Conceptual Construction through Contextual Modulations
A Case Study of Happiness and Happy

Author: Ali Golriz
September 2010
Supervisor: Richard Hirsch
Contents

1. Introduction .................................................................................................................. 4

2. Theoretical Background ............................................................................................. 5
   2.1 Conceptual Definition ............................................................................................. 5
   2.2 Conceptualization of meaning ............................................................................... 6
   2.3 Word Meaning ....................................................................................................... 6
   2.4 Image Schema ....................................................................................................... 9
   2.5 Happy and Happiness as terms for emotional states ........................................... 9
      2.5.1 Expression of emotion vs. conceptual complexity ........................................... 9
      2.5.2 Emotion as liquid in a container ................................................................... 10

3. Method .......................................................................................................................... 10

4. Analysis ......................................................................................................................... 11
   4.1 Happiness .............................................................................................................. 12
      4.1.1 Happiness is something ............................................................................... 12
         4.1.1.1 Something is equated with happiness ....................................................... 12
         4.1.1.2 Happiness is a subject of interest .............................................................. 12
         4.1.1.3 Someone perceives, feels, sees happiness .............................................. 13
         4.1.1.4 Something indicates happiness ............................................................... 13
      4.1.2 Happiness can be of different kinds .............................................................. 14
         4.1.2.1 Happiness of relief .................................................................................. 14
         4.1.2.2 Happiness can be imagination/unreal ...................................................... 14
         4.1.2.3 Collective happiness .............................................................................. 14
      4.1.3 Quantity; something measuring happiness .................................................. 15
      4.1.4 Happiness is a valuable object ...................................................................... 15
      4.1.5 Happiness as liquid in a container .................................................................. 16
      4.1.6 Happiness is a commodity, an article of exchange .................................... 16
      4.1.7 Happiness is variable / can change ............................................................... 17
      4.1.8 Happiness is somewhere ............................................................................ 18
      4.1.9 Happiness has an effect / is a cause .............................................................. 19
      4.1.10 Happiness is important ............................................................................. 20
      4.1.11 Happiness is beauty/loveable ...................................................................... 20
      4.1.12 Happiness could be a living being, a person; it is not an independent .......... 21
      4.1.13 Happiness is conditional ............................................................................ 21
      4.1.14 Happiness is sometime .............................................................................. 22
      4.1.15 Happiness as a sign of something .............................................................. 23

   4.2 Being happy ............................................................................................................ 23
      4.2.1 Being happy has cause/source ...................................................................... 23
         4.2.1.1 Doing act X makes someone happy; being happy as a consequence of an action 23
         4.2.1.2 Something that makes someone happy; happy something ...................... 25
            4.2.1.2.1 Being happy is a happening: event ................................................... 26
            4.2.1.2.2 Being happy is a doing: action .......................................................... 26
         4.2.1.3 Y makes X happy ................................................................................. 26
            4.2.1.3.1 Y as a point / process of work .......................................................... 26
1. Introduction

This is a study of the emotion terms *happy* and *happiness* conducted in order to identify the possible grounds in which these notions are perceived by the British English speaking speech community and how people use these terms according to their conceptual frameworks. Basically, it is supposed that the terms *happy* and *happiness* are very close in their meanings and they imply more or less the same sense from different angles. This prediction, however, is only partly true. Through this study it is found that there is not as much overlap in the meaning of *happy* and *happiness* as one would expect.

The concepts *happy* and *happiness* are important notions in that they have lots of consequences (social, economical, behavioral, political, etc.). These different consequences are because the terms *happy* and *happiness* can emerge in a variety of contexts. This potentiality makes *happy* and *happiness* be regarded as complex notions. Although there is a general core for the meaning of the concepts *happy* and *happiness* – they are considered as positive and good notions, they are interconnected with other concepts. This interconnection results in conceptual complexity; a common feature in the shaping of an emotion. In this study, the concepts *happy* and *happiness* came under scrutiny to identify their conceptual complexity properties.

The text is divided into five main sections. Section 1 outlines the aim and the scope of the study. Section 2 provides reader with the theories according to which the argumentation of this study is based on. Section 3 indicates how and when the samples being analyzed are gathered. Section 4 comprises the main analysis on the samples taken. The chapter is divided into three subsections: 4.1 examines the term *happiness*, 4.2 undertakes the term *happy* and 4.3 is a comparison between the terms *happy* and *happiness* which shows the points of overlap in their meanings. Finally, in section 5 I discuss and conclude the main points of my findings in this study which highlight the different aspects of the terms *happy* and *happiness*. 
2. Theoretical background

To identify the meaning of a word can be a complex process, because a word would not mean if it is viewed as a single lexeme; rather a word must be studied in context, i.e. meaning as use. To find the meaning of a term one has to study other terms and elements in the language also, because it is often the case that the meaning of a word gets constructed through its relation to other words. Consequently, one has to use the usage-based approach (see Evans and Green 2006) in the study of word meaning.

2.1 Conceptual Definition

The current analysis is a study of the use of the words happy and happiness in their collective and public sense. Accordingly, the process of conceptualization is to be regarded as a community conceptualization for a specific term. Wierzbicka’s (1996) notion of conceptual definition goes well with the community conceptualization view. She defines concepts in terms of other concepts and claims that there is a common core for each concept which makes it able either to be reflected through other concepts or through which other concepts and terms can be mirrored, i.e. a definition in terms of basic concepts; these basic concepts do not necessarily have to be defined, they can be used to define other concepts. The defined concepts in a public sense would be known as community achievements. She also talks about semantic primitives which are referred to as fundamental concepts or undefinable terms: “the elements which can be used to define the meaning of words (or any other meanings) cannot be defined themselves; rather, they must be accepted as ‘indifinibilia’” (Wierzbicka 1996: 10). These elements can be understood by themselves as primary notions. Descartes and Pascal had also pointed to this issue in a similar way:

“Since they are very simple and clear, we cannot know and perceive them better than by themselves.” (Descartes 1701/1931: 324)

“We can use those words with the same confidence and certainty as if they had been explained in the clearest possible way.” (Pascal 1667/1954: 580)

(Cited in Wierzbicka 1996)

Although these conceptual primitives are to be taken for granted as they are, they could be used to define and to clarify other concepts. As a result, because there are varieties of
concepts defined through semantic primitives which are strictly context or situation-dependent, meaning construction in such a way is a very dynamic and on line process that is referred to as mapping by Fauconnier (e.g. 1994, 1997).

2.2 Conceptualization of Meaning
Furthermore, to get a precise meaning, a term should be studied through its connections with other words and linguistic units in the context; something which Evans and Green refer to as semantic structure (Evans and Green 2006: chapter 5 and 6). This semantic structure results in meaning construction for a specific term. Meaning construction in terms of semantic structure is the process of conceptualization in which words are catalysts for meaning construction, however, meaning is produced at the conceptual level. One of the required elements in the process of conceptualization is conceptual structure. According to Franhag (2010), conceptual structures are formed based on conceptual materials which are directly obtained through experiences. As a result, it seems reasonable to say that different external experiences produce different conceptual structures which ultimately result in different types of conceptualization.

The process of conceptualization is thoroughly based on the human mind in interaction with the outside world. As Evans and Green (2006: chapter 5) explain, such a process is investigated within the area of cognitive semantics. Cognitive Semantics as a division of Cognitive Linguistics studies the conceptual structures of a language. Saeed elaborates this when he says “cognitive semantics is the way language use reflects the conceptual frameworks of human mind” (Saeed, 2003: 344). In this theory, the basis of meaning is conventionalized conceptual structure i.e. semantic structures.

2.3 Word Meaning
In lexical semantics, a central concern is the distinction between homonymy and polysemy. Homonymy is two words that by accident look the same or sound the same. Polysemy is known as one word is related to several senses (see Saeed 2003: chapter 3). Something which distinguishes homonymy from polysemy is that the senses in the case of homonymy are not related to each other whereas the senses in the case of polysemy
have some shared characteristics and are related to each other. An example of homonymy could be the word bank as it is referred to either as a place which provides financial services to people or as a side of the river. An example of polysemy could be the word run with its different senses as it is explained by Saeed (e.g. 2003: 60):

- *a.* I go for a run every morning.
- *b.* The ball player hit a home run.
- *c.* He built a new run for his chickens.

