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Semantic Representatives of the Concept "Happiness"

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Abstract. In the article concept as one of the principle notions of cognitive linguistics is investigated. Considering concept as culture phenomenon, having language realization and ethnocultural peculiarities, the description of the concept "happiness" is presented. Lexical and semantic paradigm of the concept of happiness correlates with a great number of lexical and semantic variants. In the work semantic representatives of the concept of happiness, covering supreme spiritual values are revealed and semantic interpretation of their functioning in the Biblical discourse is given.

Keywords: language; concept; happiness; blessedness; beatitude; semantic representative; biblical discourse; language world view; national consciousness.

Introduction. The study of the concept in modern linguistics is of paramount importance. However, any attempt to comprehend the nature of the concept is associated with a number of the most diverse points of view. The intensive research of it in the field of cognitive linguistics has demonstrated a great disparity in the understanding of the term "concept". In linguistics, the concept, in contrast to a word, has a more complicated structure.

The concept "happiness" is of great interest for study since it has acquired a big range of shades of meanings owing to different worldviews of peoples as the result of their historical development. Language notion about happiness is as a whole psychological and mainly oriented towards emotional and sensitive perception of "formula of happiness". In this work we investigate lexic-semantic variants of the concept "happiness" correlating with the meaning of happiness as a subjective condition, resulting in moral agents, not from the possession of something, as commonly supposed, but from the free, full, unimpeded use of the powers in unselfish service.

Materials and Methods. The research was made on the materials of the Bible text, scientific works and articles of the scholars. Methods. Scientific methods of linguistic description, generalization and systematization of logical and semantic analysis, comparative analysis have been used in the work.

Discussion. Language picture of the world is the most important component of the conceptual picture of the world, which is "mediated by language signs or even wider by knowledge of the language, its units and the rules and, what is most important by content of language forms" [1]. The totality of ideas of people fixed in the language units at a certain stage of development of people is reflected in the signs of language and their meanings [2]. Nowadays the results of the research of language pictures of the world are being described by such linguists as Harman G., Taylor J.R., Lakoff G., Tomlin R.S. Language picture of the world is conceptual for it is formed only by verbal means determining the formation and development of the conceptual picture of the world. Therefore, a detailed analysis of the content of the concept and its semantic representatives becomes a step towards the modeling of conceptual pictures of the world.

The meaning of "concept" is explored in cognitive science, metaphysics, and philosophy of mind. The term "concept" is traced back to Aristotle's definition of terms in his work "The classical theory of concepts" [3]. The study of the concept in modern linguistics is associated with a number of the most diverse points of view.

As the purpose of this article is to reveal and analyze meaningful and cultural content of semantic representatives of the concept "happiness", presented in the biblical discourse, we shall start with scientific approaches to the notion of 'concept'.

The concept is a "multivariate idealized forming" [4], but there is no consensus as to the number of semantic parameters according to which the study can be conducted: it includes conceptual and imaginative, value, behavioral, etymological and cultural "dimensions" [5]. In general the concept can be represented as a set of associations, links among the objects and phenomena, based on a personal, subjective experience, and the experience of linguocultural community as a whole.

According to the definition, proposed by M. Piminova, the concept is an idea of a fragment of the world, or a part of the fragment having a complex structure, expressed by different groups of features, realized by different linguistic ways and means. The concept reflects categorical and value characteristics of knowledge of some fragments of the world. The whole description of the concept, which is significant for a definite culture, is possible if all representatives of the concept are investigated [6]. This definition successfully combines linguistic and cultural and linguistic significance of the concept.

Not less important for our study is the assertion of S. Neretina that concepts in general are not universal and spiritual entities that can provide a link between the multi-ordinal ideas of the world: the divine and the human. They are marked by extreme heartfelt stress, oriented to understanding of the meaning of faith, virtue, love; these are the elements of the spiritual culture of a person, created by him to understand himself and his place in the world. In addition to love and faith, here are death and immortality, good and evil, truth and falsehood, dignity, honor, conscience, beauty, happiness, etc. [7].

