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Abdurahimova Maftuna

**Linguistic and semantic representation of the concept “happiness’ in different
languages**

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QUALIFICATION PAPER

**“THE QUALIFICATION PAPER
IS ADMITTED TO DEFENCE”**

Head of the Department of
English Phonetics and phonology

_____M.Chutpulatov
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SCIENTIFIC ADVISORS:

_____Rajabova G
“ _____ ” _____2016

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Contents

Introduction	
Chapter I – Cognitive and Cultural Linguistics and their basic notions.	
1.1. Cognitive Linguistics is a new trend in Modern Linguistics.....	
1.2. Cultural Linguistics and its basic notions.....	
1.3. Concept as a basic notion of Cognitive Linguistics and Cultural Linguistics.....	
Chapter II Linguistic features of the concept “Happiness” in English	
2.1. Lexical features of the concept “Happiness” in English.....	
2.2. Semantic representation of the concept “Happiness” in English.....	
2.3. Linguistic peculiarities of the concept “Baxt” in Uzbek	
2.4. Comparative analysis of the concept of “Happiness”/“Baxt” in English and Uzbek.....	
CHAPTER III The main problems of implementing the concept “Happiness” in teaching English	
3.1 The Theory of Vocabulary Teaching and Learning.....	
3.2 The ways of teaching semantic field of words related to “Happiness”.....	
Conclusion	
Bibliography	

Introduction

Language is the verbal expression of culture. Culture is the idea, custom and beliefs of a community with a distinct language containing semantics - everything speakers can think about and every way they have of thinking about things as medium of communication.

The study of language meaning is concerned with how languages employ logical structures and real-world references to convey, process and assign meaning, as well as to manage and resolve ambiguity. This subfield encompasses semantics (how meaning is inferred from words and concepts) and pragmatics (how meaning is inferred from context).

Linguistics concerns itself with describing and explaining the nature of human language. Fundamental questions include what is universal to language, how language can vary, and how human beings come to know languages.

Nowadays linguistics is developing very successfully. There are a lot of branches from which Cognitive Linguistics is a new trend in Modern Linguistics. Cognitive Linguistics is the study of the mind through language and the study of language as a cognitive function. Cognitive Linguistics has two main goals: (1) to study how cognitive mechanisms like memory, categorization, attention, and imagery are used during language behavior; and (2) to develop psychologically viable models of language that cover broad ranges of linguistic phenomena, including idioms and figurative language.

Our Qualification Paper is devoted to the questions of Cognitive linguistics, Cultural Linguistics and Concept as a basic notion of Cognitive Linguistics and Cultural Linguistics. To study the concept from the point of view of Cognitive linguistics and Cultural linguistics is one of the most important, disputable and interesting problems of investigation in linguistics and we also decided to share our opinions on this matter.

This Qualification Paper deals with the linguistic and semantic representation of concept “Happiness” – “Baxt” in the English and Uzbek

Languages. “Happiness” is the universal concept and it exists in every language. But, despite being universal concept, in different culture the concept “Happiness” is verbalized differently.

The actuality and novelty of this Qualification Paper is connected with the fact that the given problem is new and disputable among the linguists. A cognitive approach to the study of the concept “Happiness” – “Baxt” in both English and Uzbek Languages helps us further to understand the nature and content of the concept “Happiness” – “Baxt” and how they are expressed by means of lexical units, phraseological units, sayings, proverbs and quotations.

The aim of the Qualification Paper is to give the general approaches to the study of language, conceptual systems, human cognition, and construction of the concept “Happiness” – “Baxt” in the English and Uzbek Languages.

In accordance with the aim of the given Qualification Paper the following **tasks** have been set up:

- to describe the verbalization of the concept “Happiness” – “Baxt” by means of lexical units from the different dictionaries;
- to study the lingua-cultural concept “Happiness” – “Baxt” by means of proverbs and quotations;
- to show the differences and similarities between English and Uzbek linguistic and semantic representation of the concept “Happiness” – “Baxt”.

The subject of the research paper is the concept “Happiness” – “Baxt” in the English and Uzbek languages.

The object of our investigation is to study the linguistic and semantic representation concept “Happiness” – “Baxt” in English and Uzbek Languages.

The following linguistic **methods** of analysis have been used in the research:

- 1) conceptual analysis of the verbalization of the concept “Happiness” – “Baxt”;
- 2) elements of the componential analysis;

3) comparative analysis of the conceptual characteristics of the concepts “Happiness” and “Baxt”.

The Theoretical Value of this paper is that it can be used as a theoretical material at the lectures on Lexicology on the themes connected with the study of the concept and national-cultural specificity in verbalization of the concepts “Happiness” and “Baxt”.

The Practical Value of the given research is that practical part of this work may be used at the seminars in Cognitive linguistics and Cultural linguistics.

As the sources of the material of the practical part of the Qualification Paper are used the following explanatory dictionaries and dictionaries of synonyms and as well as the dictionaries of Uzbek proverbs, some electronic dictionaries and materials from internet sites: Oxford Advanced Learner’s Dictionary. Oxford University Press. 2005, Oxford Learner’s Thesaurus. Oxford University Press. 2005, Webster’s New Dictionary of Synonyms. Merriam Webster inc., Springfield, Massachusetts, USA. 1984, O’zbek tilining izohli lug’ati: ikki tomlik, 60 000 so’z va so’z birikmasi. Akobirov S.F., Aliqulov T.A., Ibrohimova S.I., Ma’rufov Z.M. tahriri ostida. “Rus tili” nashriyoti, 1981, Azamatov M. *Hikmatlar hazinasi*. T: Yosh gvardiya. 1977, Azim Hojiev. *O’zbek tili sinonimlarining izohli lug’ati*. Toshkent. O’qituvchi. 1974, Sh. Raxmatullayev. *O’zbek tilining frazeologik lug’ati*. Toshkent. O’qituvchi. 1992, O’zbek xalq maqollari. Tuzuvchilar: Mirzayev T., Masoqulov A., Sarimsoqov B. Ma’sul muharrir: Turdimov Sh. – T,Sharq 2003.

This Qualification Paper consists of Introduction, the Main part, Conclusion and Bibliography.

Chapter I – Cognitive and Cultural Linguistics and their basic notions

1.1. Cognitive linguistics is a new trend in Modern Linguistics

In linguistics, cognitive linguistics (CL) refers to the branch of linguistics that interprets language in terms of the concepts, sometimes universal, sometimes specific to a particular tongue, which underlie its forms. It is thus closely associated with semantics but is distinct from psycholinguistics, which draws upon empirical findings from cognitive psychology in order to explain the mental processes that underlie the acquisition, storage, production and understanding of speech and writing.

Cognitive linguistics is characterized by adherence to three central positions. First, it denies that there is an autonomous linguistic faculty in the mind; second, it understands grammar in terms of conceptualization; and third, it claims that knowledge of language arises out of language use.

Cognitive linguists deny that the mind has any module for language-acquisition that is unique and autonomous. This stands in contrast to the stance adopted in the field of generative grammar. Although cognitive linguists do not necessarily deny that part of the human linguistic ability is innate, they deny that it is separate from the rest of cognition. They thus reject a body of opinion in cognitive science which suggests that there is evidence for the modularity of language. They argue that knowledge of linguistic phenomena — i.e., phonemes, morphemes, and syntax — is essentially conceptual in nature. However, they assert that the storage and retrieval of linguistic data is not significantly different from the storage and retrieval of other knowledge, and that use of language in understanding employs similar cognitive abilities to those used in other non-linguistic tasks.

Departing from the tradition of truth-conditional semantics, cognitive linguists view meaning in terms of conceptualization. Instead of viewing meaning in terms of models of the world, they view it in terms of mental spaces.

Finally, cognitive linguistics argues that language is both embodied and situated in a specific environment. This can be considered a moderate offshoot of the Sapir-Whorf

hypothesis, in that language and cognition mutually influence one another, and are both embedded in the experiences and environments of its users.

Cognitive linguistics, more than generative linguistics, seeks to mesh together these findings into a coherent whole. A further complication arises because the terminology of cognitive linguistics is not entirely stable, both because it is a relatively new field and because it interfaces with a number of other disciplines.

Insights and developments from cognitive linguistics are becoming accepted ways of analysing literary texts, too. Cognitive Poetics, as it has become known, has become an important part of modern stylistics.

Cognitive linguistics is a branch of linguistics and cognitive science, which aims to provide accounts of language that mesh well with current understandings of the human mind. The guiding principle behind this area of linguistics is that language use must be explained with reference to the underlying mental processes.

Important cognitive linguists include George Lakoff, Eve Sweetser, Leonard Talmy, Ronald Langacker, Mark Johnson, Mark Turner, Gilles Fauconnier, Charles Fillmore, Adele Goldberg (linguist), and Chris Johnson.

There are a number of hypotheses within cognitive linguistics that differ radically from those made in Generative linguistics. Some people in psychology and psycholinguistics who are testing these hypotheses are Michael Tomasello, Raymond Gibbs, Lera Boroditsky, Michael Ramscar, Michael Spivey, Seana Coulson, Teenie Matlock and Benjamin Bergen. David McNeill also arguably falls into this category.

There are also people in computer science who have worked on computational modelling of the frameworks of cognitive linguistics. These include Jerome Feldman, Terry Regier and Srinivas Narayanan.

Frame semantics, heavily influenced by Charles Fillmore.

Some versions of Construction Grammar, notably the one put forth by Adele Goldberg (linguist).

These areas are all intended to mesh together into a coherent whole. This has not yet happened, since people working within a particular framework do not necessarily keep track of advances and revisions made in other frameworks. However,

there are people working towards a unified framework for the field. A further complication arises because the terminology of cognitive linguistics is not entirely stable, both because it is a relatively new field and because it interfaces with a number of other disciplines.¹

Cognitive Linguistics grew out of the work of a number of researchers active in the 1970s who were interested in the relation of language and mind, and who did not follow the prevailing tendency to explain linguistic patterns by means of appeals to structural properties internal to and specific to language. Rather than attempting to segregate syntax from the rest of language in a 'syntactic component' governed by a set of principles and elements specific to that component, the line of research followed instead was to examine the relation of language structure to things outside language: cognitive principles and mechanisms not specific to language, including principles of human categorization; pragmatic and interactional principles; and functional principles in general, such as iconicity and economy.

The most influential linguists working along these lines and focusing centrally on cognitive principles and organization were Wallace Chafe, Charles Fillmore, George Lakoff, Ronald Langacker, and Leonard Talmy. Each of these linguists began developing their own approach to language description and linguistic theory, centered on a particular set of phenomena and concerns. One of the important assumptions shared by all of these scholars is that meaning is so central to language that it must be a primary focus of study. Linguistic structures serve the function of expressing meanings and hence the mappings between meaning and form are a prime subject of linguistic analysis. Linguistic forms, in this view, are closely linked to the semantic structures they are designed to express. Semantic structures of all meaningful linguistic units can and should be investigated.

These views were in direct opposition to the ideas developing at the time within Chomskyan linguistics, in which meaning was 'interpretive' and peripheral to the study of language. The central object of interest in language was syntax. The structures of language were in this view not driven by meaning, but instead were

¹ Ben Bergen. *Cognitive Linguistics*. Moore 1999.

governed by principles essentially independent of meaning. Thus, the semantics associated with morphosyntactic structures did not require investigation; the focus was on language-internal structural principles as explanatory constructs.

Functional linguistics also began to develop as a field in the 1970s, in the work of linguists such as Joan Bybee, Bernard Comrie, John Haiman, Paul Hopper, Sandra Thompson, and Tom Givon. The principal focus of functional linguistics is on explanatory principles that derive from language as a communicative system, whether or not these directly relate to the structure of the mind. Functional linguistics developed into discourse-functional linguistics and functional-typological linguistics, with slightly different foci, but broadly similar in aims to Cognitive Linguistics. At the same time, a historical linguistics along functional principles emerged, leading to work on principles of grammaticalization (grammaticization) by researchers such as Elizabeth Traugott and Bernd Heine. All of these theoretical currents hold that language is best studied and described with reference to its cognitive, experiential, and social contexts, which go far beyond the linguistic system proper.

Other linguists developing their own frameworks for linguistic description in a cognitive direction in the 1970s were Sydney Lamb (Stratificational Linguistics, later Neurocognitive Linguistics) and Dick Hudson (Word Grammar).

Much work in child language acquisition in the 1970s was influenced by Piaget and by the cognitive revolution in Psychology, so that the field of language acquisition had a strong functional/cognitive strand through this period that persists to the present. Work by Dan Slobin, Eve Clark, Elizabeth Bates and Melissa Bowerman laid the groundwork for present day cognitivist work.

Also during the 1970s, Chomsky made the strong claim of innateness of the linguistic capacity leading to a great debate in the field of acquisition that still reverberates today. His idea of acquisition as a 'logical problem' rather than an empirical problem, and view of it as a matter of minor parameter-setting operations on an innate set of rules, were rejected by functionally and cognitively oriented researchers and in general by those studying acquisition empirically, who saw the problem as one of learning, not fundamentally different from other kinds of learning.

By the late 1980s, the kinds of linguistic theory development being done in particular by Fillmore, Lakoff, Langacker, and Talmy, although appearing radically different in the descriptive mechanisms proposed, could be seen to be related in fundamental ways. Fillmore's ideas had developed into Frame Semantics and, in collaboration with others, Construction Grammar¹.

Lakoff was well-known for his work on metaphor and metonymy². Langacker's ideas had evolved into an explicit theory known first as Space Grammar and then Cognitive Grammar³. Talmy had published a number of increasingly influential papers on linguistic imaging systems⁴.

Through the 1980s the work of Lakoff and Langacker, in particular, began to gain adherents. During this decade researchers in Poland, Belgium, Germany, and Japan began to explore linguistic problems from a cognitive standpoint, with explicit reference to the work of Lakoff and Langacker. 1987 saw the publication of Lakoff's influential book *Women, Fire and Dangerous Things*, and, at almost the same time, Langacker's 1987 *Foundations of Cognitive Grammar* Vol. 1, which had been circulating chapter by chapter since 1984.

The next publication milestone was the collection *Topics in Cognitive Linguistics*, ed. by Brygida Rudzka-Ostyn, published by Mouton in 1988. This substantial volume contains a number seminal papers by Langacker, Talmy, and others which made it widely influential, and indeed of influence continuing to this day.

In 1989, the first conference on Cognitive Linguistics was organized in Duisburg, Germany, by Rene Dirven. At that conference, it was decided to found a new organization, the International Cognitive Linguistic Association, which would hold biennial conferences to bring together researchers working in cognitive linguistics.

