

The Concept of “Dream” in the English and Uzbek Worldwide

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Abstract: this article deals with the concept of “Dream” in the English and Uzbek languages. In addition, author provides several notions of prominent scholars who contributed in the sphere of conceptualization and linguoculturology.

Keywords: concept, linguoculturology, picture of the world, verbal expression, grammatical, phonetic and lexico-semantic features, dream.

The study of the concept in linguistics is currently one of the most popular and, at the same time, controversial topics of research. Relatively recently, the term “concept” was considered synonymous with the term “notion”, and therefore the scope of the definition of this linguistic concept is still very blurred. Linguistic research reveals a lot of controversial issues concerning the scope of the concept, the definition of this concept, methods of its research in various branches of linguistics. The structure and content of the concept are also indistinctly highlighted in modern science, which leaves an imprint on the study of the concept of “Dream” in this work.

In this study, the concepts of the linguistic picture of the world and the concept are analyzed from the point of view of linguoculturology, which belongs to the relatively young sciences. Currently, there is no generally accepted definition of linguoculturology as a science. Scientists disagree about the methods used by linguoculturology, its status and position among the other sciences of language.

Thus, V.A. Maslova defines linguoculturology as “a branch of linguistics that arose at the junction of linguistics and cultural studies (...), a humanitarian discipline that studies material and spiritual cultures embodied in a living national language and manifested in linguistic processes” [1].

V.V. Vorobyov, a researcher in this linguistic field, argues that linguoculturology is “a complex scientific discipline of a synthesizing type that studies the relationship and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extra-linguistic (cultural) content using systematic methods and with a focus on modern priorities and cultural institutions (a system of norms and universal values)” [2].

According to V.V. Krasnykh, linguoculturology is “a discipline that studies the manifestation, reflection and fixation of culture in language and discourse, directly related to the study of the national picture of the world, linguistic consciousness, features of the mental-linguistic complex” [3].

It follows from the above that linguoculturology studies the relationship between the language and culture of a particular ethnic group, using various research methods used, however, not only in linguoculturology, but also in other branches of linguistics. The results of studying the interaction of language and culture reflect a picture of the world that is unique, inimitable in each individual culture.

Currently, the object of linguoculturology is language activity, which is considered from the point of view of cultural values and cultural meaning.

Scientists began to be interested in the problem of the relationship between language and culture, ethnic mentality at the beginning of the nineteenth century. Initially, the German scientists brothers Grimm tried to talk about the connection between the language and the culture of the people. Their ideas were later reflected in the concepts of F.I. Buslaev, A.N. Afanasyev and A.A. Potebnya in the 60-70s of the nineteenth century [4].

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The most common ideas that are reflected in various modern concepts are the ideas of V. von Humboldt, who argued about language as the spirit of the people, as a reflection of its being.

At the beginning of the XX century, the school “Worthen and Sachen” was formed in Austria, which studied the problem of the relationship between language and culture based on the analysis of the constituent elements of language. Thus, representatives of the Austrian school showed the importance of considering the concepts of linguistics from the point of view of cultural studies.

Representatives of the school of Sepir Whorf adhered to the ideas of V. von Humboldt and considered the continuity and unity of language and culture in a broad sense. Their main postulate was a significant dependence of thinking on language.

Consequently, many scientists have been and continue to be engaged in the problems of linguoculturology for centuries. In Europe, V. von Humboldt studied linguoculturology. In America, the founders of the idea of the connection of language and culture can be considered F. Boas, E. Sepir, B. Whorf. In Russia, linguoculturology was studied by such scientists as D.K. Zelenin, E.F. Karsky, A.A. Shakhmatov, A.A. Potebnya, A.N. Afanasyev, A.I. Sobolevsky and others. Based on their teachings, the postulate was established in linguistics of the twentieth century that language is not just connected with culture, but “it grows out of it and expresses it” [1].

Linguoculturology has become an absolutely new linguistic paradigm, which is associated with a new understanding of language through the prism of culture and human cognition. Among the main categories of linguoculturology, the “concept” and “picture of the world” analyzed in this study are distinguished.

The concept of “Dream” is abstract, and therefore its content is quite specific and characterized by a special imaginative potential of each feature.

The concept of a dream has a high status of value. Consequently, the value potential of the concept “Dream” can be studied both from the point of view of the collective worldview and from the perspective of the individual picture of the world. In other words, the study of dreams makes it possible to judge both the entire multinational society and the individual representative of each original culture. This is due to the fact that it is in the dream that the values of each person and the entire nation as a whole are reflected.

The concept of “Dream” is present in many languages of the world. In this regard, we can talk about this concept as a universal concept in different cultures. Despite the universality of the concept, it is specific and varies from culture to culture in ways of verbal expression, grammatical, phonetic and lexico-semantic features.

The dream is one of the oldest phenomena, but until now the study of semantics and structure, as well as figurative conceptual features of the concept “dream” remains relevant.

Our study examines the concept of “Dream” in a comparative aspect in three linguistic cultures: English and Uzbek languages. The main task is to identify typological and contrastive features of the concept.

The core of the concept of “dream” in English is the noun "dream". The etymology of the English lexeme is more defined. According to the etymological dictionary of E. Klein, the word “dream” in English goes back to the Old Norse word “draumr”, the Danish “drom”, the Swedish “dröm”, the Old Saxon “drom” with the meaning of “fun, noise”, as well as to the Old Frisian “dram”, the Danish “droom”, the Old High German “troum”, German “traum” with the meaning “dream” [5]. All of the above foreign-language words probably have a common basis - the Proto-Germanic word “draugmas” with the meaning “deception, illusion, phantom, phantasm”. It was only in 1931 that the first use of the word "dream" was recorded in the meaning of “deal perception”[6].

In Uzbek, accordingly, the core of the concept of “Dream” is the noun “Orzu”. In its first meaning (vision in a dream), this word goes back to the Uzbek word “Dildagi istak; ezgu umid; intilish”. If we consider the second meaning of the Uzbek noun “tush”, in this case we can trace the etymology of the



word to the Turkic word “tü:sh” with the meaning of “uyquda ko‘riladigan narsalar” [7]. According to the ancient understanding, during sleep the soul leaves the body, so there is an etymological basis that is incomprehensible at first glance.

The verbalization of the core of the concept “Dream” in English and Uzbek occurs with the help of a wide synonymous series: Uzbek. orzu, tush, xayol, uyqu, rohat-farog‘at, orzu havas.

Eng.: dream, fancy (tasavvur), fantasy (fantaziya), phantasy (gallyutsinatsiya), phantasm (fantazm), vision (ko‘rish), daydream (xayol), nightmare (dahshatli tush) [8].

To highlight the main conceptual layers of the concept “Dream” in English and Uzbek languages, let’s consider the meanings of phraseological units related to the dream.

Dream in color (or Technicolor) - juda noreal bo‘lish.

*A dream job - a job you have always wanted to do, which is **perfect** in every way - siz doimo olishni xohlagan ish, bu sizga mukammal ko‘rinadi*

In one’s wildest dream - used to emphasize that a situation is beyond the scope of one’s imagination - / vaziyatning hech kimning tasavvuridan tashqarida ekanligini ta’kidlash uchun ishlatiladi.

(to be) living in a dream world - someone who is out of touch with reality - haqiqat bilan aloqada bo‘lmagan kishi.

On the basis of these lexemes, phraseological units are selected for their research within the framework of phonetic, grammatical and lexico-semantic features, as well as for the analysis of the imagery of the concept “Dream” in two languages.

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