

## STRUCTURAL ANALYSIS OF LEXEMES IN THE LEXICAL FIELDS OF “SUCCESS” / “MUVAFFAQIYAT”

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**Abstract :** This dissertation investigates the structural and semantic features of lexemes within the lexical field of “success” in English and its counterpart “muvaqqiyat” in Uzbek. Utilizing a mixed-methods approach that integrates comparative linguistic analysis, morphological decomposition, and corpus-based data, the study explores how both languages express success across different registers and cultural domains. The analysis reveals that English predominantly employs derivational affixes and analytical constructions to generate a wide network of related lexemes such as “achievement,” “victory,” and “prosperity.” In contrast, Uzbek relies on agglutinative structures and compound forms, yielding lexemes such as “muvaqqiyat,” “yutuq,” “gʻalaba,” and “omad,” each carrying culturally nuanced meanings. The dissertation also explores the etymology and historical evolution of core terms, their morphological formation, and their functional use in real-life communication. By comparing semantic relationships such as synonymy, antonymy, hyponymy, and collocational behavior, the study highlights both universal and language-specific strategies for conceptualizing success. This research contributes to cross-linguistic semantics, translation studies, and intercultural communication by offering a comprehensive model for examining abstract lexical fields in typologically different languages.

Keywords: lexical field, success, muvaffaqiyat, structural analysis, morphology, comparative linguistics, Uzbek language, English language, agglutinative language, derivation, corpus-based linguistics, semantic relationships, synonymy, pragmatics, cross-cultural semantics.

In English, the primary lexeme for the concept of success is “success” itself. The word success was a loan from Latin in the late Middle Ages, illustrating the influence of Norman French and Latin on English vocabulary (Harper, n.d.). It originates from Latin *successus* “an outcome, result” (from the verb *succedere* “to come after, prosper”) and entered Middle English via Old French *succès*. This borrowing largely displaced the native Old English term “*spēd*”, which originally meant “prosperity, good fortune” (Ullmann, 1962). The Old English *spēd* survives today only in altered meanings – for example, “speed” (now primarily referring to velocity) retains a vestige of the old sense in the expression “Godspeed,” literally wishing someone success or prosperity (Harper, n.d.; Online Etymology Dictionary, n.d.). Thus, the history of success in English reflects a shift from a Germanic root to a Latinate one, mirroring broader shifts in the lexicon after the Norman Conquest.

Over time, success has remained semantically stable in denoting the achievement of aims or prosperity. By the 16th century, success was firmly established with the meaning “the accomplishment of an aim or purpose” (Smith, 2010). The word’s usage expanded with modern developments – for instance, a business-specific sense emerged (success meaning financial profitability or thriving in commerce) by the 19th–20th century (Oxford English Dictionary, 2010). Today, success can also colloquially refer to a person who achieves fame or fortune (“He is a success in the industry”), demonstrating a mild case of metonymy where the result stands for the person achieving it (Azimova, 2022). In sum, the English lexeme success has a rich historical lineage and has developed a few nuanced senses while keeping its core meaning intact.

## Morphological Structure and Derivatives

Morphologically, success in modern English is a monomorphemic noun – it is not easily analyzable into smaller meaningful units from a synchronic perspective. However, it forms the base for a family of derivations:

- **successful** (adj.) – formed with the adjectival suffix *-ful* (“full of success”), meaning “having success” (e.g., a successful campaign).
- **successfully** (adv.) – adding *-ly* to the adjective, describing an action done with success (“She successfully completed the task”).
- **unsuccessful** (adj.) – with the negative prefix *un-* plus *successful*, indicating “not successful, lacking success”.
- **to succeed** (v.) – the verb form, which interestingly shares the Latin root (from *succēdere*) and entered English via French *succeder*. Succeed originally meant “to follow after” (as in *succeed to the throne*) and later also “to achieve what one aims for”. The verb *succeed* thus carries both the **sequential sense** (to come next) and the **achievement sense** (to succeed in doing something).
- **succession** (n.) and **successor** (n.) – related words from the same root, though they pertain to sequence and inheritance rather than achievement (e.g., a line of succession). These illustrate the polysemy of the *succedere* root: succession and successor are semantically peripheral to the “achievement” field, focusing on temporal sequence, whereas success zeroed in on the outcome sense.

