Gulzira Kurbanbaevna Kdyrbaeva
Karakalpak pedagogical institute
Doctor of philosophy in philology (Doctor of Philosophy)

VERBALLATION OF CONCEPTUAL FIELD UNITS AS "MAN" – "ADAM" IN FOLKLORE TEXTS

Abstract: The attitude of modern man to the intellect is undoubtedly reflected in the articles of the studied languages. Therefore, the analysis of proverbs on the basis of paradigmatic relations helps to determine the attitude of the Karakalpaks and the British to the mind and wisdom. Comparison of the linguistic material of one language with the material of another language presupposes a good knowledge of the cultural environment of the compared second language and the wide use of materials characterizing the culture and mentality of both languages in the study of proverbs. In both languages, there are many proverbs and sayings that express religious ideas about a person, the associative field of the concept of "person" - "adam", reflecting his life. In the process of analyzing the examples, it was found that there are similarities in the semantic and syntactic fields of these units, but there are gaps in the paradigmatic field.

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Introduction

Folklore texts are especially invaluable from a linguocultural point of view, as they reflect traditional stagnant concepts in national cultural concepts. Concepts arise as a result of the interaction of national culture and folklore, religion and ideology, life experience and art samples, systems of ideas and values. The concept itself is associated with the concept of national mentality[1]. Any creative product is a unique result of verbal thinking. Folklore texts are a solid source reflecting the everyday national language[2]. On the other hand, mentality is a set of symbols of culture, concepts and myths that are rooted in the language of this people.

An analysis of the occurrence of a particular concept in different languages makes it possible to identify national characteristics, methods in language systems. The spheres of the concept are the speech process, national-cultural texts, folklore, linguistic means belonging to the phraseological layer of the language.

Conceptual analysis is one of the most effective directions that has formed over the past thirty years since the moment of linguistic analysis of the text. The study of concepts leads to a deeper understanding of the text and national culture.

In linguistics, there are many scientific studies devoted to the structure and semantics of paremiological units. The study of proverbs and parables has always interested literary scholars, culturologists and linguists. As a treasure trove of unique experience and knowledge passed down from generation to generation, paremias uniquely reflect the perception of the Universe and the diversity of people's views on life and contain rich and meaningful

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[1] Попова З. Д., Стернин И. А. Когнитивная лингвистика. – Москва: Издательство АСТ, Восток-Запад, 2007. -С.304.

[2] Маслова В.А. Введение в когнитивную лингвистику. – Москва: Флинта –Наук, 2007. – С. 162.

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information[3]. This is scientific evidence that language has a cumulative function.

Proverbs contain in our minds such a number of poetic images that we can always use them in any convenient situation through our memory.

Some researchers who have studied folklore texts argue that their sources should be sought in ancient fairy tales, epic stories that reflect real beings. It is known that the ideas about a person that exist in some linguocultures, their features are reflected in thematic groups of the text field of epic works.

In this article, we will try to identify the structures of the nominative field that are most effective in textual discourse. In heroic epics, the concept of "adam" can be formed in the form of structures of the nominative field in terms of languages by units that evoke an atmosphere.

The analysis of synonyms in basic words, which verbalizes the investigated conceptual sphere, makes it possible to reveal the features of lexemes of the synonymous series in this concept.

According to our observations, the high level of the intellectual type of the lexical-semantic field of the «ақыллы адам» ("smart person"), representing the intellectual activity of the universe and all its manifestations, is realized by the lexemes "*алым", "ариф", "дана", "улама*". Another, low level of human intellectual potential is expressed in such lexemes as "*дийўана", "ладан", "жинли", "ләўент" ва "надан*".

Determining the nominative area of the Karakalpak epic "adam" concept, we form lexical and semantic groups characteristic of its component. For example: The lexico-semantic group is formed using "beautiful" (adjective) lexemes – "*арыў", "жанан", "дилбар", "сулыў" (*aryo, janan, dilbar, sulyo). Due to the fact that these linguistic units are semaphores of subjective assessment, they can be included in the concept of "adam".

In all the examples given, the desire to axiologically evaluate the object and subject of speech is obvious. In addition, in speech situations in examples it is impossible to express the negative evaluative goal of the subject, because a loved one never uses the linguistic units of negative evaluation ottenka to describe his lover.

