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Home	About	Editorial Board	Current Issues	Archives	Con
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Linguistic Culture Expressing Happiness and Contentment in The English An

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Abstract

The interest in happiness, its material attributes and intangible components in different cultures within areas of humanitarian anthropological knowledge is evidence that feelings associated with happiness, the spiritual essence of man. The relevance of the topic of our study is determined by the fact that un reflects the value needs of a person in different cultures, thereby allowing researchers to draw conclu culture, which is the foundation for the formation of the ethnic, collective, national consciousness of happiness allows revealing the existential characteristics, norms, traditions of different social groups, interpretation of happiness within the framework of different cultures reveals their ethno cultural spe the world and people.

Paper Details

Linguistic Culture Expressing Happiness and Contentment in The English And Uzbek Languages

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Mohigul Saparova Ramazonovna

Abstract – *The interest in happiness, its material attributes and intangible components in different cultures within the framework of various areas of humanitarian anthropological knowledge is evidence that feelings associated with happiness, its attributes characterize the spiritual essence of man. The relevance of the topic of our study is determined by the fact that understanding of happiness reflects the value needs of a person in different cultures, thereby allowing researchers to draw conclusions about the origins of culture, which is the foundation for the formation of the ethnic, collective, national consciousness of its carriers. Attitude to happiness allows revealing the existential characteristics, norms, traditions of different social groups, since a different interpretation of happiness within the framework of different cultures reveals their ethno cultural specificity and perception of the world and people.*

Keywords – *happiness, different culture, national consciousness, collective, joy, contentment, good, well-being, bliss, happiness, fortune, luck, booty, treasure.*

I. INTRODUCTION

The purpose of this work is to identify common and specific components in the content of the concepts of "happiness" and "baxt" in English and Uzbek languages. To achieve the goal of the study, we carried out a comparative analysis of the lexicographic meanings of the lexemes "happiness" and "baxt"; during the study, we identified common and specific components in their semantics. In addition, the conceptualization of happiness in the two studied linguistic cultures was studied by comparing phraseological units verbalizing the semantic component of "happiness"

The scientific novelty of our study lies in the fact that it made an attempt to determine the content of the concept of "happiness" in English and Uzbek languages and describe its national-specific characteristics. The content of the concept was analyzed through the study of vocabulary definitions and phraseological units; as sources for the study of the concept of "happiness" the data of etymological, translational, synonymous and phraseological dictionaries are used.

II. LITERATURE REVIEW

This research method is widely used in modern humanities, in them vocabulary definitions and phraseological units (hereinafter - phraseological units) are considered as objects of research for describing various concepts. The lexicographic meanings of the lexemes "happiness" and "baxt" are analyzed using

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descriptive and comparative methods; methods of semantic and component analysis were used to describe the content of the concepts “happiness” and “baxt”.

The formation and development of human consciousness cannot be imagined without the formation of the language itself, while the language, according to E.F. Tarasov, being an instrument for the formation of human consciousness, serves as a means of “generalizing the images of consciousness that arise in reality”, and the formation of consciousness structures associated with language signs, has a social character. E.F. Tarasov interprets linguistic consciousness as “a set of images of consciousness formed using linguistic means - words, free and stable phrases, texts and associative fields” (6, p. 36).

III.ANALYSIS

In the framework of cognitive science, linguocultural logic, psycholinguistics, a large number of studies are carried out devoted to the analysis of the content of various concepts in the linguistic consciousness of various ethnic groups by studying associative fields, phraseological units, free phrases, texts, etc. The type of the studied concept (substantive, structural) determines the choice of research methods, in addition, the leading role is played by the scientific research paradigm - philosophical, psychological, cognitive, linguocultural. The following main sources can be used as research material: material presented in dictionaries and thesauruses; various types of texts in which lexical units' function that verbalize one or another concept; data from psycholinguistic experiments.

The “Concept” is an abstract unit in which the knowledge and experience of a person are represented and with which he operates in his activities. Following N. Y. Shvedova, we regard the concept as “the substantial side of the verbal sign, behind which is the concept (that is, an idea that fixes the essential“ intelligible” properties of realities and phenomena, as well as the relationship between them), belonging to the mental, spiritual or the vital material sphere of man’s existence, developed and consolidated by the public experience of the people, having historical roots in his life, socially subjectively comprehended and - through the stage of such understanding - correlated with other concepts, closest to related to them or, in many cases, opposed to him ”(7, p. 603).

Despite the seeming universality of the concept of “happiness”, the emotional and semantic components contained in the Uzbek and English tokens “happiness”, “baxt” do not fully coincide. So, according to the etymological dictionary of the English language, "happiness" comes from the word "hap", used in the meaning of "chance, a person's luck, fortune, fate, unforeseen occurrence" ("chance, luck, wealth (fortune), fate, unforeseen case ") (here in after the translation of the authors of the article. - S. F., A. X.). Since the end of the 14th century, the adjective “happy” has been used in the meaning of “very glad”, since 1520 the word has been assigned the meaning of “very pleased and content”. Then from the adjective the noun "happiness" was formed, which since 1590 has been used in the meaning of "pleasant and contented mental state". According to researchers of the Uzbek and Turkic languages, one of the main hypotheses of the origin of the word “baxt” is the opinion that it is borrowed from the ancient Turkish languages. In the “Dictionary of the Uzbek language” by E. K. Pekarsky, a reference is made to the ancient Turkish origin of the Uzbek word from “yo’l”, which means “road, fate”, as an etymological parallel, words from the Mongolian and Buryat languages with the meaning “happiness, happy trip success”(4, p. 838).