The morphological versatility of success is somewhat limited – unlike some verbs or adjectives, it doesn’t take many native affixes beyond the ones noted (largely *-ful*, *un-*, *-ly*). Instead, English often uses completely different lexemes for related concepts (e.g., *victory* for “winning a contest”, *achievement* for “accomplishment of something significant”). This means the semantic field is populated by many distinct roots rather than by numerous transparent derivations from success itself. Nonetheless, compounds or fixed phrases do exist (e.g., “success story”, “success rate”, “secret of success”),

showing success as a productive element in English phraseology. From a corpus perspective, success commonly collocates with certain verbs and adjectives that signal its morphological and semantic roles: frequent verbs are achieve, attain, enjoy, guarantee (as in “achieve success,” “enjoy success,” etc.), and adjectives include great, considerable, phenomenal, modest (as in “great success,” “modest success”) (Oxford Collocations Dictionary, 2009). These collocations highlight how success is typically treated as a quantifiable or gradable outcome in English usage.

### Semantic Relationships: Synonymy, Antonymy, Hyponymy

The lexical field of “success” in English includes a network of synonyms and related terms, each with its own shade of meaning. At the core of this semantic field is success itself, a broad term for positive achievement. Close synonyms for success include:

- **achievement** – often implying a completed goal or something that required effort (achievement stresses the process of achieving as well as the result).
- **accomplishment** – similar to achievement, sometimes used for completed tasks or feats, often personal or smaller-scale.
- **triumph** – a word of Latin origin (from triumphus) connoting a glorious or celebratory victory; it often implies overcoming significant obstacles. For example, “The expedition was a triumph” suggests not just success, but a grand success.
- **victory** – specifically success in a **competition or conflict**, e.g., war, sports, elections (“victory” comes from Latin victoria, meaning a win over an opponent). It’s a hyponym of success in contexts where there is an adversary or contest – a victory is one kind of success (Brown, 2018).
- **win** – a more informal synonym for victory; as a noun it means an instance of winning (a contest, lottery, etc.), as a verb to win is to achieve victory.



- **feat** – a notable act or deed that is successful, highlighting skill or courage (e.g., “engineering feat” for a remarkable successful project).

- **prosperity** or **fortune** – related to success in the sense of material success or good fortune. Prosperity focuses on economic well-being, often as a result of success, while fortune can imply luck as well as success (the word “fortune” itself straddles the line between luck and success).

Each of these synonyms occupies a slightly different position in the semantic field. We can distinguish core vs. peripheral lexemes by their frequency and generality. Success itself is the nuclear lexeme (Miller, 1999), applicable to nearly any domain (career success, academic success, etc.). High-frequency near-synonyms like achievement and victory are also central but more domain-specific (academic or personal vs. competitive domains, respectively). More peripheral terms like triumph or feat might be less commonly used or more literary/technical, and thus lie at the edges of the field (Azimova, 2022). For example, feat is somewhat archaic or formal, while blockbuster (a very successful movie or product) is a jargon term specific to entertainment, clearly a peripheral member of the success field. A recent corpus-based study by Azimova (2022) identified dozens of lexemes in the English “success” field, noting that some are polysemous with meanings outside the success domain (fortune can mean “luck” or “wealth” besides “success”), whereas others are monosemic within this field (victory has a single core meaning) – a pattern typical of lexical fields with a mix of general and specialized vocabulary.

Antonyms of success in English form their own lexical field of failure. The direct antonym is failure (a lack of success), and related terms include defeat (antonym of victory), loss, setback, flop (colloquial for a failed effort, especially of a performance or product), and collapse, debacle, etc., depending on context severity (Johnson, 2015). The binary opposition of success vs. failure is a powerful organizing axis in English semantics, often used metaphorically (e.g., “fall on one’s face” as an idiom for failure versus “land on one’s feet” for a successful outcome).

Hyponymy within the success field can be seen in hierarchical relations: success as a general concept has hyponyms like academic success, commercial success, personal success, etc., which are more specific types. Similarly, achievement as a hypernym might include hyponyms like milestone, accomplishment, breakthrough (each a kind of achievement in certain contexts). For instance, breakthrough implies a success that overcomes an impasse, often in science or negotiations, thus a specialized hyponym in the success field. The lexeme success itself can be considered a hypernym relative to more specific terms like victory or accomplishment, which denote particular varieties of success.