¹ Fillmore, Ch. Frame Semantics. In *Linguistics in the Morning Calm* (ed. by the Linguistic Society of Korea), 111-37. Seoul: Hanshin. 1982.

² Lakoff, George. *Women, Fire, and Dangerous Things*. Chicago: University of Chicago Press. 1987.

³ Langacker, Ronald. *Foundations of Cognitive Grammar. Vol.I, II*, Stanford University Press. 1987/1991.

⁴ Talmy, Len. *Toward a Cognitive Semantics*. Cambridge, Mass.: MIT Press. 2000.

The Duisburg conference was retroactively declared the first International Cognitive Linguistics Conference.

The journal *Cognitive Linguistics* was also conceived in the mid 1980s, and its first issue appeared in 1990 under the imprint of Mouton de Gruyter, with Dirk Geeraerts as editor.

At the Duisburg conference, Rene Dirven proposed a new book series, Cognitive Linguistics Research, as another publication venue for the developing field. The first CLR volume, a collection of articles by Ronald Langacker, brought together under the title *Concept, Image and Symbol*, came out in 1990. The following year, Volume 2 of Langacker's *Foundations of Cognitive Grammar* appeared.

During the 1990s Cognitive Linguistics became widely recognized as an important field of specialization within Linguistics, spawning numerous conferences in addition to the biennial ICLC meetings. The work of Lakoff, Langacker, and Talmy formed the leading strands of the theory, but connections with related theories such as Construction Grammar were made by many working cognitive linguists, who tended to adopt representational eclecticism while maintaining basic tenets of cognitivism. Korea, Hungary, Thailand, Croatia, and other countries began to host cognitive linguistic research and activities. The breadth of research could be seen in the journal *Cognitive Linguistics* which had become the official journal of the ICLA. Arie Verhagen took over as editor, leading the journal into its second phase.

By the mid-1990s, Cognitive Linguistics as a field was characterized by a defining set of intellectual pursuits practiced by its adherents, summarized in the *Handbook of Pragmatics* under the entry for Cognitive Linguistics:

Because cognitive linguistics sees language as embedded in the overall cognitive capacities of man, topics of special interest for cognitive linguistics include: the structural characteristics of natural language categorization (such as prototypicality, systematic polysemy, cognitive models, mental imagery and metaphor); the functional principles of linguistic organization (such as iconicity and naturalness); the conceptual interface between syntax and semantics (as explored by cognitive grammar and construction grammar); the experiential and pragmatic background of language-in-

use; and the relationship between language and thought, including questions about relativism and conceptual universals.

For many cognitive linguists, the main interest in CL lies in its provision of a better-grounded approach to and set of theoretical assumptions for syntactic and semantic theory than generative linguistics provides. For others, however, an important appeal is the opportunity to link the study of language and the mind to the study of the brain.

In the 2000s regional and language-topical Cognitive Linguistics Associations, affiliated to ICLA, began to emerge. Spain, Finland, and a Slavic-language CLA were formed, and then Poland, Russia and Germany became the sites of newly affiliated CLAs. These were followed by Korea, France, Japan, North America, the U.K., Sweden (which soon expanded to a Scandinavian association), and, most recently, China and Belgium. Some of these associations existed prior to affiliation, while others were formed specifically as regional affiliates.

Cognitive linguistics has emerged in the last twenty-five years as a powerful approach to the study of language, conceptual systems, human cognition, and a general meaning construction.

Cognitive linguistics has emerged in the last twenty-five years as a powerful approach to the study of language, conceptual systems, human cognition, and general meaning construction.

It addresses within language the structuring of basic conceptual categories such as space and time, scenes and events, entities and processes, motion and location, force and causation. It addresses the structuring of ideational and affective categories attributed to cognitive agents, such as attention and perspective, volition and intention.¹ In doing so, it develops a rich conception of grammar that reflects fundamental cognitive abilities: the ability to form structured conceptualizations with multiple levels of organization, to conceive of a situation at varying levels of abstraction, to establish correspondences between facets of different structures, and to *construe* the same situation in alternate

¹ Talmy, Len. *Toward a Cognitive Semantics*. Cambridge Mass.: MIT Press. 2000.

ways.

Cognitive linguistics recognizes that the study of language is the study of language use and that when we engage in any language activity, we draw unconsciously on vast cognitive and cultural resources, call up models and frames, set up multiple connections, coordinate large arrays of information, and engage in creative mappings, transfers, and elaborations. Language does not "represent" meaning; it prompts for the construction of meaning in particular contexts with particular cultural models and cognitive resources. Very sparse grammar guides us along the same rich mental paths, by prompting us to perform complex cognitive operations. Thus, a large part of cognitive linguistics centers on the creative on-line construction of meaning as discourse unfolds in context.¹ The dividing line between semantics and pragmatics dissolves and truth-conditional compositionality disappears.

Aspects of language and expression that had been consigned to the rhetorical periphery of language, such as metaphor and metonymy, are redeemed and rehabilitated within cognitive linguistics. They are understood to be powerful conceptual mappings at the very core of human thought, important not just for the understanding of poetry, but also science, mathematics, religion, philosophy, and everyday speaking and thinking. Importantly, thought and language are embodied. Conceptual structure arises from our sensorimotor experience and the neural structures that give rise to it. The structure of concepts includes prototypes; reason is embodied and imaginative. A grammar is ultimately a neural system. The properties of grammars are the properties of humanly embodied neural systems.² Cognitive capacities that play a fundamental role in the organization of language are not specific to language. Such capacities include analogy, recursion, viewpoint and perspective, figure-ground organization, and conceptual integration.

The stage was set for cognitive linguistics in the nineteen seventies and early eighties with Len Talmy's work on figure and ground, Ronald Langacker's cognitive

¹ Fauconnier, Gilles & Eve Sweetser, (Eds.) *Spaces, Worlds, and Grammar*. Chicago: University of Chicago Press. 1996.

² Lakoff, G. and M. Johnson. *Philosophy in the Flesh*. New York: Basic Books. 1999.

grammar framework, George Lakoff's research on metaphor, gestalts, categories and prototypes, Fillmore's frame semantics, and Fauconnier's mental spaces. Today, there are hundreds of scholars who work in this paradigm, and there is a huge amount of published research on the theories and their applications.

Cognitive linguistics goes beyond the visible structure of language and investigates the considerably more complex backstage operations of cognition that create grammar, conceptualization, discourse, and thought itself. The theoretical insights of cognitive linguistics are based on extensive empirical observation in multiple contexts, and on experimental work in psychology and neuroscience. Results of cognitive linguistics, especially from metaphor theory and conceptual integration theory, have been applied to wide ranges of non-linguistic phenomena.¹

1.2. Cultural linguistics and its basic notions

The symbiotic relationship between culture and language should render this question meaningless. Language is a part of culture and culture is a part of language. The two are inseparable. However, the scholarly community continues to treat culture and language as distinct entities, ignoring the possibility that they might influence each other. A relatively new movement in linguistics, namely Cognitive Linguistics, facilitates research on linguistic phenomena as artifacts of human experience. With its focus on how human beings conceive of, manipulate, and metaphorically extend meaning, Cognitive Linguistics can potentially open a bridge between linguistic and cultural studies.

Language is a part of culture because language is the vehicle for nearly every type of cultural expression. Culture includes not only the monuments of prose and poetry representing culture with a capital “C”, but also the jokes, sayings, songs and idioms of everyday culture with a small “c” that hold a speech community together. Even seemingly “wordless” artifacts in media such as music, dance, food,

¹ Langacker, Ronald. Assessing the Cognitive Linguistic Enterprise. In Janssen and Redeker, p.13-60.1999.

costume and handicrafts are ultimately transmitted from one generation to the next via lessons, apprenticeships, recipes and instructions that are expressed using language. Indeed, for this reason language is considered to be the single most important factor in shaping group identity. Since language is the vehicle of a group's culture, if a group's distinctive language is lost, access to both types of cultural expression (lofty and everyday) is cut off forever. When this happens, group identity is always severely compromised and most often vanishes. Unfortunately the vast majority of minority groups in the world are in the process of losing their languages, putting their cultures in jeopardy as well.¹

Culture is a part of language because the language that has grown with a community has also to some extent been molded to the task of expressing that community's culture. As a result, cultural concepts are embedded in language, and the architecture of each language contains culturally-specific features. These include both lexical and grammatical characteristics. The lexical characteristics are often the most obvious and tend to attract more attention. Here, for example, we can cite nomenclature systems relating to specific ecological niches, such as the multitude of names used in some Siberian languages to reference reindeer according to their age, sex, level of domestication, breeding status, etc.². Other salient examples are lexemes that exist in one language, but require lengthy explanations in another. For example, Czech has the verb *mlsat*, which is extremely difficult to translate into English, because English lacks a single word to describe eating something particularly delicious, not because one is hungry, but just because it is enjoyable. Another example is the Norwegian verb *å slurve*, which likewise lacks an English equivalent, but is marvelously well-adapted to describing the behavior of a student who does a rapid, sloppy job with homework. Less visible to the naked eye, but potentially more significant are language-specific grammatical characteristics such as syntactic constructions and verb inflections. Grammatical differences among languages are

¹ Janda, Laura A. *Cognitive Linguistics*. [revised version], *Glossos* 8. 2006a.

² Harrison, K. David. *When Languages Die: The Extinction of the World's Languages and the Erosion of Human Knowledge*. Oxford: Oxford University Press. 2006.

more likely to go unnoticed because they surface only under linguistic analysis, and they can be difficult to compare across languages. However, the significance of grammatical differences is great because grammar dictates the way in which content can be organized and presented. Unlike lexical items which tend to be isolated facts, grammar is systematic and its impact is potentially more profound.

Every language meets the expressive needs of its speech community. No language is in any way superior to any other language. However, the equality of effectiveness of languages should not be confused with identity or interchangeability. In other words, if there had never been a Czech national revival (*obrození*) in the mid 19th century, and the Czech language had died out and been replaced with German, the Czech culture probably would have died out with the language. One can't just take the contents of Czech culture and translate them into German without losing much of what makes Czech culture distinctive. The co-evolution of culture and language means that the matching of expressive needs (culture) and expressive capacity (language) is specific to each speech community. The Czech language is perfectly adequate for the expression of Czech culture, just as German is perfectly adequate for German culture. But they can't be swapped because a mismatch in language and culture endangers both.

Before turning to the linguistic examples that will be present in support of recognizing grammatical structure as a type of cultural norm, it is necessary to introduce the framework that will be used in the analysis. Cognitive linguistics¹ is particularly appropriate as a framework for exploring the grammatical interface between language and culture because of the way it approaches meaning and cognition. The attributes of Cognitive Linguistics that are relevant here are recognition of meaning as inherent to all linguistic structures, grounding of meaning in human experience and extension of meaning via metaphor, integration of linguistic and non-linguistic cognition, and the absence of a presumed set of "language universals".

¹ Janda, Laura A. "A metaphor in search of a source domain: the categories of Slavic aspect", *Cognitive Linguistics* 15, 2004, 471-527. 2004b.

Cognitive Linguistics does not view language as consisting of autonomous “modes” such as lexicon vs. syntax. Cognitive Linguistics sees meaning as the driving force behind all linguistic phenomena; in other words, all grammatical units and structures are meaningful. Meaning is thus not something exclusive to the lexicon, but rather permeates all of grammar. Thus the use of a particular linguistic category (number, gender, case, aspect, etc.) or a particular grammatical construction (active, passive, indirect object, etc.) is not a matter of mere “mechanics”. All grammatical units are meaningful and there is a continuum of meaning that joins the lexicon and syntax. If syntax is viewed as nothing more than a plumbing system that squirts out grammatical utterances, then there is no point in asserting that grammar might be relevant to culture. But if grammar is engaged in the project of conveying meaning, as asserted by Cognitive Linguistics, then it is both possible and necessary to recognize grammar’s relevance to culture.

Within the framework of Cognitive Linguistics, meaning is grounded to reality via the embodied experience of human beings, and metaphor is the main vehicle for extrapolation beyond this physical experience. For example, all human beings experience gravity at work on their own bodies, yielding a distinction between UP as a state that requires energy as opposed to DOWN which is where things fall. It is probably the case that most languages employ metaphorical extensions of UP vs. DOWN in order to classify and manipulate more abstract concepts, but the range of such concepts and the details of these metaphors is language-specific. Both Czech and English use UP vs. DOWN to organize various scales – temperatures, prices, etc. ‘rise’ and ‘fall’ in both languages. But there are some differences. There are several abstract domains where Czech uses a vertical scale, with *nad* ‘above’ marking a point on the scale that is exceeded, but the usual English equivalents use the non-vertical *beyond*, as in *nad očekáváníí* vs. *beyond expectation* and *nad mé chápání* vs. *beyond me (beyond my understanding)*. In the case studies below we will see more compelling (and more complex) examples of differences in metaphorical motivations for linguistic structures across languages. The point here is that Cognitive Linguistics views metaphor as a pervasive and necessary component of linguistic meaning (both

lexical and grammatical). Because the details of metaphorical extension differ from language to language, each language has a unique metaphorical profile, and this profile has cultural relevance.

Cognitive Linguistics does not assume any division between linguistic and “extralinguistic” cognition. In other words, Cognitive Linguistics assumes that linguistic categories behave in the same way as all other human cognitive categories and are subject to the same constraints on psychological and neurological plausibility. Thus the structure of the per-/conceptual category for the color blue is subject to the same cognitive constraints as the linguistic category represented by the lexeme *blue* in English (or *modrý* in Czech, etc.). This does not imply that colors (or anything else) are conceived of in the same way in all speech communities, nor that there is any conformity in the associations with color terms across languages (indeed there is significant variation; cf. Rakhilina 1995). But the basic architecture of both per-/conceptual categories and linguistic categories is the same. “Extralinguistic” knowledge, such as what a concept like *blue* means for an English-speaking culture, is part of the same package, fully integrated with the linguistic category. The parallels that Cognitive Linguistics acknowledges among experiential, linguistic and cultural knowledge yield a coherent approach in which the study of linguistic phenomena is de facto the study of cultural phenomena, for the two are inseparable. On this basis, Zaliznjak, Levontina and Šmelev (2005) argue that by studying the use of “key words” in Russian one can shed light on the Russian world-view, directly connecting lexical and cultural phenomena.