Among the lexemes that characterize a person morally and spiritually: *бәзия, бийгуна, ғапыл, дилўар, жаўыз, жинли, заңғар, зулым, ләўент, мәжнүн, накас.*

Based on the paradigmatic analysis of examples, we can say that they all belong to the same thematic group. However, some of them may be included in other thematic groups, depending on their application in a particular context. For example, the lexeme «*дилўар*» can also be expressed by such synonyms *жүрекли, батыр, қаҳраман, гуресиең адам* ("brave person"). At the same time, such lexemes have the semantics of "beauty".

The lexico-semantic group "*Баҳадыр*" includes the following lexemes: march, batyr, bahadyr, er zhurek, korpas, arslan zurek. This is due to the fact that all the linguistic units mentioned fall into the category of adjectives and indicate that a person is in good physiological condition. In addition, these linguistic units also complement the synonymous nominative range. In this case, we can say that the meanings of the lexemes "dilo'ar" and "bahadyr" are the same, but they have a gender difference in their use. For example, the lexeme "dilo'ar" symbolizes female courage, and the lexeme "bahadyr" - male courage.

Below we will try to define the area of the associative field of the linguistic motive of the concept-sphere "man", found in the epic of Beowulf. The given definitions and key words reflect in the epic the peculiarities of the concept "person" in the epic, in the English language consciousness.

For example, the concept "person" has units that act as the core of the associative field and the main word, while units close to the border have levels of meaning, such as the words "mighty", "valor", "persistent", " noble". expressing human qualities.

The semaphore "reason and intellect" is given in this epic in the following forms: "Not a single wise man spoke of the prince's adventures, although they loved him very much; praised his courage and foreshadowed good omens"[4].

Based on the content of this example, the semantic "social position" can also be added to it, because in the part represented by the base word, the meaning of reason and intellect is represented by the combination "wise person". In this example, social status is expressed through the verbalizer "prince", and the phrase can be translated as "no wise person should duplicate the words of a person of high social status, such as a prince." This allows us to introduce in the example the unit "prince" into the nearest boundary of the concept of a person.

The semaphore "work and way of action" is reflected in the following examples: he was looking for a sea vessel with these fourteen people, and, being a man versed in water, he led them along the coast of land.

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[3] Cognitive Linguistics in Action: from theory to application and back /edited by Elz˙bieta Tabakowska, Michał Choin´ ski, Łukasz Wiraszka. Walter de Gruyter GmbH & Co. KG: Berlin. 2010, - P. 146˙

[4] [http://www.enotes.com/beowulf-text].

The word "man" in the sentence is used in the singular, and "men" is used in the plural. They differ not only in grammatical structure, but also in semantics. For example, "men" is used to denote fourteen sailors, and "man" is used to denote a wise man, a skillful and experienced captain. For example, in the English dictionary, the word "men" is defined as "a person who takes part in a certain activity or who likes a certain thing; usually the plural is a low-ranking person in the military; a person of low status who works in a factory, farm or industry. " In this sense, we can confidently add this semaphore to the set of semaphores "work and behavior".

"Age characteristics" in the studied epos are given by the combinations "man of many winters", "old man", "primitive man". However, in these examples, the central unit of the "man" vervalizer is used as a component of time: *A man of many winters, he departed as an aged man from the earth and is honored even today by sage men throughout the world's width* long-lived, aged human semaphores are cited.

The singer sang with the knowledge of tales from man's primeval time: how the Almighty fashioned the earth—a radiant plain rimmed by water—and delighted in its splendor. This example illustrates the semantics of the "primitive age of humanity."

Examples include a central verbalizer, including "man of many winters" and "old man", but "primitive man time" is a measure of time with the central verbalizer of the conceptosphere as its main component.

It should be noted that in the epic about Beowulf and the glossary of English, units as *atheling, bairn, carle, gloryofkings, grewsome, henchman, lief, skinker, wielder, wight, younker* which are representing the concept of "soul" in the associative space of the conceptual sphere "man". The units of glory of the kings and the possessor are designated by the word "God" in the dictionary, and his next description is given as "the main man or guide."

So, in the heroic epic "Beowulf" it became clear that the identifiers of the concept sphere "man" with functional and semantic features are fully preserved in the modern English literary language and in the process of speech.

The words as *atheling, bairn, carle, wielder, younker* can counted as basic nominative for the "man", while *henchman, clansman, kinsman, manfully, man-at-arms, earlman, foeman, liegeman, gleeman, nobleman, manly, spokesman, craftman* are added to the linguistic units.

Based on the analysis of cognitive linguistics, the typological features of the concept "man - adam", the formation of mental representations were studied, as well as from the point of view of linguocultural mental units were classified to groups based on their general and particular features in a semantic level.

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