### Usage and Collocational Trends

Corpus data shows that success is a high-frequency noun in modern English. For example, in the British National Corpus (100 million words), “success” appears approximately 14,300 times (about 143 occurrences per million words), placing it among the top 1,000 most frequent nouns. This high frequency underscores its importance in everyday language. Success frequently co-occurs with verbs such as achieve, attain, enjoy, guarantee, seek and celebrate (e.g., “achieve success,” “enjoy great success,” “guarantee success”) and adjectives like great, considerable, tremendous, unprecedented, limited, modest (e.g., “great success,” “modest success”) (Oxford Collocations Dictionary, 2009). These collocations reveal how English speakers discuss success: it can be quantified or scaled (great vs. limited success), it often involves an agent achieving it, and it is something that can be enjoyed or celebrated. Common phrases include “success story” (an example of success, often inspirational), “the key to success” (a crucial factor for achieving success), and “road to success” (metaphorical path of progression). Such phrases reflect a metaphorical framing of success as a journey or a construct that can be analyzed and replicated.

Examples from contemporary usage illustrate these points. Consider: “Hard work is the key to success,” or “The startup was an overnight success,” or “Despite early

failures, she found success in the end.” In each, the context and collocates (key to, overnight, found) shape the nuance of success – as something earned, something sudden, or something eventual. The flexibility of success to work in these phrases attests to its broad and abstract nature. By contrast, a synonym like victory would not fit in all those contexts (one wouldn’t normally say “an overnight victory” about a business, for instance, without a specific competition). This demonstrates how synonyms of success are not fully interchangeable, each having preferred collocational patterns and connotations (Crystal, 2019).

In summary, the English lexical field of success is characterized by a central lexeme success with a stable meaning, surrounded by synonyms that range from very general (achievement) to very specific (coup, grand slam in idiomatic use). The field’s composition has been shaped by historical language contact (Latin loans like success, victory, triumph alongside native or fully nativized terms like win, feat), and the usage patterns show a rich tapestry of collocations reflecting cultural conceptions of success (e.g., success as a journey, success as an object one can “have” or “lack,” etc.).

### **The Lexical Field of “Muvaffaqiyat” in Uzbek**

#### **Etymology and Historical Background**

The Uzbek language encodes the concept of success primarily with the noun “muvaffaqiyat”, which broadly corresponds to “success, achievement.” The term *muvaffaqiyat* is a borrowed lexeme, reflecting the influence of Persian-Arabic vocabulary on Uzbek (a Turkic language). Etymologically, *muvaffaqiyat* is derived from Persian موفقیت (*movaffaqiyat*), itself from Arabic roots: the word is formed from *muvaffaq* (“successful” – an Arabic passive participle meaning someone who has been given success or divine help) plus the nominal abstract suffix *-iyat* (Persian *-iyat* or Arabic *-iyyah*) which creates a noun of quality (Ahmedov, 2005). In Arabic, *muwafaq* (مُؤَفَّق) means “successful” or literally “one who is given success,” stemming from the verb *waffaqa* (“to enable, to grant success”) (Karimova, 2018). Thus *muvaffaqiyat*



etymologically carries the sense of “state of being successful” or “achievement of success.” Historical linguistics suggests that this word entered Uzbek through Classical Persian and Tajik usage, likely during the periods of heavy Persian cultural influence in Central Asia (circa 15th–19th centuries) (Sodiqov, 2010). It became part of the literary Uzbek lexicon and is used extensively in modern standard Uzbek.

Prior to the widespread use of *muvaaffaqiyat*, Uzbek (and older Turkic dialects in the region) likely utilized other terms for success or good fortune. One native Turkic root is seen in “yut-”, the verb meaning “to win” or “to gain.” From this root comes “yutuq” – a noun meaning “win, achievement, gain” (literally, something won) (Hojiev, 1981). The word *yutuq* can serve as a near-synonym to *muvaaffaqiyat* in certain contexts, particularly for specific accomplishments or wins. Another relevant term is “g‘alaba” (ғалаба), meaning “victory.” G‘alaba is actually another loanword from Arabic (Arabic *ghalaba* غلبة “victory, conquest”) and is used in Uzbek to specifically denote victory in competitions, battles, or other win/lose situations (Madrahimov, 2012). Additionally, the concept of luck or fortune is covered by “omad” (омад), a Persian loanword meaning “luck, good fortune.” While *omad* does not literally mean “success,” in Uzbek cultural context luck is often tied to success; for example, the expression “*Omasingiz oshsin*” (“May your luck increase”) is akin to wishing someone success. Historically, Uzbek speakers might have expressed general success through phrases involving *omad* (luck) or *nasib* (fate) before *muvaaffaqiyat* became commonplace in modern usage (Yusuf, 1990).

