

Representation Of The Concept Of “Respect” In The Phraseological Worldview

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Abstract: This article presents a linguoconceptual analysis of idioms, which are the object of linguoculturology, and provides information on the expression of the concept of "respect" in the phraseological worldview. The conceptual field of idioms was established and divided into core and peripheral parts. The article explains through which concepts the notion of "respect" is reflected in idioms.

Keywords: Linguoculturology, concept, core, periphery, phraseological worldview, idiom, respect, value, esteem.

Introduction: The anthropocentric paradigm is one of the modern trends in linguistics, which prioritizes the human factor and considers language as the main and integral component of human beings. Language is a complex phenomenon, and E. Benveniste noted several years ago that the nature of language is so unique that it consists not of one, but of several structures, each of which serves as the foundation for the emergence of holistic linguistics. The linguistic personality is at the center of attention when studying humans and their culture and traditions, and these issues lead to the formation of an anthropocentric paradigm. In the explanatory dictionary of modern linguistic terms, the anthropocentric paradigm is defined as follows: "a set of teachings and methods aimed at studying language not only as a structure but also as an open system based on communication, examining it in connection with other systems such as society, humans, culture, and psyche, and analyzing humans within language or language within humans." [16,12]. Currently, the concept of the concept is attracting widespread attention. The reason for the extensive use of this term in fields such as cognitology, semasiology, linguoculturology, psycholinguistics, and pragmalinguistics is related to the convergence of linguistics with psychology, philosophy, and sociology, and consequently, the intensification of interdisciplinary relationships [12,259].

There are different perspectives on the concept: S.A. Askoldov views the concept as a general idea, while S.D.

Likhachev understands the concept as meaning, an algebraic expression of meaning

Linguists also interpret the structure of the concept as follows: the figurative component (cognitive metaphors supporting the concept in the mind) and the essential component [14,7], which includes metaphorical-perceptual, informational-factual [5,118], evaluative and behavioral norms, the main zone - intrazone and extrazone; the additional zone - quasi-zone and quasi-extrazone [13-17-18].

Among Uzbek linguists, Prof. N. Makhmudov endorses the definition of the concept given by the Russian scholar V.A. Maslova: "Among the numerous definitions of the concept provided in Russian linguistics, the definition put forward by V.A. Maslova, in my opinion, reflects the truth more accurately. According to her, the concept 'is a semantic structure in which linguocultural identity is recorded and which in one way or another characterizes the bearers of a certain ethnoculture' [6,9].

According to Y.A. Ogneva, the concept does not have clear boundaries; therefore, as the shift from the core to the periphery increases, the associations decrease. The concept has the following field hierarchy:

According to Y.A. Ogneva, the concept does not have clear-cut boundaries; therefore, as one moves further from the core towards the periphery, the associations gradually decrease. [8,47]. The concept has the following field hierarchy:

core: the main cognitive-propositional structure that provides the most important information about a concept and consists of the semantic features of the key word representing the concept, namely the dominant representations reflected in explanatory dictionaries;

subnuclear zone: consists of lexical-semantic representations of a regular and typical nature, comprising the denotative structure of the situation expressed by the concept, isosemic lexical-semantic structures, mainly forming a group of primary synonyms;

close periphery: consists of semes representing the vivid differential seme of the field;

distant periphery: encompasses various subjective and modal meanings of the concept and consists of lexemes and sememes representing the unstable differential seme of the field;

external periphery: consists of lexemes with implicit semes that are to some extent related to the semantic field.

It is not without reason that idioms are called "mirrors of a nation's life." Phraseological expressions, while conveying the process of folk culture development from generation to generation, embody a picture of the world connected to the experience, cultural and historical traditions of the people. Phraseological units are considered part of the linguistic worldview, and they emerged not to describe the world, but to interpret, evaluate, and express subjective attitudes towards it. This is also what distinguishes phraseological units and metaphors from other nominative units [7, 63]. In Prof. D. Khudoyberganova's "Explanatory Dictionary of Modern Linguistic Terms," the term "phraseological worldview" is defined as follows: "a part of the linguistic worldview reflected through phraseological units. The phraseological worldview is a relatively stable and special picture, unique to a particular people, clearly and vividly reflecting the psyche, national mentality, and their socio-cultural experience of perceiving the world in an emotional-expressive manner [16, 65].

