

LEXICAL FIELD OF THE CONCEPT “PRIDE” (ON THE MATERIAL OF THE RUSSIAN AND UZBEK LANGUAGES)

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ABSTRACT

The concept as a mental formation is not only the result of cognitive activity of the individual and society, but also a reflection of the system of values, the attitude of public consciousness to a particular object, phenomenon. The study of the concept sphere gives the key to understanding the thought processes of conceptualization and categorization of reality, as well as the worldview of a person within the language circle to which this person belongs. To analyze the semantic structure of the concept, various methods are used, of which the most important is the semantic-cognitive method, which was applied by us to the consideration of the concept “pride”.

KEYWORDS: *Cognitive Linguistics, Self-Respect, Sememe, Pride, Arrogance, Lexicographic Sources, Graduonymicseries, Categorization, Lexeme, Cognitivism.*

INTRODUCTION

Cognitive linguistics, which has come to the fore in modern linguistics, is interested in studying the mental content of language units at different levels, including text. Part of the cognitive study of the text is conceptual analysis. The description of the Russian linguistic and cognitive picture of the world contributes to the understanding of the mechanisms of conceptualization and categorization, the knowledge of the mental essence of the people through their language and is one of the main tasks of modern linguistics.

It is known that a person's worldview is determined by his physical experience and spiritual activity, in the process of which a certain cultural picture of the world is formed, which has a close connection with the linguistic picture. Language is a mirror of culture, and it reflects not only the real conditions of life of an individual, the material world, but also the public self-consciousness of the people as a whole, their mentality, national character, customs, traditions, value system.

THE MAIN FINDINGS AND RESULTS

Cognitivism is the science of cognition and knowledge, the perception of the world in the process of human activity, a direction in science, *“the object of study of which is the human*

mind, thinking and those mental processes and states that are associated with it.” The emergence of this field of science had a number of prerequisites. A significant catalyst was the ideas that developed in the modern era under the influence of the study of language through the prism of philosophical anthropology. The 20th century marked a new stage in the development of the problem of the relationship between language and thinking: psycholinguistics was being formed, within which the processes of generating and perceiving speech, language as a system of signs stored in the human mind were studied. The basic term of cognitive linguistics is "**concept**"; it has different definitions in the paradigms of different scientific schools. In linguistic science, there are three approaches to understanding the concept.

The first of them, whose representative is Yu. S. Stepanov, when considering the concept, pays great attention to the culturological component, when culture is understood as a set of concepts and relations between them: “a concept is the main cell of culture in the mental world of a person” [1, pp. 40-43].

Representatives of **the second approach** (N. D. Arutyunova and her school, T. V. Bulygina, A. D. Shmelev, etc.) involve the semantics of the linguistic sign in cognitive linguistics and represent the only means of forming the content of the concept.

Supporters of **the third approach** are D. S. Likhachev, [2] E. S. Kubryakova and others, who believe that “the concept does not directly arise from the meaning of the word, but is the result of a collision of the meaning of the word with the personal and popular experience of a person” [3, p. 90]. Common to these approaches is the assertion of an undeniable connection between language and culture; the discrepancy is due to a different vision of the role of language in the formation of the concept. Objects of the world become “cultural objects” only when ideas about them are structured by ethno-linguistic thinking in the form of certain “quanta” of knowledge of concepts. Khursanov states “we also assume that it is standard to take verb meanings to be encodings representations in the mind/brain of such happenings. This is much of what we take to be uncontroversial, for what exactly verbs pick out of these events or states, how they interact with other linguistic constituents, and how they are mentally represented and neurologically implemented are matters of great divide in the literature” [] when analyzing verbs expressing human behavior related to cognitive linguistics. Analyzing the Uzbek and Russian paradigmatic relations of lexemes with the representative of the concept “pride”, we turned to the consideration of synonymy relations. Due to the fact that the lexeme “pride” forms such a type of structural connection as polysemy, we must take into account the presence of several synonymic rows, each of which is distinguished on the basis of the same identity of its elements. The most detailed, communicatively relevant is a group of words with the meaning “extremely high opinion of oneself”, which reflects its relevance in the minds of native speakers. As for the sememe “self-respect”, then the lexeme “self-respect” will be semi-correlative to it, through which the interpretation is carried out in the dictionary. Thus, this meaning has a weak semantic derivation. The same applies to the sememe “a sense of satisfaction from the consciousness of the successes achieved, a sense of superiority in something.” After analyzing the data of dictionaries, we came to the following conclusions:

1. High recurrence of the lexeme “arrogance” and emphasis the latter as the reference word of the group;

2. The dictionary contains variants of words. It should be noted that word variants presented in these sources are now practically out of use. This fact is a reflection of the changing relevance some fragments of the concept characterizes the dynamism of this unit.

3. The most systemic synonymic relations associated with seme "an excessively high opinion of oneself and disregard for others."