As far as the current analysis aims to show the public and collective characteristics of the words happy and happiness, the idea of polysemy (see Evans and Green 2006: chapter 5) seems most highly relevant. These conceptual categories or semantic structures of a term, word, and notion are those which our mind uses to process the meaning of a word or a concept. As polysemy refers to several different and related senses of one word, it certainly has to be taken into account in the study of lexical semantics or word meaning to determine the sense of a word (see Ullmann 1957 and Saeed 2003). To do so, one has to bear some points in mind, as described by Evans and Green (2006):

First, one needs to find the meaning of a polysemous word always in context, not as a single lexeme. As I mentioned above, there is a semantic structure for a word that comprises its meaning in association with other words. This might also be referred to as contextual meaning.

Second, the way of distinguishing the meaning of a polysemous word has to be based on the interaction between encyclopaedic knowledge and the context it occurs in. This is what Cruse (1986) calls contextual modulation; it means special dimensions of encyclopaedic knowledge in relation with a lexeme, i.e. special encyclopaedic meaning, is advantaged by the context.

Third, on close investigation, the meaning of a word is seldom straightforward and simple, but often indeterminate. This indeterminacy leads to ambiguity, because the senses are so close to each other that make it difficult to draw a line between them.
The last point is the *conventionality* of meaning. Although there are different senses for a polysemous word, there should be an intersubjective consensus about all these senses. In other words, each one of these senses should have its own semantic and conceptual structure in which a specific sense can be studied and understood.

To identify the senses of a polysemous term, a few points have to be regarded. The first one is the issue of *lexical entry*. As Saeed describes, “a lexical entry may contain several lexemes or senses” (e.g. 2003: 59). He exemplifies the word *foot* as it is used for different entities, like *foot* as a part of the body, *foot* as furniture and *foot* of the mountain. A lexical entry could also be described in terms of a *semantic network* which may involve meaning chains and meaning extensions. Consider the following instances:

a. The boy **climbed** down the tree and over the wall  
b. We **climbed** along the cliff edge  
c. The plane **climbed** (down) from 30,000 to 20,000 feet  
d. The locomotive **climbed** over the mountain  
e. The snail **climbed** along the top of the wall

Taylor describes how the word *climb* can be used within a common semantic domain, but representing different characteristics or different senses of the word (see Saeed 2003 and Taylor 1995: 108).

Every lexical entry is located in a *lexical field* which refers to the relation between several senses (different semantic area) of the word. A lexical field is of importance to determine the meaning of a word in a way that it helps us to distinguish the exact semantic field which the meaning of a word belongs to. It identifies those lexical relations which are more common among the lexemes in the same field. Like the mentioned example *foot*. **Foot** is a part of the body, but other parts of the body can also be related to the **foot**, like **calf**, **toe**, **leg**, **ankle** and **heel**. **Foot** can be opposed to the **head** of a body of a person, a table, or a bed. **Foot** also can be considered as opposed to **paw**, like in cats and dogs, and **hoof** in horses and cows.
2.4 Image Schema

The next important point is the issue of image schema. According to Evans and Green (2006: chapter 6) an image schema should have properties, for example, happiness in our present study is considered as something good and valuable. In their opinion, an image schema has to have some features. It seems most of these features are functional and could be applied to the subject of this study, i.e. the concepts happy and happiness. These features are:

- arise from sensory experience;
- can evoke more specific concepts i.e. lexical concepts;
- derived from interaction and observation of the world;
- they are meaningful;
- through the conceptual system they mirror the sensory experience;
- they can be internally complex (path-goal, source-goal, source-path-goal, etc.);
- are multimodal;
- are subject to transformation;
- they can occur in cluster.

2.5 Happiness and happy as terms for emotional states

Emotional states needs to be revealed by the emotion language. Happiness and happy are terms of emotion language. In the continuation, the different dimensions of emotion language (in relation to the current study) are examined.

2.5.1 Expression of emotion vs. conceptual complexity

Words like love, grief, sadness and so on are not categorized as isolated terms or facts; rather they represent something innate. Their importance comes from their implications and because they are functioning at an abstract level, they emphasize conceptual cores of the states they represent (see Hirsch 1985). They are also considered as the secondary impressions which emerge from the original ones (see Hume 1952). Emotions are the fruits of the interaction between human mind and the objective world, i.e. impressions come from the outside world, and then, mind produces the related emotion. That is why they are considered as secondary. Emotions reveal issues like social values and beliefs, etc., but they are not equivalent to them. Rather they are signs of them.
Emotion concepts are very complex notions and they are interconnected with other conceptual issues, like object, cause, goal, disposition to action, bodily manifestations, reasons, belief, and implication (see Hirsch 1985). These conceptual issues get their senses through the different contexts in which the interaction between human mind and the outside world takes place. They are all different kinds of context the examples of the words happiness and happy being studied in this text.

2.5.2 Emotion as liquid in a container
As Kövecses (2000: chapter 2) argues, emotion terms are, in high degree, based on conceptual frameworks. As a result, their meanings gets constructed through something which Wierzbicka (1996) calls semantic primitives i.e. core meaning; “the kind of meaning that really matters, is typically thought to be core meaning,” (Kövecses 2000: 7). But, Kövecses (2000: 23,26) claims that there are cases where emotional concepts could be regarded as conceptual metaphors; like the sight filled her with fear or she was overflowing with love, Kövecses categorizes these sentences as emotion is a liquid in a container. In such cases, emotions seem as if they happen to us (implicitly like an event). The person who experiences (feels) this event (state) is considered to be a container of the emotion.

3. Method and data
The text in hand is an analysis of the words happy and happiness as they appear in a sample from the BNC. The analysis is performed within the corpus linguistic framework as well as cognitive linguistics. To do so, the data was gathered from the BNC: British National Corpus which is a collection of 100 million words of both written and spoken English. It deals with modern British English and, by the use of a wide range of sources it represents a wide cross-section of British English from the later part of the 20th century. The later edition of BNC (BNC XML) was released in 2007. A random sample of one hundred instances of use for each of the words happy and happiness was collected. Some of these examples had to be excluded, because there was not enough context that to be able to analyze the meaning of the words. A remaining 90 samples of the terms happy
and *happiness* were used in this investigation. The data obtained for the word *happiness* refers to February 20, 2010 and for the word *happy* to March 02, 2010.

4. Analysis

This analysis portrays the different senses of the words *happy* and *happiness* in different contexts. This is the study of meaning construction / conceptualization through an investigation of the *use* of the word. To identify how *happy* and *happiness* are being conceptualized in different contexts is the primary task in this investigation. Because a *word* would have no meaning all by itself, *contextual modulation* plays a critical role in distinguishing the meaning construction of the *polysemous* word.

In this study, different methods and strategies for the community conceptualization of *happiness* and *being happy* are explored. 90 different contexts of *use* have been chosen for study in this thesis. They were categorized into different groups according to their *specific* and *shared* characteristics. These characteristics were found through the analysis of *syntax* and *semantic components*. The name (heading) of each group is based on these characteristics and they reveal the way the terms *happiness* and *happy* are conceptualized in modern British English. There is a large variety of different contexts through which the terms *happiness* and *happy* are conceptualized. These terms are various in their range of meanings and have to be considered as *multi-dimensional* terms because of the *conceptual complexity* of emotion terms as described in 2.2. The terms *happiness* and *happy*, are compared at the end of the analysis part where some points of similarities are found which show that these two terms are, surprisingly only in some cases, connected in their meanings.

The example sentences taken from the sample are presented and numbered consecutively 1-90, and are commented on in various discussion and comparison subsections (retaining their original number to enable easy cross-referencing).
4.1 Happiness
In the text which follows, the different types of conceptualization of happiness will be introduced.