In modern Uzbek, *muvaaffaqiyat* is firmly established as the general term for success, especially in formal and written contexts. Its adoption reflects not only linguistic borrowing but also an alignment with a broader Islamic and Persianate cultural lexicon where many abstract concepts (knowledge, success, happiness, etc.) are expressed with Arabic-derived words. Despite its foreign origin, *muvaaffaqiyat* has been fully integrated: it is used across a range of registers today, from newspapers to



daily conversation, although in very colloquial speech one might substitute *omad* in some cases (e.g., *Omad tilayman* “I wish you luck/success”) (Ergashova, 2019).

### Morphological Structure and Derivatives in Uzbek

Morphologically, **muvaqqiyat** can be analyzed by breaking down its borrowed components, although native speakers may not consciously parse it this way. It consists of the stem *muvaqqi* (Arabic *mu-* prefix indicating participle, root *-w-f-q* meaning “to succeed”) and the suffix *-iyat* (forming an abstract noun). Within Uzbek, *muvaqqiyat* behaves as a single noun lexeme, and Uzbek morphology can attach native affixes to it. Notably:

- **muvaqqiyat** + **li** → **muvaqqiyatli** (adj.) meaning “successful” (literally “with success”). *-li* in Uzbek is a productive adjectival suffix meaning “having X” or “characterized by X.” For example, *muvaqqiyatli loyiha* means “a successful project.” This formation parallels the English *success* → *successful* (*-ful* meaning “full of success”), showcasing a common semantic derivation using different language-specific morphology (Xudoyberdiyeva, 2015).

- **muvaqqiyat** + **siz** → **muvaqqiyatsiz** (adj.) meaning “unsuccessful” (“without success”). *-siz* is a Turkic suffix meaning “without, lacking.” For instance, *muvaqqiyatsiz urinish* means “an unsuccessful attempt.”

- **muvaqqiyat** + **sizlik** → **muvaqqiyatsizlik** (noun) meaning “failure” or “lack of success.” The suffix *-sizlik* is *-siz* (without) plus *-lik* (noun former), together indicating an abstract state of without X. *Muvaqqiyatsizlikka uchramoq* is a common phrase meaning “to encounter failure” or literally “to fall into failure.” This is the direct antonym to achieving success.

These derivations demonstrate how Uzbek uses a combination of borrowed stems and native affixes to expand the lexical family. The patterns *X-li* and *X-siz/-sizlik* are very regular in Uzbek for creating adjective/noun pairs of opposites (e.g., *baxtli* “happy” vs *baxtsiz* “unhappy”). Thus, *muvaqqiyat* has been nativized to the extent

that it partakes in these productive morphological processes. It's noteworthy that *muvaqqiyat* itself is a non-agglutinative form (from the perspective of Turkic morphology), because its internal structure comes from Persian/Arabic. In contrast, the alternative native lexeme *yutuq* (achievement) has its own derivatives: e.g., *yutuqli* (adj., having achievements, successful) and the verb *yutmoq* (to win) can take various suffixes (*yutib olmoq* "to win something," *yutqazmoq* "to lose," etc.).

Uzbek also forms idiomatic expressions to convey success using compound constructions rather than single derived words. For example: *muvaqqiyat qozonmoq* (literally "to gain success") and *muvaqqiyatga erishmoq* ("to reach/achieve success") are common verbs phrases meaning "to succeed." Here, *qozonmoq* ("to earn, gain") and *erishmoq* ("to attain") pair with the noun *muvaqqiyat* to express the verbal notion of achieving success (Ashurov, 2003). Similarly, *g'alaba qozonmoq* ("to win a victory") is used for succeeding in competitive scenarios. These phraseological constructions fill the role of an English verb like *succeed*, and they underscore that in Uzbek the noun *success* often remains a noun in syntax, with success expressed through a light-verb construction (a common pattern in Turkic and Persian languages). The presence of multiple verbs (*qozonmoq*, *erishmoq*) that collocate with *muvaqqiyat* also allows subtle nuance: *erishmoq* implies attainment often after effort, while *qozonmoq* can imply acquisition or earning (similar to "gain success") (Rahimov, 2011).

### **Synonyms, Antonyms, and Semantic Field in Uzbek**

In Uzbek, the lexical field of "success" is anchored by *muvaqqiyat* as the general term, and includes several other lexemes that cover aspects of success, achievement, victory, and good fortune. Key members of this semantic field include:

- *muvaqqiyat* (n.) – success in the broad sense of a favorable outcome or accomplishment. This is the core (nuclear) lexeme of the field in formal Uzbek, used in contexts ranging from personal achievements to business and academic

success. For example, Hayotda muvaffaqiyatga erishish uchun mehnatsevar bo'lish kerak ("To achieve success in life, one must be hardworking").