Cognitive Linguistics makes no a priori assumptions about the content of languages. Cognitive Linguistics does not adhere to the presumption (common in other linguistic frameworks) that there is a single “universal grammar” underlying all languages. If the purpose of linguistic inquiry were to find specific universals that all languages are based upon, then linguistics would ultimately be about eliminating the “noise” of diversity to discover uniformity. A framework that assumes uniform universals does not facilitate the exploration of diversity, be it linguistic or cultural. Cognitive Linguistics assumes only that linguistic cognition is part of overall

cognition and behaves in the same way. Human perceptual experience may be categorized in many different ways, focusing on and ignoring various parts of the information continuum. In both Czech and English, for example, much of physical location is organized around concepts of containment and supporting surfaces, using prepositions such as Czech *v* and *na* and English *in* and *on*. In Korean, however, the important distinction is between tight (*kkita*) and loose (*nehta*) fit¹. Thus whereas speakers of Czech and English would make a distinction between *kazeta v obalu/a cassette in its wrapping* and *prsten na prstu/a ring on one's finger*, for a Korean speaker, both are described as *kkita* 'tight fit', and overall the pattern of how locations are categorized is quite different. Cognitive Linguistics does not assume that Czech, English and Korean are all working with the same universal set of distinctions. This framework celebrates diversity and supports investigation of the inherent values of the different distinctions made in different languages. In this way it also supports the exploration of parallels between linguistic and cultural diversity.

To sum up, Cognitive Linguistics is well-suited to research on how grammatical differences serve also as cultural differences. If meaning plays a role in all linguistic phenomena, and grammar is connected to culture via shared content, then grammar is part of the semiotic endeavor of projecting values and identity. Recognition of the pervasive role of metaphor in grammar likewise strengthens the bond between language and culture, since both use metaphor to elaborate their content. The inclusion of "extralinguistic" knowledge in linguistic categories integrates language and culture by acknowledging that cultural knowledge is actually embedded in linguistic categories. By not assuming that all languages boil down to a single set of universals, Cognitive Linguistics encourages us to focus on language-specific values and their culture-specific parallels.

¹ Bowerman, Melissa, Soonja Choi. "Space under construction: language-specific spatial categorization in first language Acquisition", in: Dedre Gentner & Susan Goldin-Meadow (eds.) *Language in mind*. Cambridge-London: MIT Press, 387-427. 2003.

1.3. Concept as a basic notion of cognitive linguistics and cultural linguistics

A concept (abstract term: conception) is a cognitive unit of meaning—an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics. A concept is typically associated with a corresponding representation in a language or symbology such as a single meaning of a term.

There are prevailing theories in contemporary philosophy which attempt to explain the nature of concepts. The representational theory of mind proposes that concepts are mental representations, while the semantic theory of concepts (originating with Frege's distinction between concept and object) holds that they are abstract objects.¹ Ideas are taken to be concepts, although abstract concepts do not necessarily appear to the mind as images as some ideas do. Many philosophers consider concepts to be a fundamental ontological category of being.

The meaning of "concept" is explored in mainstream information science², cognitive science, metaphysics, and philosophy of mind. The term "concept" is traced back to 1554–60 (Latin *conceptum* - "something conceived"), but what is today termed "the classical theory of concepts" is the theory of Aristotle on the definition of terms.

***A posteriori* abstractions**

John Locke's description of a *general idea* corresponds to a description of a concept. According to Locke, a general idea is created by abstracting, drawing away, or removing the uncommon characteristic or characteristics from several particular ideas. The remaining common characteristic is that which is similar to all of the different individuals. For example, the abstract general idea or concept that is designated by the word "red" is that characteristic which is common to apples, cherries, and blood. The abstract general idea or concept that is signified by the word

¹Eric Margolis and Stephen Laurence. *The Ontology of Concepts—Abstract Objects or Mental Representations*. 1981.

² Stock, W.G. *Concepts and semantic relations in information science*. Journal of the American Society for Information Science and Technology, 61(10), 1951-1969.

"dog" is the collection of those characteristics which are common to Airedales, Collies, and Chihuahuas.

In the same tradition as Locke, John Stuart Mill stated that general conceptions are formed through abstraction. A general conception is the common element among the many images of members of a class. "...When we form a set of phenomena into a class, that is, when we compare them with one another to ascertain in what they agree, some general conception is implied in this mental operation"¹. Mill did not believe that concepts exist in the mind before the act of abstraction. "It is not a law of our intellect, that, in comparing things with each other and taking note of their agreement, we merely recognize as realized in the outward world something that we already had in our minds. The conception originally found its way to us as the *result* of such a comparison. It was obtained (in metaphysical phrase) by *abstraction* from individual things".

For Schopenhauer, empirical concepts "...are mere abstractions from what is known through intuitive perception, and they have arisen from our arbitrarily thinking away or dropping of some qualities and our retention of others."² In his *On the Will in Nature, "Physiology and Pathology,"* Schopenhauer said that a concept is "drawn off from previous images ... by putting off their differences. This concept is then no longer intuitively perceptible, but is denoted and fixed merely by words." Nietzsche, who was heavily influenced by Schopenhauer, wrote: "Every concept originates through our equating what is unequal. No leaf ever wholly equals another, and the concept 'leaf' is formed through an arbitrary abstraction from these individual differences, through forgetting the distinctions..."³

By contrast to the above philosophers, Immanuel Kant held that the account of the concept as an abstraction of experience is only partly correct. He called those concepts that result of abstraction "a posteriori concepts" (meaning concepts that arise out of experience). An empirical or an *a posteriori* concept is a general representation

¹ John Stuart Mill. *A System of Logic*. Book IV. Ch. II. University Press of Pacific. 2005.

² Arthur Schopenhauer. *Parerga and Paralipomena*. Volume I. "Sketch of a History of the Ideal and the Real". Oxford University Press. 1990.

³ "On Truth and Lie in an Extra-Moral Sense," *The Portable Nietzsche*, p. 46

(*Vorstellung*) or non-specific thought of that which is common to several specific perceived objects¹.

A concept is a common feature or characteristic. Kant investigated the way that empirical *a posteriori* concepts are created.

The logical acts of the understanding by which concepts are generated as to their form are:

1. *comparison*, i.e., the likening of mental images to one another in relation to the unity of consciousness;
2. *reflection*, i.e., the going back over different mental images, how they can be comprehended in one consciousness; and finally
3. *abstraction* or the segregation of everything else by which the mental images differ ...

In order to make our mental images into concepts, one must thus be able to compare, reflect, and abstract, for these three logical operations of the understanding are essential and general conditions of generating any concept whatever. For example, I see a fir, a willow, and a linden. In firstly comparing these objects, I notice that they are different from one another in respect of trunk, branches, leaves, and the like; further, however, I reflect only on what they have in common, the trunk, the branches, the leaves themselves, and abstract from their size, shape, and so forth; thus I gain a concept of a tree.

Kant's description of the making of a concept has been paraphrased as "...to conceive is essentially to think in abstraction what is common to a plurality of possible instances..."². In his discussion of Kant, Christopher Janaway wrote: "...generic concepts are formed by abstraction from more than one species."³

***A priori* concepts**

Kant declared that human minds possess pure or *a priori* concepts. Instead of being abstracted from individual perceptions, like empirical concepts, they originate in the mind itself. He called these concepts categories, in the sense of the word that

¹ Immanuel Kant. *Logic*. Dover Publications.

² H. J. Paton. *Kant's Metaphysic of Experience*. Allen & Unwin, 1936.

³ Christopher Janaway, *Self and World in Schopenhauer's Philosophy*, Ch. 3, p. 112, Oxford, 2003.

means predicate, attribute, characteristic, or quality. But these pure categories are predicates of things *in general*, not of a particular thing. According to Kant, there are 12 categories that constitute the understanding of phenomenal objects. Each category is that one predicate which is common to multiple empirical concepts. In order to explain how an *a priori* concept can relate to individual phenomena, in a manner analogous to an *a posteriori* concept, Kant employed the technical concept of the schema.

It seems intuitively obvious that concepts must have some kind of structure. Up until recently, the dominant view of conceptual structure was a containment model, associated with the classical view of concepts. According to this model, a concept is endowed with certain necessary and sufficient conditions in their description which unequivocally determine an extension. The containment model allows for no degrees; a thing is either in, or out, of the concept's extension. By contrast, the inferential model understands conceptual structure to be determined in a graded manner, according to the tendency of the concept to be used in certain kinds of inferences. As a result, concepts do not have a kind of structure that is in terms of necessary and sufficient conditions; all conditions are contingent.

However, some theorists claim that primitive concepts lack any structure at all. For instance, Jerry Fodor presents his Asymmetric Dependence Theory as a way of showing how a primitive concept's content is determined by a reliable relationship between the information in mental contents and the world. These sorts of claims are referred to as "atomistic", because the primitive concept is treated as if it were a genuine atom.

One possible and likely structure

Concepts are formed by people or other reflective animals while reflecting upon the environment, subject to their sensory organs and size and the way such living creatures are in contact with the immediate and distant environment. The location of concepts is therefore assumed to be within the body of such an organism, more specifically in their head or the equivalent place deemed to be the organ (system of nerves) used for thinking. Other hold different views, such as Karl Jung, who holds

that concepts may be attributed to space other than within the inside boundaries of any body or mass or material formation of living creatures. In fact some people even assume that inanimate object also have such property as "a concept" within their own solid structure.

The dual nature of concepts

Clearly, the location of concepts is not decided for good yet, but it looks certain that they are related to the external world or the environment, of which of course such a living and "thinking" creature is a part of. Thus a concept is started from outside, in the relation of conception, hence the subject is subjected to an object and has a concept of that object in a black box usually referred to as the mind. Such a content of the mind is then related to the original object that is reflected in and by the mind (for short) and its is also given another form to enable the creature to communicate about his/her/its experience of that object. In case of humans, it is usually a symbol or sign, maybe that of a language which is then also related to the external object and the internal concept in the triangle of meaning. Do not forget that as we speak of existence as inseparable from space and time, such a relationship is established in time, meaning that whoever has a concept of whatever object with whichever name will have the three inputs synchronised. And should he be not alone at that location, he/she etc. will also check that what/whom he sees as existing is real, "objective", and not "subjective" (prone to various errors) through a dialog with the members of his/her race or community.

The first concept

Just as with anything else in life, a concept must have been started with "a concept", or the concept number one, or the concept of number one. This follows from the fact that as soon as you can reflect (upon) anything, you need to free and identify it as a whole, a complete unit, an integer, which is one is. But then you have automatically defined yourself as number two, and the environment of the object as number three, or the other way round. It depends where you start the cycle from and which way you are going as no reference point is known in this world.

One is two and three

This is so obvious that not only Philosophies, religions and other Arts have reflected reality in terms of this structure so far, but most sciences have also endorsed such a tripartite decomposition. Linguistics are a good starting point together with Logic completed with AI, in particular with the design of Upper Ontology, which has been snatched from Metaphysics and which has penetrated Library Science or IS for short.

Embodied content

In cognitive linguistics, abstract concepts are transformations of concrete concepts derived from embodied experience. The mechanism of transformation is structural mapping, in which properties of two or more source domains are selectively mapped onto a blended space (Fauconnier & Turner, 1995). A common class of blends are metaphors. This theory contrasts with the rationalist view that concepts are perceptions (or *recollections*, in Plato's term) of an independently existing world of ideas, in that it denies the existence of any such realm. It also contrasts with the empiricist view that concepts are abstract generalizations of individual experiences, because the contingent and bodily experience is preserved in a concept, and not abstracted away. While the perspective is compatible with James Sian pragmatism (above), the notion of the transformation of embodied concepts through structural mapping makes a distinct contribution to the problem of concept formation.

Philosophical implications

Concepts and metaphilosophy

A long and well-established tradition philosophy posits that philosophy itself is nothing more than conceptual analysis. This view has its proponents in contemporary literature as well as historical. According to Deleuze and Guattari's *What Is Philosophy?* (1991), philosophy is the activity of creating concepts. This creative activity differs from previous definitions of philosophy as simple reasoning, communication or contemplation of universals. Concepts are specific to philosophy: science creates "functions", and art "sensations". A concept is always *signed*: thus, Descartes' *Cogito* or Kant's "transcendental". It is a singularity,

not universal, and connects itself with others concepts, on a "plane of immanence" traced by a particular philosophy. Concepts can jump from one plane of immanence to another, combining with other concepts and therefore engaging in a "becoming-Other."

Concepts in epistemology

Concepts are vital to the development of scientific knowledge. For example, it would be difficult to imagine physics without concepts like: energy, force, or acceleration. Concepts help to integrate apparently unrelated observations and phenomena into viable hypotheses and theories, the basic ingredients of science. The concept map is a tool that is used to help researchers visualize the inter-relationships between various concepts.

Ontology of concepts

Although the mainstream literature in cognitive science regards the concept as a kind of mental particular, it has been suggested by some theorists that concepts are real things. In most radical form, the realist about concepts attempts to show that the supposedly mental processes are not mental at all; rather, they are abstract entities, which are just as real as any mundane object.

Plato was the starkest proponent of the realist thesis of universal concepts. By his view, concepts (and ideas in general) are innate ideas that were instantiations of a transcendental world of pure forms that lay behind the veil of the physical world. In this way, universals were explained as transcendent objects. Needless to say this form of realism was tied deeply with Plato's ontological projects. This remark on Plato is not of merely historical interest. For example, the view that numbers are Platonic objects was revived by Kurt Gödel as a result of certain puzzles that he took to arise from the phenomenological accounts.¹

¹ 'Gödel's Rationalism', Standford Encyclopedia of Philosophy.

Chapter II Linguistic features of the concept “Happiness” in English

2.1. Lexical features of the concept “Happiness” in English

A concept (abstract term: conception) is a cognitive unit of meaning—an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics. A concept is typically associated with a corresponding representation in a language or symbology such as a single meaning of a term.

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In the same tradition as Locke, John Stuart Mill stated that general conceptions are formed through abstraction. A general conception is the common element among the many images of members of a class. "...When we form a set of phenomena into a class, that is, when we compare them with one another to ascertain in what they agree,

some general conception is implied in this mental operation"¹. Mill did not believe that concepts exist in the mind before the act of abstraction. "It is not a law of our intellect, that, in comparing things with each other and taking note of their agreement, we merely recognize as realized in the outward world something that we already had in our minds. The conception originally found its way to us as the result of such a comparison. It was obtained (in metaphysical phrase) by abstraction from individual things".

The task of this paragraph is to describe the verbalization of the concept of "Happiness" by lexical units denoting the concept "Happiness" which were taken from various well-known dictionaries of the world.

The concept "Happiness" by means of lexical units are verbalized in the following way in **Webster's Third New International Dictionary**.

