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The Concept of Happiness and Its Language-Cultural Properties and Translation Problems in English and Uzbek Languages

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Abstract: The article discusses the means of verbalizing the concept 'happiness / baxt both as a universal and nationally specific mental structure in the English and Uzbek languages.
Keywords: cognitive and comparative linguistics, concept, lexico-phraseological units, evaluativeness, national-cultural specificity.

I. INTRODUCTION

One of the actual terms in modern cognitive linguistics and cultural linguistics is the term ‘concept’. It attracts the attention of many researchers interested in issues related to the structure and properties of human thinking. After analyzing the most diverse views on the nature of the concept, scientists came to certain conclusions, namely: the concept is not a special type of abstract names, but a special perspective of their consideration, uniting all the knowledge and ideas accumulated by the people. The concept is based on the linguoculturological field of a hierarchical system of units that have a common meaning and reflect the system of corresponding cultural concepts [2].

Recently, the number of studies devoted to the study of concepts has increased in Uzbekistan. For the analysis, we have chosen the cultural concept happiness / baxt in English and Uzbek languages. This concept is considered from the standpoint of comparative linguistics and translation studies in terms of the analysis of lexico-phraseological fields of nuclear lexemes ‘happiness / baxt’. It should be noted that a certain concept of happiness is one of the key concepts that organize the subject's life world, which largely determines how he perceives himself and how he perceives objective reality. A person builds his world based on these ideas about happiness. People cannot live without making any judgments about the concept of happiness. The word ‘happiness (baxt)’ sounds differently in different languages, in each language it has its own synonyms.

Happiness - multidimensional integrative education, including intellectual, general axiological, emotional assessment in the form of joy or satisfaction. It is believed that the mental existence of abstract categories in everyday, linguistic consciousness is predominantly intuitive, these concepts do not have a discursive representation here [1].

Exploring the verbalization of the concept 'happiness / baxt 'in the English and Uzbek pictures of the world made it possible to draw conclusions that both general and specific aspects are observed in the perception of this concept, which allows us to consider this concept as a universal and nationally specific mental structure. The concept ‘happiness / baxt’ is understood as a feeling of a person that expresses satisfaction, hence we can assume that the feeling ‘happiness / baxt’, associated with emotions close to joy, is always considered as a feeling against the background of joy. The nuclear lexeme representing the concept 'happiness' in English is the lexeme 'happiness', and in Uzbek it is baxt.

In English, the feeling of happiness 'happiness' can be expressed by such basic concepts as 'luck' (baxt), 'preasure' (mamnunlik), 'joy' (xursandchilik), 'delight' (zavq), 'contentment' (shodlik) ... In the Uzbek language, the lexical-semantic field 'baxt is manifested in the following concepts as' saod '(the highest degree of happiness),' omad '(luck),' shodlik '(fun),' xursandchilik '(joy),' taqdir (fate). The similarity of the lexical-semantic fields is manifested in the one-part nature of their kernels. Both in English and in Uzbek, the lexical-semantic fields contain an element of expression of happiness as a feeling. In both languages, ‘happiness/baxt’ forms factors that cause the subject to evaluate positively significant points. In etymological dictionaries, the concept of 'happiness' is represented as the noun 'happiness', which goes back to the noun 'hap' (chance, luck), which according to the data. Cassell's concise English dictionary and A concise etymological dictionary of the English language are of Scandinavian origin. The considered dictionaries in the interpretation of the further existence of this lexeme in the English language, on the whole, are unanimous: the adjective 'happy' (happy) and the noun 'happiness' (happiness) were formed in the Middle English period in a suffix way.

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The importance of the concept in the minds of the British is indicated by the derivatives: happen, happy, haply, happily, hapless, unhappy, perhaps, mishap, happiness. Derivatives, having in the structure of their meaning the general term ‘case, luck’, acquired derived meanings based on metonymy. At the same time, among the meanings of the word there are limited in use both stylistically and from the point of view of a historical perspective. In the Uzbek etymological dictionary, this lexeme 'baxt is of Persian origin. The analysis of the etymology of the lexeme representing the concept of ‘happiness / baxt’, preserved in the naive picture of the world, makes it possible to reveal the semantic and national-cultural characteristics of the concept under study.