4.1.1 Happiness is something
In this instance happiness and being happy are understood as something. The property of this something can be characterized through its contribution to the context it happens in. There are different types of things which can convey the sense of happiness according to different contexts. They would be presented as below:

4.1.1.1 Something is equated with happiness
There is something which is going to explain what the happiness is and to expose the concept, like in the examples below:

1. ‘The idea of happiness is surely the sun at the centre of our conceptual planetary system — and has proved just as hard to look at directly.’
2. ‘So what I propose is that we put the notion of happiness back in its box and restrict ourselves to the word ‘happy’, which people do in fact use in everyday circumstances.’
3. ‘Slowly the entire village followed them, moving with great dignity and a great swell of happiness.’
4. ‘They gazed at him with blue-black fly filled eyes, and a small glimmer of happiness grew on their faces.’
5. ‘All this adds up to the likelihood that the Government cannot sort out the economy in the very short term and certainly cannot do so this side of the general election; they cannot generate the feeling of happiness and cheerfulness about the economy which parties traditionally rely upon to win general elections’.

4.1.1.2 Happiness is a subject of interest
Sometime the concepts happiness and happy are found to be an object of attention of people. Examine the examples below:

6. ‘I spoke of possible happiness’.
7. ‘It has been so rewarding for me to read about the happiness and freedom from the prison of obesity that is now enjoyed by so many’.
4.1.1.3 Someone perceives/feels/sees happiness

Similar to above, one could say that there should be *something* to *feel*, to *perceive* or to *see*. Here, the verbs don’t imply the undertaking of an action, rather they convey the relation between *sense* and *happiness*. Examples found as below:

8. ‘They *feel* happiness, sadness and they also have a sense of humour.’
9. ‘But he only said, ‘Where people *perceive* happiness, ma'am, they will ask questions,’ and he retreated again behind a courteous mask.’
10. ‘When his letter of release comes, he *sees* happiness beckon just over the horizon.’

Another distinction would be that the word *feel* implies something *internal* i.e. somebody is experiencing happiness, whereas words *see* and *perceive* indicate something *external*. These words betoken that people *see* and *perceive* other’s *happiness* even if they themselves are not *happy*. In a simple words, the word *feel* conveys the *subjectivity* of the action, but the words *see* and *perceive* signify the *objectivity* of an event.

4.1.1.4 Something indicates happiness

Sometimes there is *happiness* but it is somewhat *hidden*, we can see *signs* of it. Look at the examples below:

11. ‘Polly gulped, her *joy* overflowing in *tears of happiness*.’
12. ‘At the end of the training — a weekend seminar on the philosophy of Rebirthing — all 200 were in each other’s arms, many crying with *happiness*.’

The words *tears* and *crying* in 11 and 12 are just the *indication* of happiness. Normally, *tears* and *crying* can be a sign of both *happiness* and *sadness*; however, it is the actual circumstances of the use of the word that determine whether it is *happiness* or *sadness* that is being referred to, both *happiness* and *sadness* could make someone shed a tear or cry. Although one can say ‘tears’ is a *thingy* word because of its literal meaning, this *tear* is something tangible, but it also indicates something notional i.e. *happiness* or *sadness*. 


4.1.2 Happiness can be of different kinds
The word *kind* creates a perception that there is a variety of something and implies classification and reveals the different qualities of *happiness*. *Happiness* is depicted as a general type of thing of different specific kinds. Notice the following:

13. ‘That *kind of* happiness?’

4.1.2.1 Happiness of relief
*Happiness of relief* is one type of happiness. *Happiness* is the feeling which comes from an ease or mitigation. *Relief* also can be considered as the *source* of happiness:

14. ‘When Elfed returned with Richard, I told them I would do as they all wished, and the room seemed to be filled with the *happiness of relief*’

4.1.2.2 Happiness can be imagination/unreal
Another type of happiness, which is notional, is *unreal* happiness. Having a look at the following instance might be of interest:

15. ‘The abolition of religion as the ‘illusory’ *happiness* of men is a demand for …’

Here the concept of happiness is created by something which is placed in the mind i.e. in a figurative space. This *something* is not an issue that can be objectified in the real and external environment; it has a metaphorical existence that an individual can only grasp through his imagination.

4.1.2.3 Collective happiness
to share
The notion here is that happiness may not be *limited or restricted* to something particular.

1. someone wants to distribute happiness
2. something can cause someone to distribute happiness

Consider the following sentence:

16. ‘They *want to share* their *happiness* with everyone they know in a big *celebration*.’
As it is indicated, there are two alternatives in this section. Looking at number one, there are subjects in the example who want to share their happiness. Because nothing is mentioned here as a condition to distribute happiness, it is unbounded. Looking at number two, one can say that it can be something like a celebration that makes someone to distribute happiness; there are some special circumstances in which the potentiality for sympathy or empathy is being increased.

4.1.3 Quantity; something measures happiness:
surveys of, extremes of, possibility of, quotient of

The attribution of happiness in this part is that happiness can be considered as amount. The object of attention is that happiness can be measured or counted.

17. ‘According to the bland sociological surveys of happiness, some sixty per cent of Americans are said to have responded that they were happy in their marriages.’
18. ‘It is perhaps worth noting in passing that, although this manic-depressive form of psychosis is frequently interpreted as an alternation between two opposite mood states (representing abnormal extremes of sadness and happiness), that is almost certainly wrong.’
19. ‘She will be half pleased to see him and half disapproving; and that will be the beginning once again of something so painful and awkward that the possibility of happiness must be concealed in it somewhere.’
20. ‘The rational agent can then calculate the expected utility of each action by assigning a ‘utility’ (a quotient of happiness, so to speak) to each consequence and discounting it for how likely or unlikely it is to be the actual consequence’.

Let’s call this type of concept happiness as predicted quantity, because the extent of satisfaction for each consequence is determined by the related event.

4.1.4 Happiness is a valuable object

The word happiness connotates a positive sense which would be to everyone’s favor and is worth pursuing. When this feature, i.e. worthy happiness, is attributed to something or something is characterized by this property, that thing becomes a valuable object and valuable objects usually need to be strived for. Examples were found of happiness being
searched for, longed for, and paid for. It can be viewed as an issue of reward to an endeavour:

21. ‘This is why the search for true happiness will inevitably start to expose the shallowness of our lives.’
22. ‘The themes centred around the lone legionnaire who has given up his past for the Legion, yet still longs for his former life and forgotten loves, his home and his happiness.’
23. ‘Well, you know what my mother's always saying: everything in life has to be paid for, and you've paid for the happiness that's going to be yours in the future.’

The examples imply that there should be something to look for, wish for or worthy to pay for. It conveys an undertaken action or motivational attitude to obtain happiness.

### 4.1.5 Happiness as liquid in a container: filled with, running over with, surged

Here the idea refers to the well-known conceptual metaphor ‘emotion as liquid in a container’. The verbs fill, running over and surge in the following examples deal with things which have the potential property of being in a state of flow:

14. ‘the room seemed to be filled with the happiness of relief.’
15. ‘And suddenly that cold void deep within her was running over with warmth and happiness.’
16. ‘despite the happiness that surged within her at his words, Folly hesitated.’

The above samples have to be considered as something internal, because they are not reflected as body symptoms visible in the outside realm. The room and body are considered as the containers and the happiness within them as the liquid.

### 4.1.6 Happiness is a commodity, an article of exchange

To find happiness is sometimes like a transaction. One must do something to get it.

Examine the sentence below:

26. ‘We deserve some happiness in our lives,’

---

1 I have already used this example in 4.1.2.1, but it is also a valuable instance in the current subsection.
The immediate perception of the word *deserve* is that we have the *right* to happiness. It can reveal a sense of *owing*, i.e. life (by nature) owes us some happiness. The other implication of the word *deserve* could be that a kind of effort might have been made to cause someone to expect to get some *happiness*. Implicitly, a figurative exchange takes place in this type of circumstances where happiness is one of the articles of exchange.