Language is not merely a means of communication, but also a unique embodiment of a nation's cultural characteristics. Every nation possesses its own distinct system of values, which manifests in interactions between people. One of these values is the respect one person holds for another.

In Uzbek culture, the concept of respect holds particular significance and is expressed in various forms: respect for parents, respect for the homeland, respect for the national language, respect for teachers,

respect for family members, respect of the young for the elderly, respect of leaders towards their team, and so on. The word "hurmat" is of Arabic origin, meaning "reverence." [11,597]. In Uzbek linguoculture, respect is defined as: 1) a feeling of appreciation and veneration for someone or something; 2) earned or acquired respect, reputation, and esteem [18, 447]. It encompasses one person's attitude of valuing and honoring another, as well as the relationship itself. The lexemes "izzat" and "ehtiom" form a synonymous series with the lexeme "hurmat." [23, 597]. The word "izzat" carries a stronger connotation than "hurmat," while "ehtiom" implies a higher degree of reverence.

Thus, respect is associated with the concepts of "to value," "to glorify," and "to esteem." Based on the studied materials, a conceptual field of phrases expressing respect was created. The core of this conceptual field includes phrases belonging to the category of "respect - extremely valuing": to put on one's head, to hold in the palm of one's hand, to rub on one's eyes, to treat as eye medicine, to not find a place good enough to seat someone, to salute one's shadow. From the near-core part of the conceptual field, phrases belonging to the category of "respect - polite treatment" (honey dripping from one's mouth, honey dripping from one's tongue) were included. From the near periphery, a phrase belonging to the category of "respect - to listen attentively" (to hang on someone's words) was included. From the far periphery, a phrase belonging to the category of "respect - to preserve one's reputation" (to not let water penetrate one's skin) was included.

The core of the conceptual field of respect includes phrases belonging to the category of "respect - extremely valuing": to lift to the head, to carry in the palm, to rub on the eyes, to be a precious eye ointment, to be unable to find a place to seat someone.

The expression "boshiga ko'tarmoq" has two meanings: 1) to make a loud noise; 2) to show a high degree of respect. This phrase was initially used as a free combination. That is, there were instances when fathers in families would caress and honor their young children by carrying them on their shoulders. The component "shoulder" in this free combination underwent a lexico-semantic transformation into the word "head," resulting in the formation of the phrase "boshiga ko'tardi" (to lift to one's head). At least think about your kind aunt who would have lifted you up when you visited her, you ungrateful one! Well, there you have it, it would have taken just one night. The sky wouldn't have fallen on your head in one night (E.A'zam "Nephew"). "Do you have a sister-in-law?" "Of course," I said. "I also have two children... Thank God, they understand me, they've left me to my own devices... No

matter how much I honor them, they are worth it" (Sh.Kholmirezayev. "Moon Covered by Clouds").

The expression "kaftda ko'tarmoq" (to hold in one's palm) was formed as a result of the semantic transformation of a free phrase. In our religion, people join their palms and raise their hands in prayer, "preserving" their supplications and intentions to Allah in their palms, and then rub their hands on their faces. From this, we can understand that the act of opening hands in prayer with joined palms is associated with such meanings as "reverence, honor, and appreciation," leading to the formation of the idiom "kaftda ko'tarmoq." Tears welled up in his eyes. "Oh, how they cherished me. Everyone held me in their palms, believe me, my friend" (Sh. Kholmirezayev, "Moon Covered by Clouds"). In this text, the verb "ardoqlamoq" (to cherish) conveys treating a person with respect and honor, and the meaning of this lexeme is further concretized by the idiom "kaftida ko'tarmoq" (to hold in one's palm).

In the following context, we can observe that the meaning of the phrase remains unchanged, despite the word "kaft" (palm) being lexically transformed into "qo'l" (hand). But my husband loved me: he carried me in his hands, and whenever he went out, he always brought something back... (A. Qahhor. "Bright Peaks"). In this context, two phrases are used: "to love" and "to carry in hand," which serve to express the feelings of love and respect conveyed in the text.

