



LINGUISTIC PECULIARITIES OF CONCEPT OF "WRESTLING"

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Annotation: This article is dealt to the elucidation of the nominative field and inter-layer expression methods of the concept of "wrestling" in the English and Uzbek languages, as well as theoretical aspects, directions, concepts of cognitive linguistics, the concept of "wrestling" and the lexical-semantic features of the means of its expression, their includes the study of the ways of origin and the historical approach to it, the process of comparative study of the English and Uzbek concepts of "wrestling" and the means of expressing it.

Key words: concept, wrestling, cognitive, theoretical aspect, lexical, semantic, nominative field, meaning, direction.

Introduction. At the moment, the anthropocentric approach to language embodies the latest achievements of the field of linguistics and is increasingly strengthening its status as an independent paradigm. According to many researchers, cognitive linguistics and linguoculturalism are the leading directions of the anthropocentric paradigm. Cognitive linguistics, which took its first steps in the last quarter of the last century, managed to become one of the leading fields of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is connected with the scientific works of American scientists J. Miller, J. Bruner, J.

Lakoff, R. Langaker, R. Jackendoff and others. Cognitive linguistics is a field that connects language with the theory of knowledge in philosophy and studies the integral connection of psychological, biological and neurophysiological aspects of its formation with social, cultural and linguistic phenomena. The word "cognitive" means "to know, to understand, to understand" in English. Cognitive linguistics is a "cross-border science" and was created in the collision of fields such as cognitology, cognitive psychology, psycholinguistics, and linguistics. In 1975, the term "cognitive grammar" appeared in the article of J.Lakoff and S.Thompson, and in the 80s, cognitive linguistics was established in traditional European linguistics. Cognitive linguistics entered Russian linguistics with the scientific article of V. I. Gerasimov ("Novoe v zarubezhnoy lingvistike", 1988). Another prominent representative of Russian linguistics, E.S. Kubryakova, comments as follows: "Cognitology is one of the multifaceted fields of science. Linguistics formed within it, in turn, aims at the execution of a complex task, the analysis and interpretation of relations between linguistic and knowledge structures and permanent alternatives is planned.

According to the opinion of Uzbek linguist Sh.S. Safarov, "The task of cognitive linguistics is to acquire and store knowledge with the help of language, to use language in practice, and to transfer it, as a whole, connecting the language system and structure with thinking as a reflection in the human brain. , is an in-depth scientific study. Professor A. Mamatov, thinking about the cognitive analysis of the language system, writes: "Cognitive science deals with cognition, while cognitive linguistics studies the

reflection and verbalization of cognition, that is, knowledge in language. The cognitive approach to language is that the form of the language is ultimately a reflection of human consciousness, thought, and knowledge structures. Cognition, according to its structure, represents the systematization of all types of knowledge based on human cognitive activity.

Method. In this investigation, historical, analytical comparative, contrastive and transformational methods are used.

Discussion. By the end of the 20th century, a new field of linguistics, linguoculturalology, developed rapidly, emphasizing the study of language and culture. Linguoculturalology is a general science between the sciences of cultural studies and linguistics, which studies phenomena such as the interaction and connection of language and culture, the formation of this separation and its reflection outside language and language as a whole system. deals with. It can be said that linguistics and cultural studies are somewhat close to cultural studies and linguistics in terms of the object of study, but different in terms of their content and approach to the object of study. Its limiting status is that it studies the national-cultural specific rules for organizing speech communication in the context of language manifestation and expression of national culture, language mentality, nationalism, language spirit, and the nation's own characteristics reflected in the language. is engaged in researching the phenomena of determining national language characteristics. The task of linguoculturalology is that it combines the cultural content of language units with the familiar symbolic "codes" of other language elements and culture. This term was first used by the Russian linguist Askoldov in his article in 1928. He commented on the concept that "it is a unit that reflects the process of thinking about concepts of one type or another". Even in the 70s of the 20th century, it was considered a problem that required a deep explanation. The introduction of the concept into the use of linguists in the 80s is connected with the works of English scientists Cheif, R. Jackendoff⁷, and Lakoff. It is in those texts that the terms conceptualization and conceptual essence are found. Many scientists express different opinions about the dictionary meaning of the concept. According to him, there are those who consider it as a logical category, a concept of practical philosophy, and the main unit of national mentality. "Concept" is derived from the Latin word "conceptus" and means "concept". In the dictionary of cognitive terms, the term concept is defined as follows: a concept is a concept that allows the mental and psychic resources of our thinking to be reflected in human knowledge and skills.