In the etymological dictionary of Turkish languages, data are provided that the word “yo’l” has the following meanings in Turkish languages (here in after, the data are abbreviated without specifying specific Turkish languages and sources given in the dictionary of E. V. Sevortyan): 1) road, path ; Street; trail; 2) direction; 3) trip; journey; being on the road, flight; 4) stroke, speed; exit; pass; channel; paths, duct; 5) strip; trait; line; parting; 6) the path; way of being; right road; life path; opportunity; reception; method; means; way out); 7)

custom (+ “routine”), (+ “rule”); order, rules, system; modus operandi); manner; persuasion, doctrine, sharia; law, legality; permission; 8) fate; happiness; share; luck; 9) times; 10) a gift; a monetary gift given at a wedding from a guy’s side to a girl’s side; and a number of singular meanings in different Turkish languages and dialects (5, p. 217-218). The dictionary also mentions the Mongolian parallel with the meaning “happiness, happy trip, success”, which has narrowed semantics, reflecting one of the figurative meanings of the Turkish “yo’l”. Thus, the Mongolian word borrowed from the Turkish languages was characterized by narrower semantics, while being "a Turkish loan, which in turn fell into some Turkish languages (see. "prosperity, happiness, luck ")"

IV.DISCUSSION

A comparative analysis of etymological data shows that the word "happiness" in the English language was formed as part of an onomasiological representation of concepts related to joy, luck, the case when a person’s impersonal efforts cause joyful feelings, namely, random circumstances. In Uzbeks, the word "baxt" is etymologically associated with the road, destiny, happy trip, in addition, researchers believe that the Turkish word was borrowed into the Mongolian language with a narrowed meaning, and then the Mongolian word with this semantics was borrowed in some Turkish languages, including Uzbek.

In “The Dictionary of the Uzbek Language”, the following definitions are given: “good”, “well-being”, “bliss”, “happiness”, “fortune”, “luck”, “booty”, “treasure”(4, p. 838). In the Uzbek online dictionary, “baxt” is simply defined as “happiness, luck // happy, lucky; luck on the hunt; happy, lucky day ”, in addition, the following English correlates of the word “baxt” are presented in the dictionary: “happiness, welfare, well-being” (“baxt, farovonlik, tinchlik”).

The definitions of the concept of “happiness”: “the quality or state of being happy” (baxtli bo’lishning sifati yoki holati), “good fortune”(omad), “pleasure”(zavq), " contentment "(mamnunlik), “joy”(baxt); “A state of well-being characterized by emotions ranging from contentment to intense joy”(farovonlik holati, mamnunlikdan tortib to quvonchgacha), “emotions experienced when in a state of well” -being “(farovonlik holatida bo’lgan his-tuyg’ular); out of date. “Good fortune: prosperity”(omad, farovonlik), “a state of well-being and contentment: joy”(farovonlik va mamnunlik holati: quvonch), “a pleasurable or satisfying experience” (yoqimli yoki qoniqarli tajriba), " felicity, aptness "(baxtililik, moslik).

An analysis of synonymic dictionaries reveals the structure of the concept's content. The following most relevant words are included in the synonymic series of the token "happiness":

“Saodat”, “mamnunlik”, “zavqlanmoq”, “quvonch”, “zavqlanish”, “ko’tarinki kayfiyat”, “vaqtichog’lik”, “xursand”, “baxt”, “shodlik”, “kulgu”, “nekinlik”, xotirjamlik”, “zavq”, “farovonlik”, “tinchlik” and others ("bliss", "contentment", "delight", "elation", "enjoyment", "euphoria", "exhilaration", "glee", "joy", "jubilation", "laughter", "optimism", "peace of mind", "pleasure", "prosperity", "well-being").

Thus, a comparative analysis of etymological, explanatory, translated, and synonymous dictionaries allowed us to identify the following common features in the content of the conceptual concept of “happiness” in the English and Uzbek languages: well-being, prosperity, bliss, joy, fate, luck, fortune. The components marked as specific in the concept of "happiness" are: chance, wealth, luck, satisfaction, pleasure, contentment, glee, prosperity, delight, pleasant experience. In Uzbeks, the concept of “baxt” is associated with the road, the trip, luck in hunting, prey, victory, success, good, kindness, foreboding. We made an attempt to present the contents of the conceptual concepts of “happiness” and “baxt” in the form of two circles, in the area of intersection of which the components common for the two languages are listed in alphabetical order (the specific components for English and Uzbek linguocultures are listed in circles on the left and right, respectively). In the thematic groups of English phraseological units, the prevailing group is “happiness as a fortune”, followed by