- yutuq (n.) – achievement, gain, success. This word often refers to a specific achievement or something that one has won or earned. For instance, ilmiy yutuq means "scientific achievement" and sport yutug'i would mean "a success in sports (a win)." Yutuq overlaps with muvaffaqiyat but is perhaps more concrete – one might list one's yutuqlar ("achievements") on a résumé. Frequency-wise, yutuq is common, and in the Uzbek National Corpus (if one is consulted) it might appear often in discussions of awards, accomplishments, and the like.

- g'alaba (n.) – victory. As noted, g'alaba is used when success involves defeating an opponent or overcoming an opposing force. Collocations include g'alaba qozonmoq ("to achieve victory") in contexts of sports, war, or competition. For example, Jamoa muhim g'alabaga erishdi ("The team achieved an important victory"). Semantically, g'alaba is a hyponym of muvaffaqiyat restricted to competitive success, much like English victory is to success. It is a core term in the subfield of competitive success.

- zafar (n.) – triumph. Zafar is an archaic or poetic synonym for g'alaba, also of Arabic origin (Arabic *ẓafar*, triumph). It appears in literary contexts and idioms (e.g., Zafarnoma "Book of Triumphs" is a historical work's title). While not common in everyday modern Uzbek, it belongs to the extended lexical field of success as a lofty term for victory (Mirzo, 2010).

- omad (n.) – luck, good fortune. Although omad primarily means luck, its usage intersects with the concept of success. For example, Omadingiz bo'lsa, ishda muvaffaqiyatga erishasiz ("If you have luck, you will achieve success at work"). People often say Omad! ("Good luck!") in situations where English speakers might say "Best of luck" or "Wish you success." Culturally, this reflects an understanding that success can depend on luck. Thus, omad can be seen as a peripheral member of the success field— not denoting success itself,

but a facilitating factor or colloquial proxy for it (Mamarasulov, 2021). The term *omadli* (adj., lucky/fortunate) can describe a person who tends to succeed, blurring the line between luck and success attribute: *u juda omadli odam* (“he is a very lucky [successful] person”).

- *murad* (n.) and *maqsad* (n.) – desire/goal. These words mean “goal, aim” (*maqsad*) or “wish, aspiration” (*murad*), and while they denote the target rather than the outcome, they appear in idioms of success. For example, *muradiga yetmoq* literally “to reach one’s desire” means to succeed in obtaining what one longed for. This phrase captures the achievement of a personal goal (Nurmatov, 2014). Such terms are relevant because they form part of the conceptual framework: success is often defined in relation to achieving a goal (*maqsad*) or fulfilling a desire (*murad*).

- *baror* (n.) – an Uzbek word meaning “successful outcome” or “realization.” It appears in fixed phrases like *ishonchli baror olmoq* (“to succeed confidently”) or *ishlaring baroridan kelsin* (“may your affairs come to a successful result”). This is somewhat antiquated or elevated in style, but it’s a native term (ultimately from Persian *barār* meaning fruition or success) used in proverbial expressions (Ismoilov, 1998).

Antonyms in Uzbek reflect the absence of success: *muvaaffaqiyatsizlik* (failure, lack of success) is the direct antonym built from *muvaaffaqiyat* as described. Additionally, *magʻlubiyat* (маглубият) means “defeat” (antonym of *gʻalaba* victory), a word of Arabic origin commonly used for losses in competitions or war. *Omadsizlik* means “bad luck” or “failure in terms of luck” and can be used when attributing failure to misfortune. Another term *muvaaffaqiyatsiz* (as adjective) describes unsuccessful attempts: e.g., *muvaaffaqiyatsiz urinish* (“failed attempt”). As in English, Uzbek antonyms often carry heavy negative connotations and are used in contexts of analysis or consolation (e.g., *muvaaffaqiyatsizlik saboqlari* “lessons of failure”).



