



THE CONNOTATIVE AND LINGUACULTURAL CHARACTERISTICS OF THE CONCEPT OF "BAXT / HAPPINESS"

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Annotation: This article aims to explore connotative and linguacultural characteristics of the concept of happiness within Uzbek and English languages. Utilizing semantic, connotative, and discourse analysis methodologies, the article explores how identical denotative states diverge into culture-specific mental maps. The findings reveal that while the Uzbek model of *baxt* is deeply anchored in collectivist values, familial continuity, destiny, and holistic well-being, the contemporary English model of *happiness* strongly prioritizes individual agency, personal choice, and subjective self-actualization. Additionally, the study evaluates the translation strategies required to reconstruct these underlying semantic layers across different stylistic registers and phraseological systems without succumbing to cultural stereotyping.

Keywords: Connotation, linguaculturology, conceptual metaphor, translation strategies, collectivism and individualism, *baxt*.

Introduction

"Connotation is a complex of emotional, evaluative, stylistic, and cultural meanings superimposed on the core denotative meaning of a lexeme. Although the units '*baxt*' and '*happiness*' denotatively signify a positive state of being, non-identical conceptualizations are attached to them across diverse cultural contexts. Connotative analysis serves precisely to uncover these underlying layers. In this regard, the primary criteria involve the situational context of the lexeme's usage, its collocational patterns, the imagery it evokes, and the specific societal values it activates."

"The evaluative connotation of the concept of '*baxt*' (happiness) is predominantly positive across almost all contexts. However, the semantic essence of this positivity is not homogeneous. In the Uzbek language, a happy life frequently entails a harmonious relationship between the individual, society, the family, and loved ones. Consequently, human happiness is contingent not solely on one's personal state, but is intrinsically linked to parental blessings, familial tranquility, the well-being and maturation of offspring, honest labor, and community respect. For this reason, the individual and collective strata of '*baxt*' mutually intertwine. In English, while '*happiness*' is similarly associated with family and relationships, contemporary usage strongly emphasizes personal agency and self-determination, as evidenced by collocations such as



'personal happiness', 'individual happiness', 'choose happiness', and 'create your own happiness', which underscore the individual's internal choices and control over their own life."

Main Part

"Within the Uzbek linguaculture, the family constitutes one of the most active loci of the concept of happiness. Collocations such as *'baxtli oila'* (happy family), *'oilaviy baxt'* (familial happiness), *'farzandlar baxti'* (the happiness of offspring), and *'uyining baxti'* (the happiness of one's home) interlink happiness with a broader social unit rather than a merely subjective personal emotion. During marriage rituals, benedictions like *'baxtli bo'linglar'* (may you be happy), *'baxtingiz bardavom bo'lsin'* (may your happiness endure), and *'qo'sha qarib yuringlar'* (may you grow old together on one pillow) demonstrate that happiness is intrinsically bound to continuity, mutual fidelity, and generational succession. In such ritualistic wishes, happiness manifests as a value that is projected into the future, consolidated through blessings (*duo*) and benevolent intentions."

"The concept of *'farzand'* (child/offspring) also occupies a central locus within the Uzbek conceptualization of happiness. Expressions such as *'farzand — baxt'* (a child is happiness), *'farzandlarining rohatini ko'rmoq'* (to witness the fruits/reaping the comforts of one's children's success), and *'bolalarimning baxtini ko'ray'* (may I live to see my children's happiness) interlink personal fulfillment with the well-being of the next generation. Here, happiness is quantified through the health, upbringing, familial stability, and social standing of the offspring. Although English possesses expressions such as *'children bring happiness', 'proud parents', and 'family joy'*, the transformation of the offspring's happiness into the absolute meaning of parental existence is uniquely prominent within Uzbek benedictions and speech-act wishes.

