is the force that sustains human life.⁷

According to the Altai concept and belief, the "Qut" sits in the womb of the embryo like a red ant and gives it life. Then it begins to grow together with the fetus in the mother's womb. Qut is not a human soul, but a person without Qut is considered insane. Sometimes a Qut can leave a

person. In these cases, if the shaman or other spirits do not drive him back into the body, he will suffer and may even die. "Qut" can leave a person even when he is very scared. The Altai called it a heart attack (djurek jariilu). When the heart was broken, even the shamans could not bring the soul back, but if the heart did not burst when it was feared, the spirit itself returned to the body. According to the Altai belief, only shamans can control their own spirits, and these cases have been observed in shamanic sessions.

When the connection between the human body and the Qut is broken, the person can go insane and eventually one day it leaves the body. Shamans summon these spirits first, and if they have joined the evil spirits, they will have to sacrifice something to buy it and then enter the body by holding it.

According to Kazakh researcher U.K. Isabekova's research, the lexeme "Qut" is also actively used in the Kazakh language and is considered not only as a spirit but also as a divine spirit that brings productivity to the livestock and crops. He quotes the following aphorisms about the Kazakh lexeme "qut"⁸: "If come guests with Qut, sheep will give birth to twins, if guests come without Qut, the wolves will kill the sheep.", "If guests come, Qut will come, If you chase the guest, Qut will run away."

The lexeme "Qut" is also preserved in the Uzbek language. But the content has changed a bit. The explanatory dictionary of the Uzbek language gives two different meanings of "Qut":

1. Increasing meal and food
2. Happiness, abundance, plenteousness

Qut is often used in conjunction with the Arabic word "baraka". For example: Qut-baraka - in honest work. However, in the Uzbek language, the words derived from the root "Qut", are preserved: Qut(richly blessed), Qutlug(felicitation), Qutlov(congratulation), Qutilmoq(get rid of), Quturmoq(rage), Qutqu(bad character), etc.

In the Altaic language, the phrase "kiji korkup, Quti chyky" is often used. This is exactly the phrase in Uzbek, "Someone was scared and the Qut went off."

The Altai lexeme "tyn" is written in Uzbek as "tin". In the ancient Turkic language "tin" means spirit, soul, breath⁹, but in Uzbek the meaning of spirit and soul has been forgotten, and today only the meaning of breath is preserved.

In Altai, "tyn" means a spirit different from Qut. The difference between Tyn and Qut is that Tyn has a little of materiality. That is, "tyn" breathes. Not only in humans but also in animals, birds, grasses, and giant trees have this spirit. Tin is given to all beings only for their survival, that is, for the physiological process. In the Altai concept, "Tyn" also means the soul, and they perform "khalos-khalos" actions to make it easier for a tin to leave the body before a person dies. They do not enter the morning ceremony until the "tyn" has left the body. When John comes out, they start preparing to bury the corpse by saying "tyn chyqty" or "tynchydy". In the imagination of the Altai, the spirit of shamans differs from the spirit of ordinary people and is called Tyn-bura. The reason why shamans have sharp breaths and unstable spirits is that they are considered to be God's chosen ones.

The lexeme "Tyn" is written in Uzbek as "tin", but in Uzbek Kipchak dialects, it is pronounced as "tyn" as in Altai. Dozens of words are formed in the Uzbek language with the help of the "tin" stem: calm, quiet, clear, quiet, quiet, quiet. In the Kipchak dialect of Uzbek, "tyn" is pronounced very similarly to Altaic.

In the Altai language, the forms of the spirit in the form of "syn" and "sune" are also preserved. "Sune" is an ancient Turkish word meaning a person's state of mind and character. M. In Kashgari's *Devonu lug'atit turk*, a "gentle, pure-hearted man" is described as "sune."¹⁰ The word "sune" does not exist in the Uzbek spelling dictionary today. However, in the Kipchak dialect, the lexeme "syn" meaning "sune" has preserved. "Syn" means peace of mind in people, animals and plants:

In the Kipchak dialect, there are aphorisms such as "If you marry, marry according to his syn", "If you marry, take a bride from a man who has syn". There are also people in the Kipchak people who are called "synchi". These people are able to assess the mental state of animals and people based on their faces and behaviour.