The semantic relations among these Uzbek lexemes show a structure similar to the English field, with a central notion and more specific satellites. *Muvaffaqiyat* is the overarching concept (analogous to English success), *yutuq* and *g'alaba* are more specific types (achievement and victory respectively), and *omad* is a related concept (luck) that often colloquially substitutes in expressions wishing success. There is also a stylistic dimension: *muvaffaqiyat* is neutral-formal, *yutuq* is neutral and slightly informal when referring to personal gains, *g'alaba* is neutral or elevated when celebrating a victory, while *omad* is informal when speaking of outcomes in everyday life. Thus, Uzbek speakers choose among these lexemes based on context: for instance, an academic or official report would use *muvaffaqiyat* (or *yutuq* for specific achievements), whereas a friend wishing you well might say *Omad!* rather than *muvaffaqiyat*.

Hyponymy and hypernymy operate in Uzbek much as in English: *muvaffaqiyat* as a hypernym covers various kinds of success. One could talk of *ijodiy muvaffaqiyat* (creative success), *katta muvaffaqiyat* (a big success), or *qisman muvaffaqiyat* (partial success). These qualifiers indicate that the concept is scalable and categorizable. A *yutuq* can be considered a hyponym under *muvaffaqiyat* (an achievement is a success), and *g'alaba* is a hyponym in contexts of competition.

Corpus-based observations (if available from an Uzbek language corpus) might show frequencies and collocations: It is plausible, for example, that *muvaffaqiyat* and *g'alaba* are frequent in news articles (reporting successes and victories), *yutuq* appears in educational or scientific contexts (reporting achievements or breakthroughs), and *omad* is frequent in dialogues and social media (in expressions of wishing luck/success). For instance, in a corpus of Uzbek news, collocations like *erishmoq* (achieve) with *muvaffaqiyat* and *qozonmoq* (gain) with *g'alaba* would likely be prominent (Rustamov, 2020). Such data would quantitatively support the intuitive divisions of usage described above.

## Examples and Usage in Context

To illustrate the usage differences among these lexemes, consider the following Uzbek examples with English translations:

Ular loyiha bo'yicha katta **muvaqqafiyat**ga erishdilar. – (“They achieved great **success** with the project.”) Analysis: Formal tone; muvaqqafiyat used for a general positive result in a professional context. “Great success” is directly translated (katta muvaqqafiyat).

1. Olima yil yakunida uchta muhim ilmiy **yutuq**ni e'lon qildi. – (“By year's end, the scientist announced three important scientific **achievements**.”) Analysis: Yutuq highlights specific accomplishments (countable, plural yutuqni). Using muvaqqafiyat here would be less natural, since one wouldn't usually say “three successes” in Uzbek; instead they enumerate achievements or results as yutuq. This mirrors English where we might say “three major successes” but more likely “three major achievements.”

2. Bizning jamoa musobaqada **g'alaba** qozondi. – (“Our team won a **victory** in the competition.”) Analysis: G'alaba qozonmoq is the idiomatic way to say “won a victory.” It's a specific type of success, not replaceable by muvaqqafiyat in this context. If one said muvaqqafiyat qozondi about a competition, it would sound a bit odd; g'alaba is the expected term when an opponent is involved.

3. U o'z biznesida **omad**ga erishdi, qisqa vaqtda boyib ketdi. – (“He found **good fortune/success** in his business and became rich in a short time.”) Analysis: Here omadga erishdi literally “achieved luck” implies that he succeeded (with a connotation that luck favored him). This expression shows omad used almost interchangeably with muvaqqafiyat but adds the flavor that success was perhaps due to luck or was as effortless as having luck. In a more formal register, one might phrase the same idea as biznesida katta

muvaqqiyatga erishdi (“achieved great success in his business”), but omadga erishdi gives a colloquial twist.

4. Do'stlarim menga **“Omad!”** tilashdi. – (“My friends wished me **‘Good luck!’**.”)

Analysis: This is a very common way to express hoping someone succeeds (in an endeavor, exam, etc.). It shows that omad functions where English uses “luck,” but pragmatically the intention is “I hope you succeed.” It’s noteworthy that one could also say Muvaffaqiyat tilayman (“I wish you success”), especially in writing or formal speech (as in a letter or at a formal send-off), but among friends Omad! is shorter and more idiomatic.

Through these examples, we see that muvaqqiyat and its related terms cover the semantic space of success by dividing certain contexts among themselves. English often uses the single word success with modifiers (academic success, personal success, etc.), whereas Uzbek sometimes chooses different lexemes entirely (e.g., g'alaba for competitive success, yutuq for a discrete achievement, omad in informal encouragement). This highlights a key difference: English favors a general term with contextual qualifiers, while Uzbek more often uses distinct terms for different facets of success, a trait that may stem from the rich tapestry of its mixed lexicon (Turkic and borrowed) providing multiple options.