Furthermore, peace, health, and *'qut-baraka'* (abundance/divine grace) constitute another vital component of the Uzbek model of happiness. Ideas encapsulated in dictums like *'tinchlik bo'lsa, baxt bo'ladi'* (if there is peace, there will be happiness), *'sog'lik — katta baxt'* (health is a great happiness), and *'uyga qut-baraka kirishi'* (the entry of abundance into the home) connect happiness to the tranquility and security of daily life. This manifestation of happiness is characterized not by exuberant emotional exuberance, but rather by an unproblematic, stable, and harmonious existence. In English, collocations such as *'peace of mind', 'health and happiness', 'a happy home', and 'a secure life'* closely approximate these meanings. However, the Uzbek units *'qut'* and *'baraka'* encompass not merely material prosperity, but also benevolence, spiritual aura (*fayz*), destined share (*nasiba*), and divine harmony."

"The connotation of *'baxt'* (happiness) in the Uzbek language is also



fundamentally intertwined with the concept of destiny. Collocations such as *'baxt kulib boqdi'* (happiness smiled upon [someone]), *'baxti ochildi'* (one's fortune/destiny opened up), *'baxt qushi qo'ndi'* (the bird of happiness perched [on someone]), and *'peshonasiga yozilgan baxt'* (the happiness inscribed upon one's forehead) depict happiness as a force operating beyond human agency. In this framework, happiness takes on the character of an unexpected blessing bestowed from above. Concurrently, modern expressions like *'baxtni mehnatdan topmoq'* (to find happiness through labor) and *'baxt o'z qo'lingda'* (happiness is in your own hands) emphasize active effort and personal responsibility. Consequently, within the Uzbek linguistic consciousness, happiness is structured across a dual model: happiness as a destined allocation (*nasiba*) and happiness as an artifact of conscious labor.

In contrast, the connotation of *'happiness'* in the English language is profoundly developed around individual agency and active pursuit. Collocations such as *'pursue happiness'*, *'find what makes you happy'*, *'build a happy life'*, and *'take responsibility for your happiness'* conceptualize happiness as an individual's choice, target goal, and process of self-actualization. Within this paradigm, the individual is framed not as a passive recipient of happiness, but as an active subject searching for and striving to create it. Meanwhile, the lexical units *'fortune'* and *'luck'* designate external fortuity, thereby establishing a distinct semantic trajectory separate from *'happiness'*. Consequently, in English discourse, the distinction between *'being happy'* and *'being lucky'* remains remarkably clear and well-preserved."

"The religious-ethical strata of *'baxt'* manifest in close correlation with the lexical units *'saodat'* (felicity), *'qut'* (grace), *'baraka'* (abundance), *'shukr'* (gratitude), and *'qanoat'* (contentment). *'Saodat'* signifies not merely worldly prosperity, but also encapsulates the conceptualization of spiritual rectitude, benevolence, and an ideal life. *'Shukr'* and *'qanoat'* formulate a model wherein happiness is experienced through the realization and appreciation of existing blessings. Within this framework, happiness is contingent not upon the continuous acquisition of more, but rather upon acknowledging the value of current resources. While the English unit's *'gratitude'*, *'contentment'*, and *'blessedness'* closely approximate this layer, their semantic application diverges significantly depending on whether they function within religious or psychological discourse.

The proximity between the English terms *'bliss'* and *'blessedness'* also constitutes a compelling linguacultural phenomenon. While *'bliss'* denotes intense spiritual/mental pleasure or supreme, ideal happiness, *'blessedness'* conveys a meaning closer to religious and spiritual benediction. Concurrently, although the lexeme *'happy'* possesses an etymological root historically tied to



chance and favorable fortuity, in contemporary English it predominantly signifies subjective satisfaction and a positive affective state. This semantic evolution demonstrates that the concept of happiness has expanded from representing external fortune toward denoting an internal psychological state."

"Connotative meaning is also intrinsically contingent upon the stylistic tier of discourse. While *'baxt'* and *'happiness'* function as stylistically neutral units utilized across scientific, literary, journalistic, and colloquial registers, units like *'saodat'*, *'iqbol'*, *'bliss'*, and *'felicity'* predominantly belong to a literary or elevated style. Conversely, *'omad'* and *'luck'* operate actively within every day, practical contexts. While *'joy'* and *'quvonch'* infuse literary and conversational speech with emotional coloring, *'contentment'* and *'qanoat'* generate a serene, contemplative tone. If stylistic coloring is disregarded during the translation process, the emotional register of the text and the authorial stance may undergo a significant shift.

