

**THE MINISTRY OF HIGHER AND SECONDARY SPECIAL  
EDUCATION OF THE REPUBLIC OF UZBEKISTAN**

**UZBEKISTAN STATE UNIVERSITY OF WORLD LANGUAGES  
ENGLISH LANGUAGE THE SECOND FACULTY  
THE DEPARTMENT OF ENGLISH STYLISTICS**

**Kuchkarova Oygul Baxtiyor qizi**

**COGNITIVE AND CULTURAL LINGUISTICS AND THEIR BASIC  
NOTIONS**

**5120100 - Philology and teaching languages (the English language) for  
granting bachelor`s degree**

**QUALIFICATION PAPER**

**THE QUALIFICATION PAPER  
IS ADMITTED TO DEFENCE**

The Head of the Department of  
English Stylistic

\_\_\_\_\_ Glazirina.S.A  
“ \_\_\_\_\_ ” \_\_\_\_\_ 2016

**SCIENTIFIC ADVISOR:**

\_\_\_\_\_ Rahmatova N  
“ \_\_\_\_\_ ” \_\_\_\_\_ 2016

Tashkent -2016

# Contents

<b>Introduction</b> .....	3
<b>1.0. Chapter I – Cognitive and Cultural Linguistics and their basic notions.</b>	
1.1. Cognitive Linguistics is a new trend in Modern Linguistics.....	9
1.2. Cultural Linguistics and its basic notions.....	19
1.3. Concept as a basic notion of Cognitive Linguistics and Cultural Linguistics.....	25
<b>2.0. Chapter II – Verbalization of the lingua-cultural concept “Happiness” in English.</b>	
2.1. Verbalization of the lingua-cultural concept “Happiness” by means of lexical units in English.....	34
2.2. Verbalization of the lingua-cultural concept “Happiness” by means of phraseological units, sayings and proverbs in English.....	48
2.3. Verbalization of the lingua-cultural concept “Happiness” in quotations of famous people.....	58
<b>3.0. Chapter III – Verbalization of the lingua-cultural concept “Baxt” in Uzbek.</b>	
3.1. Verbalization of the lingua-cultural concept “Baxt” by means of lexical units in Uzbek.....	63
3.2. Verbalization of the lingua-cultural concept “Baxt” by means of phraseological units, sayings and proverbs in Uzbek.....	71
3.3. Comparative analysis of cultural-specific and universal features of the lingua-cultural concept of “Happiness” - “Baxt” in English and Uzbek.....	77
<b>Conclusion</b> .....	83
<b>Bibliography</b> .....	87

## **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.

Language and culture are not fundamentally inseparable. At the most basic level, language is a method of expressing ideas. That is, language is communication; while usually verbal, language can also be visual (via signs and symbols), or semiotics (via hand or body gestures). Culture, on the other hand, is a specific set of ideas, practices, customs and beliefs which make up a functioning society as distinct.

Linguistics is the scientific study of human language. Linguistics can be broadly broken into three categories or subfields: the study of language form, of language meaning, and of language in context.

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.

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.

Cultural linguistics is a branch of linguistics that explores the relationship between language and culture. Cultural linguistics draws on, but is not limited to, the theoretical notions and analytical tools of cognitive linguistics and cognitive anthropology. Central to the approach of cultural linguistics are notions of 'cultural schema' and 'cultural model'. It examines how various features of language encode cultural schemas and cultural models. In cultural linguistics, language is viewed as deeply entrenched in the group-level, cultural cognition of communities of speakers. Thus far, the approach of cultural linguistics has been adopted in several areas of applied linguistic research, including intercultural communication, second language learning, and World Englishes.

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 verbalization of concept “Happiness” – “Baxt” in the English and Uzbek Languages. The theme of this Qualification Paper is “Verbalization of lingua-cultural 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 verbalized 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 verbalization of the lingua-cultural 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 verbalization of linguo-cultural 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.

The Introduction gives us general information about the structure of the Qualification Paper.

The Main part consists of three chapters:

**Chapter I** includes three paragraphs in itself.

- 1.1. Cognitive Linguistic 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.

The first Chapter is a theoretical part of the Qualification Paper.

Here in the first paragraph Cognitive Linguistics is described as a new trend in Modern Linguistics.

In the second paragraph we give information about Cultural Linguistics.

And the third paragraph is about Concept and its place in Cognitive Linguistics and Cultural Linguistics.

**Chapter II** is a practical part of the given research and consists of three paragraphs.

- 2.1. Verbalization of lingua-cultural concept “Happiness” by means of lexical units in English.
- 2.2. Verbalization of lingua-cultural concept “Happiness” by means of phraseological units, sayings and proverbs in English.
- 2.3. Verbalization of lingua-cultural concept “Happiness” in quotations of famous people.

In the first paragraph we describe the verbalization of the concept “Happiness” by means of lexical units.

The second paragraph deals with the verbalization of the concept “Happiness” by phraseological units, sayings and proverbs.

In the third paragraph we deal with the verbalization of the above mentioned concept by quotations of famous people.

**Chapter III** describes the content of the concept “Baxt” and consists of three paragraphs.

3.1. Verbalization of the lingua-cultural concept “Baxt” by means of lexical units in Uzbek.

3.2. Verbalization of the lingua-cultural concept “Baxt” by means of phraseological units, sayings and proverbs in Uzbek.

3.3. Comparative analysis of cultural-specific and universal features of the lingua-cultural concept of “Happiness” and “Baxt” in English and Uzbek.

In the first paragraph the concept “Baxt” is verbalized by lexical units.

Verbalization of the lingua-cultural concept “Baxt” by means of phraseological units, sayings and proverbs is given in the second paragraph.

And the third paragraph deals with the cultural-specific and universal features of the lingua-cultural concept of “Happiness” and “Baxt” in the English and Uzbek languages.

The results obtained during the research are given in the **Conclusion**.

At the end of the Qualification Paper **Bibliography** the list of sources used in writing the research are given alphabetically.

# **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.

### **Areas of study**

Cognitive linguistics is divided into three main areas of study:

1. Cognitive semantics, dealing mainly with lexical semantics
2. Cognitive approaches to grammar, dealing mainly with syntax, morphology and other traditionally more grammar-oriented areas.
3. Cognitive phonology.

Aspects of cognition that are of interest to cognitive linguists include:

1. Construction grammar and cognitive grammar.
2. Conceptual metaphor and conceptual blending.
3. Image schemas and force dynamics.
4. Conceptual organization: Categorization, Metonymy, Frame semantics, and Iconicity.
5. Construal and Subjectivity.
6. Gesture and sign language.
7. Linguistic relativity.

Related work that interfaces with many of the above themes:

1. Computational models of metaphor and language acquisition.
2. Conceptual semantics, pursued by generative linguist Ray Jackendoff is related because of its active psychological realism and the incorporation of prototype structure and images.

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.

Some important areas of cognitive linguistics are:

All standard areas of linguistics

conceptual metaphor theory, heavily influenced by George Lakoff and Mark Johnson

conceptual blending theory, heavily influenced by Gilles Fauconnier and Mark Turner.

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.<sup>1</sup>

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 governed by principles essentially independent of meaning. Thus, the semantics

---

<sup>1</sup> Ben Bergen. *Cognitive Linguistics*. Moore 1999.

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 Grammar<sup>1</sup>.

Lakoff was well-known for his work on metaphor and metonymy<sup>2</sup>. Langacker's ideas had evolved into an explicit theory known first as Space Grammar and then Cognitive Grammar<sup>3</sup>. Talmy had published a number of increasingly influential papers on linguistic imaging systems<sup>4</sup>.

Also by this time, Gilles Fauconnier had developed a theory of Mental Spaces, influenced by the views of Oswald Ducrot. This theory was later developed in collaboration with Mark Turner into a theory of Conceptual Blending, which meshes in interesting ways with both Langacker's Cognitive Grammar and Lakoff's theory of Metaphor.

The 1980s also saw the development of connectionist models of language processing, such as those developed by Jeff Elman and Brian MacWhinney, in which the focus was on modeling learning, specifically language acquisition, using connectionist networks. This work tied naturally in to the acquisition problem, and with the research program of Elizabeth Bates who had demonstrated the learned nature of children's linguistic knowledge, and its grounding in cognitive and social development. Gradually, a coherent conceptual framework emerged which exposed the flaws of linguistic nativism and placed experiential learning at the center in the understanding of how children acquire language. This conception was the foundation for the research program of Michael Tomasello, who in the 1990s began to take the lead in the study of acquisition in its social, cognitive, and cultural contexts.