### Comparison of English and Uzbek Lexical Fields of “Success”

Comparing the lexical fields of success and muvaqqiyat reveals both universal semantic features and language-specific developments:

- **Core Lexeme and Borrowing:** Both English success and Uzbek muvaqqiyat are not originally native to their languages (one from Latin via French, the other from Arabic via Persian). This reflects how concepts of prestige and achievement were often transmitted along with cultural influence. Despite foreign origins, both words have become the central, prototypical

expression of the concept in their respective languages (Azimova, 2022; Karimov, 2015). The replacement of native *spēd* by success in English and the strong preference for *muvaqqiyat* (over a native construction like *omad yetish*, perhaps) in Uzbek underscores how lexical fields can shift due to sociolinguistic factors (Lehrer, 1974).

• **Synonym Richness:** English arguably has a **larger inventory of common synonyms** for success, owing to its status as a mixed Germanic-Romance lexicon. Many near-synonyms coexist (achievement, accomplishment, triumph, victory, prosperity, etc.), and while they differ in nuance, there is considerable overlap. Uzbek, with a smaller pool of everyday synonyms, tends to repurpose words from various origins to cover nuances: one from Arabic for general success (*muvaqqiyat*), one from native Turkic for generic achievement (*yutuq*), one from Arabic for victory (*g'alaba*), plus the concept of luck (*omad*). Each of these is somewhat more specialized in usage than English success, which can span all these contexts with adjectives. However, Uzbek speakers can also use *muvaqqiyat* in broader ways when needed, and indeed *muvaqqiyatli* as an adjective can describe anything successful (a person, plan, performance) just like English successful.

• **Morphological Expression:** English relies on derivation for adjectives (successful/unsuccessful) and a separate verb (succeed) for the action, whereas Uzbek uses agglutinative suffixes with *muvaqqiyat* to form equivalents (*muvaqqiyatli/ -siz*) and light-verb constructions for the action (...*ga erishmoq/qozonmoq*). This indicates a structural linguistic difference: English often creates a whole new lexeme (succeed vs success; victory vs win as verb), whereas Uzbek tends to keep the noun and add a verb or suffix to shift category. The result is that English synonyms may belong to different parts of speech (noun success, verb to triumph, adjective prosperous), while Uzbek will use one noun with multiple collocations or affixes, or entirely different nouns for



different shades. For instance, where English has noun success vs. adjective successful, Uzbek uses one root with suffix (muvaaffaqiyat vs muvaaffaqiyatli).

• **Semantic Scope and Cultural Context:** The concept of success in both languages encompasses personal, professional, and material success. However, cultural notions can influence usage. In English, success strongly collocates with individualistic achievement (career success, personal success) and is a key word in self-help and business domains (often quantified by wealth or status). In Uzbek culture, while personal achievement is valued, there is also a tradition of attributing success to fate or collective effort. The frequent use of *omad* (luck) in everyday speech reflects a cultural modesty or belief in fate: one often credits *omad* or says “with luck” even when success came from one’s effort, perhaps to downplay self-praise. Additionally, in Uzbek formal rhetoric, success is often mentioned in collective or social terms (e.g., *yurtimiz erishayotgan muvaaffaqiyatlar* – “the successes our country is achieving”), aligning with a communal perspective. English can also use successes in plural for discrete achievements, but it’s less common to speak of a group’s collective success in the same way; one might instead say “progress” or use a singular abstract (the country’s success). This difference suggests that while the semantic field is comparable, pragmatic usage differs (Halliday, 2009).

• **Core vs. Peripheral Distinctions:** In English, success as a word is ubiquitous and used in all registers (from casual “Congrats on your success!” to formal “analysis of success factors”). In Uzbek, *muvaaffaqiyat* is common in writing and formal speech, but speakers might substitute a synonym in casual contexts (like *omad* or *yutuq* in certain phrases). Thus, one could argue *muvaaffaqiyat* is slightly more formal in flavor than English success. However, *muvaaffaqiyat* is still understood universally and appears in everyday contexts too (especially in the plural form *muvaaffaqiyatlar* in phrases like *muvaaffaqiyatlar tilayman* – “I wish you successes”). The notion of core vs. peripheral lexemes appears in both languages: English success and Uzbek *muvaaffaqiyat* are core;

English triumph and Uzbek zafar are peripheral (elevated, rare). Both languages use metaphors related to success: English uses heights (peak, pinnacle of success), journeys (road to success), and Uzbek similarly might use cho'qqi (peak) or kalit (key) in muvaffaqiyat kaliti ("the key to success"). The presence of such idiomatic parallels points to a shared conceptualization of success as something that can be achieved, possessed, and has causes (keys) and barriers.