HAPPINESS n -es [happy+-ness]

1 archaic: good fortune: good luck: PROSPERITY < all ~ bechance to theeshak >

2 a (1): a state of well-being characterized by relative permanence, by dominantly agreeable emotion ranging in value from mere contentment to deep and intense joy in living, and by a natural desire for its continuation (2): a pleasurable or enjoyable experience < I had the ~ of seeing you – W.S.Gilbert >

b Aristotelianism: EUDAEMONIA

3: APTNESS, FELICITY < his examples lack~ > < a striking ~ of expression >

The words "happy", "happily" and "happify" are also included to this concept as their roots are the same. The word "happy" is verbalized like this in Webster's Third New International Dictionary:

HAPPY adj., usu.-er/est [ME, fr. hap, happe hap+-y - more at Hap]

1: favored by luck or fortune: FORTUNATE, PROSPEROUS, PROPITIOUS, FAVORABLE < perennially ~ dice should be inspected to discover whether they are loaded – J.R. Newman > <scientific discoveries ... seem to drop out of the blue, the

¹ John Stuart Mill. *A System of Logic*. Book IV. Ch. II. University Press of Pacific.2005.

gift of ~ chance – Lamp > < they experiment in color ... with results sometimes ~ , sometimes disastrous – Roger Fry >

2: notably well adapted or fitting: markedly effective: APT, FELICITOUS, APPROPRIATE, JUST < he will seek to establish by law the ~ mean – G.L. Dickinson > < the ~ diction, and the graceful phrase – E.G. Bulwer-Lytton > < the passage in the finale was particularly ~ - Virgil Thomson > < television is an especially ~ medium – Irving Kolodin > < the attendants had a ~ thought – Jeremiah Dowling >

3 a: having the feeling arising from the consciousness of well-being < would forbid any novelist to represent a good man as ever miserable or a wicked man as ever ~ - Havelock Ellis >

b: characterized or attended by happiness: expressing, reflecting, or suggestive of happiness: not tragic: PLEASANT, JOYOUS < the ~ years of childhood > < a ~ family life > < a book with a ~ ending > < it had been a merciful passing, even a ~ one – C.H. Rickword > < paints a ~ picture of rural life > < past ~ brooks flashing to the sun – G.D. Brown >

c: GLAD, PLEASED < I am ~ to meet you > < I would be ~ for the president to declare his policy – Time >

d: having or marked by an atmosphere of good fellowship or camaraderie: HARMONIOUS, CONGENIAL, FRIENDLY < sailorman prefer a ~ to a taut ship, where strict discipline is the only diet – A.R. Griffin > < I know that they will find ... a ~ welcome on the Canadian shore – F.D. Roosevelt > < its ~ industrial relations and the loyal spirit of its workers – Sam Pollock >

4 obs: BLESSED

5: having a feeling of well-being as a result of drink < came home a bit ~ >

6 a: characterized by a dazed irresponsible state – used as a terminal element in combination with the cause of the condition indicated < a punch – happy prize fighter > < the gold happy miners decided to have a horse race – J.A. Michener >

b: impulsively, nervously, or obsessively quick to use something – used as a terminal element in combinations with the object indicated < they will be gun-happy and ... let go at anything that moves – William Wright > < trigger-happy soldiers >

c: enthusiastic to the point of obsession: obsessed – used as a terminal element in combinations with the object of the feeling indicated < I know your type ... publicity-happy – Ellery Queen > < that guy is stripe-happy – Norman Mailer > < sailor-happy girls who move around after the fleet – Katharine T. Kinkead >

HAPPY vt –ed/ -ing/ -es now dial: to make happy < it don't ~ me up any – Howard Troyer >

HAPPILY adv. [ME fr. happy+-ly]

1: by good fortune: FORTUNATELY, LUCKILY < the date ... has been ~ preserved for posterity – Sydney Race >

2 archaic: by chance: HAPLY

3: in a happy manner or state: with feelings of contentment < I was driving ~ along – Richard Joseph >

4: in an adequate or fitting manner: APTLY, SUCCESSFULLY, APPROPRIATELY, FELICITOUSLY < poetry writing and breadwinning do not go ~ together – Kenneth Mackenzie > < chances are he will mix the two very ~ - Leslie Check > < a matured poetic intelligence ... ~ fused with the creative heat of poetic imagination – H.V. Gregory >

HAPPIFY vt –ed/ -ing/ -es [happy+-fy]: to make happy < ~ existence by constant intercourse with those adapted to elevate it – Mary B. Eddy >

In **Macmillan Dictionary** the word “Happiness” and its root word “Happy” are verbalized in this way.

HAPPINESS n.

the feeling of being happy: days / years of happiness

find happiness: She had already found happiness with another man.

HAPPY adj.

1. feeling pleased and satisfied: *The children seem very happy at school. Sarah felt happy for the first time in her life.* Happy about: *Anna was excited and happy about the baby.* Happy doing something: *So you're happy living in London?* Make somebody happy: *Money alone will never make you happy.*

1a. satisfied that something is good or right, and therefore not worried about it: happy with: *Are you happy with this arrangement?* Happy about: *I'm not very happy about the children being out so late.* Happy that: *Happy that everything had been finalized, we left.* Happy to do something: *Her parents were happy to know she'd got a good job.* Keep somebody happy: *Rising profits is the only news that keeps the bosses happy.* Reasonably / perfectly happy: *Most people were perfectly happy with the decision.*

2. a happy time, place, event etc is one in which enjoyable things happen: *We wish him a very happy retirement. a happy marriage / childhood / life.* A happy ending: *I do like a film to have a happy ending!*

Be happy for somebody – to be pleased because something good has happened to someone else

Be happy to do something – if you are happy to do something, you are very willing to do it: *I'm quite happy to do some of the cooking.* More than happy (= very willing): *I'd be more than happy to help.*

Happy Birthday / Christmas / Easter / Anniversary – used as a greeting on a particular occasion

Words frequently used with happy: (adverbs) blissfully, completely, perfectly, quite, reasonably.

Metaphor

Feeling happy and hopeful is like being **high up** or like **moving upwards**. Feeling sad and unhappy is like being **low down** or like **failing**.

*The news **lifted** her spirits. Things are looking **up**. Cheer **up**! My spirits **rose** when I got her letter. I've been **walking / floating on air** ever since. I was **over the moon** when they told me. I felt as **high as a kite**. She's **on top of the world / on cloud nine**. I was in **seventh heaven**. I feel really **down / low** about it all. He's in very **low spirits**.*

*He's in the **depths** of despair. My heart **sank** when I saw him. They looked **very down in the mouth** / **down in the dumps**.*

Happiness and hope are like **bright light** or **bright colors**. Sadness and lack of hope are like **darkness** or **dark colors**.

*The future looks very **bright** / **rosy**. She **brightened up** when she heard the news. His face **lit up** when he saw them. They had **shining eyes** and **beaming** / **dazzling smiles**.*

*The bride looked **radiant**. You have to look for **the light at the end of the tunnel**. He was in a **black mood**. I was feeling **blue**. There's no point in having these **dark thoughts**. His face **darkened**. They led a **grey empty existence**. I'm afraid the outlook is very **gloomy** / **bleak** / **dismal**. The news cast a **shadow** over the evening.*

Words you can use instead of "Happy". Happy is a very general word. Here are some words with more specific meanings that sound more natural and appropriate in particular situations.

Feeling happy at a particular time: cheerful, in a good mood, light-hearted.

Always happy: happy-go-lucky, cheerful, good-natured, optimistic, contented, positive.

Happy because of something that has happened: delighted, pleased, glad, satisfied.

Happy because something bad has happened to another person: gloating, gleeful, smug.

Extremely happy: ecstatic, overjoyed, joyful, over the moon, on top of the world, thrilled, on cloud nine.

Something that makes you feel happy: cheering, encouraging, heartening.

There isn't given the word "Happiness" in **Oxford Advanced Learner's Dictionary** but words "Happily" and "Happy" are given and they are expressed in this way:

HAPPILY adv.

1. in a cheerful way; with feelings of pleasure or satisfaction: children playing happily on the beach, to be happily married, I think we can manage quite happily on our own. And they all lived happily ever after (=used as the end of a Fairy Tale)

2. by good luck syn. FORTUNATELY: Happily, the damage was only slight.

3. willingly: I'll happily help, if I can.

4. (formal) in a way that is suitable or appropriate: This suggestion did not fit very happily with our existing plans.

The word "Happiness" is equalized with its root word "Happy" and in most dictionaries we see only the word "Happy" as in **Oxford Advanced Learner's Dictionary**. Moreover in **The concise OXFORD dictionary of current English** we can see only the word "Happy":

HAPPY adj. (of person or circumstance) lucky, fortunate; contented with one's lot; glad or pleased (to help another etc.); (of language or conduct) apt, felicitous; (a colloquial) slightly drunk.

In above given information the definitions of the word "Happiness" and "Happy" are expressed clearly and it means that "Happiness" is a polysemantic word.

The word "Happiness", "Happy" have a lot of synonyms. In **Webster's Third New International Dictionary** the synonyms of the word "Happiness" are given with definitions and examples where we use or don't use "Happiness" and its synonyms. The synonyms of the word "Happiness" are followings: FELICITY, BEATITUDE, BLESSEDNESS, BLISS.

HAPPINESS is the general term denoting enjoyment of or pleasurable satisfaction in well-being, security, or fulfillment of wishes < pleasures may come about through chance contact and stimulation; such pleasures are not to be despised in a world full of pain. But happiness and delight are a different sort of thing. They come to be through a fulfillment that reaches to the depths of our being - one that is an adjustment of our whole being with the conditions of existence – John Dewey >

FELICITY, a more bookish or elevated word, may denote a higher, more lasting, or more perfect happiness < all the felicity which a marriage of true affection could bestow – Jane Austen > < felicity or continued happiness consists not in having prospered, but in the process of prospering – Frank Thilly >

BEATITUDE refers in this sense to the highest happiness, the felicity of the blessed < the years of loving sacrifice in scraping that boxful without letting Patty go short were amply crowned for John by this one moment. He sat down again in the

corner wrapped in beatitude – Mary Webb > <a sense of deep beatitude – a strange sweet foretaste of Nirvana – Max Beerbohm >

BLESSEDNESS suggests the deep joy of pure affection or of acceptance by a God < the blessedness of the saints >

BLISS may apply to a complete and assured felicity < all my life's bliss from the dear life was given – Emily Bronte > < now safely lodged in perfect bliss; and with spirits elated to rapture – Jane Austen >

According to the **Webster's new dictionary of synonyms** the synonyms of the word "Happiness" are given with explanations of their using. And also here are given the antonyms and analogous words of the word "Happiness" and "Happy":

HAPPINESS – felicity, beatitude, blessedness, bliss all denote the enjoyment or pleasurable satisfaction that goes with well-being.

HAPPINESS is the generic term applicable to almost any state of enjoyment or pleasurable satisfaction especially as based on one's well-being, security, effective accomplishments, or satisfied wishes.

FELICITY denoting intense happiness is suited chiefly to formal expressions (as of congratulation) or dignified description.

BEATITUDE is supreme felicity < to understand by honorable love romance and beauty and happiness in the possession of beautiful , refined, delicate, affectionate women – Shaw > < I know no one more entitled by unpretending merit, or better prepared by habitual suffering, to receive and enjoy felicity – Austen > < we may fancy in the happy mother's breast a feeling somewhat akin to that angelic felicity, that joy which angels feel in heaven for a sinner repentant – Thackeray > < about him all the Sanctities of Heaven stood thick as stars, and from his sight received beatitude past utterance- Milton > < a sense of deep beatitude a strange sweet foretaste of Nirvana – Beerbohm >

BLESSEDNESS implies a feeling of being highly favored, especially by the Supreme Being, and often, a deep joy arising from the purest domestic, benevolent, or religious affections;

BLISS adds to blessedness a suggestion of exalted or ecstatic felicity; both blessedness and bliss, like beatitude, often refer to the joys of heaven < thrice blest whose lives are faithful prayers, whose loves in higher love endure; what souls possess themselves so pure, or is there blessedness like theirs. – Tennyson > < bliss was it in that dawn to be alive, but to be young was very Heaven! – Wordsworth >
Analogous words – contentedness or content, satisfiedness or satisfaction: pleasure, enjoyment delight, delectation, joy, fruition.

Antonym – unhappiness; Contrasted words – despondency, despair, desperation, hopelessness, forlornness: distress, misery.

HAPPY

1. fortunate, lucky, providential

Analogous words – accidental, incidental, fortuitous, casual: favorable, auspicious, propitious, benign: opportune, timely (seasonable).

Antonym – unhappy

2. felicitous, apt, appropriate, fitting, fit, suitable, meet, proper.

Analogous words – effective, efficacious, efficient, effectual: telling, cogent, convincing (valid): pat, seasonable, well-timed: right, correct, nice.

Antonym – unhappy

4. cheerful, glad, lighthearted, joyful, joyous.

Analogous words – contented, satisfied: gratified, delighted, pleased, gladdened, rejoiced (please)

Antonym – unhappy: disconsolate; Contrasted words – depressed, weighed down, oppressed: despondent, despairing, desperate, forlorn, hopeless.

We can see more widely synonyms in **Oxford Thesaurus of English**. In this dictionary synonyms are expressed in more understandable way. Here is given an example or a situation with required word and after synonyms which can be used instead of that word. We know that the word can have a lot of synonyms but they can't replace each other in all cases. Only some of the synonyms can be replace each

other in some situations. In this dictionary synonyms of the words “Happily”, “Happiness” and “Happy” are taken place:

HAPPILY (adverb)

1. The children played happily on the sand for hours.

Synonyms which may be used instead of “happily” in this sentence: **contentedly**, merrily, delightedly, joyfully, gaily, cheerfully, cheerily, agreeably, blithely, light-heartedly, gleefully, blissfully, with pleasure, to one’s heart’s content;

Literary: joyously

Opposite: miserably

2. I will happily leave my car behind.

Synonyms: **willingly**, gladly, readily, freely, cheerfully, ungrudgingly, unhesitatingly, with pleasure, with all one’s heart and soul;

Archaic: life, fain

Opposite: unwillingly

3. Happily, we are living in enlightened times.

Synonyms: **fortunately**, luckily, thankfully, mercifully, opportunely, providentially, felicitously, by chance, by good luck, by good fortune, as luck would have it;

Thank goodness, thank God, thank heavens, thank stars.

Opposite: unfortunately

HAPPINESS (noun)

Her eyes shone with happiness.