In the 15th century, the "synchis" served as trustees¹¹ of the khans in the Dashti Kipchak khanates, warriors, warriors, and experts who assessed the morale and strength of the army. A special feature of the critics was their intuition. That's why they've been getting so much attention.

"Syn" actually refers to the appearance of a human or other being. Even today, this lexeme is actively used in fiction:

1. The young man, his complexion a little tired, but with a firm gleam on his beautiful face, was sleeping with his eyes closed.¹²
2. An unfulfilled wish to get lost from somewhere -A mysterious fracture enters your soul.¹³
3. He has Ko'sa sinchi, he said his sinchi: get off the horse and asses the horse of uzbek.¹⁴

Although the Uzbek literary language today the lexeme "syn" does not exist which expresses the human spirit, the words changed at the root "sin" are still used in communication, such as sinchi(who able to asses at first see), sinalgan(tested), sinashta(reliable), siniq(broken), sinamol(faithful).

In the Kipchak dialect of the Uzbek language, "sune" is also preserved. "Sune" is pronounced "sungu" in the Kipchak dialect and means to stare at someone's face or a certain object: "Do not stare at someone's face!", "Do not stare at someone's yard!"

In the Altai language there is a concept of "sur", which reflects another state of the spirit. "Sur" means the appearance of man and animals, and more precisely, the meaning of the face. It is said that "sur" is clearly visible on a person's face when "kut" leaves him, and therefore has a more negative meaning. "Sur" has a similar meaning to the Uzbek word "turq"(rude meaning of the face). According to the divine belief, the "sur" is given to a person by the Great One, and after the death of a person he can move on to another world. "Sur" is now preserved not only in the Kipchak dialect, but also in the Uzbek literary language, and dozens of words have been made for a long time: sur(face), surat(rate), surbet(insolent), surkamoq (yuzga)(rub to face), surrang(it is a kind of colour like brown), surur(it looks like happiness), etc.

The next lexeme is called "sus". "Sus" is also seen in the Altai language as a part of the spirit, and it gives people dignity and greatness. This lexeme is widely used in Uzbek mythology and oral literature. For example, in the story of Ergash Jumanbulbul's son "Kunduz and Yulduz" the lexeme "sus" is used as follows:

Gulqiz was suffocated by Vallamat

She cannot speak and looks at the ground and cries.¹⁵

According to its use in Altai occultism¹⁶, "sus" may be synonymous with the Uzbek word "kinna" ("kirna" in the Kipchak dialect). L.P. Potapov, who analyzed the rituals of the Altai shamans. In addition, in Potapov's view, sus can be passed from one creature to another. Similarly, L.P. Potapov was analyzing the texts of the Altai shamans, which was written by A. B. Anokhin in the Khotun valley, he finds that to living things, there is a "sus" in things, for example, : sus of animal, sus of a young boy ,sus of a gun¹⁷. This means that in the notion of "sus" Altai, it is not a subordination to the body, but the twin of the soul. The lexeme "sus" is also widely used in the Kipchak dialect. Although it is sometimes used to mean "kinna kirdi" or "koz tegdi", it is often used in the form of "susi kirdi", "susi bosdi". (all idioms mean that being ill from one's look). There is also a concept of "minaz" in the Kipchak dialect, which is used with "sus": *Falonchigabirovning susikirdimi, minaziaynibo tiribdi.* (someone's "susi kirdi" to somebody, his mind changed)

