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NOMINATIVE FIELD OF THE CONCEPT "WRESTLING" IN ENGLISH AND UZBEK



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**MATQULOV
KHOSILBEK**

**MINISTRY OF HIGHER AND
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OF THE REPUBLIC OF UZBEKISTAN
ANDIJAN STATE FOREIGN LANGUAGES
INSTITUTE**

MATQULOV KHOSILBEK

**NOMINATIVE FIELD OF THE CONCEPT
"WRESTLING" IN ENGLISH AND UZBEK**

MONOGRAPH

2023

Annotation

This monograph is devoted to the elucidation of the nominative field and inter-layer expression methods of the concept of "wrestling" in the English and Uzbek languages, as well as theoretical aspects, directions, concepts of cognitive linguistics, the concept of "wrestling" and the lexical-semantic features of the means of its expression, their includes the study of the ways of origin and the historical approach to it, the process of comparative study of the English and Uzbek concepts of "wrestling" and the means of expressing it.

This monograph is intended for professors and teachers, PhD students, master's students and independent researchers, students while investigating "Theoretical and applied linguistics", "General Linguistics", "Theory and Practice of Translation", "Theoretical Grammar" in the fields of philology of higher educational institutions. ", "Practical Grammar", "Stylistics", "Lexicology", "Cognitive Linguistics", "Pragmalinguistics", studying practical and theoretical issues of translation, while actively applying them in language and speech, intended for use in learning processes.

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INTRODUCTION

On the President of the Republic of Uzbekistan Shavkat Mirziyoyev's proposal, 2018 is announced in our country "A Year of supporting active entrepreneurship, innovative ideas and technologies". The tasks of communicating with people, realization of their requests and wishes have become a priority state policy. The decree of the President of Uzbekistan "On measures to fundamentally improve the system of working with applications of legal and physical persons" was adopted on 28 December 2016.

The people's reception also has all conveniences for ensuring the constitutional rights of citizens to submit an application (claim, request) to a state body.

The inscription with the words of President of our country Shavkat Mirziyoyev "Living with concerns of people is the most important criterion of humanity" at the entrance to the reception immediately catches the eye. The activities of the reception are organized on the basis of this benchmark. Modern conveniences for a direct dialogue with the population, considering, recording and filing of applications have been created. The needs of mothers with young children, people with disabilities are taken into account.

The Head of State, getting acquainted with the work of the People's reception, praised the high level of its activities. Now there is a need to fill the work with content, strengthen the internal culture¹.

President Shavkat Mirziyoyev has signed a number of decrees aimed at the development of science management system in Uzbekistan, as well as the perfection of the structure and activities of the Academy of Sciences.

In accordance with the Decree, the State Commission for Science and Technology headed by the Prime Minister of the Republic of Uzbekistan has been set up, tasked with elaborating and introducing for consideration an integrated

¹ Mirziyoyev Sh. Presidential Decree of the Republic of Uzbekistan № PD-2909 "On measures for further development of Higher Education System". 20th of April 2017

government policy in the field of scientific and technical activity, in the identification of priority directions for innovation programs.

As the working body of the Commission, the Agency for Science and Technology of the Republic of Uzbekistan is being established on the basis of the terminated Coordinating Committee for Science and Technology Development under the Cabinet of Ministers. The agency is entrusted with forming a government mission for the provision of scientific and technical services in terms of the implementation of fundamental, applied and innovative research for sectors of the economy and social sphere.

The Decree on measures to further improve the activity of the Academy of Sciences, the organization, management and financing of research activities, signed by the President of the country, defines the main goals and priorities of its activity on the basis of modern requirements. In addition, to further bolster up the research infrastructure as part of the Academy of Sciences it is created a number of research institutions, as well as individual institutions will be back in its management. These measures will allow carrying out wide-range studies, concentrating the available scientific potential in various fields of science and forwarding it to the solution of actual problems of the socio-economic sphere.

In Uzbekistan, special attention is paid to educational of harmoniously developed young generation and ensuring in all stages of educational process the training of high skilled physically healthy and mentally rich personal that can take worthy place in the society. The President of Uzbekistan Shavkat Mirziyoyev² signed a decree № PD-5117 dated on May 19 in 2019 "On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new level". In accordance with the State Program "Year of Support of Youth and Public Health", the development of foreign language teaching as a priority of education policy, radically improve the quality of education in this area, attract qualified teachers and in order to increase the population's interest in learning foreign languages. Creating under the Cabinet of Ministers the Agency for

² Mirziyoyev Sh. Decree "On Uzbekistan's Development Strategy ". - 2017- p.2

the Promotion of Foreign Languages (hereinafter - the Agency) and the positions of territorial representatives of the Agency in the Republic of Karakalpakstan, regions and the city of Tashkent and conducting foreign language proficiency rankings by regions, sectors, government agencies and educational institutions, to develop proposals for further popularization of foreign language learning.³

Students should leave schools with the Russian language as a language of instruction experience while studying foreign languages. We should prepare in our country in the shortest time the methods of intensive foreign languages learning based on our national peculiarities.