---

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

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

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

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

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. 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.<sup>1</sup> 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 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.<sup>2</sup> The dividing line between semantics and pragmatics dissolves and truth-conditional compositionality disappears.

---

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

<sup>2</sup> Fauconnier, Gilles & Eve Sweetser, (Eds.) *Spaces, Worlds, and Grammar*. Chicago: University of Chicago Press. 1996.

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.<sup>1</sup> 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 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.<sup>2</sup>

---

<sup>1</sup> Lakoff, G. and M. Johnson. *Philosophy in the Flesh*. New York: Basic Books. 1999.

<sup>2</sup> Langacker, Ronald. Assessing the Cognitive Linguistic Enterprise. In Janssen and Redeker, p.13-60.1999.

## 1.2. Cultural linguistics and its basic notions.

Which comes first, culture or language? 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, 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.<sup>1</sup>

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

---

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

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.<sup>1</sup>. 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 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 19<sup>th</sup> 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

---

<sup>1</sup> Harrison, K. David. *When Languages Die: The Extinction of the World's Languages and the Erosion of Human Knowledge*. Oxford: Oxford University Press. 2006.

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.

### **How Cognitive Linguistics facilitates Cultural Linguistics**

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 linguistics<sup>1</sup> 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”.

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

---

<sup>1</sup> Janda, Laura A. “A metaphor in search of a source domain: the categories of Slavic aspect”, *Cognitive Linguistics* 15, 2004, 471-527. 2004b.

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*) fit<sup>1</sup>. Thus whereas speakers of Czech and English would make a distinction between *kazeta v obalu/a*

---

<sup>1</sup> 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.

*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.

### **1.3. 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.<sup>1</sup> 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 science<sup>2</sup>, 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.

#### ***Origin and acquisition of concepts***

##### ***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

---

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

<sup>2</sup> 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"<sup>1</sup>. 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."<sup>2</sup> 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..."<sup>3</sup>

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

---

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

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

<sup>3</sup> "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 objects<sup>1</sup>.

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..."<sup>2</sup>. In his discussion of Kant, Christopher Janaway wrote: "...generic concepts are formed by abstraction from more than one species."<sup>3</sup>

### ***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

---

<sup>1</sup> Immanuel Kant. *Logic*. Dover Publications.

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

<sup>3</sup> 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.<sup>1</sup>

Gottlob Frege, founder of the analytic tradition in philosophy, famously argued for the analysis of language in terms of sense and reference. For him, the sense of an expression in language describes a certain state of affairs in the world, namely, the way that some object is presented. Since many commentators view the notion of

---

<sup>1</sup> 'Gödel's Rationalism', Stanford Encyclopedia of Philosophy.

sense as identical to the notion of concept, and Frege regards senses as the linguistic representations of states of affairs in the world, it seems to follow that we may understand concepts as the manner in which we grasp the world. Accordingly, concepts (as senses) have an ontological status.

According to Carl Benjamin Boyer, in the introduction to his *The History of the Calculus and its Conceptual Development*, concepts in calculus do not refer to perceptions. As long as the concepts are useful and mutually compatible, they are accepted on their own. For example, the concepts of the derivative and the integral are not considered to refer to spatial or temporal perceptions of the external world of experience. Neither are they related in any way to mysterious limits in which quantities are on the verge of nascence or evanescence, that is, coming into or going out of appearance or existence. The abstract concepts are now considered to be totally autonomous, even though they originated from the process of abstracting or taking away qualities from perceptions until only the common, essential attributes remained.

### ***Concepts in Empirical Investigations***

Concepts, as abstract units of meaning, play a key role in the development and testing of theories. For example, a simple relational hypothesis can be viewed as either a conceptual hypothesis (where the abstract concepts form the meaning) or an operationalized hypothesis, which is situated in the real world by rules of interpretation. For example, take the simple hypothesis Education increases Income. The abstract notion of education and income (concepts) could have many meanings. A conceptual hypothesis cannot be tested. They need to be converted into operational hypothesis or the abstract meaning of education must be derived or operationalized to something in the real world that can be measured. Education could be measured by “years of school completed” or “highest degree completed” etc. Income could be measured by “hourly rate of pay” or “yearly salary” etc. The system of concepts or conceptual framework can take on many levels of complexity. When the conceptual framework is very complex and incorporates causality or explanation they are generally referred to as a theory. Noted philosopher of science Carl Gustav Hempel says this more eloquently “An adequate empirical interpretation turns a

theoretical system into a testable theory: The hypothesis whose constituent terms have been interpreted become capable of test by reference to observable phenomena. Frequently the interpreted hypothesis will be derivative hypotheses of the theory; but their confirmation or disconfirmation by empirical data will then immediately strengthen or weaken also the primitive hypotheses from which they were derived.” Hempel provides a useful metaphor that describes the relationship between the conceptual framework and the framework as it is observed and perhaps tested (interpreted framework). “The whole system floats, as it were, above the plane of observation and is anchored to it by rules of interpretation. These might be viewed as strings which are not part of the network but link certain points of the latter with specific places in the plane of observation. By virtue of those interpretative connections, the network can function as a scientific theory”.<sup>1</sup>

A concept is a system of general ideas targeting the multilateral treatment/interpretation of economic, social, legal, scientific, technical and other problems, and reflecting the manner of perception or the multitude of opinions, ideas regarding problems associated with to the development of one or several fields or sectors as a whole.

---

<sup>1</sup>Hempel, C. G. Fundamentals of concept formation in empirical science. Chicago, IL: The University of Chicago Press, p. 36. 1952.

## **Chapter II – Verbalization of the lingua-cultural concept “Happiness” in English.**

### **2.1. Verbalization of the lingua-cultural concept “Happiness” by means of lexical units 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.

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. 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 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 posterior 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 common characteristic or characteristics from several particular ideas. This 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. 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"<sup>1</sup>. 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."<sup>2</sup>. 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..."

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 or non-specific thought of that which is common to several specific perceived objects. A concept is a common feature or characteristic. Kant investigated the way that

---

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

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

empirical a posteriori concepts are created. The logical acts of the understanding by which concepts are generated as to their form are:

comparison, i.e., the likening of mental images to one another in relation to the unity of consciousness; reflection, i.e., the going back over different mental images, how they can be comprehended in one consciousness; and finally 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..."<sup>1</sup> In his discussion of Kant, Christopher Janaway wrote: "...generic concepts are formed by abstraction from more than one spaces." of Aristotle on the definition 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 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 of terms "The Concept of Equality Between Man and Woman" Translated by Amar Ellahi Lone.

---

<sup>1</sup> H. J. Paton. *Kant's Metaphysic of Experience*. Allen & Unwin, 1936.

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 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.

HAPPY adj.

Feeling/ giving pleasure

1. ~ (to do something), ~ (for somebody), ~ (that...) feeling or showing pleasure; pleased: a happy smile / face, You don't look very happy today. We are happy to announce the engagement of our daughter. I'm very happy for you.
2. Giving or causing pleasure: a happy marriage (memory) childhood. The story has a happy ending. Those were the happiest days of my life.

At celebration 3. If you wish somebody Happy Birthday, Happy New Year, etc. you mean that you hope they have a pleasant celebration.

Satisfied 4. ~ (with / about smb / smth) satisfied that something is good or right; not anxious: Are you happy with that arrangement? If there's anything you're not happy about, come and ask. I'm not happy with his work this term. She was happy enough with her performance. I'm not too happy about her living alone. I said I'd go just to keep him happy.

Willing 5. ~ to do something (formal) willing or pleased to do something: I'm happy to leave it till tomorrow. He will be more than happy to come with us.

Lucky 6. Lucky; successful syn: fortunate: By a happy coincidence, we arrived at exactly the same time. He is in the happy position of never having to worry about money.

Suitable 7. (formal) (of words, ideas or behavior) suitable and appropriate for a particular situation: That wasn't the happiest choice of words.

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. Verbalization of the lingua-cultural concept “Happiness” by means of phraseological units, sayings and proverbs in English.

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..."<sup>1</sup>. 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:

"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:

---

<sup>1</sup> <http://www.aynrand.org>

"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.