• **Corpus and Frequency Observations:** While hard data for Uzbek frequencies may be limited, one can hypothesize differences. English success is more frequent relative to its population of speakers than Uzbek muvaffaqiyat might be, simply because English tends to reuse success in many compounds and idioms. Uzbek might distribute frequency among several terms (muvaffaqiyat, omad, yutuq each carrying part of the load). A hypothetical corpus analysis might find omad (luck) appears very often in informal text, whereas muvaffaqiyat spikes in news and official documents. English doesn't have a single equivalent term that doubles as "luck" and "success" in that way, which is an interesting divergence – English keeps luck (luck) and success (success) quite separate lexically and conceptually, whereas Uzbek blurs them a bit in everyday language (Fayzullaev, 2020).

Ultimately, both languages have a rich vocabulary surrounding the idea of success, shaped by their unique histories. English, with its blend of Anglo-Saxon and Norman influences, offers multiple synonyms that often carry subtle differences in tone (e.g., Latin-origin words like triumph can sound more formal or literary compared to Germanic win). Uzbek, influenced by Turkic, Persian, and Arabic, likewise offers a tapestry of terms where the choice of an Arabic-derived vs. a native term can signal formality or context (using muvaffaqiyat vs omad). In translation, one must be aware of these differences: translating English success could be muvaffaqiyat in a formal context, but might be better rendered as omad in a casual well-wishing context. Similarly, English might not use victory where Uzbek uses g'alaba unless it's

specifically a competitive success – otherwise one might just say success. These nuances are crucial for accurate cross-cultural communication.

## Conclusion

This comparative structural analysis of the lexemes in the lexical fields of “success” in English and “muvaaffaqiyat” in Uzbek reveals both common semantic structures and distinct linguistic realizations of the concept of success. In both languages, a central lexeme (success, muvaaffaqiyat) anchors a network of related terms, including synonyms, antonyms, and hyponyms that elaborate various facets of successful outcomes – from victories in competition to personal achievements and general prosperity. Historically, both central lexemes illustrate how languages often borrow words for abstract cultural concepts: Latin *successus* and Arabic *muwafaqa* came to fill the semantic space of “success” in English and Uzbek respectively, in each case augmenting or replacing earlier native terms. Morphologically, English and Uzbek differ in how they extend these lexemes (English via separate derivational morphemes and distinct roots, Uzbek via agglutinative suffixes and compound constructions), yet each provides means to talk about “being successful” (successful vs muvaaffaqiyatli) or “failing” (unsuccessful vs muvaaffaqiyatsiz).

Semantically, the analysis highlights that while the core notion of achieving one’s aims is universal, the lexicon around it can reflect cultural nuances. English tends to isolate the idea of luck as separate from success, whereas Uzbek more readily invokes luck (*omad*) in the context of success. English speakers have a plethora of near-synonyms allowing subtle tone adjustments (e.g., triumph for dramatic effect, achievement for effortful success, coup for a bold successful move), and Uzbek speakers choose from a set of terms that partition the concept (using *g‘alaba* for contest victory, *yutuq* for achievement, etc.). Both languages use collocations and idioms to enrich the expression of success (the “key to success,” muvaaffaqiyat kaliti; “to win

victory,” g‘alaba qozonmoq), showing that metaphorical framing (keys, journeys, battles) in talking about success may be cross-culturally prevalent.

In conclusion, examining success and muvaffaqiyat side by side demonstrates how languages can converge on similar semantic needs but diverge in lexical choices due to historical and structural reasons. For linguists, this comparison underscores the importance of considering etymology, morphology, and usage in analyzing a semantic field. For language learners or translators, understanding these nuances is vital: one must not only translate words but also the contextual weight they carry. Both English and Uzbek richly encode the triumphs and failures of human experience through their lexemes, each word a reflection of both a concept and the journey that concept has taken through the language’s history. Future corpus-based studies could further quantify these observations, for example by comparing frequency and collocation patterns of success-related lexemes in large English and Uzbek corpora, to provide additional empirical support to the qualitative analysis presented here. Such research would continue to illuminate how success is talked about and perhaps how it is perceived in different linguistic and cultural communities.

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