Synonyms: **contentment**, pleasure, contentedness, satisfaction, cheerfulness, cheeriness, merriment, merriness, gaiety, joy, joyfulness, joyousness, joviality, jollity, jolliness, glee, blitheness, carefreeness, gladness, delight;

good spirits, high spirits, light-heartedness, good cheer, well-being, enjoyment, felicity;

exuberance, exhilaration, elation, ecstasy, delirium, jubilation, rapture, bliss, blissfulness, euphoria, beatitude, transports of delight;

heaven, paradise, seventh heaven, cloud mine.

Humorous: delectation

Rare: jouissance

Opposite: unhappiness

HAPPY (adjective)

1. Melissa came in looking happy and excited.

Synonyms: **contented**, content, cheerful, cheery, merry, joyful, jovial, jolly, joking, jocular, gleeful, carefree, untroubled, delighted, smiling, beaming, grinning, glowing, satisfied, gratified, buoyant, radiant, sunny, blithe, joyous, beatific, blessed;

Cock-a-hoop, in good spirits, in high spirits, in a good mood, light-hearted, good-humoured;

Thrilled, exuberant, elated, exhilarated, ecstatic, blissful, euphoric, overjoyed, exultant, rapturous, rapt, enraptured, in seventh heaven, on cloud nine, over the moon, walking on air, beside oneself with joy, jumping for joy.

Informal: chirpy, on top of the world, as happy as a sandboy, tickled pink, tickled to death, like a dog with two tails, as pleased as Punch, on a high, blessed out, sent.

British informal: chuffed, as happy as Larry;

Northern English informal: made up;

Northern American informal: as happy as a clam;

Australian informal: wrapped;

Dated: gay;

Rare: blithesome, jocose, jocund;

Opposite: sad.

2. We will be happy to advise you.

Synonyms: **willing**, **glad**, ready, pleased, delighted, contented; disposed, inclined;

Informal: game;

Opposite: unwilling.

3. By a happy coincidence the date was Richard's birthday / a happy choice of venue.

Synonyms: fortunate, lucky, favourable, advantageous, opportune, timely, well-timed, convenient, propitious, felicitous, auspicious, helpful, beneficial;

appropriate, apt, fitting, fit, good, right, apposite, proper, seemly, befitting.

Opposite: unfortunate.

In **Oxford Advanced Learner's Dictionary** are given synonyms of the word "happy" and explanations where we can use one or another.

Happy – satisfied, content, contented, joyful, blissful.

These words all describe feeling, showing or giving pleasure or satisfaction.

Happy – feeling, showing or giving pleasure; satisfied with something or not worried about it: a happy marriage/memory/childhood. I said I'd go just to keep him happy.

Satisfied – pleased because you have achieved something or because something has happened as you wanted it to; showing this satisfaction: She's never satisfied with what she's got. A satisfied smile.

Content – happy and satisfied with what you have: I'm perfectly content just to lie in the sun.

Contented – happy and comfortable with what you have; showing this: a contented baby; a long contented sigh.

Content or contented - Being contented depends more on having a comfortable life; being content can depend more on your attitude to your life: you can have to be content or learn to be content. People or animals can be contented but only people can be content.

Joyful – (rather formal) very happy; making people very happy.

Blissful – making people very happy; showing this happiness: three blissful weeks away.

Joyful or blissful - Joy is livelier feeling. Bliss is more peaceful.

2.2. Semantic representation of the concept “Happiness” in English

In the practical part of our research work, we investigate the semantic field of words related to happiness. In order to clarify what we are searching in our research work, we should shortly aware about some theoretical analysis or classifications, which were done by linguists.

Lehrer defines a semantic field as "a group of words" closely related in meaning, often considered under a general term. Accordingly, the object of the analysis is lexemes belong to semantic fields to collect and show the relationship of each of them to one another and to the general term. Lehrer clarifies with admirable clarity. She analyses a variety of semantic field such as "Cooking terms" (cook, boil, simmer, stew, poach, braise, steam, fry), "Sound" (sound, noise, loud, soft, quiet, silent and the related lexemes hear and 'deaf'), and "Killing" (dead, die, kill, murder), etc.¹ It is obvious that Lehrer's view of field distributes within with the 'word-class' part of speech') of lexemes. Thus, Lehrer includes in of her fields lexemes belonging to different word-classes (adjectives, some nouns, verbs, etc.) as the two fields of "Sound" and "Killing" mentioned above clearly show. According to above-mentioned point of view, we made a research about the semantic field of words related to happiness and the following below-mentioned words, phrases and idioms may show the semantic field of words related to happiness with the meaning **FEELING**

happiness the feeling of being happy²

It was only later in life that she found happiness and peace of mind.

formal Will you join me in wishing the bride and groom every happiness?

blissful adjective extremely or completely happy a blissful childhood/holiday We spent a blissful year together before things started to go wrong.

¹Lehrer, A. Semantic Fields and Lexical Structure. Amsterdam and London: North Holland; New York: American Elsevier. 1974.

²Oxford Advanced Learner's Dictionary of Current English/Hornby A.S., Cowie A.P. – Moscow, Oxford: Russian language Publishers, Oxford University Press, 1982, 1036 p.

blithe adjective old-fashioned happy and without worry She shows a blithe disregard for danger.

cheerful adjective happy and positive He's usually fairly cheerful. You're in a cheerful mood this morning. She manages to stay cheerful (= happy and positive) despite everything.

cheery adjective bright and happy

She walked in with a cheery "Good morning!" He gave us a cheery wave as we drove past.

gaily adverb old-fashioned happily or brightly I could hear her gaily singing in her bedroom. The tree lights twinkled gaily across the lake.

gay adjective old-fashioned happy We had a gay old time down at the dance hall.

gladly adverb willingly or happily I'd gladly meet her, but I'm on holiday that week

be of good cheer old use to be happy¹

be on cloud nine informal to be extremely happy and excited

"Was Helen pleased about getting that job?" "Pleased? She was on cloud nine!"

be dancing in the streets informal to be extremely happy about something that has happened Few people will be dancing in the streets about a two per cent pay rise.

on top of the world extremely happy

be in seventh heaven informal humorous to be extremely happy Since they got married, they've been in seventh heaven.

While analysing semantic field of words related to "happiness" using different English dictionaries in order to establish semantic field, we found words that mean pleasure. Furthermore, we analysed words related to pleasure and categorised its semantic field. The following semantic clustering may determine semantic field of pleasure with different meaning. Now turn by turn we outline the grouping of semantic field of pleasure.

Here, the list of words with the meaning of **feeling pleasure**²

¹Cambridge Advanced Learner's Dictionary (3rd edition) Cambridge University press: 2008

²Dictionary of English Colloquial Idioms. / Ed. by F.T. Wood,- London: The Macmillan Press LTD, 1979; Roget's New Millennium Thesaurus. 1st edition.

afterglow noun [C usually singular] a pleasant feeling produced after an experience, event, feeling, etc. The team was basking in the afterglow of winning the cup.

goody noun informal PLEASANT THING1. [C usually plural]an object which people want or enjoy, often something nice to eat All the children were given a bag of goodies - mostly sweets and toys. Pleasure and happiness

*With the meaning, **take pleasure in something***

enjoy verb [T]PLEASURE1. to get pleasure from something I really enjoyed that film/book/concert/party/meal. [+ -ing verb]

I want to travel because I enjoy meeting people and seeing new places.

masochistic adjective masochistic behaviour/pleasure/fantasies

self-indulgent adjective allowing yourself to have or do anything that you enjoy

I know it's self-indulgent of me, but I'll just have another chocolate.

slave 2. disapproving to show great interest or excitement in someone or something, in a way that is unpleasant to other people Stop slaving over that guitar, Stephen!

cheerfully adverb She walked down the road, whistling cheerfully.

content verb [T]to make someone feel happy and satisfied You're quite easily

the concept “Happiness” with the meaning of lucky

beginner's luck noun [U]unexpected success experienced by a person who is just starting a particular activity

fortunate adjective approving lucky You're very fortunate to have found such a lovely house.

He was fortunate in his choice of assistant. It was fortunate that they had left in plenty of time.

happily adverb LUCKY3. having a good or lucky result Happily, the weather remained fine throughout the afternoon.

happy adjective LUCKY3. [before noun](of a condition or situation) lucky We hadn't planned to be in France at the same time as Ann and Charles - it was just a **happy coincidence**.

best of luck an expression used to wish someone success before an examination or a difficult activity Best of luck with your exams! We would like to wish you the (very) best of luck with your move to the States.

The concept "Happiness" can be verbalized by other linguistic units such as phraseological units, sayings and proverbs. The words "Happiness" and "Happy" are emotive words which people feel, think and talk about it. All these phraseological units, sayings and proverbs came into being according to the people's feelings and experience, customs and traditions of one or another country.

"Happiness is not the satisfaction of whatever irrational wishes you might blindly attempt to enjoy. Happiness is a state of non-contradictory joy - a joy without penalty or guilt... Happiness is possible only to a rational man, the man who desires nothing but rational goals, seeks nothing but rational values, and finds his joy in nothing but rational actions... there are no victims and no conflicts of interest among rational men, men who do not desire the unearned..."¹. Below we will look through set phrases on "Happiness". In Kunin's "Англо-русский фразеологический словарь" the following set phrases are given:

As happy as a clam – it means one is feeling joy or excitement boundless; at high tide; Very happy and content.

Origin:

Why would clams be happy? It has been suggested that open clams give the appearance of smiling. The derivation is more likely to come from the fuller version of the phrase, now rarely heard - 'as happy as a clam at high water'. High tide is when clams are free from the attentions of predators; surely the happiest of times in the bivalve mollusc world. The phrase originated in the north-eastern states of the USA in the early 19th century. The earliest citation that I can find is from a frontier memoir The Harpe's Head - A Legend of Kentucky, 1833:

¹ <http://www.aynrand.org>

"It never occurred to him to be discontented... He was as happy as a clam."

The first record that I can find of the 'high water' version is from the Pennsylvania newspaper The Adams Sentinel, August 1844:

"Crispin was soon hammering and whistling away as happy as a clam at high water."

The expression was well-enough known in the USA by the late 1840s for it to have been included in John Russell Bartlett's Dictionary Of Americanisms - A Glossary Words And Phrases Usually Regarded As Peculiar To The United States, 1848:

"As happy as a clam at high water," is a very common expression in those parts of the coast of New England where clams are found.

Also in 1848, the Southern Literary Messenger - Richmond, Virginia expressed the opinion that the phrase "is familiar to everyone".

Happy as a king, as the day is long - endlessly happy

Ex: only tip him a nod every now and then when he looks off his paper... and he'll be as a king.

Strike a happy medium and hit a happy medium; find a happy medium to find a compromise position; to arrive at a position halfway between two unacceptable extremes.

Examples: Ann likes very spicy food, but Bob doesn't care for spicy food at all. We are trying to find a restaurant that strikes a happy medium.

Tom is either very happy or very sad. He can't seem to hit a happy medium.¹

Happy dispatch 1. harakiri (in Japan, a traditional method of killing yourself by cutting your stomach open with a knife or sword)

2. instantaneous death at capital punishment

Happy family happy family bird Australian.

1. (Life Sciences & Allied Applications / Animals) another name for grey-crowned babbler

2. (Life Sciences & Allied Applications / Animals) another name for apostle bird

Happy hour

¹ McGraw-Hill Dictionary of American Idioms and Phrasal Verbs. By The McGraw-Hill Companies, Inc. © 2002.

n. A period of time, usually in late afternoon and early evening, during which a bar or lounge features drinks at reduced prices.

Thesaurus Legend: Synonyms Related Words Antonyms Noun 1. happy hour - the time of day when a bar sells alcoholic drinks at a reduced price
time of day, hour - clock time; "the hour is getting late"

Happy hunting ground

n. 1. An afterlife conceived as a paradise in which hunting is plentiful and game unlimited.

2. A place or situation of abundant opportunity: a film festival that was a happy hunting ground for producers looking for new talent.¹

n. 1. (Myth & Legend / Non-European Myth & Legend) (in American Indian legend) the paradise to which a person passes after death

2. a productive or profitable area for a person with a particular interest or requirement
jumble sales proved happy hunting grounds in her search for old stone jars.²

A happy release death after painful sufferings

Also in **Webster's Third New International Dictionary** the word "Happy" is verbalized by phraseological units in the following way:

HAPPY DUST n, slang: COCAINE; also: HEROIN

HAPPY FAMILY n, Austral: an Australian babbler (genus Pomatostomus) of sociable habits; esp: GRAY-CROWNED BABBLER

HAPPY-GO-LUCKY adj: marked by blithe lack of concern, care, plan, or serious forethought: disposed to accept cheerfully whatever happens: CAREFREE, EASYGOING < on carefully prepared lines rather than as a happy-go-lucky venture – County Life > < his amiable but happy-go-lucky household – Amer. Guide Series: Fla.> syn. RANDOM

HAPPY HUNTING GROUND n 1: the No. American Indian paradise conceived as a region to which the souls of warriors and hunters pass after death for the purpose of spending a happy hereafter in hunting and feasting.

¹ The American Heritage® Dictionary of the English Language, Fourth Edition copyright by Houghton Mifflin Company. ©2000.

² Collins English Dictionary – Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003

2: a choice or profitable area of operation or exploitation < the reef limestones ... have been the happy hunting ground for fossil collectors – Jour. of Geol.> < a happy hunting ground for crooks of all nationalities – David Masters > < junkyards ... have become happy hunting grounds for the man in search of spare parts – G.H. Waltz >

HAPPY JACK n, Austral: Happy Family

HAPPY WARRIOR n [so called fr. the use of the term in character of the Happy Warrior (1807), poem by William Wordsworth 1850 English poet]: one who is undaunted by difficulties: CRUSADER < the happy warrior who ... was to fight for all the revolution had stood for – Van Wyck Brooks >

Such kind of expressions are given in **The concise OXFORD dictionary of current English:**

The synonyms of the phrase “happy-go-lucky” are given in **Oxford Thesaurus of English Dictionary** in the following way:

Their casual, happy-go-lucky manner.

Synonyms: easy-going, carefree, casual, ree and easy, devil-may-care, blithe nonchalant, insouciant, blasé, unconcerned, untroubled, unworried, light-hearted; heedless, reckless, irresponsible, improvident.

Informal: slap-happy, laid-back.

Opposite: anxious; serious.

Happy-go-lucky - random, haphazard, hit-or-miss, chance, chancy, casual, desultory.¹

Some more phraseological units are found in internet with meanings and origin of their use.

As happy as a sandboy - very happy and content.

American readers will probably be more familiar with 'as happy as a clam', which originated in the USA in the 19th century. The Australian version is 'as happy as Larry', which (probably) originated there. Other creatures that are reputedly more than usually happy as larks, dogs with two tails and pigs in shit.