### 4.1.7 Happiness is variable / can change

*Happiness* is found as not fully stable and independent issue, in reverse, it relies highly on the *state of affairs*. This characterizes happiness as a *state* which is not permanent. Its value changes according to conditions. A number of indications addressing the *variability* of the concept happiness are found in the examples below:

27. ‘Usually **increased happiness** but significantly impaired judgement’
28. ‘In favour of rigorism, there is the apparent reasonableness of saying that if one fails to do all one can **to promote happiness** (and, in particular, to reduce suffering) one has not done the best one could do, and that must be wrong.’
29. ‘Even under normal circumstances, however, people throughout the world are still exposed to a variety of environmental hazards which **jeopardise** their safety, health, **happiness** and, indeed, survival.’
30. ‘As he returned his attention to the road Ashley sat motionless, her **happiness hacked** to shreds.’
31. ‘Between mouthfuls Shelley explained to Miguel how her **happiness had materialised**.’
32. ‘When children overdo self-restraint, problems arise which can sometimes **affect** their future **happiness**.’
33. ‘Then our **happiness will become** authentic and secure.’
34. ‘God alone can guarantee that the moral desires of humanity are satisfied — for instance, by providing a life after death in which **happiness** can be **proportioned** to virtue, as it patently is not in this life.’
35. ‘To believe your present **happiness must be short-lived**’

These samples could be paraphrased as follow:

- **someone/something makes a change on happiness:**

1. increase, promote
2. jeopardize, hack, affect

   - happiness is subject to alteration (transformation):

3. materialized, become, proportioned, short-lived

There is also another point which is worth mentioning. Happiness has to be considered as a dependant to the other factors when it is a variable.

### 4.1.8 Happiness is somewhere

To find happiness means that one has to orient oneself towards it. It is not always something inside or beside you; rather you would go somewhere to obtain it. Somewhere can be referred to as either a place or a state. There had been found some instances which signify happiness as it is somewhere:

36. ‘To me a home in the country was a gateway to happiness…’

37. ‘In addition they must also accept that they have within them emotions and feelings which, properly nurtured and utilised can provide, not only compensation for the surrender of unlimited sensual pleasure, but also a road to unlimited human happiness, a road which would be blocked if the choice were the first proposition’

38. ‘She nodded slowly, meeting his gaze with trusting eyes, praying for this chance, that was her path to happiness’

39. ‘Mourning leads to happiness when through it we sense our place within the human family, and our need for God's love’

40. ‘All of them in search of personal happiness but, as is so often the case, hard pressed to recognise it even when they find it.’

41. ‘Both are as entitled as any other separating couple to find happiness, though it is hard to see how they will find it with a new partner while remaining married to each other.’

The general paraphrase would be as follow:

   - something may lead to happiness:

   gateway to, road to, path to, leads to, in search of, to find

To differentiate whether happiness is referred to as a place or a state is rather difficult, because it tightly relates to the context. Examples 36, 37, 38 and 39 convey that there is a way to get happiness. It pretty well matches with the notion of image schema presented
by Johnson (1987). There are several image schemas, of which the *path* schema is one of the most well-known. *Path* schema means that there is a starting and ending point for an activity or a process which the starting point is referred to as *source* and the ending point as *goal*. The *distance* between the source and the goal is perceived as *path*. In our mentioned examples, there is always a source and a *destination* for people to gain *happiness*, like a *home* in 36 refers to the *starting* point, and *emotions and feelings* in 37, *chance* in 38 and *mourning* in 39 refer to the *path* and to all of the mentioned samples *happiness* is the destination or *goal*. The other distinguishable point inferred from these samples is that there is a *distance* between people and happiness. Examples 40 and 41 also differ from others in a broader sense. Here, there are no paths or clues of happiness that one can follow. It almost indicates that to achieve *happiness* one must *go* for it.

### 4.1.9 Happiness has an effect / is a cause

*Happiness* can produce effects. In such cases, the *effect* of happiness on the thing is the *cause* of the reflection of happiness, i.e. *happiness* can cause something to be reflected as being happy. Examine the sentences below:

42. ‘She looked at Shelley and her eyes *shone with happiness* and fun’
43. ‘Her face seems to *glow with happiness* as if a vision has of a sudden become reality.’
12. ‘At the end of the training — a weekend seminar on the philosophy of Rebirthing — all 200 were in each other ’s arms, many *crying with happiness*.’

And the general paraphrase would be:

- **something can reflect happiness:**

  - glow with, shown with, crying with

In 42, *shown with happiness* is a characteristic that is attributed to the eyes, in other words, it is *happiness* that causes *eyes* to shine. Similarly, it is *happiness* that causes *face* to glow in 43 and *people* to cry in 44.

---

2 This example is already used in 4.1.1.4, but it can also be repeated here as an interesting example.
4.1.10 Happiness is important

As one of the most desirable features of life, happiness is something people are looking for, trying to get and feel and also sometimes they would pay for. All these signal that happiness should be something precious and valuable. Such a thing has to be taken for granted as something important; and its importance is shown and mirrored through the way people behave and act in life and their striving for it. Examples were found as below:

44. ‘The Holidays With Pay Committee stressed happiness and health.’
45. ‘Hundreds of millions more watched it on television and can remember the dress she wore, the horse-drawn carriage she arrived in, the kiss on the balcony of Buckingham Palace, the cheering, the music, the colour and the happiness.’

The above sentences could be paraphrased as follow:

- someone / something emphasizes happiness: stressed
- someone / something makes someone remember happiness: remember

In 45, the expression Hundreds of millions more watched it on television at the very beginning of the sentence is an indication of the importance of this narrative and the happiness within.

4.1.11 Happiness is beauty / is loveable

The nature of happiness is something pleasant; this makes happiness desirous for people. Because it almost characterizes and covers all those good attributes and qualities which an individual can own or maintain to find life as a sweet experience, happiness is known as a beautiful concept. This property of happiness creates a sense of sharing among people that is a general consensus on the essence and the core of happiness. The following sentence is interesting:

46. ‘Although everyone has the innate capacity to love and to enjoy another's happiness as well as their own, and to get themselves loved and their happiness enjoyed by others, not everyone can risk the experience in adult life.’

At the beginning of 46, the expression everyone has the innate capacity to love and to enjoy another's happiness obviously indicates that this potentiality i.e. to love and to
enjoy happiness, exists in all human beings by nature. Another interesting point is that this capacity could be something mutual. As exemplified in 46, one intends not only to love and to enjoy other's happiness but also contemplates his own happiness loved and enjoyed by others. The general paraphrase is as below:

- someone / something can cause someone to feel good about happiness:
  to love, to enjoy

4.1.12 Happiness could be a living being, a person; it is not an independent
Sometimes the context around happiness portrays happiness as if it is a living being. Consider the following examples:

47. ‘Then she took him out to supper to celebrate, Philip and Pat joining in, and the evening became one of those when the participants have to pause, to say to themselves: Yes, this is me, it really is me Happiness sat with them at the table in the Seashell Fish'n'Chips; they could not stop smiling, or Jim from laughing and sighing.’

48. ‘So there'd be something rather odd about people voting out of moral motivation for a utilitarian because they would be voting their estimate of where the general happiness lies, rather than putting their input into the sum from which someone else can calculate where the general happiness lies’

In 47, happiness is reflected as if it is a member of a group of people. By the expression happiness sat with them, happiness is portrayed like an animate object. The verb lie in 48 denotes that there a place where one expects happiness exists. According to section 4.1.8, where happiness discussed as somewhere, the word where implies that there would be somewhere for happiness to lie.

4.1.13 Happiness is conditional
Happiness was referred to as something conditional in section 4.1.7 where it was described as variable and dependent on other associated factors. This dependency of happiness on other parameters makes it something circumstantial; these parameters constrain happiness in that if they are not accomplished happiness will fail. It is
reasonable to say that happiness has conditions that have to be fulfilled. Consider the following example:

49. ‘Newham SSD has recognised a child's future happiness can depend on how well the mother is supported through an investigation.’

The expression child's future happiness is indicated as something inseparable from the condition of his mother and that how the mother is treated by someone else (some institution). It is interesting that future happiness could be referred to as a variable, because it is something which is not already determined and may undergo changes. These changes are of those specific parameters on which happiness depends. The other point is that there is a difference between the concept happiness in this example and the others throughout this study. The examples, in almost all other sections, are depicted in a way that they presume the existence of a state of happiness at the present time, like signs, feelings and so on. But, in this section happiness is delineated as something that comes to exist only in the future and there would be no clues of it in the present. This makes happiness something difficult to predict and identify.