Linguacultural characteristics manifest with particular vividness within phraseological units. The Uzbek idioms *'baxt qushi'* (the bird of happiness), *'baxti kuldi'* (one's happiness smiled), *'baxti ochildi'* (one's happiness opened up), and *'baxtini topdi'* (one's happiness was found) depict happiness as an animate or dynamic force. In contrast, English expressions such as *'fortune smiled on him'*, *'a stroke of luck'*, *'on cloud nine'*, and *'happy as can be'* articulate happiness and fortune through the imagery of a personified destiny, a sudden impact, or a state of physical elevation. When phraseological imagery is transferred literally from one language to another, natural idiomatic flow may be compromised. Consequently, it is imperative to identify their functional and cultural equivalents."

"The concept of *'baxt'* (happiness) also exhibits systemic associations with color, light, and spatial dimensions. In the Uzbek language, a happy future is often described as *'yorug'* (bright/luminous), whereas an unhappy destiny is characterized by the adjectives *'qora'* (black) or *'zulmatli'* (dark/gloomy). Similarly, English possesses conceptual models such as *'bright future'*, *'dark days'*, and *'cloud of sadness'*. Positive emotions are frequently mapped onto upward orientation, openness, and illumination, whereas negative states are systematically linked to downward orientation, constriction, and darkness. Although such universal embodied experiences are inherent to both languages, the national manifestation of concrete imagery and collocational frameworks diverges.

The correlation between happiness and temporal dimensions is equally significant from a connotative perspective. Collocations like *'baxtli bolalik'* (happy childhood), *'baxtli kunlar'* (happy days), and *'kelajak baxti'* (future happiness) interlink happiness with distinct life stages. In the Uzbek language,



the wedding benediction *'baxtingiz bardavom bo'lsin'* (may your happiness endure) underscores continuity as an autonomous cultural value. English utilizes corresponding phrasal units such as *'lasting happiness'*, *'lifelong happiness'*, and *'a lifetime of happiness'*. Conversely, lexical units like *'joy'* and *'bliss'* frequently collocate with temporal modifiers such as *'moment'*, *'instant'*, or *'brief'*, signifying a short duration of high emotional intensity. Consequently, the feature of temporal duration directly conditions the selection of the appropriate lexeme.

Furthermore, the concept of happiness is explicitly linked with social status and material or career success. In Uzbek, the units *'iqbol'* (good fortune/future success), *'davlat'* (wealth/state of prosperity), *'ravnaq'* (progress/flourishing), and *'kamol'* (perfection/maturity) articulate the facets of social mobility and a worthy future inherent to happiness. In English, the unit's *'success'*, *'prosperity'*, *'achievement'*, and *'fortune'* serve a parallel function. Nonetheless, success and happiness do not constitute identical phenomena. Textual data frequently reveal the binary opposition of *'successful but unhappy'* versus *'a modest but happy life'*. This dichotomy linguistically instantiates the societal distinction between external attainment and internal psychological satisfaction.

In contemporary discourse, happiness has also transformed into an object of psychological and sociological measurement. Within academic texts, terms such as *'happiness'*, *'subjective well-being'*, *'life satisfaction'*, and *'quality of life'* are rigorously differentiated. *'Happiness'* predominantly designates a general positive affective experience, *'life satisfaction'* denotes a conscious cognitive evaluation of one's life, and *'well-being'* encompasses the overarching quality of psychological, physical, and social states. Analogously, Uzbek scientific and journalistic discourse employs terms like *'baxt'* (happiness), *'hayotdan qoniqish'* (life satisfaction), *'subyektiv farovonlik'* (subjective well-being), and *'ruhiy farovonlik'* (psychological well-being). Such terminological precision is imperative to prevent the conflation of the everyday and scientific semantic domains of the concept."