**Happy medium** a way of doing something which is good because it avoids being extreme (often + between ) What you want from a holiday is a happy medium between activity and relaxation. I'm either exercising all the time or I'm doing nothing but I can't seem to find a happy medium.

Sometimes in life, a happy medium can be awfully hard to achieve.

How to Choose a Siding Company by Yodle Local / General interest community

So we believe there is a happy medium above the prices we have seen but certainly below the feverish prices we saw last year where consumers will not be hurt but producers and investors will invest for the capital investments that will be required to bring energy supplies up and to sustain existing supplies as well,' he said.

Oil demand rebound will take time by Saudi Economic Survey

They will look for a happy medium but it will be hard to find the happy medium here," he said, adding that Russia needed to conduct the talks on its own and fast.

Russia talks to partners over disputed WTO bid by AFP / AFP Global Edition

Noun 1. golden mean - the proportional relation between two divisions of line or two dimension of a plane figure such that short : long :: long : (short + long) golden section

proportion - the quotient obtained when the magnitude of a part is divided by the magnitude of the whole

2. golden mean - the middle between extremes moderation, moderateness - quality of being moderate and avoiding extremes

**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.<sup>1</sup>

**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**

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.<sup>1</sup>

---

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

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.<sup>2</sup>

**A happy release** death after painful sufferings

Every day we use a lot of idioms in our speech. Idioms have become so well worn that they are also clichés: overused or commonplace expressions. Some idioms are slang. They may be used to create an effect such as shock, irreverence or exaggeration. Here we will see some idioms according to the concept “Happiness” from **Oxford Advanced Learner’s Dictionary**:

**A happy event** – the birth of a baby;

**A happy medium** – something that in the middle between two choices or two ways of doing something

**Not a happy bunny** (BrE) – (NAmE **not a happy camper**) (informal) not pleased about a situation: She wasn’t a happy bunny at all.

**Many happy returns (of the day)** – used to wish somebody a happy and pleasant birthday;

**Happy-clappy** adj. (BrE, often disapproving) - connected with a Christian group which worships in a very loud and enthusiastic way, showing a lot of feeling.

**Happy families** n. – a children’s card game played with special cards with pictures of family members on them. The aim is to get as many whole families as possible.

**Play happy families** – to do things that normal happy families do, especially when you want it to appear that your family is happy: I’m not going to play happy families just for the benefit of your parents.

**Happy-go-lucky** adj. – not caring or worrying about the future: a happy-go-lucky attitude, a happy-go-lucky sort of person.

**Happy hour** n.- (informal) a time, usually in the early evening, when a pub or a bar sells alcoholic drinks at lower prices than usual.

---

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

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

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.

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:**

**Happy Birthday, Christmas** – express greetings at these times

**Happy dispatch**

**Happy event** – birth of child

**Happy-go-lucky** - taking things cheerfully as they happen

**Happy-hunting-ground(s)**

**Happy land**, (esp) heaven

**Happy medium** – something that achieves satisfactory avoidance of extremes, golden mean

**Happy pill** – (colloquial) tranquillizer

**Happy release**, (esp) death

**Happy returns**

**Happy ship** – ship whose crew work together in harmony, (figuratively) organization whose members do likewise

**Happy thought** – good idea

**Bomb-happy, trigger-happy** – excited or dazed or nervous from, behaving irresponsibly over, inclined to use excessively

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.<sup>1</sup>

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

**As happy as a sandboy** - very happy and content.

Origin

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

---

<sup>1</sup> 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.

The earliest printed citation of the phrase that I can find is from Pierce Egan's *Real Life in London*, 1821:

"...appeared to be as happy as a sand-boy, who had unexpectedly met with good luck in disposing of his hampers full of the above-household commodity. "

Charles Dickens made an oblique reference to the variant form of the phrase, 'as jolly as a sand-boy', in his 1840 novel *The Old Curiosity Shop*, in which the inn *The Jolly Sandboys* features. The original printing of the book included etchings, one of which shows the 'sandboys' in party mood. Dickens describes the place like this:

"The Jolly Sandboys was a small road-side inn of pretty ancient date, with a sign, representing three Sandboys increasing their jollity with as many jugs of ale".

Carting sand may have been hard and dusty work, but the sandboys' reputation for happiness seems more straightforward than with clams or 'Larry' - they were often intoxicated.

**As happy as Larry** - very happy

Origin

Larry - certainly the best known character in the world of similes. The expression he instigated is most likely to be of Australian or New Zealand origin. The earliest printed reference currently known is from the New Zealand writer G. L. Meredith, dating from around 1875:

"We would be as happy as Larry if it were not for the rats".

Almost all the other early citations are from Australia or New Zealand. For example, this from Tom Collins (the pen name of the popular Australian writer Joseph Furphy), in *Barrier Truth*, 1903:

"Now that the adventure was drawing to an end, I found a peace of mind that all the old fogies on the river couldn't disturb. I was as happy as Larry."

There are two commonly espoused contenders. One is the Australian boxer Larry Foley (1847 - 1917). Foley was a successful pugilist who never lost a fight. He retired at 32 and collected a purse of £1,000 for his final fight. So, we can expect that he was known to be happy with his lot in the 1870s - just when the phrase is first cited.

The alternative explanation is that it relates to the Cornish and later Australian/New Zealand slang term 'larrikin', meaning a rough type or hooligan, i.e. one predisposed to larking about. 'Larrikin' would have been a term that Meredith would have known. The earliest citation of that is also from New Zealand and also around the time of the first citation, in H. W. Harper's Letters from New Zealand, 1868:

"We are beset with larrikins, who lurk about in the darkness and deliver every sort of attack on the walls and roof with stones and sticks."

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

Origin

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.

Origin

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.

Initially the attacks were, as the phrase would have us believe, fairly minor pranks. Slapping is street slang for any form of violence, and as the craze spread the attacks became more vicious - often serious assaults known in legal circles as grievous bodily harm. The attacks, which were often spontaneous and random in school playgrounds and on public transport, became more organized, often undertaken in areas where no CCTV cameras or witnesses could record the events. One theory as to the motivation is that members of street gangs are frequently in danger of violence and to be seen to be dangerous provides a degree of safety. Attacking other street gang members will cause them to retaliate whereas attacking random members of the public is less risky. It is important in those circumstances that others witness one's violence otherwise there's no benefit to one's reputation.

'Norman' is a slang term for a straight, conventional person, which for the street gangs that indulge in this includes pretty well everyone else. It came into the language during the time of the Thatcher government that included Normans Tebbit and Lamont. Happy slapping itself was no doubt coined as the antithesis of 'happy clappy', a state of mind that would be despised by the street gang muggers who prefer 'slapping'.

A proverb (from Latin: *proverbium*) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism.

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.

### **Blessings are not valued till they are gone.**

Everything that man achieves in his life by himself its his happiness. His family, home, career, even wealth and health – all these are happiness. Sometimes man can't understand this till he loses one of them. We are careless about the people who are close to us, whom we love but we can't say about it, whom we meet every day and don't understand that he or she is the part of our life. We are careless about the things which we need, what is very important to provide our future and good life. We begin to think about all these after losing someone we loved or after the failed success.

### 2.3. Verbalization of the lingua-cultural concept “Happiness” in quotations of famous people.

**Happiness** is a state of mind or feeling characterized by contentment, love, satisfaction, pleasure, or joy. A variety of biological, psychological, religious and philosophical approaches have striven to define happiness and identify its sources. In this paragraph the concept “Happiness” is verbalized in quotations of famous people. Quotations are taken in order to analyze the concept “Happiness” and its understanding in people’s mind. The aim of this paragraph is to describe the concept “Happiness” with different words from which we imagine “Happiness”. People are different and their ideas about “Happiness” are various.

*Being happy is something you have to learn. I often surprise myself by saying "Wow, this is it. I guess I'm happy. I got a home I love. A career that I love. I'm even feeling more and more at peace with myself." If there's something else to happiness, let me know. I'm ambitious for that, too.*

- Harrison Ford

*The happiest moments of my life have been the few which I have passed at home in the bosom of my family.*

- Thomas Jefferson

*Happiness is having a large, loving, caring, close-knit family in another city.*

- George Burns

*The true way to render ourselves happy is to love our work and find in it our pleasure.*

- Francoise de Motteville

*He is happiest, be he king or peasant, who finds peace in his home.*

- Johann von Goethe

*My advice to you is to get married. If you find a good wife you'll be happy; if not you'll become a philosopher.*

- Abraham Lincoln

From these quotations we can understand that “Happiness” is our **family**, our **home**, and our **work** we love.