It should be noted that the frequency of a significant part of the data lexemes at the present stage is reduced with the simultaneous stability and relevance of the word-representative. One of the proofs of this is the material provided by V. Dahl's Explanatory dictionary of the living Great Russian language. In addition to the lexemes indicated above: *горделивость, гордыня, высокомерие, заносчивость, надменность, кичливость, претенциозность, спесь, тщеславие, чванство, самолюбие, обидчивость, амбиция, гонор, самомнение; высокомурые, высокомыслие, высокоумие*. Pairs were analyzed as antonyms *гордость-стыд, гордость-смирение, гордость-скромность* in Russian language.

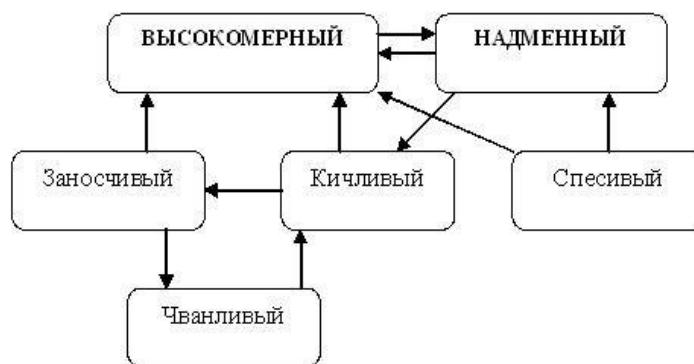
- Простота! простота! Тебя зовут святою. Но святость — не человеческое дело. Смирение — вот это так. Оно попирает, оно побеждает **гордыню**. *Тургенев*.
- Открытость [характера] сама по себе ни плоха, ни хороша. Кому-то на стыд, кому-то на **гордость**. *Г. Гуревич*[8].

There are several synonyms in Uzbek language: *g'urur-dimog', g'urur-havo, g'urur-kibr, g'urur-kibr-havo, g'urur – nafsoniyat, g'urur – izzat-nafs, g'urur – sarafroz, g'urur – faxr, g'urur-or, g'urur- viqor, g'urur-nomus, g'urur-takabburlik* and more antonyms of the concept according to the graduonymic series –*kamtarona, hokisor, kamtarin, siniq*.

- *Bo'taboy aka, masalagakengroq, nafsoniyatgaberilmay, xolisroqqarashkerakbo'lar*. A. Qahhor.
- *Habibiy, qoshkerib, mag'rurboqmaelga, kamtarbo'l, Nazardanqolma, badaxloqilakibr-u havodankech*. Habibiy.
- *Vodiydano'tardidaryoyiazim, Vazminoqishidasalobat, viqor*. S. Abduqahhor.
- *U yoshligidanko'pchilikninghurmatiniqozonibo'sganiuchun, yigitlikg'ururijudakuchliedi*. P. Kadirov, "Three Roots" [9].

izzatinafsi,

Next, we analyzed a group of adjectives and verbs with the meaning



"exaggeratedly high opinion of oneself and disregard for others" representing the concept of "pride" in Russian (boast, puffed up, swagger, swaggering, proud, proud, proud, pout, *put on airs* etc.)



In Uzbek language: *To be proud, to be proud, to be proud, to boast, to be arrogant Do 'stlaringningsonibilanemas, sodiqiligibilanfaxrlan. Shuhrat, Shinelliyillar.*

- *Sultonovendi har qanchakerilsa, ko 'kraginibalandko 'tarsaarzirdi. M. Mansurov, Yombi.*

Kibr-havoli, takabbur, g'ururli, g'urursiz, mamnun, viqorli, mag'rur:

- *Unsinxizmatkorxonaeshigidamag'rur,*

lekino 'ychanholdaturganakasiniko 'rishibilanyuguribborib,

uniquchoqladi. Oybek,

Tanlanganasarlar

- *Juda takabbursan-da, Zumrad. Otdantushsang ham, egardantushmaysan. S. Siyoyev, Otliqayol.*

- *Ahmad maxdumaslidakibr livag'ururli odam. S. Ayniy, Esdaliklar.*

- *Qutidor har On the day Yusuf was pleased with the conversation of the guest at the house of one of Yusufbekhoji's fans. A. Qodiriy, O'tgankunlar.*

- *Farg'ona, Qo 'qonshaharlariningviqorli qiyofasi, Samarqandningqadimiyobidalariva, nihoyat, O'zbekistonpoytaxti Toshkentningchiroyi, ulug'vorligimenimaftunetdi. From the Newspaper.*

Thus, in the circle of words that are direct, systemic nominations of the concept and word-formation and semantically related lexemes, we noted:

	Nouns	Verbs	Adjectives	Adverbs
Russian language	29	5	12	12
Uzbek language	12	8	9	5

CONCLUSION

So, from the analysis of lexicographic sources follows that we can conclude that the words "pride" and "prejudice" are synonymous and have a connotation of meaning that determines the semantic quanta, establish about "arrogance" as a relatively independent mental formation, sub-concepts. Elements of the conceptual approach can be used when literary text analysis. The lexical field of the concept has a direct attitude to the study of vocabulary.

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