

SEMANTIC ANALYSIS OF THE TERMS OF HAPPINESS AND UNHAPPINESS IN THE UZBEKI LANGUAGE

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Annotation

Different features of phraseological expressions can be determined by classification according to their external form. In this classification, more attention is paid to the number of words in phraseological expressions. It is possible to determine how many words it consists of according to the classification result and the nature of the phrases. In this article, the semantic analysis of the meanings of happiness and unhappiness in the Uzbek language is given, enriched with the opinions of a number of scientists.

Keywords: concept, linguistic culture, semantics, happiness, worldview.

Introduction

The study of concepts specific to language and culture is one of the rapidly developing research areas of linguistics. Concepts are examined from the perspective of linguistic, philosophical, cultural and many other aspects. In addition, there are many classifications, comments, explanations and research methods of concepts[1].

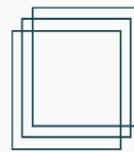
In modern linguistics, there are no cases of comprehensive study of concepts, that is, the study of both theoretical and practical aspects. Thus, it is not an easy task to determine the ways of lexical expression of a certain concept.

The purpose of this article is to identify stereotypes related to the concept of happiness in the linguistic culture of the Uzbek and English languages, to study the linguistic space, as well as to analyze some literary sources[2].

Before proceeding to the study of the concept, it is necessary to emphasize the close relationship between language and culture, which actually constitutes linguistic culture and reflects the worldview of a person. Any phenomenon in nature or a work can be described and perceived only with the help of words[3]. However, culture, in turn, affects language as it develops.

Analysis and Results

In this context, it is appropriate to quote the arguments of the famous German philologist Wilhelm von Humboldt about the relationship between language and culture[4]. In his works, he emphasizes the nationality of each culture, and its national character is expressed in the language through worldview, and the language has an



internal form specific to each individual nation. Also important is the scientist's idea that the internal form of the language is an expression of the "national spirit"[21]. Humboldt believed that language is an integral link between a person and the world around him. However, even if people speak the same language, they may not understand each other due to the influence of their worldview and culture[5].

Culture affects the structure and functional use of language, and language itself can be considered a form of culture. Language influences and reinforces our cultural values and worldviews. This cyclical nature of the relationship between culture and language means that no culture can be fully understood without understanding its language, and vice versa[6].

Human thinking is non-verbal and is carried out using a universal objectified code. People think with the help of concepts, that is, on the basis of coded units.

Language is one of the means of entering concepts into the human mind, its conceptual sphere, content and structure as units of thought. It is possible to perceive and reveal the conceptual content of the mind through language[7]. Concepts are units of the conceptual system in relation to language expressions, which contain information about the world. This information represents the real or virtual state of the world. A concept represents a part of the world. Any concept [image, idea, symbol] is formed by national characteristics, which are supplemented by individual experience and personal imagination[8].

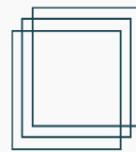
A concept is a national image [idea, symbol] complicated by individual concepts and signs of imagination. Based on the material of language units, ways of presenting concepts in a functional aspect and through their properties are considered.

A concept sign is a general basis, according to which some dissimilar events are compared[9].

Studying the semantics of language units that realize concepts allows to research the content of concepts as thought units. The set of meanings of language units constitutes the semantic space of the language. Concept is a unit of thought, meaning is a unit of semantic space of language. Meaning is the quality of the means of communication defined by the language sign as a unit of thought of the concept[10].

In many countries of the world, there are several directions of linguistic conceptology, which conduct scientific research on the problems of linguistic conceptology and carry out a systematic description of certain types of concepts[22]. Despite some differences in the understanding of concepts, differences in the methods and methods of their research, representatives of these schools share a similar point of view in recognizing that the concept is the main unit of consciousness, and they believe that the concept materializes (comes into material form) through linguistic means; by analyzing a set of linguistic tools that objectify the concept, it is possible to create an understanding of the content and structure of the concept and describe this concept[11].

In any case, such a description is not complete, because it is based only on linguistic data, and concepts, as units of perception, also make up the non-verbal part of the



content; in addition, the analysis of the concept through linguistic data provides the richest and most reliable information for its description.