*Since you get more joy out of giving joy to others, you should put a good deal of thought into the happiness that you are able to give.*

- Eleanor Roosevelt

*Happiness is not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort.*

- Franklin D. Roosevelt

*Sometimes your joy is the source of your smile, but sometimes your smile can be the source of your joy.*

- Thich Nhat Hanh

*That man is richest whose pleasures are cheapest.*

- Henry David Thoreau

*I certainly wasn't happy. Happiness has to do with reason, and only reason earns it. What I was given was the thing you can't earn, and can't keep, and often don't even recognize at the time; I mean joy.*

- Ursula K. LeGuin

*I can think of nothing less pleasurable than a life devoted to pleasure.*

- John D. Rockefeller

The happiness is described with **joy** in these quotations of famous people.

*There is only one happiness in life, to love and be loved.*

- George Sand

*When we feel love and kindness toward others, it not only makes others feel loved and cared for, but it helps us also to develop inner happiness and peace.*

- Tenzin Gyatso, 14th Dalai Lama

*Happiness cannot be traveled to, owned, earned, worn or consumed. Happiness is the spiritual experience of living every minute with love, grace and gratitude.*

- Denis Waitley

*Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.*

- Mary Baker Eddy

*The supreme happiness in life is the conviction that we are loved — loved for ourselves, or rather, loved in spite of ourselves.*

- Victor Hugo

*Love is a condition in which the happiness of another person is essential to your own.*

- Robert Heinlein

Here “happiness” is understood by **love and being loved**.

*Each morning when I open my eyes I say to myself: I, not events, have the power to make me happy or unhappy today. I can choose which it shall be. Yesterday is dead, tomorrow hasn't arrived yet. I have just one day, today, and I'm going to be happy in it.*

- Groucho Marx

*No pleasure is comparable to the standing upon the vantage-ground of truth.*

- Francis Bacon

*Hope is itself a species of happiness, and perhaps, the chief happiness which this world affords.*

- Samuel Johnson

*Most people are about as happy as they make up their minds to be.*

- Abraham Lincoln

*The amount of happiness that you have depends on the amount of freedom you have in your heart.*

- Thich Nhat Hanh

*To forgive is the highest, most beautiful form of love. In return, you will receive untold peace and happiness.*

- Robert Muller

*Gratefulness is the key to a happy life that we hold in our hands, because if we are not grateful, then no matter how much we have we will not be happy -- because we will always want to have something else or something more.*

- David Steindl-Rast

*Happiness cannot be traveled to, owned, earned, worn or consumed. Happiness is the spiritual experience of living every minute with love, grace and gratitude.*

- Denis Waitley

*The truest greatness lies in being kind, the truest wisdom in a happy mind.*

- Ella Wheeler Wilcox

*Happiness cannot come from without. It must come from within. It is not what we see and touch or that which others do for us which makes us happy; it is that which we think and feel and do, first for the other fellow and then for ourselves.*

- Helen Keller

*Let us be grateful to people who make us happy; they are the charming gardeners who make our souls blossom.*

- Marcel Proust

*There is a wonderful mythical law of nature that the three things we crave most in life -- happiness, freedom, and peace of mind -- are always attained by giving them to someone else.*

- Peyton Conway March

*Wisdom is the supreme part of happiness.*

- Sophocles

*Happiness resides not in possessions and not in gold, the feeling of happiness dwells in the soul.*

-Democritus

*To live happily is an inward power of the soul.*

-Aristotle

*Happiness comes from spiritual wealth, not material wealth... Happiness comes from giving, not getting. If we try hard to bring happiness to others, we cannot stop it from coming to us also. To get joy, we must give it, and to keep joy, we must scatter it.*

-John Templeton

*Happiness is not in our circumstance but in ourselves. It is not something we see, like a rainbow, or feel, like the heat of a fire. Happiness is something we are.*

-John B. Sheerin

*Happiness depends upon ourselves*

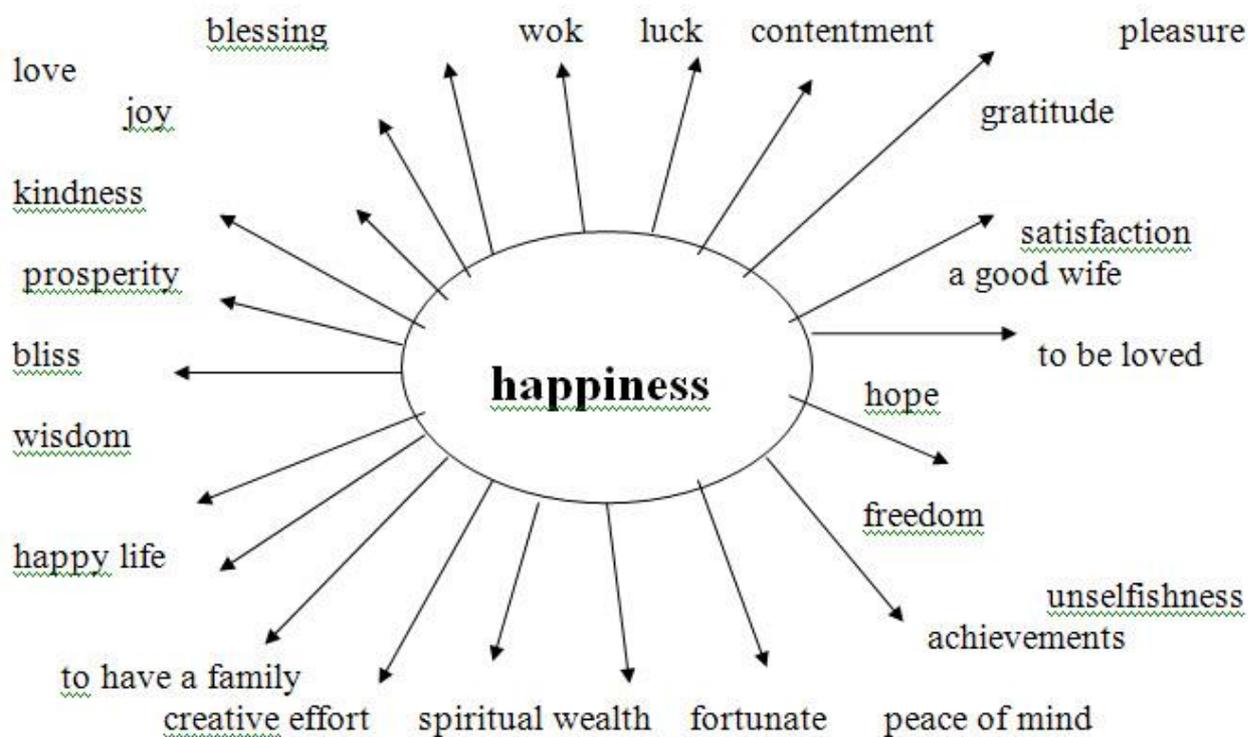
-Aristotle

*We are long before we are convinced that happiness is never to be found, and each believes it possessed by others, to keep alive the hope of obtaining it for himself.*

-Samuel Johnson

Most of famous people said that “happiness” depends upon ourselves. It is **wisdom, kindness, freedom, peace of mind.**

The conceptual characteristics (signs) of the lingua - cultural concept “Happiness” was established on the basis of the definitions of the lexeme “Happiness” and its synonyms, phraseological units, proverbs, sayings and as well as the quotations of famous people.