Therefore, for a complete semantic description of linguocultural content of the concept, namely the concept of happiness, it is important to study conceptual, figurative and meaningful constituents in its composition and semantic representatives.

A lot of words are said about happiness, a lot of pages are covered with writing. Every generation has its own "recipe" for happiness. Despite the fact that happiness has been studied and described by philosophers, thinkers and writers the phenomenon of happiness has not been solved.

In 306 BC, on the outskirts of Athens, itinerant philosopher Epicurus bought a garden. Over its gate, he placed a sign: "Dear guest, you will be happy here! Here the pleasure is the great blessing". In such way the right was formulated at the first time, which was later included in all political slogans - "The human right to happiness," being understood as a synonym for pleasure in everything [8]. For a more exact wording let us have a look at the lexicographical sources.

In the S.I. Ozhegov's explanatory dictionary happiness is explained as success, fortune, a sense and a state of complete and higher satisfaction. The Oxford English Dictionary records the definition of happiness as pleasure, satisfaction, fortune, happy coincidence, a fluke. Analysis of the synonyms of the concept of "happiness" emphasizes the following concepts: bliss, beatitude, aptness, felicity, joy, contentment, well-being, prosperity, blessings, victory, success and peace [9; 10]. In question of this article, we revealed semantic representatives of happiness – *beatitude*, *bliss* and *blessedness*. The words are mostly used in religious and poetic discourse.

Discourse is a coherent text, taken in conjunction with extra linguistic conditions and situational communication with pragmatic, socio-cultural and other factors. Religious discourse is a kind of strictly fixed institutional discourse, containing the key concept of faith as a trusting union with God, based on the rule of law, concretized in the commandments [11]. The best known source of religious commandments is the Bible. The Bible, as the object of study is of interest to scientists for a long time. Being closely related to the European Christian culture, the Bible has a great cultural significance [12]. For many centuries the Bible remains one of the most significant religious sources, influencing the formation of worldview of major part of world's population [13].

Evangelical idea of bliss goes back to Socratic-Platonic felicitous conception reproduced in the teachings of the Stoics, who argued that the only and the most reliable source of happiness is virtue: in virtute jure posita est vera felicitas (in virtue is true happiness) [14]. In the Christian doctrine the place of virtue is taken by the righteousness as a steady adherence to the divine laws and the "commandments of the Lord", leading the believers into a state of higher spiritual satisfaction and unceasing joy. In Orthodoxy, "Blessedness" is thought as good deeds and so abstaining from unrighteous deeds [15].

The commandments of the Sermon on the Mount are very different from the Ten Commandments of Moses in the Old Testament, because each commandment of Moses is a strict ban: do not kill, do not steal, do not covet your neighbor's wife, do not misuse the name of the Lord your God, etc. The Old Testament Jew was protected by these laws-bans from the all sides.

Jesus Christ's teaching means not ban, but impulse to activity, not threat of punishment, but promise of bliss, while human ethics, which still pretended to be normal, seems to be turned inside out. Unless someone comes to his mind that happy (and in the Gospel, Blessed) is not the one who is rich, but the one who is poor, not the one who is laughing, but the one who cries. According to the teachings of the Gospel, it is so. Moreover, the very joy and happiness are treated not as a reward and retribution, but as a natural state of man with a pure heart, and doing good deeds. Fulfilling the commandments, this very difficult and tearful work is the reward and bliss for the Christian, so blessed is the poor, those who mourn and persecuted.