the groups “feeling of happiness itself” and “material attributes”. Among the Uzbek F.Es, the prevailing group is the “ways of expressing happiness”, which describes the emotional manifestation of feelings of happiness: through laughter, through good mood, through the figurative organization of the holiday, etc. Also prevailing thematic groups are “happiness as a fortune” and “intangible attributes of happiness”. It should be noted the presence among the groups of English phraseological units of the theme “man himself is the blacksmith of his own happiness,” which we have not identified among the Uzbek F.E. Thus, the study revealed common and specific features in the perception and understanding of happiness among the British and Uzbeks. Cultural factors, ethnic peculiarities, different linguistic pictures of the world determine the presence of national-specific components in the concepts of "happiness" and "baxt", in which the features of the national worldview, linguistic consciousness and culture are manifested.

The language reflects the cultural and national mentality of the people. Each native speaker is also a native speaker of culture, therefore linguistic signs acquire the ability to fulfill the function of cultural signs and thereby serve as a means of representing the basic settings of culture.

As academician D.S. Likhachev, “the twenty-first century will be the century of the humanities”. The current stage in the development of scientific thought is characterized by the most important methodological shift towards humanitarian knowledge. For linguistics, this methodological turn means an increase in interest in language as a phenomenon of human culture. Language is gaining “increasing importance as a guiding principle in the scientific study of culture”. Inside linguistics, disciplines are studied that study the language in close connection with the consciousness and thinking of a person, culture and spiritual life of peoples. One of them is linguoculturology (from Latin: *lingua* - language, *cultura* - culture, *logos* - science, teaching) as a scientific discipline of the synthesizing type, considering culture and language in linguistic units. In this paper, we consider the lexical and semantic field of the concept of "happiness" in Russian and English. In the framework of this trend, the study of linguocultural issues is becoming increasingly relevant. The linguocultural approach to the study of the emotional sphere and its verbal representation allows us to identify the specific logic inherent in the carriers of a particular linguistic culture.

It should be noted that the concept is the subject of heated scientific discussions not only of linguists, but also of psychologists, culturologists, and philosophers. The study of this concept in modern linguistics is still open, despite the many ongoing studies. The concept of “happiness” is one of the dominant in Russian culture, which explains the interest of linguists in this cultural phenomenon (S. T. Vorkachev “Happiness as a linguocultural concept”, V. V. Kolesov “Fate and happiness in the Russian mentality”, A. D. Shmelev “Love and Happiness”, AA Smirnov “The Concept of Happiness in Karamzin's Journalism”).

In Russian, “счастье” is a nuclear token, just as in English, “happiness”. In English, the state of happiness “happiness” can have such basic concepts as luck “luck”, gladness “joy”, delight “delight”, blissfulness “bliss”, satisfaction “satisfaction”. In Russian, the lexical and semantic field of the concept of “happiness” is wider. It manifests itself in such concepts as “fate”, “luck”, “bliss”, “joy”, “prosperity”, “the highest degree of happiness”, “fun”. Against the general background, in the lexical and semantic field of the concepts of “счастье” and “happiness”, in both languages there is a coincidence in such concepts as satisfaction, joy, fate, fun, bliss. In the course of the lexical and semantic analysis of this concept, the unity of the kernels of the words “happiness” in English and “счастье” in Russian was revealed. In them, “happiness” is expressed in a sense of joy and satisfaction.

in Russian, “счастье” is included in the lexical-semantic field “fate”, is its important component. In the popular mind, “happiness”, along with other personified incarnations of fate (share), acts as a mythological

creature. The answer to the question about the source of happiness leads to the combination in the consciousness of a personal sensation of happiness and a mythological creature as the source of this sensation.

V.CONCLUSION

According to etymological dictionaries, it has been established that the concept of “happiness” is formed from the Central English hap in the meaning of chance or luck. Adjective happy - happy and noun happiness - happiness formed suffix way. You can also see the remnants of the hap prefix in such words as perhaps (balki), happen (yuz bermoq), happy (xursand), happily (baxtiga), hapless (bebaxt), unhappy (baxtsiz), mishap (mufaqqiyatsizlik), happiness (saodat) and happenstance (hodisa). This origin of the word “happiness” indicates that often in the meaning assigned to it there is some element of chance. Later, at the end of the 14th century, the feeling of very glad (very joyful) was displaced by the Old English words eadig (from EAD wealth) and gesxlīg. In the 1520s, the old English word blide (happy) survives as happy. From Greek to Irish, in most European languages the meaning of “lucky” (lucky, successful) has been invested in the concept of “happy” from the very beginning. An exception is Welsh, where the word was used primarily as wise (dono).

The Uzbek word is “happiness”, a related Russian, Turkish, Azer “happy”, explain from Indo-European roots. According to I.A. Baudouin de Courtenay, the prefixed (as, for example, in the word death) is associated with the Sanskrit su-, which meant both “own, native” and “good”. The meaning of the second root is “part” or “share”. Happiness in the Slavic languages originally meant “a good share” or “a good inheritance”, although it could be understood as “joint participation” - an etymology, undoubted for the late Church Slavonic, “participial”.

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