Judging by the number of publications of scientific articles in linguistic collections, concept modeling has become one of the most actively developing areas of modern philology. S.A. Askold-Alekseev distinguishes artistic concepts as follows - "cognitive concepts are general, cultural concepts are individual." The concept in cultural studies can be defined as the main cell of culture in the mental world of a person[12]. Concepts appear in the mind of a person not only on the basis of the dictionary meanings of words, but also on the basis of national cultural-historical and personal experience. The richer this experience, the wider the boundaries of the concepts and, in turn, the wider the possibilities of forming the emotional aura of the word, in which all aspects of the concept are clearly manifested[13].

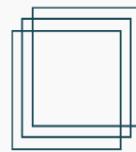
It is known that happiness is one of the main concepts of human life. Regardless of a person's nationality, race or faith, this concept means a certain completeness of being, the ultimate goal of a person. Of course, each person interprets it in his own way and associates it with different values. The problem of happiness has been on people's minds since ancient times. Augustine, Aristotle, Seneca, and Thomas Aquinas considered various concepts of the pursuit of happiness. The analysis of the concept of happiness in modern ecclesiology can be found in the works of Feuerbach, Mill, Helvæsius, Bentham and other scientists. Polish philosopher V. Tatarevich wrote an important work called "Human happiness and bliss". It should be noted that almost all scientists and thinkers dealing with ethics expressed their opinions about happiness[14].

Great and wise people of different eras expressed such extraordinary interest in happiness and its various manifestations that the idea of happiness lies in the origin of culture, which is the reason why it is interpreted as a part of individual and national consciousness[23]. The attitude to happiness, in turn, determines the main characteristics of the spiritual essence of a person. This concept is interpreted differently in certain cultural contexts due to its ethno-cultural specificity. In our scientific research, scientific interest is focused on the manifestation of the concept of "happiness" in two specific cultures - Uzbek and English, and the translation of Uzbek culture into English[16].

Therefore, we think that it would be interesting to study the etymology and semantics of this concept by comparing the material of unrelated languages, that is, English and Uzbek.

The explanatory dictionary of the Uzbek language gives the following characteristic for the word happiness. This concept was taken from the Persian language and originally meant share, destiny, destiny, forehead[17].

At the same time, over time, this word began to express such meanings as activity, success, lifestyle, fulfillment of desires, achievement of goals, that is, concepts closer to moral and ethical values.



To be fully satisfied with one's life: Is there more happiness than living satisfied with the breath, love, and gifts of Mother Earth? - Happiness[18].

In addition, this lexeme also has semantic synonyms such as omad, tole, iqbal: Why do you chase the bird of happiness that landed on your head with a club.

We cite the following synonyms of the concept of happiness as an example: happiness, luck, joy, joy, luck, satisfaction, happiness, tole, murod, intention, ability[19].

In Azim Khojiyev's explanatory dictionary of Uzbek language synonyms, the concept of happiness and its synonyms are presented through the following lexemes: happiness, fate, happiness, luck, and life satisfaction, or things that give a person such a feeling. A synonym of Iqbal is mainly a high style word[24]. In most cases, the meaning of the synonyms of luck, fortune, and happiness is the same as luck. The synonym of happiness is a variant of the literary language and is rare in the language. In addition to the above-mentioned synonyms, there are also synonyms such as happy, happy, blissful, toleli, masud. For example: He was lucky, he was lucky. Happy book. My happy eyes, when I think about it, I see two springs and cry. The synonym of Mas'ud is considered obsolete and archaic and is used only in the high style[20].

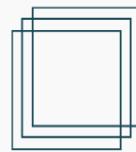
Conclusion

In conclusion, it should be noted that happiness is a kind of human emotion in both languages, and it is the basis for evaluating human life and existence. The linguistic and cultural idea of the concept of happiness is an ethnocentric semantic structure that defines a person's national identity.

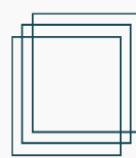
The idea of happiness is historically progressive and variable, and this is confirmed in different types of texts from different periods.

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