Nine "beatitudes" are proclaimed by Jesus in the Sermon on the Mount in the Gospel of Matthew: Blessed are the poor in spirit, for theirs is the kingdom of heaven; Blessed are those who mourn, for they will be comforted; Blessed are the meek, for they will inherit the earth; Blessed are those who hunger and thirst for righteousness, for they will be filled; Blessed are the merciful, for they will be shown mercy; Blessed are the pure in heart, for they will see God; Blessed are the peacemakers, for they will be called sons of God; Blessed are those who are persecuted because of righteousness, for there is the kingdom of heaven; Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me (Matthew 5, 3-11) [16, 1652].

Jesus began his sermon (called Sermon on the Mount) with words that seem to contradict each other. But God's way of living usually contradicts the world's one. If a person is willing to live for God he must be ready to say and do what seems strange to the world. He must be willing to give when others take, to love when others hate, to help when others abuse. By giving up his own rights in order to serve others, a person will one day receive everything God has in store for people. These beatitudes are not multiple choices – pick what you like and leave the rest. They must be taken as a whole. They describe what people should be like as Christ's followers.

Beatitude tells how to be blessed. "Blessed" means more than happiness. It implies the fortunate or enviable state of those who are in God's kingdom. The Beatitudes don't promise laughter, pleasure, or earthly prosperity. To Jesus, "blessed" means the experience of hope and joy, independent of outward circumstances. To find hope and joy, the deepest form of happiness, follow Jesus no matter what the cost. Jesus says that God's kingdom is organized differently from worldly kingdoms. In the kingdom of heaven, wealth and power and authority are unimportant [17].

The concept of "blessedness" in modern language is not unambiguous meaning. In English the figurative meaning of the concept of «bliss, blessed, beatitude» is silly. In the Russian language other meanings of the adjective "blessed" relate solely to its meaning and are implemented either in a religious discourse – "God's fool, revered as a saint" [18], "a person living an ascetic, a righteous way of life and who has, in the opinion of religious people, the gift of prophecy" [19], "the voluntary beggar wanderer, taking the form of a person deprived of sound mind, and which, by the notion of believers, is the gift of prophecy" [20] – or a spoken language – "silly, eccentric", "stupid, silly" [21].

Lexicographical sources do not record any restrictions on the use of the adjective "blessed" to mean "happy, merry". Nevertheless, the analysis of the adjective functioning in the literary language is the evidence of impossibility to use the statements of the first person to describe the subject: "I am blessed ..." Whereas in the English language can be found the following sentence in the passive voice «I'm blessed / I was blessed», but in the sense of "I am fortunate", "I'm happy".

Thus bliss is the highest degree of happiness, joy, whereas happiness is a feeling of ecstatic satisfaction if the goal is achieved. Blessedness for the true believer is the truth revealed by Christ: do not seek happiness for yourself, search it for others, and then it will find you itself. After all, real happiness does not depend on external conditions; the main condition as well as the principal obstacle for being happy is the man himself.

The results of the analysis of semantic representatives of the concept "happiness" let us conclude that beatitude, bliss and blessedness represent the spiritual component of the universal concept, sending to experiencing perfect happiness, spiritual joy. Happiness for an average man and blessedness for a believer have different connotations, despite they are synonyms. If happiness

is literal understanding of achieving the goal, success, moral satisfaction and possession of material goods, then blessedness, being its spiritual analogue, implies a feeling of being highly favored, especially by the Supreme Being. Bliss and beatitude function as intensives of subjective constituent of happiness.

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Семантические репрезентанты концепта «счастье»

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Аннотация. В статье исследуется одно из центральных понятий когнитивной лингвистики – концепт. На основе представления концепта, как явления культуры, имеющее языковое выражение и отмеченное этнокультурной спецификой, представлено описание концепта «счастье». Лексико-семантическая парадигма концепта счастья соотносится с большим количеством лексико-семантических вариантов. В работе выявлены семантические репрезентанты концепта счастья, покрывающие высшие духовные ценности, дана семантическая интерпретация их реализации в библейском дискурсе.

Ключевые слова: концепт; счастье; блаженство; духовное счастье; семантический репрезентант; библейский дискурс; языковая картина мира; национальное сознание.