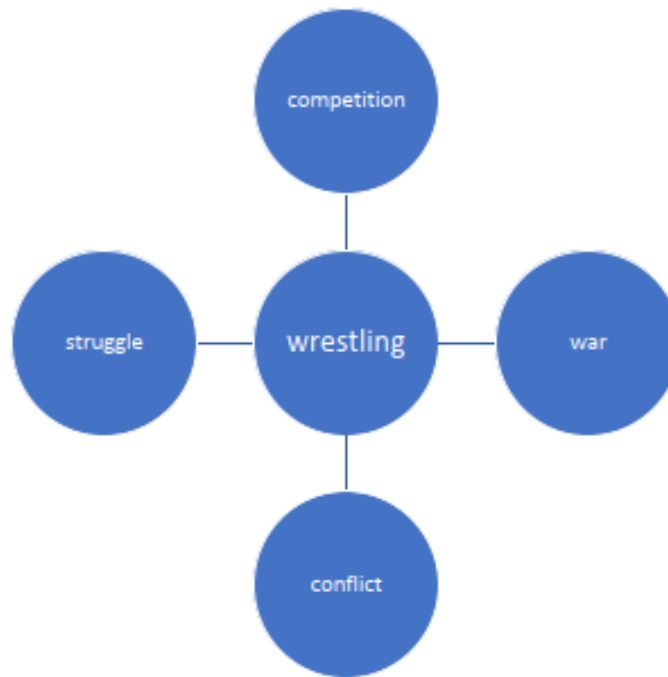
The term "concept" is used in modern linguistics to express the mental image of a lexical unit. In everyday scientific work, the term "concept" is used as a synonym for "concept"⁸. Linguistics, a new branch of linguistics, studies the relationship between language and culture. Cognitive Linguistics grew out of the work of a number of researchers active in the 1970s who were interested in the relation of language and mind, and who did not follow the prevailing tendency to explain linguistic patterns by means of appeals to structural properties internal to and specific to language. Rather than attempting to segregate syntax from the rest of language in a 'syntactic component' governed by a set of principles and elements specific to that component, the line of research followed instead was to examine the relation of language structure to things outside language: cognitive principles and mechanisms not specific to language, including principles of human categorization; pragmatic and interactional principles; and functional principles in general, such as iconicity and economy. The most influential linguists working along these lines and focusing centrally on cognitive principles

and organization were Wallace Chafe, Charles Fillmore, George Lakoff, Ronald Langacker, and Leonard Talmy. Each of these linguists began developing their own approach to language description and linguistic theory, centered on a particular set of phenomena and concerns. One of the important assumptions shared by all of these scholars is that meaning is so central to language that it must be a primary focus of study. Linguistic structures serve the function of expressing meanings and hence the mappings between meaning and form are a prime subject of linguistic analysis. Linguistic forms, in this view, are closely linked to the semantic structures they are designed to express. Semantic structures of all meaningful linguistic units can and should be investigated.

Results. In our opinion, the theoretical and practical efficiency of this category of research will be higher if the above-mentioned tasks are in the center of attention in the process of researching phenomena specific to all levels of languages. The issue discussed in this monograph is directly related to cross-linguistics, which consists in researching the linguistic landscape of the concept of "wrestling" in English and Uzbek languages, the field characteristics of linguistic means of expression, and the systematic relations between the units that make up the field.

We give the following working definition of the concept of "wrestling": the concept of "wrestling" is a part of the objective being, which reflects a part of the objective existence, the important and secondary characteristics of which have taken place in the national memory of the speakers of the language, manifested as an emotional image, given to it, positive and negative. or a set of neutral values. The concept of "wrestling" is a mental unit that has an important place in the conceptual spheres of English, Uzbek, Japanese, Chinese, Korean and other nations. Like other various concepts, the concept of "wrestling" has an ordered internal structure, and its characteristic features are macro and micro fields. We consider the characteristics of the concept of "wrestling" that exist in the mind of a person or a group to be non-verbal conceptual attributes. We call the verbalized, communicatively relevant part of this concept a verbal conceptual attribute or attributes. It should be noted that it is not logical to say that all the characteristics of "wrestling" or other concepts can be verbalized at the same time. Because, during verbal communication, the sign-property necessary for the context of communication takes a linguistic form. A.P. Babushkin and I.A. Sternin write in this regard: "The reason why a concept is verbalized or not is precisely communicative. Whether or not a concept is verbalized does not affect its real existence in the mind as a unit of thought. There are too many concepts that are not verbalized in the mind."

In order to study the concept of wrestling in detail, we think that it is necessary to explain the word wrestling. When most of us think of wrestling, the first thing that comes to our mind is the sport, that is, the one-on-one match between two athletes according to the established rules³⁰. Below, we would like to give a definition of the word "wrestling" in the Explanatory Dictionary of the Uzbek language.



