

SOME CONSIDERATIONS ON THE FORMATION OF MEANS OF EXPRESSION OF THE CONCEPT OF CONSANGUINITY

Ulikova Mavludahan,

Teacher, Andijan State Institute of Foreign Languages

Andijan, Uzbekistan

Uliqova -1990@gmail.com

Abstract

In World linguistics, the concept of cognitology is considered as a system of human activity, first of all, the perception, processing, storage of information and the use of this information in accordance with the situation. The concept is any discrete substantive unit of collective consciousness that reflects in the form of a substrate known in the national memory of language owners. Naturally, as in all other cognitive sciences, in cognitive linguistics, its main category is served by the “concept”, although it is a multifaceted mental - cognitive phenomenon. Including, our study is one such study, consisting in the study of the linguocultural and linguopragmatic peculiarities of means of expression of the blood-kin concept.

Keywords: the concept of cognitology, cognitive-semiological theory, perceptions of the universe, discrete content unit.

Introduction

In World linguistics, the concept of cognitology is considered as a system of human activity, first of all, the perception, processing, storage of information and the use of this information in accordance with the situation. F.Usmanov Russian linguist N.F.Alefirenko's views in linguistics that in the emergence of the cognitive-semiological theory of the word, in contrast to structuralism, the recognition that language facts can be explained by facts of a nonlinear nature is motivated[5]. "Scholars who speak in terms of visions of the universe found in the human mind have referred to it in various terms. For Example, B.WARF [4], G.The kolshansky landscape of the universe[5], D.The image of the Potebnya Universe[6], G.Gachev uses the terms national cosmos or Cosmo-Psycho-Logos[6]. G.In gachev, the word “cosmos ”is used to mean its fundamental -" structure of the universe””.

A.P.Babushkin [1] offers the following definition of concept for cognitive semasiology: “concept is any discrete substantive unit of collective consciousness that reflects in the form of a substrate known in the national memory of language owners”. Unlike the concept of

concept as an figurative unit of cognitive consciousness, it manifests itself in the form of a scheme, a frame, a script,-quotes the opinion of the linguistic scientist.

Speaking about the important processes of observation in cognitive linguistics, namely conceptualization and categorization, YE.S. Kubryakova says: "the conceptualization process focuses on the separation (differentiation) of small (small, minimal) content units of human experience - knowledge content (complex), while the categorization process is similar and focuses on differentiating and differentiating units of reflection from one another, combining them into relatively larger categories, or rather Categories " [3]. In this place, the important role is played by the way the speaker (writer) feels, perceives the external (objective) world, how important objective and subjective factors are in the formation of the landscape of the objective universe in a people who are the carriers of the same language, as well as the study and study of the methods and linguistic expression techniques [1].

Naturally, as in all other cognitive sciences, in cognitive linguistics, its main category is served by the "concept", although it is a multifaceted mental - cognitive phenomenon. There will be direct concept formalists, who form the conceptual, perceptual, pragmatic and pictorial-cultural aspects of concept learning. Ye.S. According to kubryakova "a concept is a mental structure that is a quantum or generalization of knowledge of different composition and appearance " [3]. It can be seen from this that the concept is a concept of a transverse scope, which requires each researcher to carry out research within the conceptosphere. Including, our study is one such study, consisting in the study of the linguocultural and linguopragmatic peculiarities of means of expression of the blood-kin concept. Since the main arhisema of our study constitutes blood-kinship, first of all, if we start by giving the definition given to the concept of "**blood-relative**" in the Explanatory Dictionary of the Uzbek language: **blood-relative** [7] 1. people born to one parent, belonging to one generation (one-to-one nnisbatan); relative, blood. Hence, the concept of blood-kin is that the lexical layer of each language is variable in relation to its phonetic and morphological construction, reflecting any changes in each period over the centuries. But the term blood-relative is stagnant and conservative in relation to other terms of the lexicon, retaining its almost created forms when considering shifts (narrowing, expansion) in the sense.

At the base of the lexicon of the Uzbek language are indigenous Turkic words, which are actually Turkic ones. In the vocabulary of Turkic languages, including Uzbek, this vocabulary is referred to as all-Russian words in Turkology. In this place E. Bermatov's "the word is referred to as all-Russian words. It is permissible to cite the opinion that this does not occur in the Turkic language, but in the fact that the by Lexicon actually belongs to one Turkic source". Hence, the occurrence of all-Turkic words in all Turkic languages does not indicate the transition from one Turkic language to a second language, but their existence in these languages from a very old time due to the basic language.