Such great attention to learning and teaching foreign languages is the reason for the opening of new researches in the field of the English language. From this point of view, language is the most important means of communication between people, the weapon that conveys the message to others. At the same time, one of the new trends in linguistics, cognitive linguistics, its development history, directions, as well as the issue of the nominative field of the English and Uzbek language concept of "wrestling" were put forward, which is equally interesting for all linguists. issues are analyzed.

This monograph is devoted to the elucidation of the nominative space and inter-layer expression methods of the English and Uzbek concept of "wrestling" as well as their theoretical aspects, directions, concept concept, the concept of "wrestling" and the lexical-semantic features of the means of its expression, their includes the study of the ways of origin and the historical approach to it, the process of comparative study of the English and Uzbek concepts of "wrestling" and the means of expressing it. The topic of this monograph is one of the topical issues today. The reason for this is that, despite the fact that the field of cognitive linguistics appeared in English linguistics a long time ago, it is still recognized as a new field in Uzbek linguistics. Therefore, the fact that the work done in this direction is not significant indicates the relevance of the dissertation. Especially in

³ Mirziyoyev Sh. Presidential Decree of the Republic of Uzbekistan № PD-5117 ““On measures to bring the promotion of foreign language learning in the Republic of Uzbekistan to a qualitatively new level”. 15 the of May, 2019

English and Uzbek languages, the amount of research works devoted to the concept of "wrestling" and its comparative analysis is lacking, which increases the relevance of the topic even more. Through this monograph, cognitive linguistics, the concept concept, the comparative analysis of the concept of "wrestling" and the means of expressing it, therefore, the pragmatic and linguocultural issues of the concept of "wrestling" and the means of expressing it are analyzed and an attempt is made to solve such problems. This monograph consists of an introduction, three chapters, a conclusion and an alphabetical list of used literature.

1. THE DEVELOPMENT OF COGNITIVE LINGUISTICS AND THE PROBLEM OF CONCEPT IN WORD LINGUISTICS

At the moment, the anthropocentric approach to language embodies the latest achievements of the field of linguistics and is increasingly strengthening its status as an independent paradigm. According to many researchers, cognitive linguistics and linguoculturalism are the leading directions of the anthropocentric paradigm. Cognitive linguistics, which took its first steps in the last quarter of the last century, managed to become one of the leading fields of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is connected with the scientific works of American scientists J. Miller, J. Bruner, J. Lakoff, R. Langaker, R. Jackendoff and others.

Cognitive linguistics is a field that connects language with the theory of knowledge in philosophy and studies the integral connection of psychological, biological and europsychological aspects of its formation with social, cultural and linguistic phenomena. The word "cognitive" means "to know, to understand, to understand" in English. Cognitive linguistics is a "cross-border science" and was created in the collision of fields such as cognitology, cognitive psychology, psycholinguistics, and linguistics. In 1975, the term "cognitive grammar" appeared in the article of J. Lakoff and S. Thompson, and in the 80s, cognitive linguistics was established in traditional European linguistics. Cognitive linguistics entered Russian linguistics with the scientific article of V. I. Gerasimov ("Novoe v zarubezhnoy lingvistike", 1988). Another prominent representative of Russian linguistics, E.S. Kubryakova, comments as follows: "Cognitology is one of the multifaceted fields of science. Linguistics formed within it, in turn, aims at the execution of a complex task, the analysis and interpretation of relations between linguistic and knowledge structures and permanent alternatives is planned. According to the opinion of Uzbek linguist Sh.S. Safarov, "The task of cognitive linguistics is to acquire and store knowledge with the help of language, to use language in practice, and to transfer it, as a whole, connecting the language system

and structure with thinking as a reflection in the human brain. , is an in-depth scientific study⁴.

Professor A. Mamatov, thinking about the cognitive analysis of the language system, writes: "Cognitive science deals with cognition, while cognitive linguistics studies the reflection and verbalization of cognition, that is, knowledge in language. The cognitive approach to language is that the form of the language is ultimately a reflection of human consciousness, thought, and knowledge structures. Cognition, according to its structure, represents the systematization of all types of knowledge based on human cognitive activity⁵.

By the end of the 20th century, a new field of linguistics, linguoculturalology, developed rapidly, emphasizing the study of language and culture. Lingvokulturology is a general science between the sciences of cultural studies and linguistics, which studies phenomena such as the interaction and connection of language and culture, the formation of this separation and its reflection outside language and language as a whole system. deals with. It can be said that linguistics and cultural studies are somewhat close to cultural studies and linguistics in terms of the object of study, but different in terms of their content and approach to the object of study. Its limiting status is that it studies the national-cultural specific rules for organizing speech communication in the context of language manifestation and expression of national culture, language mentality, nationalism, language spirit, and the nation's own characteristics reflected in the language. is engaged in researching the phenomena of determining national language characteristics. The task of linguoculturalology is that it combines the cultural content of language units with the familiar symbolic "codes" of other language elements and culture. This term was first used by the Russian linguist

⁴ Safarov Sh. S. Kognitiv tilshunoslik.-Jizzax: Sangzor,2006.- B.91

⁵ Mamatov A. E. Tilga kognitiv yondashuvning mohiyati nimada? Tilshunoslikning dolzarb masalalari: Prof. A.Nurmonov tavalludining 70 yilligiga bag'ishlab o'tkazilgan ilmiy-amaliy anjuman materiallari.-Andijon,2012/- B.212-219.