A comparative characteristic of the synonymous series of the studied nuclear lexeme of the concept 'happiness / baxt is made up of a number of synonyms in English: happy, lucky, felicity, fortunate, bliss, pleasure, joy, glad, rature, contentment, delight, enjoyment, exaltation [6]; in the Uzbek language: saodat, omad, shodlik, xursandchilik, iqbol, ma’sud, to’le, rohat-farog’at, mamnunlik [3]. The analysis shows that in the synonymous series of nuclear lexemes 'happiness / baxt there are semantic correlative pairs: glad - mamnunlik (to rejoice), fortunate - iqbol, to’le (luck), contentment - rohat-farog’at (satisfaction). The synonymous means used in the English and Uzbek languages to denote this mental formation, which in different situations have a connotative expressive coloring, testify to the active process of conceptualization, its extremely high relevance for the speakers of both languages. In the languages being compared, synonyms indicate a person's actions to express luck and contentment.

The conceptual affinity of both languages in the expression of the concept happiness / baxt lies in the fact that a number of synonymous meanings are adequately revealed in paremiology. In English, for example, fortune is often used - fortune is easily found, but hard to be kept (happiness is easy to find, hard to keep), fortune is good to him who knows to make good use of her (happiness smiles at that, who knows how to use it well), ride one's luck (rely on one's own happiness), lucky at cards, unlucky in love (whoever is lucky in cards, he is unlucky in love), better be born lucky than wise (it is better to be born happy than wise). In the Uzbek language: ishning omadi - o’z vaqti (good luck is a matter of time), omadi kelsa, sichqon filni yengar (if luck comes, the mouse will defeat the elephant), rohat mehnatning orqasida (happiness comes with work), rohatning onasi - mehnat (mother of pleasure is work), halol mennat - yaxshi odat, berur senga saodat (honest work will lead to happiness), mehnat - farog’at chirog’i (work is the light of happiness). Comparative analysis of lexical and phraseological units verbalizing the concept of 'happiness' in the English and Uzbek languages revealed both similar and distinctive features. Similar associations between the concepts 'baxt and 'happiness' appear in the following categories:

Happiness - children: he knows not what love is that has no children (he who has no children does not know what love is), farzand baxti - ona taxti, farzand kamoli - ota jamoli (the happiness of a child is the happiness of parents).

Happiness is labor: early to bed and early to rise makes a man health, wealthy and wise (those who go to bed early and get up early, gain health, wealth and intelligence), meHnat - baxt keltirar (work brings happiness).

1) *Happiness is Courage:* fortune favors the bold (or the brave) (always good luck to the brave), baxt qochganga emas, quvganga tutqich berar (happiness is caught by the one who runs after him, not the one who avoids).
2) *Happiness is Power:* At the zenith of one’s power (in the prime of life), baxtingga ishonma, barmog’ingga ishon (do not rely on happiness, but rely on yourself).

In addition, according to the popular worldview, each person in both nations is the architect of his own happiness: the architect of one's own fortunes, ar bir inson ўz тақдирining memory, and you need to be able to use it well: fortune is good to him who knows to make good use of her, baxt - g’oyibdan kelmas, uni qo’ling bilan yarat.