The word 'sandboy' brings to mind images of a child playing on the beach, making sand-castles and the like. In fact, sandboy was the name of those who delivered sand

¹ Webster's New Dictionary of Synonyms. Merriam Webster inc., Springfield, Massachusetts, USA. 1984.

to public houses, theatres and homes in the 18th and 19th centuries. Children were used in that trade, but most sandboys were adults. This use of 'boy' has frequently been used for low-status male workers, as in tea-boy, barrow-boy, house-boy etc.

The use that the sand was put to was as a crude floor covering - a precursor to sawdust in what later became known as 'spit and sawdust' establishments - public spitting wasn't then reviled as it is now.

Happy-clappy - a disparaging name for the form of Christian religious observance which is informal, musical and spontaneous.

The term came into use in the 1990s in the UK. It is applied especially to aficionados of the Toronto Blessing form of worship. It seems to have originated in South Africa. The earliest citation I can find of the term in print is from the South African author, Rian Malan's *My Traitor's Heart*, 1990:

"Both were members of the Apostolic Church, happy clappies in South African slang - into the laying on of hands, faith healing, and speaking in tongues."

Happy slapping - unprovoked attacks on individuals made in order to record the event, and especially the victim's shock and surprise, on video phones.

Happy slapping - otherwise known as bitch slapping, began as a youth craze in the UK in late 2004. Children or passers by are slapped or otherwise mugged by one or more of a gang while others record the event on video and then distribute it by phone or Internet.

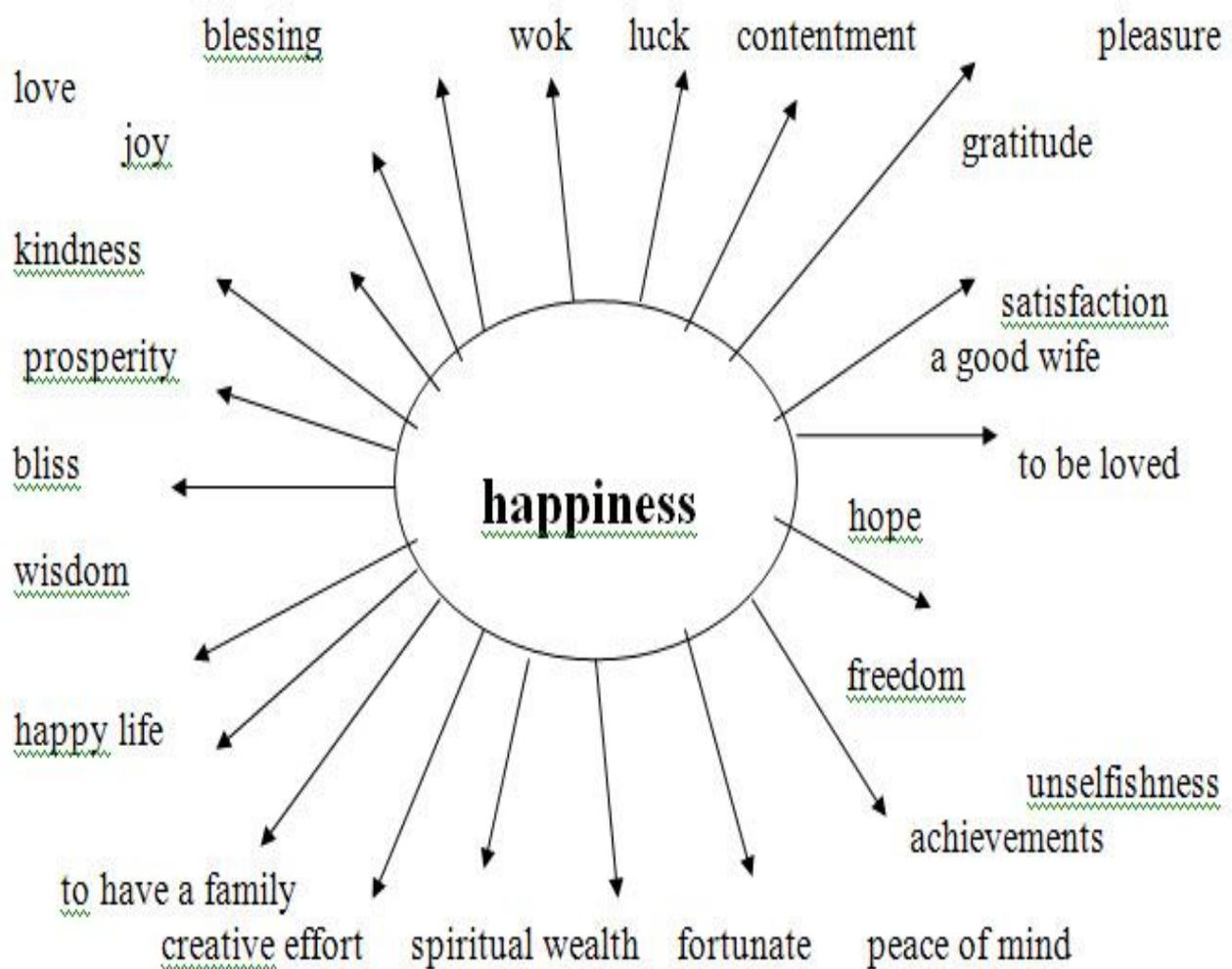
There are a lot of proverbs to different themes. In this paragraph we look through proverbs to the concept "Happiness". The concept "Happiness" is verbalized by means of proverbs in the following way.

Happiness takes no account of time

It means that happy people don't care about time, there is no idea of "early, soon, late" for them. There is also a saying "happy man doesn't have a watch". Happy man is always a little deaf and blind. Nothing could break his mood, he is always in a good mood. Happy people try to get enjoy from everything and spend their time getting and giving joy firstly themselves then others.

Happy is that is happy in his children

All parents take care of their children from the birth. Parents work hard from morning till night to provide their children a good life. If the child laughs mother will laugh with him but if the child cries mother will cry, too. Mothers and fathers will do everything in order to see smile on their children's face. Child's happiness is like a crown to mother and child's perfection is father's charm. Child's getting high education, being well-bred, finding own place in social life, loving and being loved makes parents very happy.



2.3. Linguistic peculiarities of the concept “Baxt” in Uzbek

The concept “Happiness” means “Baxt” in Uzbek. The task of this paragraph is to describe the verbalization of the concept of “baxt” by lexical units in Uzbek, to give different verbalization of the lingua-cultural concept “Baxt” by means of lexical units in Uzbek, to show the similarities and differences between various representation of the concept “Baxt”.

The concept “Baxt” is verbalized in the following way in **The Uzbek Explanatory Dictionary**.

Baxt [f. taqdir, nasiba, ulush]

1. ijtimoiy. Kishining o‘z faoliyati natijalaridan, hayotda qo‘lga kiritgan yutuqlaridan to‘la qoniqishi, yashash tarzidan mamnunligi, muayyan maqsadga yetgani, orzu-umidining ushalishi sifatida namoyon bo‘ladigan ma’naviy-axloqiy tushuncha.

2. Hayot (turmush)dan to‘la mamnunlik va bearmonlik holati; saodat qut. *Mehnat - baxt keltirar*. Maqol. *Ona-yer nafasiga, mehriga, in’omlariga to’yib yashashdan ortiq baxt bormi?* “Saodat”.

3. Omad, tole; iqbol. *Uf, nima ish qilsam, ketga qarab ketadi, xolos, mening baxtim qursin*. Hamza, Tuhmatchilar jazosi. –*Ana shu qizlar safida menga ham joy bordir, - deb o‘yladi Adolat. – Baxtimni bir sinab ko‘ray-chi?* I.Rahim, Chin muhabbat. *Hamma gap peshonada, taqsir... Peshona sho‘r bo‘lgandan keyin, unda baxt guli unadimi!* H.G‘ulom, Mash‘al.

Baxtiyor [f. baxt yor bo‘lgan, baxtli]

1. O‘z hayoti, toleidan mamnun, baxti kulgan; baxtli, saodatmand. *Baxtiyor o‘zbek xalqi. Baxtiyor oila. Baxmal qirg‘oqlarni to‘ldirib oqdi Baxtiyor elimning quvonchli sasi. G‘ayratiy. Oygiz issiq yuzini sevimli erining ko‘ksiga qo‘yib, qalbi quvonch bilan to‘lib-toshardi va o‘zini chindan ham baxtiyor his qilardi*. Sh.Rashidov, Bo‘rondan kuchli. *Xursand edi behad ikki yor, Xursand edi ikki baxtiyor*. H.Olimjon.

2. Shirin, bearmon. *Baxtiyor hayot. U kunlar Nazirqul uchun eng baxtiyor kunlar edi*. S.Ahmad, Hukm. *Zokir uning Narimon bilan o‘tkazgan baxtiyor damlarini unutilmayotganini sezganda, juda rashki kelar va jerkib gapirardi*. P.Qodirov, Uch ildiz.

3. Mamnun, shodon. *Qayg'usi yo'q biror kunni ko'rmadim, Biror soat men baxtiyor bo'lmadim.* H.Olimjon. *Matqovul baxtiyor edi Bugun qozon osilardi.* M.Ismoilij, Farg'ona tong otguncha. *A'zamjon baxtiyor, o'z xotinihusnidan mast edi.* S.Ahmad, Ufq.

Baxtiyorlik

O'z hayotidan mamnunlik, xushbaxtlik, saodatmandlik; saodatli, shirin hayot. *Oilaviy baxtiyorlik. Ikkovining gul-gul yashnagan yuzlaridan baxtiyorlik nuri yog'ilib turar, ko'zlarida ehtiros chaqmoq chaqar, ulardan go'yo bahor gullarining nafis hidi anqirdi...* S.Anorboyev, Oqsoy. *Chehrasida oshkor baxtiyorlik bor edi.* M.Ismoilij, Farg'ona tong otguncha.

Baxtli

1. O'z hayotidan mamnun, baxti kulgan; baxtiyor. *Baxtli qiz. Bunday baxtli yoshlik bir marta keladir. Zavqini surib qoling, aylanay.* P.Qodirov, Yulduzli tunlar. *Ilohim, baxtli bo'!* *Onangga, otangga rahmat, senga ish o'rgatishibdi.* Oybek, Tanlangan asarlar.

2. Shirin, bearmon. *-Ha, mayli, - dedi xo'rsinib [Qirmizxon], - Siz bilan o'tkazgan onlarimni shu notavon umrimning eng baxtli damlari deb bilaman.* N.Aminov, Qahqaha. *U bu uyda eng shirin, baxtli kunlarini o'tkazdi.* S.Zunnunova, Ko'k chiroqlar.

3. Tolei baland, omadi bor, omadli. *Baxtli ovchiga cho'loq kiyik yo'liqar.* Maqol. *Aylanay, kuyov bola, baxtli yigit ekansiz, shunday odamlarga o'g'il bo'libsiz. "Mushtum".*

Baxtsizlik

1. Baxti kulmaganlik, baxtga erishmaganlik; omadsizlik. *Baxt bilan baxtsizlik yetaklashib yurarkanda doim.* O'.Hoshimov, Qalbingga quloq sol. *Anvarning bu holati balki oila baxtsizligidan, ota-ona bag'rida yayramaganligidan tug'ilgandir desak, uning ikki og'asi bunday emas edilar.* A.Qodiriy, Mehrobdan chayon. *Sevuvchilar vasl oqshomida baxt sharobini ichishsa, bular baxtsizlik og'usini ichmoqda edilar.* M.Ismoilij, Farg'ona tong otguncha. *U bo'y-basti cho'zilib, turmush qurdi-yu, boshiga baxtsizlik yog'ildi.* H.Shams, Dushman.

2. Ko'ngilsiz, noxush holat va uning sababchisi bo'lgan voqea, hodisa. –*Xon zo'r baxtsizlikka uchragan, - dedi cho'pon. "Chalpak yoqqan kun". Adolat ham keyingi voqealar qandaydir katta baxtsizlikdan xabar berayotganini tushunib, bo'shashib ketdi.* I.Rahim, Chin muhabbat.

Baxtsiz

1. Baxtga erishmagan, baxti kulmagan, baxti qora. *Ona bolasining baxtini ko'rolmay, baxtsiz bo'lgani uchun... yig'lar edi.* M.Ismoilij, Farg'ona tong otguncha. *Loaqal bu baxtsiz singlingiz uchun birgina bosh og'ritsangiz-chi.* A.Qodiriy, O'tgan kunlar. *Biroq Anvar o'qishda qancha baxtli bo'lsa, peshonada o'shancha baxtsiz edi.* A.Qodiriy, Mehrobdan chayon.

2. Hayoti kulfat, dard-alam bilan to'lib-toshgan, turmush lazzatidan bebahra, ro'shnolik ko'rmagan. *Bolam, shu mushtipar, shu baxtsiz onangning yarasiga tuz sepmasang, yurak-bag'rig'ini qon qilmasang, dadang keltirgan xabarni aytaman.* Oybek, Tanlangan asarlar.

3. Biror-bir ko'ngilsiz hodisaga uchragan; bechora. ... *Muhammadjon singari bolalar, Abduaziz ota singari chollar, kampirlar, o'lim to'shagida yotgan bemorlar, baxtsiz mayiblar.. oz bo'lganmikan?* A.Qahhor, Oltin yulduz. *Nima, buni mashina mayib qilibdimiki, baxtsiz hodisa desa...* K.Yashin, Hamza. *Ilhomjon o'z odatiga ko'ra, yana baxtsiz hodisalar, o'lim-yitim haqida gapira boshladi.* N.Aminov, Qahqaha.

Baxtiqaro

Baxtsiz, iqbolsiz; turmushdan yolchimagan. *Qaynog'am rost aytgan ekan. Baxtiqaro qiladi, degandi-ya?* O'. Hoshimov, Ikki eshik orasi. *Esi-ku, joyida, unda baloning esi bor. Lekin u qiz baxtiqaro bo'lib tug'ilgan.* "Yoshlik".

The concept "Baxt" is expressed very comprehensively in National Uzbek Encyclopedia.

Baxt – ma'naviy –axloqiy tushuncha. Kishi o'z faoliyati natijalaridan, hayotda qo'lga kiritgan yutuqlaridan to'la qoniqish, yashash tarzidan mamnunlik, muayyan maqsadga yetganlik, orzu-umidning ushalishi, bearmonlik holati sifatida namoyon bo'ladi.

