

Interpretation of the Concepts "Пул", "Деньги" and "Money" in Cognitive Linguistics

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Abstract: The article deals with phraseological units and the proverbial fund, as well as aphoristic, since all these stable units conceptualize concepts that are significant for peoples, in particular, “money” that interests us. The material used in the work made it possible to see examples of how the idea of spiritual, ethical relations was reflected in the Russian, English and Uzbek fund of stable units and how the language means of expressing these categories were realized in the typical constructions of national stable units.

Keywords: phraseological units, stable units, concept money, фразеологическое поле, national and cultural coloring, mentality of the people.

As the studied material showed, the phraseological field of the concept "money" has a national and cultural coloring. The very structure of the phraseological field of the concept "money" in Russian, English and Uzbek languages has a core, the nearest periphery, and a distant periphery. The core of the phraseological field with the component word "money" in Russian includes 250 phraseological units; in English 270 phraseological units; in Uzbek 267 phraseological units. This indicates a greater functional activity of these units in the English language, which, apparently, reflects the peculiarities of the mentality of this people. In the lexico-semantic group of the near periphery in the sphere of phraseological units having a common meaning, including the seme "money", 60 units were identified in Russian, 90 units in English; in Uzbek 75 units. Obviously, the high prevalence of the names "money" (especially slang ones) in the phraseology of the English language indicates a special attention to this phenomenon shown by this nation. The most branched in all three languages is the far periphery.

In the entire array of phraseological units with the meaning “money”, from the point of view of linguistic meanings in all three languages, units of a procedural type (about 45%), indicative nature (about 30%), phraseological units with a subjective meaning are few (about 15%). In English idioms, the procedural linguistic meaning is more relevant than in Russian and Uzbek, especially in the business sphere, and the subject linguistic meaning is more detailed (about 25%). Apparently, this is a reflection of a more pragmatic approach to money and wealth in the Anglo-Saxon world, so the phraseology of the English language is more rational compared to Russian and Uzbek.

Comparison of the conceptualization of "money" in Russian, English and Uzbek idiomatics highlights the important points of the phraseologization of the concept: the common thing is that the concept under study in idiomatics is completely anthropocentric, in contrast to the lexicalized one; in all three languages, a relatively small set of actual meanings is compensated by the rich imagery of the internal form of idioms; the concept of "money" in the three cultures receives an increment of wealth, gold and other material values, which are manifested in large quantities, and life in this state is easy, pleasant and carefree. The differences are observed in the fact that, for example, for the Russian consciousness, money is not the basis for the metaphorization of human qualities, in the English language there are only isolated cases of metaphorization of human qualities through the concept of "money", while in the Uzbek language such metaphors are frequent.

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Thus, the phraseological (idiomatic) background, in contrast to the lexical one, conveys non-conceptual semantic shares in a complex manner, usually with all its components in their indivisibility, responding to the main nature of phraseology - idiomaticity.

The paremiological representation of the concept "money" constitutes a transitional zone from the linguistic to the textual (interpretative) layer of their existence. As a result of the analysis of 300 Russian, 320 English and 305 Uzbek proverbs, we note that paremiological conceptualizations in Russian, English and Uzbek make up a complex network of oppositions and mutually exclusive statements. Universal values (what money cannot buy) include health, intelligence, initiative, love, persuasion, happiness, good name, time, honor, friends, and contentment. To specific ones in Russian - father and mother, soul, truth, goodness, God, cheerful disposition; in English - luck, promise, the word of a man; in Uzbek - good times, honor.

Comparative analysis of English, Russian and Uzbek paremias of the field "Money / Money / Argent" allows us to draw the following conclusions: the main differences are noted in the configuration of the field; the Russian proverbial field is more characteristic of semantic opposition than the English and Uzbek ones; in the Russian proverbial field, the national-cultural component is more pronounced due to the greater number of names of national banknotes, names of national realities (frost, cold, kalachi, okolnichiy, Shrovetide, flax, famously, bread), proper names. In the English and Uzbek languages, the national-cultural component is mainly expressed only by the configuration of the field of proverbs.