As our analysis has shown, the distinctive features of the concepts under consideration are the following associations in the Uzbek language: Happiness - knowledge: bilim - baxt keltirar (knowledge brings happiness). • Happiness is time: vaqting ketdi - baxting ketdi (time has passed - happiness has gone). • Happiness - union: baxt qayerda - ittifoqlikda (happiness - in union). • Happiness is joy: baxt kulgu bor uyga kirar (happiness enters a joyful house). Happiness - friendship: baxt garovi - do’stlik (the guarantee of happiness is friendship). • Happiness is fate: baxt - sandiqda, kaliti - osmonda (happiness is in the chest, and the key is in the sky). • Happiness is success: baxtli ovchiga cho’loq kiyik yo’liqar (a lucky hunter meets a lame deer). • Happiness is loyalty: ahdi borning baxti bor (faithful person is happy) "English happiness" is associated in this way: Happiness - health: good health is above wealth (it is better to be healthy than rich). • Happiness is a career: carve out a career for oneself. Happiness is glory: have the world at one’s feet (to have brilliant success, to conquer the whole world, to win universal recognition). • Happiness is the goal: bring one’s mind to pass, fulfill, have or obtain one's mind.

As the analysis of the linguistic material shows, 'happiness' in both languages under consideration is associated with positive emotions and has a positive assessment.

However, in the Uzbek language we also observe a negative connotation. So, for example, the proverb 'Birovning baxti, birovning ko'zini chiqaribdi', which literally translates as 'someone else's happiness is an eyesore to another' means that not everyone knows how to rejoice in someone else's happiness. The figurative component at the level of phraseological units is presented in the languages under consideration by metaphorical nominations. In Uzbek: Happiness is a bird: baxt qushi boshiga qo'ndi (the bird of happiness sat on its head). • Happiness is a subject: baxtini sinamoq (to experience happiness), baxtini bermoq (to give happiness). • Happiness is a living organism: baxti kulgan (smiling happiness), baxti ochilgan (revealed happiness), omadi kelgan (luck has come). In English, on the other hand: Happiness - Item: mark with a white stone (marked with a white stone). Happiness is gastronomy: life is a bowl of cherries (life is like a full bowl of cherries), the land flowing with milk and honey (the earth is full of milk and honey), have one's cake baked (there is a ruddy cake ~ to have funds, a fortune, live in abundance). • Happiness is the status of a person: like a lord, like a prince (the life of a lord, prince).