## Chapter III – Verbalization of the lingua-cultural concept “Baxt” in Uzbek.

### 3.1. Verbalization of the lingua-cultural concept “Baxt” by means of lexical units 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 verbalizations 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 unutmaganini sezganda, juda rashki kelar va jerkib gapirardi. P.Qodirov, Uch ildiz.*

3. Mammun, shodon. *Qayg'usi yo'q biror kunni ko'rmadim, Biror soat men baxtiyor bo'lmadim. H.Olimjon. Matqovul baxtiyor edi Bugun qozon osilardi. M.Ismoilijon, Farg'ona tong otguncha. A'zamjon baxtiyor, o'z xotinining husnidan 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.Ismoilijon, 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.Ismoilijon, 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.Ismoilijon, Farg'ona tong otguncha. *Loaqaq 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 verbalized 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.<sup>1</sup>

---

<sup>1</sup> Xotima Shayxova

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 ).*

**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 ). Bebaxtning oshiga pashsha ham, kana ham, so'na ham, qolaversa, shaloplab olib mana shunaqa azroil ham, munkarnakir ham tushaveradi (H.Hakimzoda ). Endi qaytib kelmas sen kutgan jallod, Yuzlaringni tirna, sochlaringni yul! Yoqa chok et, solgil dod ustiga dod, Badbaxt peshanangga yozilgani shul! (Uyg'un). U [Norbuvi] bo'yi-basti cho'zilib turmush qurdi-yu, boshiga baxtsizlik yog'ildi: Erdan tolesiz emas edi u. Yo'q, aksincha, uning baxtini qora qilgan narsa o'zining chiroyi bo'ldi ( H.Shams ). To'qqiz bolaning sho'rpehana onasi, Matqovulning xotini... eski po'stak solib olib, charx yigirib o'tirardi ( M. Ismoilij ).*

Antonyms of the concept “Baxt” are verbalized in **Uzbek Explanatory Dictionary of Antonyms** in the following way.

### **BAXT**

Hayotdan o'ta mamnunlik holati, o'ta xursandlik bilan, bearmon yashash hissi.

### **BAXTSIZLIK**

Hayotdan o'ta norozilik holati, o'ta xafalik bilan, armon bilan yashash hissi.

*Mehnat baxt kelrirar, yalqovlik – baxtsizlik. Maqol. Gulorning ko'zlari unga [Yo'lchiga] butun umrini yoritgan bir baxt va'da etar edi. Oybek, Qutlug' qon. Anvarning bu holati balki oila baxtsizligidan, ota-ona bag'rida yayramaganlikdan tug'ilgandir. A.Qodiriy, Mehrobdan chayon.*

baxtiyor - baxti qora

baxti qora – baxtiyor

baxtiyor – baxtsiz

baxti qora – baxtli

baxtiyor – bebaxt

baxti qora – saodatli

baxtiyor – tolesiz

baxti qora - baxtli

### **BAXTLI**

Baxtiyor

### **BAXTSIZ**

Bebaxt

Saodatli

Tolesiz

Baxti qora

Hayotidan o'ta mamnun, bearmon va shodu hurram yashaydigan

Hayotidan o'ta norozi va qayg'u-hasrat bilan yashaydigan

Baxtli yigit

Baxtsiz yigit

Baxtiyor ota-ona

Bebaxt ota-ona

Saodatli qiz

Tolesiz / baxti qora qiz

*So'zlashdik, xotin, u kishi so'zni aylantirib, “Sizdek baxtli ota jahonda yo'q”, - dedi. Oybek, Qutlug' qon. Bir tomonda desangiz tovusday tovlanib, gulday ochilib baxtiyor*

*kuyov-kelinlar o'tiribdi. A.Qodiriy, O'tgan kunlar. Bu bino Kumushning o'z uyi bo'lib, bu uy ichida Otabekning saodatli kunlarining shirin xotiralari saqlanar . . .edi. A.Qodiriy, O'tgan kunlar. . . . ikki yosh qalb qovusholmay, baxtsiz bo'lgani uchun yig'lar edi. M.Ismoiliy, Farg'ona tong otguncha. Bebaxtning oshiga pashsha ham, kana ham, so'na ham, qolaversa, shaloplab olib mana shunaqa azroil ham, munkarnakir ham tushaveradi. H.Hakimzoda, Maysaraning ishi. Erdan tolesiz emas edi u [Norbuvi]. H.Shams, Dushman. Baxti qora ota osmonga nursiz ko'zlarini tikib, xudodan marhamat, rahm-shavqat so'ramoqda.*

### 3.2. Verbalization of the lingua-cultural concept “Baxt” by means of phraseological units, sayings and proverbs in Uzbek

As it was in English, in Uzbek also there are a lot of sayings, phraseological units and proverbs to the concept “Baxt”. In this paragraph we will busy describing verbalization of the lingua-cultural concept “Baxt” by means of phraseological units, sayings and proverbs in Uzbek.

There are given following phraseological units in **Uzbek Explanatory Dictionary**:

#### **Baxti kulmoq ( yoki ochilmoq )**

Baxtiyor hayotga, xushnud onlarga erishmoq; baxtli baxtiyor bo’lmoq. *Ajab emas, baxti ochilib, Gulnor ham yaxshi, obro’li joylarga kelin bo’lsa.* Oybek, Tanlangan asarlar. *Qisqasi, boladan baxtim ochilmadi, do’stim.* T.Ashurov, Oq ot.

#### **Baxting ochilsin yoki baxtingni bersin**

Yoshlarga muhabbat va shirin oilaviy turmush tilash shakli. *Iloyo, baxtingni bersin, yaxshi qayliqqa uchrab, bu kunlaring unut bo’lsin, bolam! Oydin, Chaqaloqqa chakmoncha.*

#### **Baxti qora ( yoki qaro )**

Turmushdan yolchimaganlik; baxtsiz. [ Xolisxon: ] *Aziz do’stlar, netay, baxti qaro bo’lganga yig’layman, Azizimdan tirik, o’lmay judo bo’lganga yig’layman.* Hamza, Paranja sirlari.

#### **Baxt qushi ( baxti humoyun ) boshiga qo’ndi**

Baxti, omadi keldi, ishi yurishdi. *Nega boshingga qo’ngan baxt qushini kaltak olib quvlaysan? S.Ahmad, Ufq. ... boshimizga qo’ngan bu baxti humoyunni uchirib yubormaslik uchun hali ancha harakar qilishimiz kerak.* K.Yashin, Hamza.

#### **Baxtga ( baxtinga, baxtimizga, baxtiga )**

Sodir bo’lgan yoki bo’ladigan ish, harakat, voqea, hodisaning ko’ngildagidek ekanligini ifodalash uchun ishlatiladi. *Baxtimizga, zamon o’zgarib, bunday yaxshi kunlarga yetdik.* E.Rahim, Yangi qadam. *Endi musofir qizingizning baxtiga siz o’lmang.* A. Qodiriy, O’tgan kunlar.

### **Baxtga qarshi**

Yuz bergan, sodir bo'lgan ish, harakat, voqea, hodisaning ko'ngildagidek emasligini ifodalash uchun ishlatiladi. *Mariyaning baxtiga qarshi, amakisi sil kasalligiga uchrab, ishdan qoldi.* Oybek, Tanlangan asarlar.

### **Baxtdan ko'rdim ( baxtimdan ko'raman )**

Tavakkal, nima bo'lsa bo'lar.

### **Baxti bog'lanmoq yoki baxtiga kuya tushmoq**

Oilaviy omadsizlik; farzandsizlik. *Siz tug'mas ekansiz, baxtingiz bog'langan.* K. Yashin, Hamza. *Sen uning borligini unutma sira, Unutsang baxtingga kuya tushadi.* Shuhrat, Yoshligimning davomi.

### **Baxti kulmoq ( yoki chopmoq )**

Omadi yurishmoq, baxtga erishmoq. *El boqsa, baxting kular, El boqmasa, taxting qular.* Maqol. *Bir so'z aytay, senga malol kelmasin, Baxting chopsin, zafaring hech qaytmasin.* "Malikai ayyor".

### **Baxti ochilmoq**

Baxtli, baxtiyor bo'lmoq; turmushga chiqmoq, oilali bo'lmoq. *Qizining baxti ochilmayotganidan kuygan ona boshini tizzalariga qo'yib, hasrat bilan yum-yum yig'ladi.* S.Nurov, Maysalarni ayoz urmaydi.

### **Baxt-iqbol, baxtu iqbol**

[ baxt + iqbol ] Saodatli hayot va baxtli kelajak. *Mavlon aka O'tap xonadoniga baxt-iqbol, yurtga tinchlik tilab, duo qildi.* H.G'ulom, Mash'al. *Mana endi tong otib, baxt-iqbol kulib boqdi.* "Qo'shiqlar".

### **Baxt-saodat, baxtu saodat**

[ baxt + saodat ] Baxt va iqbol. *Zeboning sho'x qarashi, turishi, quvnoq kulgisi, tabassumi Elmurodni hali ma'lum bo'lmagan sevinch to'la, baxt-saodat to'la bir olamga imladi.* Shuhrat, Shinelli yillar. ...*Millatni baxt-saodat sohiliga olib chiqish uchun birdan-bir yo'l ma'rifat yo'lidir.* K. Yashin, Hamza.