To be unable to find a place to seat someone means to receive them with great respect, to cherish them to the utmost extent, and to dote on them. In short, while taking such additional lessons, I managed to graduate from the law college. Three years passed in the blink of an eye. Throughout these three years, the look of satisfaction never left my father's face. Every time I visited the village, he couldn't find a place to seat me (L.Burikhon. "The Young Man Who Saw Khizr"). The lexeme "contentment" used in the text conveys the meanings of being satisfied and happy. As a result of this contentment, the father's care for his child and his attentiveness are expressed through the phrase "couldn't find a place to seat me."

One can also witness that the component "to not find" in this phrase is used with a change to "to search": "Jiyanim-jiyanim," you keep saying without stopping. When he comes, you look for a place to seat him. Last year, you invited him as a guest and had my fat-tailed sheep slaughtered (E.A'zam. "Nephew"). This text contains two idioms. The first idiom, "not taking out of one's mouth," means "to constantly speak about or remember," while from the idiom "not finding a place to seat," one can understand the high level of respect.

From the context, one can see the value of hospitality inherent in the Uzbek mentality. That is, slaughtering a sheep and hosting a feast in honor of a guest to show them proper respect is a value that has been formed since ancient times and has become a custom.

In Uzbek families, children are raised from an early age to respect bread and not waste it. From childhood, they are taught that bread should not be thrown on the ground, that stepping on it is a sin, and that if bread falls on the ground, one should pick it up, rub it on their eyes, and set it aside. By rubbing bread on the eyes, respect and reverence for bread were expressed, and over time, this free combination developed the idiomatic meaning of highly valuing or cherishing something. A person who rubs the hem of a chair against their eyes won't shy away from any baseness. (X. Do'stmuhammad. "Armchair"). The "hem of the chair" used in the text has a figurative and metaphorical meaning. That is, the word "chair" is used in this text not in its literal sense, but to mean position or rank, and it is implied that by cherishing and valuing it excessively, one becomes a slave to worldly desires.

The phrase "ko'zga to'tiyo" is used to refer to something very precious, sacred, or rare. As in: "If only Suyun Burgut would appear, if only the dust from his car would rise, Marjonoy would treat this dust as a precious ointment for her eyes!" (O. Yoqubov, "Address of Justice"). According to O'TIL, to'tiyo was used in ancient times as an eye remedy for pain or to brighten the eyes. Since to'tiyo was used as an ointment, it's natural that it was scarce and rare. Thus, scarce and rare things have always been cherished and honored. From the meaning of applying to the eye like to'tiyo and honoring it, the phrase "ko'zga to'tiyo qilmoq" (to treat as precious eye ointment) has been formed.

The expression "soyasiga salom bermoq" has two interpretations in O'TIL: 1) to respect greatly, to show utmost respect; 2) to flatter, to act sycophantically. It's known that in every nation, when people meet, their first words are greetings. Even a bride's bow to the groom's parents and relatives is considered her greeting, through which she shows her respect. From this, we can see that values such as respect and consideration were formed through greeting. Shadow is a person's silhouette, and bowing deeply even to one's shadow, let alone to the person, indicates either great respect or flattery. Of course, the intended meaning of the expression is understood from the context. The character of O'zbek oyim, the heroine of "O'tkan kunlar" (Days Gone By), was known for her sharp tongue and for always having the last word, and all women showed her great respect. In the following text, women's respect for O'zbek oyim is expressed through the phrase "soyasiga salom bermoq": "O'zbek

oyim was a woman of about fifty-five with a somewhat inconsistent nature, but she was famous for her sharp wit with her husband... Other women paid utmost respect to her, dedicating the place of honor to O'zbek oyim at their weddings, funerals, and in short, at every gathering they had." (A. Qodiriy, "O'tkan kunlar") (A. Qodiriy).

In the following text, one can observe the phraseological contamination of the expression "soyasiga salom bermoq" (to bow to one's shadow). That is, new structural expressions are formed by combining two expressions with similar meanings but different lexical content, or their parts. It's unlikely that such high-ranking individuals as Rahmatov, Davlatov, and Aminvoy would secretly come to Pakhtaqaynar, would they? (X. Do'stmuhammad. "Interrogation"). In this context, a new expression has emerged as a result of combining two phrases. The expression "qulluq qilmoq" means to express gratitude by placing one's hand on one's chest, to bow. The phrase "soyasiga salom bermoq" also conveys respect, and as a result of combining with the component "qulluq qilmoq," the phrase "soyasiga qulluq qilmoq" was formed. Although this phrase is considered a new structural expression, it has not created a new meaning, but it has intensified the semantic nuance of the phrase.