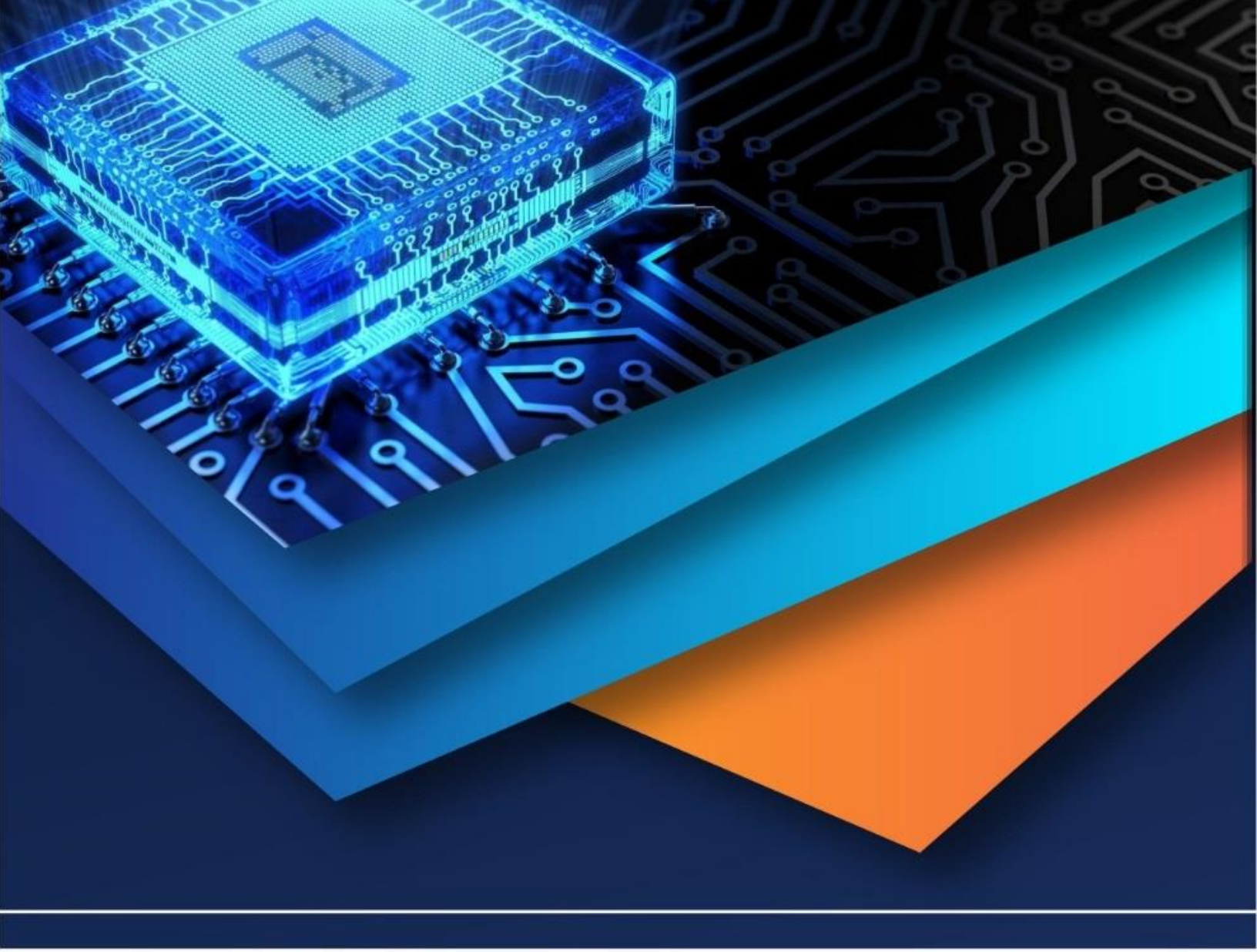
It should be noted that the opposition of happiness and unhappiness is also characteristic of English proverbs - he knows best what good is that has endured evil (without experiencing misfortune, you cannot know happiness). The ethnic and cultural specifics of the concept 'happiness' in English and Uzbek languages is also manifested in the use of realities in the verbalization of this concept: in English: lucky at cards, unlucky in love (whoever is lucky in cards, he is unlucky in love). Here the national and cultural specifics of the English people are noted, since playing cards are a favorite form of entertainment for the English people.

Also in the Uzbek language one can see the national and cultural specifics of the people: baxt - sandiқda, kaliti - osmond (happiness is in the chest, and the key is in the sky). For a long time, the Uzbeks kept their most valuable things in an inaccessible place, in a chest. From this we can conclude that happiness for the Uzbek people is the most valuable thing. Analysis of the concept in the languages under consideration also revealed gender conditioning. So, in the Uzbek language, in the description of the female stereotype, a positive emotional assessment, an emphasis on inner soul qualities, the priority of family relationships prevail: yaxshi xotin oilaning davlati va baxti (a good wife is the happiness of the family), xotin baxti - erda bular (the wife's happiness depends from her husband). The Uzbek people associate the concept of happiness with a girl or a woman: qiz bolani baxtini bersin / baxti ochilsin (may the girl be happy), xon taxtidan qo'rqar, qiz - baxtidan (the king is afraid of losing his throne, and the girl her happiness), qizga oltindan taxt emas, barmoqday baxt tila (wish a girl not a golden throne, but rather happiness in a finger), qizning baxti - erning davlati (a girl's happiness is her husband's wealth), har narsaning vaqti bor, xar bir qizning baxti bor (everything has its own time, and every girl has your happiness). In this context, the happiness of a girl is perceived as a successful marriage. While it is said about men: har yigitga bir omad (every man has one good luck), yigit boshidan davlat yiroq ketmas (happiness and wealth will not go far from a man), that is, a man's happiness is seen to a greater extent in luck and wealth.

Thus, the concept 'happiness / baxt contains a certain system of universal and nationally determined values, which allows us to consider it as a basic component of the national picture of the world of the languages under consideration.

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