Shavkat Rakhmatullayev gives the following phraseological units in his **Phraseological Dictionary of Uzbek Language.**

**Baxtga qarshi** – kutilganning aksi; afsuski.

*Baxtga qarshi Saida uning hihishini payqamadi. A.Qahhor. Sinchalak. Baxtga qarshi u poxodning uchinchi kuniyoq oyog'idan o'q yeb, boshqa yaradorlar bilan qaytib ketgani uchun otryadning keyingi taqdirini yaxshi bilmas ekan. O. Yoqubov. Ota izidan.*

### **Baxti ochildi**

1. Oila qurib, shirin, osoyishta hayot kechirish chog'iga yetishmoq ( asosan ayollarga nisbatan ishlatiladi ).

*Sabr qil, yaxshi kunlarni kut, ehtimol, baxting ochilib ketar. I. Rahim. Ixlos. ... qizga oltin taxt emas, barmoqday baxt tila...Ajab emas, baxti ochilib, Gulnoq ham yaxshi, obro'li joylarga kelin bo'lsa... Oybek. Qutlug' qon. Lekin, baxting ochilgur, ishqilib, hech qachon birorta olg'irning qo'liga tushmasin-da. S.Anorboyev. Oqsoy. Qo'lingni ber, do'stim, senga ham, menga ham sevish chog'i kelibdi, baxtlarimiz ochilsin! Oybek. Oltin vodiyan shabadalar.*

2. Hayotida xursandlik, mamnunlik holatiga erishmoq.

*Oydin degan stansiyadagi janglardan keyin, yana o'z ta'biri bilan aytganda, "baxti ochilib", qizil askarlikka olingan edi. A. Muxtor. Opa-singillar. Sherbegimni o'z panohingda asra, baxti ochilib ketsin. S. Anorboyev. Oqsoy.*

### **Baxti qora**

Hayoti xorlik-zorlik bilan, azobda o'tadigan.

Varianti: **baxti qaro; baxti qoraligi**

*Shuning uchun qishloqda ham o'z jonining qayg'usi bilan emas, baxti qora xalq qayg'usi bilan yashay boshladi. M. Ismoilij. Farg'ona tong otguncha. Ayriliqda bu hayotim achchiq-u baxtim qaro. S.Abdulla. Muqimiy. Sho'rlik buvim, men baxti qorangizni deb shu kuyga tushdingizmi? M.Ismoilij. Farg'ona tong otguncha. Gulsum piq-piq yig'lar ekan: "Men Baxti qoraman!" – dedi. P.Tursun. O'qituvchi. Gulsumbibi yolg'iz qolarkan, o'zining "tosh peshanasidan", baxti qoraligidan shikoyatlanib dam erini, dam boyni qarg'ab, dam xudoga yolvorib o'tirardi. Oybek. Qutlug' qon.*

## **Baxti qora bo'ldi**

Hayoti xorlik-zorlikda, azobda o'tadigan bo'lmoq.

Varianti: **baxtini qora qilmoq**

*... tez es-hushingni yig'ib, halol mehnatga qayishmasang, battar baxting qora bo'ladi.*

H.Nazir. Odamning qadri. *Rahimjon, endi nima qilay, xudo baxti qora qilib yaratgan ekan.* A.Qahhor. Sarob. *Nahotki xo'jaligiga borib, G'ulomjonning ham, qizining ham baxtini qora qilsa?!* M.Ismoiliiy. *Farg'ona tong otguncha.*

In Uzbek from ancient times our ancestors gave detached attention to educating young generation. In this teaching process proverbs played an important role. Proverbs came into being from that period. Here is given verbalization of the lingua-cultural concept "Baxt" by means of proverbs in Uzbek below.

## **Odob bilan baxt topilar**

**Sabr bilan – taxt.**

If translate this proverb into English it means "Happiness is found with **courteousness**, the crown is found with **patience**". Man becomes happy with his courteousness and makes his wishes true with his patience.

**Totuvlik – baxt,**

**Totuksizlik – qulagan taxt.**

**Peace** brings happiness, quarrel is a fallen crown. From above-mentioned proverb we understand that peace and **friendly relations** are the base of happiness.

**Qizingga erk bersang, baxtini topar,**

**O'g'lingga erk bersang – taxtini.**

If you render **Freedom** for your daughter, she will find her happiness; freedom for your son, he will find his crown.

**Axdi borning baxti bor.**

That is happy who has **audacity**.

**Ahil oila – baxtli,**

**Noahil oila – vaqtli.**

**Friendly family** is happy, unfriendly family is temporary.

**Baxt kulgu bor uyga kirar.**

Happiness comes into the house where where people are **merry**.

**Ovchining oshi – oyog’ida,**

**Qo’ychivoyning baxti – qo’yida.**

Hunter’s luck is in his feet, shepherd’s happiness is his sheep. It means that man’s happiness is in his **job**.

**Har narsaning vaqti bor,**

**Har bir qizning baxti bor.**

There is time for everything and happiness for every girl. From above-mentioned proverb we understand that by **patience** everyone will be happy.

**Baxtli ovchiga cho’loq kiyik yo’liqar.**

Happy hunter meets a lame deer. Happy is that who is **lucky**.

**Qizning baxti – erning davlati.**

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

Sayings

Odamning eng baxtli vaqtli – boshqalarga ezgulik qilgan onlaridir.

Baxtsizlikning belgisi nodonlikdir.

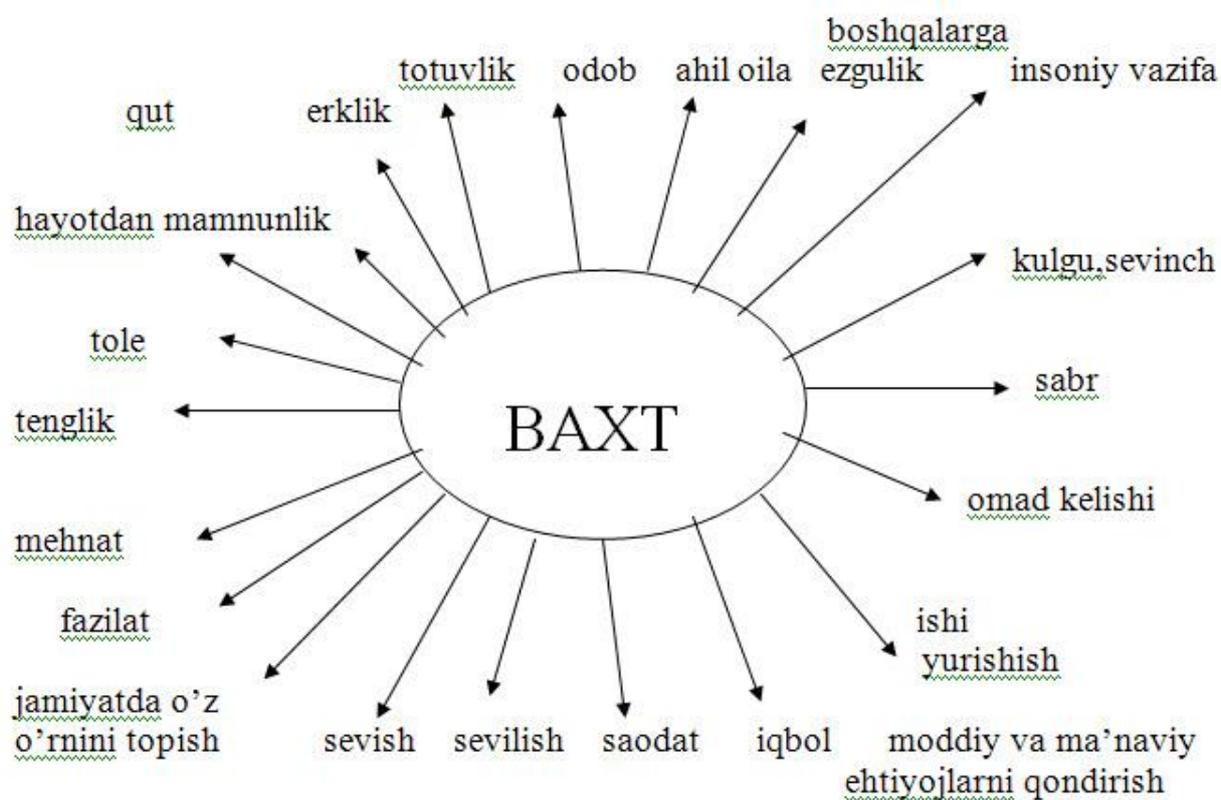
Nasihatni olmaydigan odam baxtsizdir.