The Altai also use the lexeme "uzut" associated with the human spirit. A. V. Anoxin says that "uzut" is the spirit of a dead person¹⁸. According to him, the "sune" will be with him while the creatures are alive. It is said that when he dies, he leaves his body and walks in this house until he is buried. After the body is buried, the sune changes its position and is called "uzut". If we consider both sune and uzut as one body, then their common feature is related to the ability to see. It seems that in the imagination of the Altai, the "sune" could also be the spirit that provides vision in the bodies of living beings. Therefore, when creatures do not return to their bodies, they become "sune" and "uzut" and travel everywhere. Uzut can get bored when he is without a body and make funny jokes to people. That is, it can enter living people, infect them, and even cause disease. That's why people made "is" their spirits on certain days for spirits.

Today, it is very difficult to find words related to the lexeme "uzut" in Uzbek, but some sources confirm that the lexeme "uzut" was used in M.Kashgari's "Devonu lug'atit turk" and meant "identity".¹⁹ The Kipchak dialect of the Uzbek language also contains some words related to "uzut": uzlug (to do lots of physical exercise after recovering from illness), uzulish (pulled apart), uzula (like: lying).

Application:

" Tavub kemaymakan, bolamding SINI ketip, uzlugib qoldi." (whether the doctor come or not, my child's color faded and he fainted.)

Another surviving lexeme in the Altaic language is the "jula" (jula) lexeme. The concept of "Jula", along with other lexemes, has caused much controversy among scholars. When V.V. Radlov and V. I. Verbitsky called "jula" the spirit of a dead man¹⁹, A.V. Anoxin emphasized that "jula" means the spirit of a living person²⁰. On the other hand, N.A. Baskakov and N.A. The Yaimovas described²¹ jula as an intangible, invisible substance, a

metamorphosis²² of the spirit, which has the peculiarity of leaving it for a certain period of time during human life. The lexical features of the Altaic language may not allow us to comprehend the full meaning of "jula", but the fact that this lexeme is also preserved in other Kipchak dialects expands the possibilities of understanding its content. In the ancient Turkic language, "jula" means a lamp, and the words "star" and "twinkle" are made in the same way. It is also used in the sense of "jula" - spring, source, source of power. In the same way, in the ancient Turkic language, the word "julun" made from this core was preserved, and Julun, which means the spinal cord formed the basis of the spirit and provided movement throughout the body. The concept of julun is applied in the Kipchak dialect of modern Uzbek to the thick vein around the neck of the human body. It is recognized that the person who has cut the julun, will be paralysis or die.

"Be careful, wrestler, your opponent is powerful, do not break your julun" (Surkhandarya dialect)

"In one move, he has the ability to bend his julun and cripple. But the shepherd's say is not true." (Anvar Suyunov. Arrowhead)

A comparative analysis of lexemes such as "qut", "tyn", "syn", "sune", "sur", "sus", "jula", "uzut" in the Altai language with the same lexemes in the Kipchak dialect of the Uzbek language shows that the human spirit it is not only a creature that provides life in the body, but also a concept that allows a complex understanding and control of all aspects of human life function, psyche, emotions. Based on the above sources, it becomes clear that a person's face, appearance, strength, health, and luck are mainly related to his spirit. "Tyn" signifies human vitality, "syn" health and strength, "sune" the ability to see, hear, taste and anticipate the situation, "sur" the intensity, "sus" the greatness, and "jula" the power. Qut, on the other hand, is a creature that provides balance, blessing, happiness and bliss in the human psyche, as well as higher nervous activity, the ability to think.

In fact, these concepts are not only specific to the Altai, but are the fruit of the thinking of the ancient Turkic peoples. It is not surprising that their survival in the Altai is probably the result of their geographical separation from other Turks in the past centuries and their desire to preserve their identity and values. Today, the study and research of the values of the Altai is equally relevant for all historians, ethnologists, turkologists and linguists. Because it is in Altai culture that our traditions have been preserved in ancient Turkic.

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