Among the All-Russian words preserved in the modern Uzbek literary language are blood-kinship terminus Kham. Since the main focus of blood-related terms begins with the family, let's start by giving the family lexeme the definition given in the Explanatory Dictionary of the Uzbek language: family [7] child-Chaka, honadon; seed, generation. A set of cohabiting persons consisting of a couple, their children and their closest bearing; honadon. After all,

family. Family of artists. Head of the family. [Eshvoy] is to the family of a road runner, despite being poor.. was providing assistance. Oybek, Selected Works. Blood-kinship [7] whereas 1. kinship, consanguinity; intimacy. It turns out that the great friendship of our Sirboy Rings is on par with the day of the beginning of blood-relations. Mirtemir, Well, My Liver. Referring to another kinship [7] - lexeme: 1.kinship. Maternal kinship. I know that it is related to our neighbor. 2. Kinship has connection, attitude; blood connection between humans. Tajiboy muttered and replied: "Olaho'ja mahsum will be my uncle. In the past there was little by the way of kinship-there was keldii. P.Tursun, Teacher. 3. ain. Kinship 1. Tell your husband: when I do not have kinship, you will lay down your hammocks.. in your beds. T. Malik, The Wonderful World. Each member of the family is engaged in their own business, yumushi. H. Ghulam, Mashal. Interest in someone, build a family.. These statements seemed to make Zamira Piggy, and Ochil began to lead him on a bad path. P. Kadirov, three roots. Such terms exist as ancient terms and have been used in Uzbek since long periods to represent kin-breeding relationships. These terms are important in the language of fiction in terms of the performance of a specific task.

All-Turki-based blood-kinship terms are possible to cite father (ata), mother (ana), son (oghul), daughter (daughter), sister (sinil), brother (aka), Son-in-law (kuyaygu), wife (katun), uncle (ama+aka), Uncle (taya+Oga), uncle (taya+Oga), uncle (taya + Oga), husband (husband), and some other terms. As we have already said, while in the process of development of the Uzbek language, some of the All-Russian words were preserved, many of them completely fell out of istemol, and some remained in the dialectal meior in the lexicon of Uzbek folk dialects. For example, most of the All-Russian terms found in Makhmud Qoshgari's "Devonu lexicatit-turk" as well as in the works of Alisher Navoi come from istemol in Khazar. The terms Chunonchi acha, aba, oboga, ezna, boldiz, uma, uta are used in Uzbek dialects and are now an obsolete word in Uzbek literary language.

The term groom represented the spouse of the girl in the form below. Now the term groom is formed in appearance, and within the meaning Ham has expanded. Along with the meaning of the spouse of a girl, in general, a woman younger than herself is used in relation to the spouse of a relative. The term groom is also used to refer to a young man who is newlyweds or marries.

Currently, the terms Father Son (aka), Mother are used in their own way to express other meanings Ham. The lexical layer of the pure Uzbek language includes words Made in Davir, which has become an independent language of the Uzbek language, until today. These words differ from all-Russian prepositions only in that they arise from the Uzbek language itself. The origin of Uzbek words is based on its own internal sources. All-Russian words in Uzbek are associated with different aspects of the development of the word Kham. Because the source material for Uzbek words is the basis, and Turkic and assimilative words can serve. It is possible that the maker who served to make Uzbek words would have an additional Uzbek material or other material. Accordingly, Uzbek terms of blood-kinship are divided into two types. 1.The termini, which are characteristic at the base of their material. 2.Terms that are characteristic on the basis of absorption materials

The Uzbek terms themselves, which are characteristic within their internal capabilities, occur in two ways. 1. Kinship terms made in the Uzbek language itself using suffixes. 2. Blood-relative pronouns that occur on the basis of universal pronouns are: big Mother, big month, White month, White dad, sister, ich groom, stepmother, stepfather, stepchild, bridal month, Waqil father, Waqil mother, scissors quda, bride bibi, Big Brother, Little Sister, Sister aba, bicha, grandmother, Big wife, etc. The terms white moon, Big Moon have been used in historical works in two senses: (a) as a special of the polygamous period, referring to the largest of several wives in a male nikoxi.,

b) the old woman has been referred to as the big bear, the White Bear, to honor her. In modern Uzbek, these terms have acquired the meaning of mother or father's mother.

Some terms made new kinship names by adding all-round words to Persian-Tajik words. Including the holavachcha togavachcha amakibachcha, nephew groom, nephew bride. These terms are used in the Uzbek literary language Kham with a general meaning in its dialects only when it is necessary to determine who is the second person to the first person. When addressing, the person uses words such as brother if the speaker is older, sister if the sister is younger, brother, niece Hamda bride, son, child. Knowing the meaning of such terms related to blood-kinship in Uzbek dialects helps to use them correctly.

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