Baxt qadimgi davrda evdonizm falsafasining asosiy tushunchasi bo'lgan. Uning vakillari baxtga hayotning asosiy maqsadi, kishilar intiladigan masrurlikka erishilgan holatning, shod-hurram bo'lishning eng oliy ko'rinishi sifatida qaraganlar. Aristotel, Epikur, Diogenlar ham shunday tushunganlar. Forobiy, Beruniy, Ibn Sino, Sa'diy, Navoiy kabi olim va mutafakkirlar ijodida bu mavzu muhim o'rin egallagan. Zamonaviy o'zbek adabiyotida ham bu mavzuga katta e'tibor berilmoqda.

Baxt nisbiy tushuncha, mutlaq baxt yo'q. Baxtni qanday ma'noda tushunish shaxsning ijtimoiy o'rniga, bilimi, yoshi, dunyoqarashiga bog'liq. Baxt haqidagi kishilarning tasavvurlari ijtimoiy tuzum va undagi ijtimoiy munosabatlar majmuasi bilan uzviy bog'liq. Chinakam baxtli bo'lish uchun har bir shaxs erkin, teng, o'z iste'dod va qat'iyatini har tomonlama namoyon qilishi, moddiy va ma'naviy ehtiyojlarini qondirish imkoniyatiga ega bo'lmog'i zarur. Shuningdek, baxtga erishish uchun har bir shaxs jamiyatda, oilada o'z o'rnini topgan, burch va ma'suliyatni anglagan bo'lishi lozim. Odam o'z ongi, tafakkuri, dunyoqarashi, hatti-harakati, xulqi, aql-zakovati bilan baxtli bo'lish uchun intilishi va kurashishi kerak. Inson o'z taqdirini xalq, Vatan taqdiri bilan uyg'unlashtirgandagina to'la baxtli bo'lishi mumkin.¹

Synonyms of the word “Baxt” according to the **Uzbek Explanatory Dictionary of Synonyms** are the followings.

Baxt – iqbol, tole, saodat.

Turmushdan mamnunlik holati, turmushdan mamnun etuvchi narsa. **Iqbol** asosan badiiy uslubga xos. **Tole** “baxt”, “iqbol” ma'nosiga nisbatan “omad” ma'nosi ko'p qo'llanadi. **Saodat** ko'proq kitobiy uslubga xos, yakka so'z holida kam qo'llanadi.

Shunday qilib, Sidiqjon xuddi zo'r baxtga erishgan yoki o'shanday baxtning bo'sag'asida turganday, terisiga sig'may.., eski hayotini eslagisi ham kelmay yurar edi (A.Qahhor). Mehnat bilan topadi iqbol, Ishchi ishi ko'rmaydi zavol (Yo.Mirzo). Toleimdan o'rgilayki, kurs ochildi (G'.G'ulom). Ular tolelari yurishganidan quvonib, gap eshitmaslik uchun hech qayoqqa alanglamay, to'ppa-to'g'ri chol ko'rsatgan bostirma tagiga bordilar (P.Tursun). Jang aylamoqda yori qo'rg'ab saodatini, Gulshanda baxt mayidan mastona yora ayting (Uyg'un).

¹ Xotima Shayxova

Saodat

1. Eng ulug' baxt, yuksak iqbol.

Saodat bermoq. Saodat topmoq. Halol mehnat – yaxshi odat, berur senga saodat.

Maqol. Ona sutidek pok bizning hamdo'stlik, Elning saodati, huzuri shunda.

M.Alaviya. Ona-Vatan istiqboling, saodating deb, Kurashadi mardonavor qarilar, yoshlar. G'ayratiy.

2. Saodat (erkaklar va xotin-qizlar ismi)

Tole

1. Omad, baxt.

Mening toleim yo'q (past). Uning tolei baland. Tolei keldi. Tolei yurishdi. Tolei tong otarday, kelajagi ko'kday keng. G'.G'ulom. Toleingdan o'rgilay, qizim, onang sho'rlik qiz bo'lib, kelin bo'lib hech narsa ko'rmagan edi, xudoyi taolo hammasini senga nasib qilgan ekan. A.Qahhor, Og'riq tishlar.

2. Qismat, taqdir (kam qo'llaniladi).

Toleim qursin, deb yondim, kuydim. Folbinlarga bordim, aziz-avliyolarga nazr atadim. Oybek, Qutlug' qon.

Iqbol

1. Baxtli taqdir, porloq kelajak; omad, baxt.

Gulshanning iqboli baland, juda pishiq, juda tirishqoq u, - dedi Zaynab. Oybek, O.v. shabadalar.

2. Umuman taqdir, qismat.

[Mullado'st o'z-o'ziga:] *Bu dunyo hamma yog'ida bizni safar qochdi qilgan, o'shaning uchun ellik to'rtga kiribmanki, iqbolim nahs-falokatdan sira ajralmaydi. Hamza. Maysaraning ishi.*

3. Iqbol (xotin-qizlar ismi).

Baxtli – baxtiyor, saodatli, toleli, mas'ud.

Baxt yor bo'lgan, baxti kulgan. **Saodatli** kitobiy. **Mas'ud** eskirgan, kitobiy.

Men zavoddan qaytganda oqshom Orom olar bolishda boshing, Baxtli qo'zim, men o'ylab boqsam, Ikki bahor ko'ribdi yoshing (Yo.Mirzo). Mehnatimdan baxtiyorman, tinch farovon ro'zg'or, Istagim istakdan ortiqroq muyassardir menga (S. Abdulla).

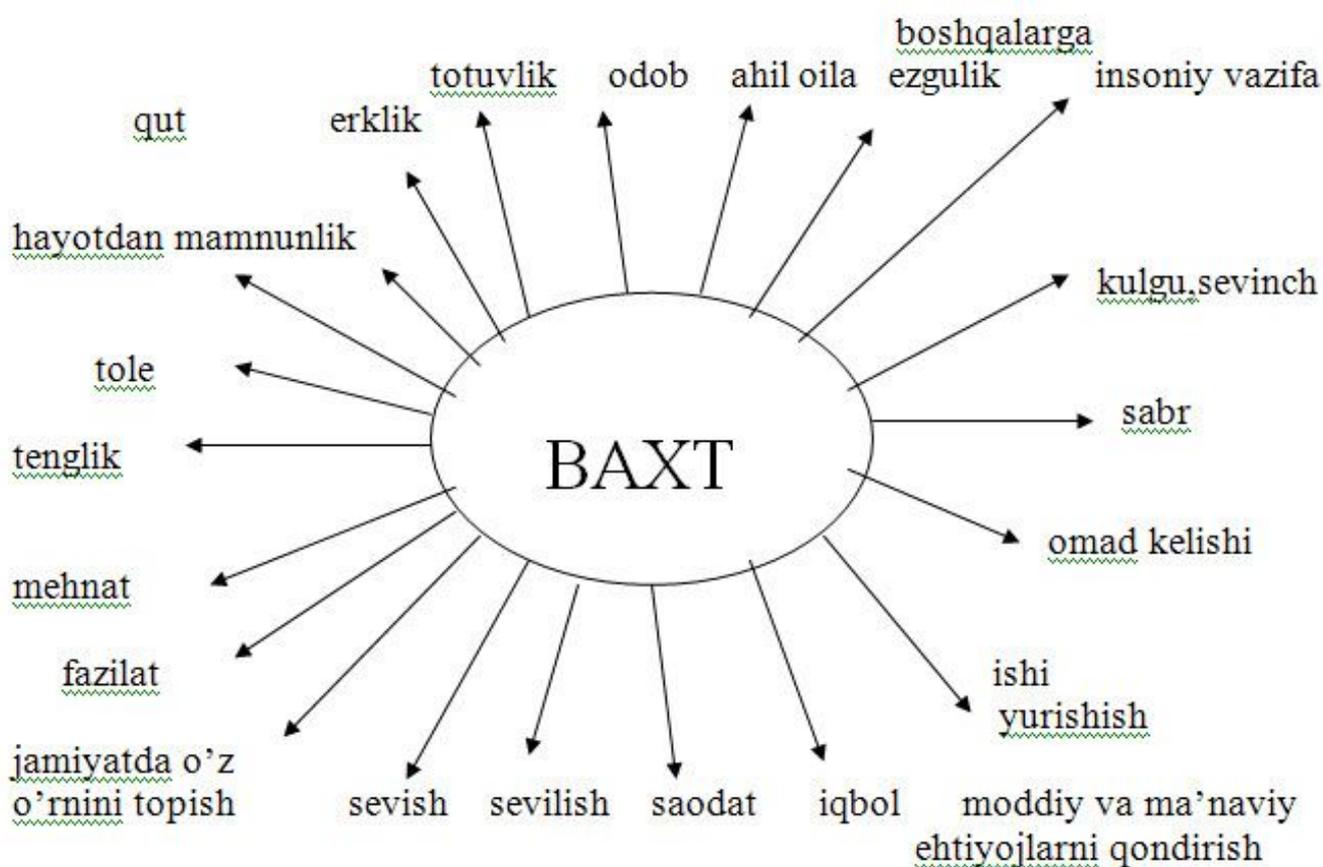
Bu bino Kumushning o'zi uyi bo'lib, bu uy ichida Otabekning saodatli kunlarining shirin xotiralari saqlanar va shu daqiqada ham uning hayot tiragi bo'lgan Kumushbibi o'tirar edi (A.Qodiriy). Dengiz derdi: "Qirg'oq yiqilsin, To'lqinlarim o'ynasin ozod", Kishanlardan holi va mas'ud Zamonlarni aylar ediyod (Uyg'un).

Baxtsiz – bebaxt, badbaxt, tolesiz, sho'rpehana.

Baxti kulmagan, turmushdan yolchimagan, baxti qora. **Badbaxt** bu ma'noda kam qo'llanadi. **Sho'rpehana** oddiy so'zlashuvga xos.

Yo'lchi bir necha so'z bilan o'zining baxtsiz sevgisini kampirga aytishga ehtiyoj sezdi (Oybek).

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2.4. Comparative analysis of of the concept of “Happiness”/“Baxt” in English and Uzbek

Language is both a product and an important part of culture. By investigating languages in a holistic manner, one can gain an insight into the universal human nature; analyzing languages in the idiosyncratic way, an individual can gain a profound understanding of any specific culture. Languages (culturally) provide evidence of different ways of conceptualizing and categorizing human experience. Culture often shapes both ways of thinking and ways of feeling. However, to study all these, we need a clear and reliable conceptual framework.

In this paragraph we reveal cultural specific and universal features of the lingua-cultural concepts of “Happiness” and “Baxt” in the English and Uzbek Languages. We will compare the verbalization of the concepts “Happiness” and “Baxt” by means of lexical and phraseological units, sayings and proverbs and as well as by quotations of famous people. We know that “Happiness” is a universal concept and it exists in the mind of all nations. Human beings and their relations to events and each other constitute a core feature of human experience. Below we analyze linguo-cultural concept “happiness” and “baxt” in English and Uzbek.

There are a lot of similarities in verbalizing of the concept “Happiness” and “Baxt” in the English and Uzbek languages.

HAPPINESS		BAXT
Love	=	Sevish
To be loved	=	Sevilish
Joy	=	Kulgu, sevinch
Contentment	=	Hayotdan mamnunlik
Pleasure	=	Hayotdan xursandlik
To have a family	=	Ahil oila
Happy life	=	Baxti kulmoq
Luck	=	Omad kelishi
Work	=	Mehnat

Bliss	≈	Saodat
Blessing	≈	Qut
Unselfishness	≈	Boshqalarga ezgulik
Fortune	≈	Davlat

From above given table we compare the conceptual characteristics of the concepts “Happiness” and “Baxt”. Here we see the similarities of them. These similarities are researched from verbalizing of the concepts “Happiness” and “Baxt” by means of lexical and phraseological units, sayings, proverbs and quotations of famous people. Below we describe similarities of the lingua-cultural concepts “Happiness” and “Baxt” in the English and Uzbek languages. Despite being of different nationality, language, culture, religion and living manners conceptual characteristics like *love-sevish, to be loved-sevilish, joy-kulgu, sevinch, contentment-hayotdan mamnunlik, pleasure-hayotdan xursandlik, to have a family-ahil oila, achievements-ishi yurishish, freedom-erkinlik, happy life-baxti kulmoq, luck-omad kelishi, work-mehnat, bliss~saodat, blessing~qut, unselfishness~boshqalarga ezgulik, fortune~davlat* are available in the minds of English and Uzbek people as conceptual characteristics of the concepts “Happiness” and “Baxt”.

Qizning baxti – erning davlati.

Daughter’s happiness is father’s wealth. Seeing **child’s perfection and happiness** is like wealth for parents.

From given examples we show the similarities of verbalization of the lingua-cultural concept “Happiness” and “Baxt” in English and Uzbek. These similarities are the universal features of verbalization of the concepts “Happiness” in English and “Baxt” in Uzbek.

Below we give differences in verbalization of the lingua-cultural concept “Happiness” and “Baxt” in the English and Uzbek Languages. English and Uzbek are two different nationalities with different living manners, religion, culture and language. By research of the verbalization of the concept “Happiness” we have found

out conceptual characteristics which do not exist or don't have equivalents in verbalization of the concept "Baxt" in Uzbek.

The conceptual characteristics of the lingua-cultural concept "Happiness":

Satisfaction (qoniqish)

Creative effort (ijodiy harakat)

Peace of mind (ko'ngil pokligi)

Gratitude (minnatdorchilik)

Spiritual experience (ma'naviy tajriba)

Hope (umid)

Gratefulness (yaxshilikni bilish)

Spiritual wealth (ma'naviy boylik)

Kindness (mehribonlik)

Prosperity (rivojlanish, gullab yashnash)

These conceptual characteristics have not found their reflection in verbalization of the concept "Happiness" in Uzbek. As the religion of the Uzbek is Islam ideas like satisfaction and hope are deeply in Uzbek people's mind. We can't imagine Uzbek man without these qualities.

The conceptual characteristics of the lingua-cultural concept "Baxt":

Tenglik (equality)

Insoniy vazifa (human duty)

Iqbol

Tole

Ezgulik (good deed)

Odob (courteousness)

Ahd (audacity)

Sabr (patience)

Tavakkal (risk)

Totuvlik (peaceful coexistence)

Fazilat (positive quality)

Jamiyat va oilada o'z o'rnini toppish (find one's own place in the society and in a family)

Moddiy va ma'naviy ehtiyojlarni qondirish (satisfy one's material and moral)

Such kind of conceptual characteristics have not found their reflection in verbalization of the concept "Happiness" in English. The notions like **iqbol**, **tole** and **totuvlik** do not exist in the vocabulary of the English language. And notions like **ezgulik**, **odob**, **ahd** and **fazilat** are not expressed with their exact meaning in English.