4.1.14 Happiness is sometime

Part of the conceptual framework of happiness is time. Time provides a temporal dimension for the conceptual framework of happiness. It can be either the determination of happiness as a state (short term duration), like in 50, or a process (long term duration), as in 51 and 33. Consider the following examples:

50. ‘Her morning descent to the kitchen was for her a moment of happiness and importance’
51. ‘Cut off from their life of happiness and prosperity, the Paluccis swear vengeance on the family who have caused their ruin.’
34. ‘God alone can guarantee that the moral desires of humanity are satisfied — for instance, by providing a life after death in which happiness can be proportioned to virtue, as it patently is not in this life.’

3 This example is already discussed in 4.1.7.
4.1.15 Happiness as a sign of something
There are sometimes words and expressions through which happiness is indicated and we consider them as the signs of happiness, as in 4.1; but there are also other times that happiness itself is considered as a sign of something. Consider the following sentences:

21. ‘This is why the search for true happiness will inevitably start to expose the shallowness of our lives.’
52. ‘That is why we need windows of the soul, such as desire, happiness and joy, so that we do not lose sight of what our lives are truly all about’

In 20, searching for happiness is not only a search for one thing but it denotes to deduce other things which finding happiness could help to ultimately find them –expose the shallowness of our lives. In 52, happiness is considered as a sign of the soul. One can paraphrase 52 as it below:

"Desire, happiness and joy could be the signs of what our lives are truly all about."

In 52, the word happiness has come along with the words desire and joy; this implies a set of process where happiness and joy are something desirable on one hand, and on the other, having a desire for something, one logically feels happy when he obtains it.

4.2 Being happy
In this part the different types of conceptualization of the concept happy will be argued.

4.2.1 Being happy has cause/source
Earlier in section 4.1.12, happiness was discussed as it is not per se; this means that happiness needs to be produced through a procedure or by means of something. In the following sections different types of cause of happiness are examined.

4.2.1.1 Doing act X makes someone happy; being happy is consequence of an action
There are sometimes that individual(s) feels happy because of an undertaken action. Consider the following sentences:

---

4 The example of search belongs to 4.1.4 and it is used here again as a valuable instance.
53. ‘Black says he is **happy to stay** at the City Ground, and will not be joining the big-name exodus of Forest players which includes Roy Keane, Nigel Clough and Stuart Pearce.’

54. ‘The French suppliers are only too **happy to oblige**.’

55. ‘Stars like Joanna Lumley, Hayley Mills and Joan Plowright have been **happy to give** their support, and BNFL’s major sponsorship has been joined by Nuclear Electric, Norwest Holst and the Manchester Evening News.’

56. ‘However, though, there were many areas that we would have been **happy to listen** to proposals about.’

57. ‘He loved it and although he was obedient to his great theatrical challenge and returned to Stratford, he was **happy to go back** after Stratford to star in Legend Of Lovers, a play by Jean Anouilh which had begun life as Eurydice.’

58. ‘Erm I’m **happy to accept** the officer’s recommendations on the issue of the.

59. ‘cold chicken yes, and you can have the the other little erm apricot thing and there there is a yoghurt which I’m quite **happy** enough to have’

60. ‘So, you know whether I’m on the committee or not, I, I’d be quite **happy to do** that.’

61. ‘Most shops have at least one windsurfing enthusiast, who should be **happy to advise** you further since you could become a future customer.’

62. ‘Having walked into work in the spring sunshine, dealers were **happy to mark** Clarke Foods higher, the shares ending the session 15 ahead at 133p.’

63. ‘I now feel I defend much better and instead of always looking to beat the full-back I am **happy to get** half a yard on him and cross the ball as quickly as possible.’

64. ‘He is **happy coming** to Presteigne and hopes to come back next year.’

---

In all the above examples, the **doer** feels good by performing the action described by a verb. Another point is that there is always an **intention** to do something which produces the feeling of happiness in the **doers**, i.e. the action is performed on purpose. In our examples, the **effects** of the verbs are signified by the preceded phrase **happy to** and **it** is imputed to the **subject** of the sentence. For instance, in **58** – **happy to accept** – the subject of the verb, logically, should feel good about the function of accepting. We also know that **to accept something** on its own doesn’t mean that one should feel **good or bad** about **it**. **Happiness**, in the examples **53 to 64**, is in the actual doing of the thing that it occurs, like **staying**, **obliging**, **giving**, **listening**, **going**, **accepting**, **having**, **doing**, **advising**, **marking**, **getting**, and **coming**. It is not like they do something and then they feel happy, rather they are happy **in** the doing of it. **Happiness** is more identified within the doing of
these actions. It is analogous with performativity in Speech Act theory (Saeed 2003) where one is saying and doing at the same time. In 58 for instance, happiness comes to be equated with accepting.

The word coming in 64 delivers performing an action in a preplanned way. To make this more obvious, one could just try to exclude the word happy from the sentence and read it again, it would be like below:

‘He is coming to Presteigne and hopes to come back next year.’

It is easy to find the intention behind the performed action. He is coming implies that the subject of the verb is well aware of what he is doing. The meaning of adjective happy is just correlated or attributed to the meaning of the verb come; the expression happy coming communicates something intentional which is accompanied by the state of happiness.

4.2.1.2 Something that makes someone happy; happy something
Here the idea is that someone feels happy because of something, whether there is intention or not. The created state of happiness is perceived as autonomous. Examine the examples below:

65. ‘Anne had convinced herself that no harm would come to John, and now moved through her days in a happy dream.’

66. ‘Let us suppose that a Government, a party, observing that the rate of increase of the national income has been as high as 3 per cent in real terms over the last few years, were to decide to make plans which involve the growth of public expenditure at the rate of 2and1/2; per cent, so as to be a little within the recent happy experience.’

67. ‘The next half-hour or so passed quietly but for the sound of happy munching and quaffing.’

68. ‘One thing I did appreciate in almost all the French and German restaurants I ate in, was the happy absence of Muzak.’

69. ‘This fits in with the general tendency among much of the elite population in Shetland (and Dunrossness) to avoid raising ‘issues’(this has obviously happy consequences for those who are benefitting most from oil-related developments).’

70. ‘This happy coincidence — happy, that is, for all those visionaries and seers who speak in sonorous phrases about the ‘New Pacific Century’ and the ‘Grand Pacific Age’,
and find such a discovery a perfect symbol of what they're talking about — has been the case ever since 22 October 1884, when a group of scientists and politicians met in a hotel in Washington DC and set down the rules by which the planet was henceforth to organize the keeping of its time.’

4.2.1.2.1 Being happy is a happening: event
Ex. 65, 66, 68, 69, 70
Here the idea is that there is no intention of doing something which would result in the state of happiness. Consider 69 for example; although a dream has a cause or source, it happens unconsciously and this makes dream an event.

4.2.1.2.2 Being happy is a doing: action
Ex. 67
Here the intention of the doer causes happiness to be signified as a quasi-action conception. Having a look at 67, one can find that both the words munching and quaffing mean to do something in a purposed and special way and the happiness produced by them regarded as the effect of an action.

4.2.1.3 Y makes X happy;
X is Happy with …(Y)
The basic idea in this part is that Y could be regarded as the source of X’s happiness. Here, being in the state of happiness is comprehended as a sense of satisfaction which X(s) feels it because of Y. Y could be either a point or a process of work, and it can also be a condition to obtain.

4.2.1.3.1 Y as a point/process of work
The point in this part is that there is a quasi starting point and a goal for a process where someone feels satisfied by obtaining that goal, or, could be satisfied by the way the process has terminated. Examine the examples below:

71. ‘I've taken the view that since you all appear to be happy with the provision made for you in I five, you don't wish to make any comment?’
72. ‘Could I check out I mean I’m still not sure whether Harrogate are happy with sixty hectares at I five to meet their requirements, that was what I understood yesterday.’
73. ‘David and I were very close friends and if he wasn't happy with what we were doing and wanted to change, I wasn't going to argue.’
74. ‘But the families of the victims were not happy with the way the inquest was conducted.’
75. ‘It probably wants it hyphenated but we'll just say skip, if you're happy with the spelling.’
76. ‘Be sure that you are happy and satisfied with your manual system before computerising it.’