Kurash I – yiqitish, g'olib chiqish uchun ikki kishi o'rtasidagi, ma'lum qoidalarga asoslangan olishuv, o'zaro bellashuv. M: U hozir kurashda raqibini yonboshga olib otgan, lekin raqibi tikka tushib, o'zi yonboshga olingan kishining ahvoliga tushib qoldi. (A.Qahhor "Qo'shchinor chiroqlari"). Elmurod sahn o'rtasida to'planishgan yoshlar tomonga ketdi. Bu yerda kurash boshlangan bo'lib, Davlatyor bilan Ma'murjon bel olishmoqda edi. (P.Tursun "O'qituvchi").

As you can see, above we have considered linguoculturalology and its specific features, so the main goal of this monograph is to consider the linguocultural features of the concept of "wrestling". There are different approaches to the linguistic and cultural features of the concept of "wrestling". Above, we looked at the concepts related to the concept of "wrestling", and now we can see that these concepts are used in different areas of society.

The concept of "wrestling" unites several similar themes. The analysis of the concept of "wrestling" in the linguistic and cultural context is based on the paradigms of wrestling - existence, wrestling - life, wrestling - superiority, wrestling - war, wrestling - quarrel, wrestling - fight, wrestling - reproach, wrestling - conflict, wrestling - enmity, wrestling - court made it possible to distinguish. The following idea of wrestling has developed in English and Uzbek culture:

1. *Wrestling is movement, the "source" of development, the meaning and essence of life.*
2. *Wrestling is life itself.*
3. *Wrestling - contradictions, conflict of opposites.*
4. *The goal of the wrestling is a better life, dominion, victory, and ultimately creation and evolution.*
5. *Wrestling is a natural state of mind for the English and Uzbek peoples due to their unique qualities of opposition, that is, first of all, wrestling with oneself, wrestling for a better life.*
6. *It is necessary to fight not only for life and existence, but also to fight against evil, vices, and the devil, as required by religion.*
7. *In the life of both peoples, the battle is endless.*



8. *Wrestling covers all areas of a person's life and activity, reflects his mental, mental and physical condition.*

9. *In popular understanding, wrestling is primarily represented as quarrels, disputes, abuses, wars, etc.*

As mentioned above, in the Uzbek, English and Uzbek people, wrestling can be used in various aspects of people's lives. As an example, we can say that we can distinguish types of family wrestling, wrestling between friends, wrestling in different workplaces, wrestling between cities, wrestling between countries.

If we focus on the combination of family wrestling, instead of the word wrestling, words close to it can be used together, that is, family conflicts, family conflicts, family disagreements, family conflicts, family wars, etc. we can see examples like "Wrestling" is one of the main concepts of culture. The term "cognitive" is based on the meanings of "knowing", "perception" ("cognitive" in English, "poznatelnyy" in Russian). According to Sh. Safarov, "There is no doubt that the language system, which is the source of acquiring and storing knowledge, its practical application and transmission, and, finally, the means of its formation, is the object of cognitive analysis. The existence of knowledge comes from the existence of language. And the language itself is a product of the activity of the cognitive system, linguistic contents are formed as a result of the activity of thinking.

Conclusion. At the lexical level, the concept of "wrestling" is expressed differently in English and Uzbek languages. The central meaning of wrestling in English is struggling or competition. In the Uzbek language, the central meaning of "wrestling" is the national wrestling. Concepts are ideals formed in the human mind. The most common among them is the concept of "wrestling". We can say that it is one of the main concepts of the world. Thus, in English and Uzbek, the terms associated with the concept of "wrestling" contain positive or negative meanings. In English it means achieving effective results by fighting as a positive term, but in Uzbek it is a national sport. These signs are present in the dictionary definitions of the lexical unit (f) of almost all explanatory and encyclopedic dictionaries used as lexicographic resources in this work. Conceptual signs defined on the basis of the data of the last decades note some new features of the concept of "wrestling". The concept of "wrestling" is devoted to the review of the linguistic and cultural concept, to determine its core (main) and peripheral features that make up the composition of the concept. These symbols have a permanent character, because they reflect the specific characteristics of objects and events, and therefore are evaluated neutrally and are present in all updates of the concept. A broader understanding of the concept provides an analysis of the derivatives, cognates and synonyms of the keyword. The study of the peripheral zone is also carried out on the basis of the analysis of paremias and aphorisms expressing this concept. Peripheral signs are variable in nature, recognize different aspects of the concept and have emotional colors. This analysis in the article makes it possible to determine the cultural features that distinguish the conceptual sphere of representatives of the English and Uzbek national language and cultural communities.

One of the current topics of modern linguistics is the concept. This term is one of the important categories of cognitive linguistics and linguistic culture. In this article, the study of these two areas of the concept topic will be investigated. Although the term concept is a general term for both cognitive linguistics and linguistics, it means two different concepts for both disciplines. At the moment, the



anthropocentric approach to language embodies the latest achievements of the field of linguistics and is increasingly strengthening its status as an independent paradigm. According to many researchers, cognitive linguistics and linguoculturalism are the leading directions of the anthropocentric paradigm

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