"In linguacultural comparative analysis, it is essential to maintain a balanced representation of commonalities and divergences. While the semes of collectivism, family, *'qut-baraka'* (abundance/divine grace), and destiny are more pronounced in the Uzbek language, the semes of individual choice, personal satisfaction, and self-actualization tend to be more active in the English language. However, these overarching tendencies cannot be uniformly applied to every individual speaker. Global cultural interactions, translation processes, mass media, and social networks are increasingly harmonizing conceptualizations of happiness. Consequently, to avoid cultural stereotyping, a



rigorous linguacultural description must remain sensitive to the specific text, historical epoch, genre, and communicative situation."

Active models of the concept of happiness in Uzbek and English linguacultures

Conceptual Model	Manifestation in the Uzbek Language	Manifestation in the English Language
Happiness as Family and Intimacy	<i>baxtli oila</i> (happy family), <i>farzand baxti</i> (the happiness of offspring), <i>oilaviy saodat</i> (familial felicity)	family happiness, happy home, family joy
Happiness as Stability	<i>tinchlik</i> (peace), <i>sog'lik</i> (health), <i>qut-baraka</i> (abundance/divine grace), <i>farovonlik</i> (prosperity)	peace of mind, health, security, well-being
Happiness as Destiny / Blessing	<i>baxti ochildi</i> (one's destiny opened up), <i>nasiba</i> (destined share), <i>baxt qushi</i> (the bird of happiness)	good fortune, fortune smiled, lucky break
Happiness as Personal Choice	<i>baxt o'z qo'lingda</i> (happiness is in your own hands), <i>mehnatdan baxt topish</i> (finding happiness through labor)	choose happiness, build a happy life, pursue happiness
Happiness as Spiritual Satisfaction	<i>shukr</i> (gratitude), <i>qanoat</i> (contentment), <i>saodat</i> (felicity/blessedness)	gratitude, contentment, blessedness
Happiness as Success	<i>iqbol</i> (good fortune/future success), <i>ravnaq</i> (progress/flourishing), <i>kamol</i> (perfection/maturity)	success, achievement, prosperity

"Although the conceptual models presented in the table exist in both



languages, their activation levels and stylistic parameters differ substantially. For instance, in the Uzbek language, '*qut-baraka*' possesses an extensive cultural-semantic framework intrinsically tied to the home, the dining table (*dasturxon*), family, and honest labor; while terms like '*blessing*' or '*abundance*' may serve as equivalents in certain English contexts, they fail to replicate this specific associative matrix entirely. Similarly, the '*pursue happiness*' model can be rendered into Uzbek as '*baxt izlamog*', yet the active individualistic orientation inherent in the English phrasal unit does not always carry an identical semantic force.

In the process of translation, connotative and linguacultural meanings can be reconstructed using three primary methodologies. The first approach involves direct lexical equivalents: *happiness* — *baxt*, *joy* — *quvonch*, and *luck* — *omad*. The second approach relies on contextual equivalents: *bliss* — *huzur-halovat*, *saodat*, or *cheksiz zavq*; *fortune* — *omad*, *taqdir*, *iqbol*, or *boylik*. The third approach utilizes explanatory translation: *qut-baraka* — *prosperity and blessing*, and *ko'ngil huzuri* — *inner peace and contentment*. The selection of a specific strategy is heavily contingent upon the genre of the text, the emotional register, and the underlying cultural objective.

Conclusion

In conclusion, the connotative framework of the concept of '*baxt* / *happiness*' encompasses a positive evaluative judgment alongside a multitude of cultural markers, including family, destiny, personal freedom, labor, spirituality, prosperity, and temporal duration. While '*baxt*' in the Uzbek language is more actively correlated with collective harmony, '*qut-baraka*', and generational succession, '*happiness*' in the English language is more predominantly associated with subjective satisfaction, individual choice, and self-actualization. Nonetheless, in both languages, happiness ultimately manifests as the primary positive teleological objective of human life, an index of emotional equilibrium, and the ultimate criterion for well-being."

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