Aphoristics as a literary genre is inherent in high culture. According to the principle of content, deontic and alethic universal utterances are distinguished. The prevailing number of alethic universal statements was noted (80% in Russian, 75% in English, 70% in Uzbek). Sometimes these statements are given a moral / positive or miliorative / derogatory assessment. Often the statements of the authors of aphorisms are expressed paradoxically, and if a proverb sets a certain stereotype, then the aphorism destroys it, expressing a frankly ironic meaning. Aphorisms reflect cultural universals, proverbs are more often carriers of specific national characteristics. When considering the content of the semantic structure of the aphoristic field "money", "money", "argent", we found the coincidence of the content minimum of the concept "money" - a positive attitude towards money is manifested in all three cultures. The identified conceptual groups of aphorisms include both synonymous and antonymous aphorisms, which confirms the fact that the concept of "money" refers to the most important cultural universals. Due to the universality of the concept of "money" under study, in three languages, in general, the same extralinguistic factors of attitudes towards money in various spheres of their existence, logical laws of intellectual processing of information about the world through the concept of "money" are common to all people. Money is a means of survival, money is an integral part of life, money brings pleasure, love and money are interconnected, money is strength, money is a living being, etc. The semantic space of the Russian, English and Uzbek languages is based on universal ideas about money and attitude to them, which is confirmed by the identification of universal concepts as the logical basis of the picture of the world in the Russian, English and Uzbek languages. All languages express the idea that money alone cannot bring inner peace, happiness and satisfaction. However, even in poverty a person cannot find contentment, joy and meaning in life.

Wisdom suggests that the solution to this dilemma that a person so often faces is to strive to become such a person who is respected in himself and at the same time attracts money, since true wealth consists in the presence of a whole complex of conditions, including and health, and financial well-being, and determination, and diligence, and diligence, and knowledge, and morality, and kindness, and faith, and love, and inner peace, and spirituality. However, in the mentality of each nation, a different content of the same concept of "money" is determined, due to which the picture of the world acquires a national-specific coloring, both in terms of expression and in terms of content. We believe that the nationally specific content of the concept of "money" is due to the different experience of cognition of reality and the peculiarities of the evaluative activity of a particular people.

The conceptualization of the concept of "money" finds multiple expressions in the language through lexical and phraseological units in the form of signs of attitude towards money presented in them. The



concept is a multidimensional formation, including figurative, conceptual-definitional and normative-evaluative characteristics.

Conceptualization: 1) The process of the emergence of semantic increments in units of different levels from a word to a text - objective, developing the meanings of the word presented in the dictionary, and subjective, associative with objective increments in micro- and macro texts;

1) The incremental values themselves resulting from the action of this process.

In the existence of the concept of "money" in Russian, English and Uzbek languages, universal and nationally specific features are reflected. Universal signs make up the core layer of the concept "money" and are predominantly cognitive in nature, while specific signs are mainly peripheral layers of the concept and are associated with both cultural and linguistic features.

The lexical representation of the concept of "money" reveals its conceptual manifestation, covers the core layer and has both anthropocentric and non-anthropocentric characteristics. Differences in the lexical means of objectifying the conceptual space of money are the result of the manifestation of the individual features of the national language.

The idiomatic representation of the concept "money" demonstrates along with the conceptual, figurative, metaphorical and symbolic manifestations and is an anthropocentric characteristic. Idioms with the "money" component are characterized by increased emotionality and figurativeness, based on a special perception of the phenomena and facts of the surrounding reality, on their assessment (positive or negative). There are groups of phraseological units with common incremental meanings (money - deceit, money - strength, power, money - a living being, money - worries, money - labor) and groups of phraseological units with national-specific connotations that reflect the mentality and originality of the culture of Russian, English and Uzbek peoples: (in Russian: money - dirt, despicable metal, nasty papers; in English: money - a profitable partner, reward; in Uzbek: money - luck, happiness, luxury, brilliance, splendor).

The paremiological representation of the concept of "money" constitutes a transitional zone from linguistic to textual (individual) existence. Paroemias reveal the ambivalent attitude of a native speaker of Russian, English and Uzbek to money, the paremiological fund is characterized by mutually exclusive conceptualizations within the same concept.

Aphorisms occupy an intermediate position between a proverb and an ordinary author's statement. The cultural and linguistic characteristics of Russian, English and Uzbek proverbs and aphorisms testify to a certain difference between the compared cultures in relation to traditional collective value meanings and the proximity of the compared cultures in relation to the individual value picture of the world reflected in aphorisms.

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