4.2.1.3.2 Y as a state

Here Y is defined as a state in which happiness is embedded. Consider the examples below:

77. ‘Are you happy with, with the idea and the way I put it across, yes?’
78. ‘They're happy with you are they?’

In 77 the idea is something notional and the expression happy with the idea implies that someone should be in the state of something (like an idea, for instance). Happy with you in 78 communicates not only you but also to stay with you. To stay is not something but a state in which the sense of happiness is fulfilled.

4.2.1.4 - Someone can do something to keep / to make someone happy

- Something can happen to make someone happy

The state of happiness can be maintained or can be created by/through something. Examples were found of happiness being kept and made:

79. ‘It is our aim to keep you happy throughout your membership with a high level of personal service, and complete confidence that every recording you order through Britannia Music will be to the very highest standards.’
80. ‘Once that poor girl's divorce was through, he hoped that some decent kind young man would appear to make her happy, and take some of her present burdens from her.’
4.2.2 Being happy is the observable state of an object

Sometimes happiness or being happy are attributed to an object. This attribution provides the object with an observable state in which the notion of happiness is perceived. There is, in fact, an object and there is a subject doing perceiving. Like perception of the object by the subject through looking and seeing in the examples below:

81. ‘Morgan Grenfell seems happy and has not been looking over Mr Massey’s shoulder.’
82. ‘Although they appear happy and contented their sex life has evaporated.’
83. ‘The Brownies looked happy and excited, and they waved to her when they saw her gazing after them.’

4.2.3 Being collectively happy

As happiness is a kind of sentiment, it needs to be encouraged and inspired through the terms and things that relate to emotion, like seeing, hearing, smelling, touching, being in a special circumstances, etc. and almost all of these senses are provoked by an external cause or agent. The collectivity feature of happiness refers to the specific type of external cause for happiness to exist. Consider the following example:

84. ‘And on Christmas Day itself, although I was lonely, I thought of Vicky in Linlithgow surrounded by her family — and was happy for her.’

There would be some interesting points about 84, if it comes under scrutiny. According to the context of 84, it is Christmas day which is normally considered as a happy occasion; but the experiencer (I) is depicted as if s/he is alone —I was lonely. Basically, being alone on Christmas day doesn’t convey a good feeling, because usually on this day families are gathered together to celebrate this event. But in spite of his/her loneliness, s/he is thinking of Vicky who is among the family now —and with a great possibility she feels happy there. Because of Vicky feels happy, s/he feels happy, too —and was happy for her. This puts forward the notion of collective happiness or the empathetic view of happiness, when or where people feel happy because of others’ happiness.
4.2.4 Mediums of being happy

The notion of happiness could be perceived in different ways and by a variety of means, or through different concepts. In the studied corpus examples, two fertile grounds were found in which the state of happiness is very possible to be produced or to be inferred from: time and person. In the continuation, the terms happy sometimes and happy someone will be briefly discussed.

4.2.4.1 Happy sometimes

One of the simple mediums that the notion of happiness can emerge through or inferred from is time. There are circumstances and times in which one can feel happy. Look at the following examples:

85. ‘Now they were all together, clapping each other on the arm, shaking hands, laughing; then Martin, gripping his brother by the shoulders, said, 'Happy days ahead, laddie.'
86. ‘At the branch of a St Lucia hotel, Doc pulls his face into a welcoming rictus and steels himself for the Happy Hour invasion.’
87. ‘We wish him a long and happy retirement.’
88. ‘Penny left home at 15 and married at 18, having a baby quickly — and after what she says was a fairly happy period of her life, she began to go downhill fast.’

Time as a medium of happiness can be referred to both a short duration as in 86 and a long duration as in 85 and 87. Although happy hour in 86 refers to an ordinary or usual event (happy hour means people often go to a pub after work, to have glass of beer for instance), but happy days, happy retirement and happy period in other sentences do not imply a common event. Another point is that when we compare 85 with 87 it delivers the view that happy days ahead in 85 indicates the beginning of something whereas happy retirement in 87 signals the finishing of something and (maybe) the start of something new.

4.2.4.2 Happy someone

Another medium of happiness is human being. Happiness, as an expression of emotion, has to be viewed as a consequence of human interaction with the outside world. It is
crystal clear that all the examples being discussed throughout this study are the different manifestations of happiness resulting from the relation between people and their surrounding world. But syntactically, when the word *happy* comes along with *someone* the function of *person* is highlighted. In such cases, happiness is embodied in a *person* who can be objectified by the sensory experiences of others, like in the instances below:

89. ‘More Happy Families’
90. Happy Councillor

4.3 A comparison between happiness and happy

Making a comparison between *happiness* and *happy*, one can distinguish some points of similarities where there are overlaps. The ideal procedure is going through the state of *being happy* to the state of *happiness*.

4.3.1 Happiness is something vs. happy something

Happy X = cause of happiness

66. ‘Let us suppose that a Government, a party, observing that the rate of increase of the national income has been as high as 3 per cent in real terms over the last few years, were to decide to make plans which involve the growth of public expenditure at the rate of 2and1/2; per cent, so as to be a little within the recent happy experience.’

The basic idea of this part is that there is a tendency to identify the cause or source with happiness itself. *Happiness* is to be considered to be an emotional state and it needs a cause to exist. This cause is considered X, as it is indicated in the formula above. One of the important points in the study on *happiness* and *happy* is that going back and forth between these two concepts, or, transferring of meaning and notion between them seems to be a kind of easy process. As it is clear in 65 to 70, almost all of the *happy* terms i.e. happy X, could be viewed as a cause for the state of happiness, in other words, the notion of happiness is attributed as a quality to X which makes it to be known as happy X. On the other hand, the created state of happiness by X could be regarded as the effect of X if one sees this matter from a different angle, that is to say, cause-effect. But, here the
interesting point is that *effect* is not a state produced by *cause*, but *equals* *cause* (*cause = effect*), like *happy experience* in the repeated example 66, the attributed state to *X* (experience) is something that makes it happy *X*, this happy *X* makes the experiencer feel happy about that experience (i.e. is a *cause*), alternatively, the created state of happiness could be viewed as the *effect* of happy *X*. As a result, it seems logical that cause equals effect in such cases. The represented idea of this section would be paraphrased as below:

- There is always a cause or a source for the state of happiness to exist
- Happiness in essence could be known as effect of something: a cause, for instance
- Happiness as a quality could be attributed to things and functions
- There is always something through which happiness is indicated

**4.3.2 Happiness can be of different kinds vs. event, action**

**Different causes = different kinds of happiness**

The pivotal point in this part is how the notion of *happiness* is postulated and formed. The idea is tied to what in 4.3.1 was discussed as *happiness* needs to have a cause; because the way the concept *happiness* is postulated is significantly related to the type of *cause* which creates the state of happiness. *Every* cause would have/produce a *special kind* of happiness. Throughout this study, it is found that *happy something* (4.2.1.2) would be considered as cause of *happiness*. It is also indicated that *happy something* can be divided into two subgroups: *event* and *action*. In relation to the current discussion, one could say that *event* would produce the state of *happiness*, i.e. happy *X* = cause of happiness. Here, the *effect* produced by the happening is the *cause* of happiness. In the case of *action*, it is the *intention* behind the action is the *cause* of happiness which ultimately leads to producing the sense of *satisfaction* on the part of the experiencer who *does X*. The difference between *event* and *action* is that in the former the *source* is regarded as the cause of happiness, whereas it is the produced *effect* in the latter. Those in the former, like example *happy dream*, are *passive*, they *happen* to us rather than being things you *do*. However, the ones in the latter are *active* and intentional. One concludes that the difference in *type of cause* would lead to a difference in the *produced state* of happiness; and different types of *happiness* would have different *qualities* in the way they
are perceived or experienced. The general paraphrase of the represented points in this section would be as follow:

- Something happening makes someone happy = cause of happiness
- Doing X makes someone happy = cause of happiness
- Different causes = different kinds; every cause would produce a special kind of happiness

4.3.3 Collective happiness vs. being collectively happy

Collective happiness
There are some interesting points where the term collective is attributed to happy and happiness. The repeated examples below are used for illustration:

84. ‘And on Christmas Day itself, although I was lonely, I thought of Vicky in Linlithgow surrounded by her family — and was happy for her.’
16. ‘They want to share their happiness with everyone they know in a big celebration.’