In the sub-nuclear zone of the conceptual field of respect, there is a phrase belonging to the category of "respect - polite treatment": og'zidan bol tommoq, tilingdan bol tommoq (honey dripping from one's mouth, honey dripping from one's tongue).

In the expressions "og'zidan (or labidan, so'zidan) bol tommoq, tilingdan bol tommoq," the word "honey" serves as a gastronomic code, where the sweet taste of honey is likened to kind words and pleasant manners. A person uses kind words and pleasant manners towards those they deem worthy of respect. It has always been this way: he treats guests with dignity, but unlike others, he doesn't know how to shower them with honeyed words and sweet courtesies - he's frugal with words and has no patience for excessive flattery or frivolous conversation. (E. A'zam. "The best person for you") The text describes a person who is not sweet-spoken, which is further emphasized through phrases such as "not showing courtesy," "frugal with words," and "intolerant of frivolous behavior."

In this context, the component "bol" (honey) in the phrase "tilidan bol tommoq" (honey dripping from the tongue) underwent gradation, leading to a further intensification of the metaphorical meaning. "Assalamu alaikum," said Qurbon. Honey dripped from his tongue, honey indeed! The honey of affection, the honey of longing, the honey of yearning!.. The girl

understood (Sh. Kholmirezayev. "Qilko'prik").

In the near periphery of the conceptual field of respect, there is an expression belonging to the category "respect - to listen attentively": og'ziga qaramoq (to look at one's mouth).

The expression og'ziga qaramoq is explained in the Uzbek Explanatory Dictionary as follows: 1) to listen attentively to someone's words; 2) to expect something from someone; to wait for someone to say something; 3) to act according to someone's words. The phrase used in the context carries the meaning of the first explanation, and the same of respect is manifested in attentively listening to someone's words and eagerly awaiting their speech. The custom is to invite three or four people to the house, but to invite the uncle personally. Whenever relatives gather for advice, the entire assembly must listen to G'azanfarboy, and if he hasn't yet arrived, they must anticipate his coming (E. A'zam. "Our Uncle"). The character depicted in the text is a respected person, to whom the phrase "to go and invite personally" is applied. The expression "ko'z tutmoq" means "to wait in hope that he will come," which conveys a sense of longing and anticipation. The expression "og'ziga qaramoq" is used in the sense of attentively waiting for what a person will say. From the meaning of these units and phrases, one can understand that strong respect for the character is expressed.

From the distant periphery of the conceptual field of respect, there is an idiom belonging to the category of "respect - preserving one's reputation": to let water roll off one's back.

The phrase "not letting water touch one's flesh (or body)" is explained in O'TIL as "trying not to allow oneself to be hurt, striving to preserve one's honor, dignity, and reputation." Water is considered a symbol of purity. The idiom conveys that a person tries to maintain their reputation and respect to such an extent that they don't even allow water, which cleanses all impurities, to touch them. Here, water represents unnecessary statements or opinions about oneself. In this context, one can observe an ellipsis of this phrase. They named their mansions "Amirtepa." When I tried to embarrass him with a couple of sharp words - no chance! "When Emir Alimkhan was crossing into Afghanistan, he stopped here to catch his breath, so we named it after him, uncle," says the scoundrel, letting the criticism roll off his back. (E.A'zam. "Our Uncle"). The speech cited in the text belongs to a person named Gazanfarboy, who has a contentious relationship with his nephew named Amir. The word "scoundrel" in the context also supports this interpretation. The uncle understands that Amir built a beautifully decorated

pavilion and named it "Amirtepa," connecting it to the famous historical figure Amir Alimkhan, as a way of preserving his own honor and respect, and thus uses the idiom "letting water roll off his back."

In conclusion, the conceptual field of phrases expressing respect consists of expressions conveying concepts such as to value, to be sweet-spoken, to listen attentively to one's words, and to preserve one's reputation.

Most of the phrases expressing respect are somatic expressions, involving components such as head, eye, palm, hand, mouth, and tongue. The head, eyes, and palm are located on the upper part of the human body. In some instances, these express the semantic components of glorification and appreciation, intersecting with the notions of respect and honor in the lexeme of respect.

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