Baxt-saodatni izlasangiz topa olmaysiz; zimmangizdagi insoniy vazifalarni ado eting – baxtning o’zi keladi.

Fazilatni aylar esang ixtiyor,  
Bo' lur davlating hamdamu, baxt-yor.

The conceptual characteristics (signs) of the lingua-cultural concept “Baxt” was established on the basis of the definitions of the lexeme “Baxt” and its synonyms, phraseological units and as well as proverbs, sayings verbalizing the concept “Baxt”.

|



### **3.3. Comparative analysis of cultural-specific and universal features of the lingua-cultural concepts of “Happiness” and “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.

<b>HAPPINESS</b>		<b>BAXT</b>
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

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”.

1. ***There is only one happiness in life, to love and be loved.***

This is George Sand’s quotation about “happiness”. He mentioned that “happiness” is love and be loved.

***Bir tomonda desangiz tovusday tovlanib, gulday ochilib baxtiyor kuyov-kelinlar o’tiribdi.*** A.Qodiriy, O’tgan kunlar.

The great Uzbek novelist Abdulla Qodiriy in his novel “O’tgan kunlar” wrote: *There are sitting happy bride and bridegroom blossoming like flower, glittering like peacock in another part.* Here “happy” means “loving”.

2. *Happiness comes when your work and words are of benefit to yourself and others.* Edith Wharton.

Here we understand that we are happy when our work and words brings advantage to others.

*Mehnat baxt kelrirar, yalqovlik – baxtsizlik.*

From this proverb the Uzbek mean that work brings happiness, flax brings unhappiness.

3. *Happiness is having a large, loving, caring, close-knit family in another city.*

- George Burns

*Ahil oila – baxtli,*

*Noahil oila – vaqtli.*

**Friendly family** is happy, unfriendly family is temporary.

4. *The amount of happiness that you have depends on the amount of freedom you have in your heart.*

- Thich Nhat Hanh

*Independence is happiness.*

- Susan B. Anthony

*The Constitution only gives people the right to pursue happiness. You have to catch it yourself.*

- Ben Franklin

From given quotations we understand that we feel happiness only if we are freedom.

*Qizingga erk bersang, baxtini topar,*

*O’g’lingga erk bersang – taxtini.*

If you render **Freedom** for your daughter, she will find her happiness; freedom for your son, he will find his crown.

From above given quotations of famous English people and the Uzbek proverb we understand that without freedom we can't be happy.

***5. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to share it.***

- Mary Baker Eddy

***Odamning eng baxtli vaqti – boshqalarga ezgulik qilgan onlaridir.***

- Alisher Navoiy

Meaning: Man's happiness is doing good deeds for others.

## **6. Happy is that is happy in his children.**

### **Qizning baxti – urning 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.

## 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

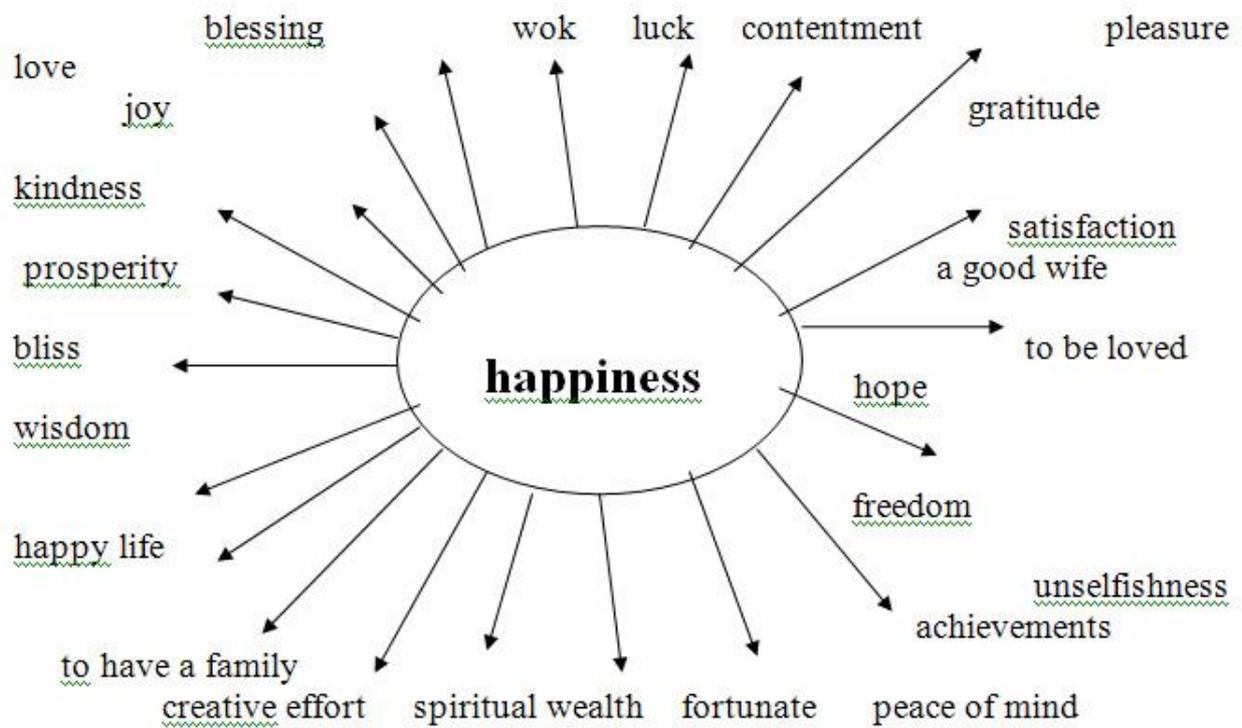
following points. It is recommended that educators seek the guidance of local community people who are most knowledgeable about the appropriate use of cultural concepts specific and or unique to their communities. The cultural concepts explained in this model are examples drawn from community-based cultural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

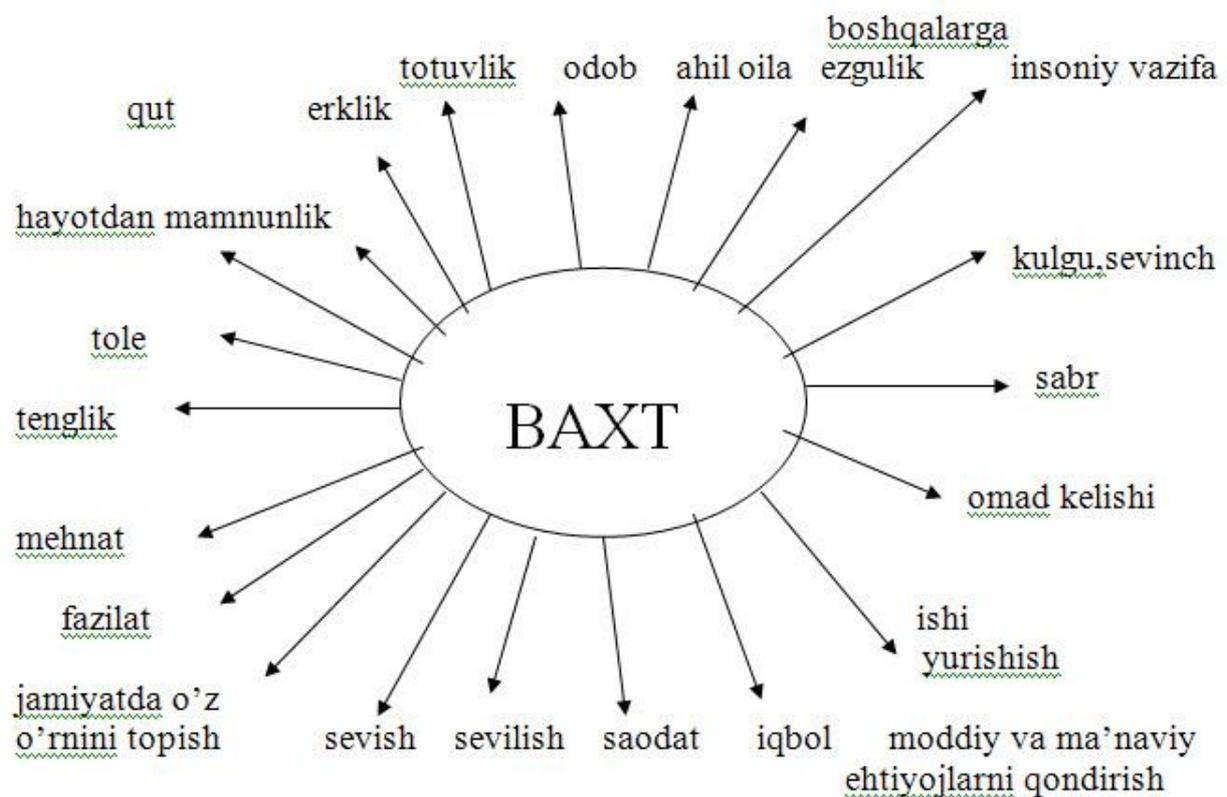
We researched the verbalization of lingua-cultural concept “Happiness” and “Baxt” by means of lexical and phraseological units, sayings, proverbs and quotations of famous people. In conclusion we can say that there are similarities in cognition of the lingua-cultural concept “Happiness” and “Baxt” in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