When one compares these two instances of the empathetic view of happiness, the first thing to be considered would be the matter of being intentional or non-intentional process. According to the context of 84, happy for her is to be considered as a non-intentional procedure, because the cause of happiness i.e. Vicky, is not present there and she would not even know that she has made someone else happy; it just happens to the other party being in the state of happiness. In other words, Vicky has made someone else happy unintentionally and she is not responsible for the possible outcome of her action. It is rather unintentional consequential dimension of action that is somehow connected to ethics. But, they want to share their happiness with everyone in 16 indicates the opposite; the word want strongly delivers the intention behind the action of sharing and that they are doing it on purpose. Consequently, being intentional in 16 makes it subjective, because the subject possesses the state of happiness and wants to share it with others, whereas the subject in 84 does not possess the state of happiness, but is happy because someone else is happy i.e. s/he is under the influence of someone else’s happiness and this makes 84 an objective procedure in the sense that cause is something external. It can also be considered as a perlocutionary aspect in Speech Act theory. Perlocutionary aspect
can, in fact, be unintentional by the person who is the source. In such case, it would be related to the unintentional consequence of an action mentioned earlier.

Another point is that happy for her in 84 looks like a specific case, because the degree of collectivity of happiness is confined just to one person, whereas to share their happiness with everyone in 16 indicates something general i.e. happiness for everyone. One can conclude that these two examples are approaching the same concept, i.e. collective happiness, from different angles. They look like they are built on each other. However, one could say that 16 presupposes 84, because without 84 being possible, 16 would be impossible. The circumstances described in 84 are a necessary condition for the circumstances described in 16.

4.3.4 Happiness is a variable vs. someone can do something to keep to make someone happy, being happy is an observable state of an object

Happiness was discussed as a state in 4.1.7 and 4.2.1.4. It was also discussed as the observable state of an object in 4.2.2. Connecting the issues of happiness as state (4.1.7 and 4.2.1.4), one can say that happiness as a state could either be maintained, as in to keep in 79, or it can be produced, as in to make in 80. In both cases someone has to work to produce or to maintain the state of happiness. Examine the repeated examples below:

79. ‘It is our aim to keep you happy throughout your membership with a high level of personal service, and complete confidence that every recording you order through Britannia Music will be to the very highest standards.’

80. ‘Once that poor girl's divorce was through, he hoped that some decent kind young man would appear to make her happy, and take some of her present burdens from her.’

Also in 80, the procedure is going from non-happiness to happiness, i.e. a change. It means to create or being in the state of happiness would result in a general change in the state of something. In relation to 4.1.7 and 4.2.2, for happiness to be observable, it needs to be mirrored through something. In such a case, the way in which an object is characterized by happiness determines to what extent the state of happiness could be implicated and observed as, for instance, in examples 81 to 83.
4.3.5 Happiness is important vs. someone can do something to keep / to make someone happy

Happiness is valuable

Happiness was described as something important in 4.1.10, and being happy was also defined as a state that could be maintained or produced in 4.2.1.4. What would be the point of connection between these two issues?

The notion of happiness in some sort of philosophical reasoning is talked about as the common good. This makes happiness supposed to be something valuable and good which is worth searching for, longing for, working for, paying for, etc. and that people will demand. It is reasonable to say that the state of happiness is important to make or to keep. As a result, the general paraphrase of this part would be as below:

- **To make / to keep** the state of happiness emphasizes the importance and worthiness of it.

4.3.6 Happiness is sometime vs. happy sometimes

Time as a medium for the state of happiness

50. ‘Her morning descent to the kitchen was for her a moment of happiness and importance’

88. ‘Penny left home at 15 and married at 18, having a baby quickly — and after what she says was a fairly happy period of her life, she began to go downhill fast.’

The overlap between 4.2.4.1 and 4.1.14 is pretty close. The issue of time acts like a mediator or a medium for the state of happiness to be implicated in both cases. Going back and forth and the transferability of meaning are easily applicable, like a moment of happiness in the repeated example 50 could simply change into happy moment or, happy period in the repeated example 88 could turn into a period of happiness. The temporal aspects of the concepts are, in fact, the strongest and simplest points of similarity found in this study.
5. Discussion and conclusion

In this study it is found that the notions happiness and happy are interconnected with other conceptual issues, like goal, implications, disposition to action and bodily manifestation. This could be paraphrased as below:

- happiness is somewhere: goal
- happiness as a sign of something: implication
- happiness as action: disposition to action
- crying with happiness: bodily manifestation

Happiness is introduced as variable in 4.1.7. As a variable, the conditions of other related issues have more determinative effects on the status and the quality of happiness than happiness itself.

To find happiness means to find other things or finding happiness can help us to find other issues of life. As it is exemplified in 4.1.15, search for true happiness has consequences.

It is shown in this study that happiness is not something which could exist spontaneously. It is necessary that a realm or an environment fulfills some types of specific conditions (by any means) for the concept happiness to emerge. These special prerequisites are those which ascribe different features (i.e. conceptual understandings) to the notion of happiness like those being analyzed in this thesis.

The desire for happiness and being happy is more signified than happy and happiness itself.

Happiness and happy are referential contents. They cannot be completely comprehended without determining the notion or concept they are ascribed to.
The terms happy and happiness are polysemous words. It is found, in this study, that to identify the sense of happy is easier than happiness. Because of syntactical features, being happy gets more identifiable by means of tangible notions.

As notional terms, happiness and happy have to be considered as a network of different concepts that each one has its own conceptual framework. These conceptual frameworks are shaped by means of contextual modulations of the terms happiness and happy in different contexts. Hence, contextual modulation is the primary phase in the process of conceptualization of the terms happiness and happy.

In this study it has been argued that how the concept happy and happiness could be perceived through different frameworks. It was also demonstrated that there is a variety of concepts through which the notion of happy and happiness could be conceptualized. The different frameworks and concepts which the notions happy and happiness are implicated or inferred from can be regarded as conceptual materials; these conceptual materials would be obtained through external experiences (either sensory or experiential ones). Further, these conceptual materials shape the conceptual structures of the notions happy and happiness; something that could also be claimed to constitute different mental representations. It is in this step that the variety type of happy and happiness which have been explained throughout this study get their senses i.e. happiness as something, happiness can be of different kinds, it is desirous and the rest. These different mental representations consist of different semantic structures which contribute to meaning construction of happy and happiness. As the current study is an investigation of the public use of the words happy and happiness, community conceptualization (community achievement) becomes significant to understand the meaning of these terms as they are exercised in the speech community. Based on the findings in this thesis, there is a core meaning for the concepts happiness and happy:

Happiness and being happy is the state that one feels when one is satisfied by different circumstances of life.
Sometimes other concepts can be implicated through these core meanings and, sometimes, core meanings themselves are implicated through other concepts. This way, there would be a variety of defined concepts and it could be considered as a bilateral process i.e. these defined concepts either can implicate the notions happy and happiness or they themselves can be implicated through/by the notions happy and happiness, like happiness of relief, happiness is beauty, happiness could be a living being and etc. Consequently, it is concluded that meaning construction is a very active and dynamic process. The diversity of defined concepts in such a described way also puts forward the idea of mapping. Within semantic primitives theory, a concept can emerge through another concept. It means that these concepts have to have, at least, a few shared characteristics through which one could be defined by the other. These shared characteristics must be transferred from one concept (semantic primitive) to another (the one is going to be defined), like the relation between being happy and state, or, happiness and value. From a different perspective, it also compatible with the idea of meaning chain and meaning extension to have shared property(ies) among different terms, like the ones we studied in this text.