CHAPTER III The main problems of implementing the concept “Happiness” in teaching English

.1 The Theory of Vocabulary Teaching and Learning

What we investigate in practical part of our research work, we use the in methodology. Beforehand we should take notes about how to teach vocabulary. Vocabulary is of great importance in stating opinions and beliefs in communication activities. Vocabulary acquisition is the key assignment of second language acquisition. This part will offer vocabulary teaching and learning theory in connection with the study. There are numerous theoretical studies on surveying the types of vocabulary knowledge connected to the familiarity with a word (Richards (1976); Nation (1990); Carter (1992), Richards (1976) made the first effort to list the different types of knowledge that are necessary to completely identify a word. Explaining on Richards' list, Nation advanced a list of various types.³⁴

1. the spoken form of a word (R (receptive): What does the word sound like? (productive): How is the word pronounced?)
2. the written form of a word (R: What does the word look like?/P: How is the word written and spelled?)
3. the grammatical patterns of the word (R: In what patterns does the word occur?/ P: In what patterns must we use the word?)
4. the collocation behaviour of the word (R: what words or types of words can be expected before or after the word?/P: What words or types of words must we use with this word?)
5. how frequent the word is (R: How common is the word?/P: How often should the word be used?)
6. the appropriateness of a word (R: Where should we expect to meet this word/ P: Where can this word be used?)
7. the conceptual meaning of a word (R: What does the word mean?/ P: what word should be used to express this meaning?)

³⁴Nation, I.S.P. Language Teaching Techniques. Wellington: English Language Institute, Victoria University. 1990

8. the associations a word has with other related words (R: What other words does this word make us think of? P: What other words could we use instead of this one?)

Nation also says that knowledge of a word can be distributed into knowledge concerning its form (spoken/written), its position (grammatical patterns/collocations), its function (frequency/appropriateness), and its meaning (concept/associations). Thus, it is not the case that a word is either known or unknown. A word can be known in all sorts of degrees: from knowing, that given form of an existing word to knowledge including all four aspects mentioned above. These degrees of word knowledge apply to native speakers as well as to second language acquisition learners.

In addition to Richards and Nation, investigators have put forward their own way of classifying word knowledge. Carter has outlined the similar vocabulary knowledge categories such as pronunciation, spelling, grammatical properties syntactical features, collocations, associations and senses,³⁵ etc. Laufer categorizes word knowledge as the form, the word structure, the syntactic pattern of the word in a phrase or a sentence, meaning, common collocations, and the lexical relations of the word with other words, such as synonym, antonym, and hyponym, and finally common collocations.³⁶ Vocabulary plays an essential role in expressing ideas and thoughts. The well-known British linguist, Wilkins states people could define few things without grammar, but they could express nothing without vocabulary.³⁷ Widdowson thinks that native English speakers can comprehend language material with correct vocabulary but not so proper in grammar rules rather than those with correct grammar rules but not so proper in vocabulary use.³⁸

Lord reveals that vocabulary is by far the most sizable and uncontrollable component in the learning of any language, whether for a foreign or one's mother tongue because of thousands of different meanings. Lewis holds the idea that

³⁵Carter, R. Vocabulary: Applied Linguistic Perspectives. London: Routledge. 1992

³⁶Laufer, B. What's in a Word that Makes it Hard or Easy: Some Intralexical factors that Affect the Learning of Words. Cambridge: Cambridge University Press. 1997

³⁷Wilkins, D. A. Notional Syllabuses. Oxford: Oxford University Press. 1976

³⁸Widdowson, H. G. Teaching Language as Communication. Oxford: Oxford University Press. 1978

vocabulary acquisition is the main task of second language acquisition and the language skills as listening; speaking, reading, writing and translating all cannot go without vocabulary. Vocabulary teaching has been increasing greatly since 1980s. Several specialists and linguists began to pay attention to vocabulary teaching during that period. For example, in the 1980s Terrel proposed the Natural Approach, which stresses logical and meaning feedback, rather than grammatically correct production.³⁹ In 1983, Allen declares the presentation and exemplification of applied practises in the teaching of vocabulary. Later, in 1985, Ruth Gairns and Stuart Redman maintain the attitudes of vocabulary teaching. In 1997 Sokmen debates the current trends in teaching second language vocabulary. He draw attention to out that current research would recommend that it is worthwhile to add explicit vocabulary to the usual inferring activities in the for language classroom.⁴⁰

Repetition is basic for vocabulary learning because there is so much to know about each word that one meeting with it is not sufficient to gain this information, and because vocabulary items must not only be known, they must be known well so that they can be fluently retrieved.

There are quite a lot of approaches to present the meanings of an English word, through such supports as: (1) objects that can easily be brought to class (umbrellas, scissors, tools, buttons of many colours and sizes, etc); (2) drawings by the teacher and drawings by the students; (3) demonstrations to show actions. Allen recommends teachers using the real object whenever possible when showing the meaning of an English noun. Real objects are better than pictures.⁴¹

Body language is another valuable process in vocabulary teaching. It is easy to demonstrate in class. The meanings of words can be exposed through simple dramatic presentations. Even teachers can simulate undeniable activities and gestures well enough to realize the meanings of words.

³⁹Terrel, T. D. A Natural Approach to Second Language Acquisition and Learning, 1982.

⁴⁰Sokmen, A. J. Current Trends in Teaching Second Language Vocabulary. Cambridge: Cambridge University Press, 1997.

⁴¹Allen, V. F. Techniques in Teaching Vocabulary. Oxford: Oxford University Press. 1983

Every word has its own usage context. It is unproductive for students to master words from the existing condition if the teacher clarifies them uninterestingly and conceptually. Lack of context makes vocabulary learning problematic. Words taught in separation are not commonly recalled. Therefore, the contextual knowledge of words is very vital in language training. Coady proposes that background knowledge may perform as advantage for certain syntactic deficits.⁴² Students pay attention to the content and reveal much interest in background knowledge. Some related words are kept in mind successfully and definitely. While reading, the communicative approach needs to bring up-to-date and direct classroom practice. As for the communicative tasks, David Nunan describes it as “a piece of classroom work which involves learners in comprehending, manipulating, producing or interacting in the target language while their attention is principally focused on standing alone as a communicative act in its own right”.⁴³

There are diversities of doings in a classroom to assist students learn target language successfully, such as games, music, dramatic stories, amusing anecdotes etc. Role-play is one of them. Role-play aids students learn effectively and use target language as easily and communicatively as they can.

⁴²Coady, J. Research on ESL/EFL Vocabulary Acquisition: Putting it in Context. New York: Oxford University Press. 1987

⁴³Nunan, D. Designing Tasks for the Communicative Classroom. Cambridge: Cambridge University Press. 1989

3.2 The ways of teaching semantic field of words related to “Happiness”

Vocabulary is a list of words with their meanings, specifically one given in a reading book of a foreign language. Vocabulary is the overall number of words in a specific language; it is an essential part to learn English acceptably. Vocabulary is an identical vital language part that must be distinguished by the students in the learning of a new language. To master a language the students will get troubles if they lack vocabulary. The learners will be talented to convey their thoughts accurately, if they have a good stock of vocabulary. Learners will be also able to realize the reading material, give answer, comprehend other's oral communication, communicate easily and write about a particular subject if they calculate with the correct words. On the other hand, the learners will not be capable to join in conversations, exchange a few words, be in touch ideas, and ask for information, if they do not be familiar with the semantic and pragmatic features of the words. Teaching vocabulary plays an important role in language acquisition, since vocabulary will facilitate students rule the four language skills speaking, listening, reading and writing. Vocabulary will make the practice of English language structures easier; having a stock of words is useful for defining daily life thoughts and feelings that children express in their native language. When teaching vocabulary the teacher has to select the suitable words according to the topic and the students' needs, the teacher should also create the appropriate environment in which the students could be capable to communicate and internalize the words they need. We present some kind of vocabulary teaching activities in order to direct students use the following semantic field of words related to happiness.

We use the following below-mentioned interactive teaching vocabulary methods:

Filling gaps

Matching

Multiple choices

Look at the following below-mentioned **Idioms** and fill the bracket

Feeling happiness	Feeling pleasure	Causing pleasure	Take pleasure in something	People who who enjoy pleasure

jump for joy

walk on air on top of the world

be in seventh heaven

in transports (of delight)

be walking/floating on air

not believe your luck

be over the moon

Take pleasure in something

be/feel flattered

life in the fast lane

feast your eyes on sth/sb

have a field day

bask/bathe in reflected glory

be music to sb's ears

music to my ears

be a glutton for punishment

be a great one for sth

kick up your heels US

let yourself go².

live it up

be your pride and joy

be the pride of somewhere/sth

have a rare old time¹

ride (on) a wave of sth

whoop it up

causing pleasure

be better than sex make sb's day

hit the spot

Matching

Write new words in a list on the left hand side on the blackboard.

Write the definitions, translations or drawing picture on the right hand side of the blackboard.

Expression	Definition
1.happy / glad	A. satisfied or showing satisfaction with things as they are
2.content / contented	B. marked by pleasure, satisfaction, or joy
3.elated	C. exuberantly or triumphantly joyful
4.joyful	D.feeling or showing great pleasure.
5.joyous	E. full of or characterized by joy.
6.euphoric	F.feeling or expressing great happiness and triumph.
7.delighted	G..full of joy.
8.gleeful	H.exultantly proud and joyful; in high spirits.
9.mirthful	full of mirth; merry or amusing.
10.jubilant	exaggerated feeling of well-being or elation.

Multiple choice

1. Gardening isn't everybody's idea of fun but I would _____ spend hours weeding or mowing my lawn.

.....
A happily B joyfully C sadly D gleefully

2. In summer in England we either have rain every day and floods or no rain and a drought. I wish we could have _____ .

A ☐ a happy middle B ☐ a happy medium C ☐ the happy balance D ☐ a happy level

3. I'm glad to say my grandson is _____ with his new games console. He can't seem to stop playing it. In fact I think he's driving his mother and father up the wall.

A ☐ thrilled to bits B ☐ very thrilled C ☐ thrilled with joy D ☐ over thrilled

4. Considering the fact that the team haven't won any of their matches this season, they do seem to be _____.

A ☐ in good spirit B ☐ in high spirits C ☐ of strong spirit D ☐ with much spirit

5. If I manage to pass the exam, I'll be absolutely _____.

A ☐ at heaven's door B ☐ on a cloud C ☐ over the hill D ☐ over the moon

6. Very often when a group of teenagers steal a car and go _____, none of them have had any driving lessons or even any experience of driving.

A ☐ fun-running B ☐ happy crashing C ☐ joyriding D ☐ speed-driving

Conclusion

Human beings use language as a way of signaling identity with one cultural group and difference from others. Language provides us with many of the categories we use for expression of our thoughts, so it is therefore natural to assume that our thinking is influenced by the language which we use. The culture is one of fundamental concepts of socially-humanitarian knowledge. The understanding of a culture and its people can be enhanced by the knowledge of their language. Language is closely associated with the culture: On the basis of this idea there emerged a new science Cultural Linguistics. Cultural linguistics has the subject of language and the culture which is in dialogue, interaction. The traditional way of judgments of a problem of interaction of language and culture consists in attempt to solve linguistic problems. Cultural linguistics is the branch of linguistics arisen on a joint of linguistics and cultural science and investigating displays of culture of the people which were reflected and fixed in language. A concept is a cognitive unit of meaning, an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics. The meaning of "concept" is explored in mainstream information science, cognitive science, metaphysics, and philosophy of mind. According to Locke, a general idea is created by abstracting, drawing away, or removing the uncommon characteristic or characteristics from several particular ideas. The remaining common characteristic is that which is similar to all of the different individuals. For example, the abstract general idea or concept that is designated by the word "red" is that characteristic which is common to apples, cherries, and blood. The abstract general idea or concept that is signified by the word "dog" is the collection of those characteristics which are common to Airedales, Collies, and Chihuahuas. In the same tradition as Locke, John Stuart Mill stated that general conceptions are formed through abstraction culture concept, which they take as a starting point for understanding human experience regardless of subdiscipline, specialization, or theoretical orientation. When planning for inclusion of cultural concepts in teaching and learning situations, educators are encouraged to consider the

following points. It is recommended that educators seek the guidance of local community people who are most knowledgeable about the appropriate use of cultural concepts specific and or unique to their communities. The cultural concepts explained in this model are examples drawn from community-based cultural knowledge.

The concept “Happiness” is the universal concept. Every language of different nations has its own word to the concept “Happiness”, somehow this concept is conceptualized similarly. But as different culture and language, traditions and customs there will be differences in verbalization of one or another concept. In our Qualification Paper we researched verbalization of the lingua-cultural concept “Happiness” and “Baxt” in English and Uzbek.

We researched the verbalization of lingua-cultural concept “Happiness” and “Baxt” by means of lexical and phraseological units, sayings, proverbs and quotations of famous people. In conclusion we can say that there are similarities in cognition of the lingua-cultural concept “Happiness” and “Baxt” in English and Uzbek.

Both the English and the Uzbek understand **Love, To be loved, Joy, Contentment, Pleasure, To have a family, Achievements, Freedom, Happy life, Luck, Work, Bliss, Blessing, Unselfishness, Fortune** when they think about “Happiness”. We know that without love and being loved we can't imagine our life. Love for our Motherland, Parents and husband or wife makes life sweet. Joy, contentment, pleasure gives us a happy life. And of course to have a family and work which we like is the meaning our life. Freedom, luck and being fortunate are the main conceptual characteristics of “Happiness”.

But as we said above the culture of English and Uzbek is different. Our mode of life, traditions and customs differ from each other. And it influences in verbalization of the concept “Happiness” and “Baxt” in English and Uzbek. **Satisfaction, Creative effort, Peace of mind, Gratitude, Spiritual experience, Hope, Gratefulness, Spiritual wealth, Kindness, Prosperity** - these conceptual characteristics do not appear in the verbalization of the lingua-cultural concept “Happiness” in Uzbek.

And conceptual characteristics like **Tenglik, Insoniy vazifa, Iqbol, Tole, Ezgulik, Odob, Ahd, Sabr, Tavakkal, Totuvlik, Fazilat, Jamiyat va oilada o'z o'rnini toppish, Moddiy va ma'naviy ehtiyojlarni qondirish** have not found their reflection in the verbalization of the lingua-cultural concept “Happiness” in English.

These conceptual characteristics show the differences of the verbalization of the concepts “Happiness” and “Baxt” in English and Uzbek which are connected with the cultural differences of the two nations.

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