## Bibliography

### English Bibliography:

1. Arthur Schopenhauer. *Parerga and Paralipomena*. Volume I. "Sketch of a History of the Ideal and the Real". Oxford University Press. 1990.
2. Ben Bergen. *Cognitive Linguistics*. Moore 1999.
3. 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, 2003, 387-427 p.
4. Christopher Janaway, *Self and World in Schopenhauer's Philosophy*, Oxford, 2003. Ch. 3, 112 p.
5. Eric Margolis and Stephen Laurence. *The Ontology of Concepts—Abstract Objects or Mental Representations*. 1981.
6. Fauconnier, Gilles & Eve Sweetser, (Eds.) *Spaces, Worlds, and Grammar*. Chicago: University of Chicago Press. 1996.
7. Fillmore, Ch. Frame Semantics. In *Linguistics in the Morning Calm* (ed. by the Linguistic Society of Korea), 111-37. Seoul: Hanshin. 1982.
8. Harrison, K. David. *When Languages Die: The Extinction of the World's Languages and the Erosion of Human Knowledge*. Oxford: Oxford University Press. 2006.
9. Hempel, C. G. *Fundamentals of concept formation in empirical science*. Chicago, IL: The University of Chicago Press, 1952, 36 p.
10. H. J. Paton. *Kant's Metaphysic of Experience*. Allen & Unwin, 1936.
11. Janda, Laura A. "A metaphor in search of a source domain: the categories of Slavic aspect", *Cognitive Linguistics* 15, 2004, 2004b, 471-527p.
12. Janda, Laura A. *Cognitive Linguistics*. [revised version], *Glossos* 8. 2006a.
13. John Stuart Mill. *A System of Logic*. Book IV. Ch. II. University Press of Pacific. 2005.

14. Lakoff, George. *Women, Fire, and Dangerous Things*. Chicago: University of Chicago Press. 1987.
15. Lakoff, G. and M. Johnson. *Philosophy in the Flesh*. New York: Basic Books. 1999.
16. Langacker, Ronald. *Assessing the Cognitive Linguistic Enterprise*. In Janssen and Redeker, 1999, 13-60 p.
17. Malt, Barbara C., Steven A. Sloman, Silvia P. Gennari. "Speaking versus thinking about objects and actions", in: Dedre Gentner -- Susan Goldin-Meadow (eds.) *Language in mind*. Cambridge-London: MIT Press, 2003, 81-111 p.
18. Suzanne Kemmer. *About Cognitive Linguistics historical background*. 1990.
19. Slobin, D. I. "Thinking for speaking", *Proceedings of the Thirteenth Annual Meeting of the Berkeley Linguistics Society*, (1987), 435-444 p.
20. Stock, W.G. *Concepts and semantic relations in information science*. Journal of the American Society for Information Science and Technology, 1951-1969, 61(10) p.
21. Talmy, Len. *Toward a Cognitive Semantics*. Cambridge, Mass.: MIT Press. 2000.
22. Talmy, Leonard. "Fictive Motion in Language and 'Ception'". *Language and Space* ed. by Paul Bloom *et al.* Cambridge/London: MIT Press. 1996.

### **Uzbek Bibliography:**

23. Abduazizov A.A. *О соотношении когнитивной семантики и стилистики. Stilstika tilshunoslikning zamonaviy yo'nalishlarida ilmiy-amaliy konferensiya materiallari*. T-2011.
24. Batirbekova G. *Концепт и когнитивная лингвистика. Horijiy tillar va adabiyotlarni o'rganishda madaniyatlararo muloqot. Ilmiy-amaliy konferensiya materiallari*. T-2010.
25. Sh. Safarov. *Kognitiv tilshunoslik*. Jizzah. Sangzor nashriyoti, 2006.

### **Russian Bibliography:**

26. Карасик В.И. *Концепт как категория лингвокультурологии*. Известия Волгоградского государственного педагогического университета. № 1(01). 2002.
27. Маслова В.А. *Когнитивная лингвистика*. Минск. 2004.
28. Стернин И.А., Попова З.Д. *Когнитивная лингвистика*. Москва. «Восток-Запад» 2007.

### **The English Language Dictionaries:**

29. American Heritage® Dictionary of the English Language, Fourth Edition by Houghton Mifflin Company. Copyright ©2000.
30. Collins English Dictionary – Complete and Unabridged © HarperCollins Publishers 1991, 1994, 1998, 2000, 2003.
31. Concise Oxford Dictionary of Current English. Sixth edition edited by J.B.Sykes. Great Britain at the University Press, Oxford. 1976.
32. Longman Dictionary of Contemporary English. 5<sup>th</sup> edition, 2009.
33. Macmillan Dictionary. Macmillan Publishers Limited. 2010.
34. McGraw-Hill Dictionary of American Idioms and Phrasal Verbs. By The McGraw-Hill Companies, Inc. © 2002
35. Oxford Advanced Learner's Dictionary. Oxford University Press. 2005.
36. Oxford Learner's Thesaurus. Oxford University Press. 2005.
37. Webster's New Dictionary of Synonyms. Merriam Webster inc., Springfield, Massachusetts, USA. 1984.

### **The Uzbek Language Dictionaries:**

38. Azamatov M. *Hikmatlar hazinasi*. T: Yosh gvardiya. 1977.
39. Azim Hojiev. *O'zbek tili sinonimlarining izohli lug'ati*. Toshkent. O'qituvchi. 1974, 50-51 p.

40. Sh. Raxmatullayev. *O'zbek tilining frazeologik lug'ati*. Toshkent. O'qituvchi. 1992, 28-29 p.
41. Sh. Raxmatullayev, N. Mamatov, R. Shukurov. *O'zbek tili antonimlarining izohli lug'ati*. Toshkent. O'qituvchi. 1980, 40-43 p.
42. 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.
43. O'zbek tilining izohli lug'ati: besh tomlik, 80 000 so'z va so'z birikmasi. Tahrir hayati Begmatov E., Madvaliyev A., Mahkamov N., Mirzayev T. (rahbar). T: "O'zbekiston Milliy Ensiklopediyasi", Davlat ilmiy nashriyoti – 2007.
44. O'zbek xalq maqollari. Tuzuvchilar: Mirzayev T., Masoqulov A., Sarimsoqov B. Ma'sul muharrir: Turdimov Sh. – T,Sharq 2003.

### **The Russian Language Dictionaries:**

45. Кунин А.В. *Англо-русский фразеологический словарь*. 4-е издание М – 1984.
46. Лубенская С.И. *Большой Русско-Английский фразеологический словарь*. «Аст-пресс книга» Москва. 2004.

### **Internet sites used in Qualification Paper:**

1. <http://www.special dictionary.com>
2. <http://www.wisdomquotes.com/topics/humanity/>
3. <http://dictionary.reference.com/browse/happy>
4. <http://en.wikipedia.org>
5. <http://thefreedictionary.com>
6. <http://www.unc.edu/~lajanda>
7. <http://www.ccsenet.org/ach>