The next matter of discussion is the issue of polysemy. As mentioned earlier, polysemy refers to different related senses of a word and all these different senses should have their own conventionalized conceptual structure through which they can reflect the conceptual frameworks of their users, i.e. the speech community. The publicity feature increases the degree of conventionality. Conventionality means that particular aspects of encyclopedic knowledge become easier to identify, i.e. contextual modulation is facilitated. This is a very helpful issue when one is going to identify the sense of terms like happy and happiness. All the senses of happy and happiness that we came up with in this text are products of contextual modulations of these terms. In spite of the fact that conventionality facilitates the identification of the sense of a word, sometimes ambiguity arises within the two or more closely related senses of one term. Having a look at the sentences repeated below might be of interest:
41. ‘Both are as entitled as any other separating couple to find happiness, though it is hard to see how they will find it with a new partner while remaining married to each other.’

46. ‘Although everyone has the innate capacity to love and to enjoy another’s happiness as well as their own, and to get themselves loved and their happiness enjoyed by others, not everyone can risk the experience in adult life.’

*To find and to love, to enjoy* are all applicable to a *place, a state or a thing*. But, it is not completely obvious which *sense* they are referring to or indicating exactly. As a result, a word, in spite of its conventionality of meaning, could be regarded as an *ambiguous* term when there are very close or a mixture of senses for a *word*. That is one of the permanent problems when one is doing semantics of natural language.

**Image schema properties**

In section 4.1.9 it was stated that happiness is a *cause* or has an *effect*. This cause or effect could sometimes be perceived through sensory experiences, like the examples *her eyes shone with happiness* in 42 and *her face seems to glow with happiness* in 43. *Glowing* of the face and *shining* of the eyes are the things that encourage *sensory experience* of a person. In other words, *glowing* and *shining* are something visible through which a person can infer that someone is happy. *Happiness* also was introduced as *effect* in 4.2.1.1 where doing act X can make someone happy. This *act* can be regarded as sensory experience, like *happy to listen* in 56 and *happy to get* in 63. Both *listening* and *getting* could be considered as sensory-perceptual experiences in which the notion of happiness is reflected. *Happy dream* in 65, *happy munching* and *happy quaffing* in 67 and *happy with the spelling* in 75 function in a similar way as above, too. In all the mentioned instances, the sense of *happiness* is reflected through the conceptual system that each sensory experience creates. Moreover, these sensory experiences are to be regarded as *multimodal* i.e. they include sight, hearing, touch and etc.

Doing this analysis, one can find that the concept *happiness* could result to more specific notions or lexical concepts, like happiness of *relief*, happiness can be *imagination*, happiness is *beauty/lovable*, happiness is *conditional* and happiness is *sometime*. 
Happiness of relief can also be characterized by the removal of restraint image schema, in which the force is opposing you, then it disappears with/by happiness i.e. happiness makes things go easy. I also argued that happiness is something valuable (section 4.1.4) and is lovable (section 4.1.11). This view of happiness can refer to the attraction image schema in which happiness would be depicted as we are appealed or magnetized to. In our study, the attraction image schema can collaborate with path image schema where there is a destination or goal which people tend to go to. This could also mean that image schemas of happiness can be internally complex, like source-path-goal schema in 4.1.8.

The concepts happy and happiness are to be closely understood through the interaction between people and the world, that is how people perceive their experiences and observations, how their conceptual frameworks are shaped. The concepts happy and happiness are the reflections of these conceptual frameworks. As a result, image schemas of happy and happiness, which are the results of embodied conceptual frameworks, are inherently meaningful.

Happiness could be regarded as the subject of transformation. Through the analysis performed in this thesis, one could say that happiness is a place to reach, is a valuable object, is ease (relief), is a commodity and is the observable state of an object. It is exemplified in this study that happiness, by nature, is an intangible concept, but its potentiality of being transformed, in different contexts, to something tangible makes it easier to be recognized. Sometimes happiness of different kinds can occur within the same context at the same time; this might also be referred to as ambiguity, as in examples 41 and 46. The possibility to emerge in different types characterizes that happiness can occur in cluster.

Happiness is in essence a positive word i.e. it encourages the positive aspects of human kind. But, the significance of happiness would be realized in different ways in relation to the area of significance. In line with argumentation in Hirsch (1985), the significance of happiness is not a consequence of the properties of happiness itself, but rather the way and how it is characterized within the cultural system i.e. the situation and the medium.
that happiness emerge through. *Collective* happiness, for instance, highlights happiness in its public and external aspect rather than individual and private one, or, when happiness is considered as a *place* to reach its significance is manifested either through *reaching* the place or the *place* itself.

As the concepts *happy* and *happiness* are very close (both syntactically and semantically), people normally perceive them as the same concept. But these two concepts have a point of differentiation, either. *Happy* is an adjective; accordingly, it can occur before a noun or with an infinitive, like *happy boy, happy to give*. This potentiality causes the sense of the term *happy* to be more concrete and tangible than the sense of the term *happiness*. Consequently, the term happy is more determinant of the term happiness. *Happiness* is a noun; it cannot attach to the other elements in the sentence as in case for *happy*. Hence, it plays its role individually and this highlights the degree of being abstract, like *illusory happiness*. As a result, one can conclude that the concept *being happy* is *thingier* than the concept *happiness*. The interesting point is that the thinginess of *happy* comes from the *noun* it attaches to; *happiness* also is a *noun*, but it is very abstract and hard to determine. It remains abstract even in the context.

The notions *happy* and *happiness* are *multi-dimension*. This multidimensionality arises from their conceptual complexity. *Happy* and *happiness* can emerge through a variety of concepts; this means the speech community can have various conceptual frameworks of these notions. On the other hand, emotions are revealed through the interaction between human being and the surrounding world. The examples repeated below are used to illustration:

71. ‘I've taken the view that since you all appear to be *happy with the provision* made for you in I five, you don't wish to make any comment?’
72. ‘Could I check out I mean I'm still not sure whether Harrogate are *happy with sixty hectares* at I five to meet their requirements, that was what I understood yesterday.’
75. ‘It probably wants it hyphenated but we'll just say skip, if you're *happy with the spelling*.’
76. ‘Be sure that you are *happy* and satisfied *with your manual system* before computerising it.’
77. ‘Are you happy with, with the idea and the way I put it across, yes?’
78. ‘They're happy with you are they?’

The expressions the provision, sixty hectares, the spelling, manual system, the idea and you can be considered as the external impressions which make the experiencer feel the related sense of happy. Being happy in happy with sixty hectares, for instance, reveals that sixty hectares is satisfying and the sense of satisfaction makes the person feel happy, i.e. as a secondary impression, being happy is the sign of satisfaction. Happy with the idea also indicates happiness as a sign of the goodness of an idea as conceived of by the person who feels happy.

In section 4.1.8, I argued that people are always looking for happiness, striving and struggling to obtain it. But, we found a contradiction to this view. Consider the sentence repeated below:

40. ‘All of them in search of personal happiness but, as is so often the case, hard pressed to recognise it even when they find it.’

As you can see, although people are in search of happiness, they can be happy without knowing it. This puts forward the questions ‘are they really feeling happy’ or ‘do they know they are happy’ or even ‘are they able to recognize happiness when they find it’. This is related to what conceptual frameworks of happiness is in human minds according to which there can be a definition of happiness to recognize it. Hard pressed to recognize it also implies the notion that ‘others can know better when one is happy than he himself’ or ‘others can be better judges of one’s happiness’. There are also sometimes when we find, obtain or have something, but are not aware of its value. We simply take it for granted, and only become aware of its significance and worth when we lose it. That is why people are sometimes looking for something (happiness in our case) that they, in the eyes of others, already have, but are not able themselves to see that they have.

There is another interesting point about the concepts happy and happiness. In this analysis, examples were found like notion of happiness, search for happiness, longs for happiness, read about happiness, paid for happiness, illusory happiness and many others.
Examining these examples, one can infer the idea that *happiness*, if not always, most of the time is *somewhere else* i.e. people have to go for it, work for it, look for it and etc. But examining section 4.2.1, it is comprehended that happiness is almost *here* and *now*; you do not need to go or struggle for it. Examples like *happy to stay, happy to listen, happy to give* and etc. convey that there is a possibility of *connecting* happiness with this doing of an action or act. And this *connection* causes happiness be felt immediately by the person who is doing the action.
References

Corpora

Books