Askoldov in his article in 1928. He commented on the concept that "it is a unit that reflects the process of thinking about concepts of one type or another""⁶.

Even in the 70s of the 20th century, it was considered a problem that required a deep explanation. The introduction of the concept into the use of linguists in the 80s is connected with the works of English scientists Cheif, R. Jackendoff⁷, and Lakoff. It is in those texts that the terms conceptualization and conceptual essence are found. Many scientists express different opinions about the dictionary meaning of the concept. According to him, there are those who consider it as a logical category, a concept of practical philosophy, and the main unit of national mentality. "Concept" is derived from the Latin word "conceptus" and means "concept". In the dictionary of cognitive terms, the term concept is defined as follows: a concept is a concept that allows the mental and psychic resources of our thinking to be reflected in human knowledge and skills.

The term "concept" is used in modern linguistics to express the mental image of a lexical unit. In everyday scientific work, the term "oncept" is used as a synonym for "concept"⁸. Linguistics, a new branch of linguistics, studies the relationship between language and culture.

Cognitive Linguistics grew out of the work of a number of researchers active in the 1970s who were interested in the relation of language and mind, and who did not follow the prevailing tendency to explain linguistic patterns by means of appeals to structural properties internal to and specific to language. Rather than attempting to segregate syntax from the rest of language in a 'syntactic component' governed by a set of principles and elements specific to that component, the line of research followed instead was to examine the relation of language structure to things outside language: cognitive principles and mechanisms not specific to language, including principles of human categorization; pragmatic and

⁶ Аскольдов С.А. Концепт и слово// Русская словесность. От теории словесности к структуре текста. Антология.- М:Academia. 1997.-С.267-280

⁷ Ray Jakendoff, 1989: "What is a concept, that a person may grasp it". Program in Linguistics and Cognitive science Brandies University Watham.

⁸ George Lakoff : 1980: Metapfors We Live BY

interactional principles; and functional principles in general, such as iconicity and economy.

The most influential linguists working along these lines and focusing centrally on cognitive principles and organization were Wallace Chafe, Charles Fillmore, George Lakoff, Ronald Langacker, and Leonard Talmy. Each of these linguists began developing their own approach to language description and linguistic theory, centered on a particular set of phenomena and concerns. One of the important assumptions shared by all of these scholars is that meaning is so central to language that it must be a primary focus of study. Linguistic structures serve the function of expressing meanings and hence the mappings between meaning and form are a prime subject of linguistic analysis. Linguistic forms, in this view, are closely linked to the semantic structures they are designed to express. Semantic structures of all meaningful linguistic units can and should be investigated.

These views were in direct opposition to the ideas developing at the time within Chomskyan linguistics, in which meaning was 'interpretive' and peripheral to the study of language. The central object of interest in language was syntax. The structures of language were in this view not driven by meaning, but instead were governed by principles essentially independent of meaning. Thus, the semantics associated with morphosyntactic structures did not require investigation; the focus was on language-internal structural principles as explanatory constructs.

Functional linguistics also began to develop as a field in the 1970s, in the work of linguists such as Joan Bybee, Bernard Comrie, John Haiman, Paul Hopper, Sandra Thompson, and Tom Givon. The principal focus of functional linguistics is on explanatory principles that derive from language as a communicative system, whether or not these directly relate to the structure of the mind. Functional linguistics developed into discourse-functional linguistics and functional-typological linguistics, with slightly different foci, but broadly similar in aims to Cognitive Linguistics. At the same time, a historical linguistics along functional principles emerged, leading to work on principles of grammaticalization

(grammaticization) by researchers such as Elizabeth Traugott and Bernd Heine. All of these theoretical currents hold that language is best studied and described with reference to its cognitive, experiential, and social contexts, which go far beyond the linguistic system proper.

Other linguists developing their own frameworks for linguistic description in a cognitive direction in the 1970s were Sydney Lamb (Stratificational Linguistics, later Neurocognitive Linguistics) and Dick Hudson (Word Grammar).

Much work in child language acquisition in the 1970s was influenced by Piaget and by the cognitive revolution in Psychology, so that the field of language acquisition had a strong functional/cognitive strand through this period that persists to the present. Work by Dan Slobin, Eve Clark, Elizabeth Bates and Melissa Bowerman laid the groundwork for present day cognitivist work.

Also during the 1970s, Chomsky made the strong claim of innateness of the linguistic capacity leading to a great debate in the field of acquisition that still reverberates today. His idea of acquisition as a 'logical problem' rather than an empirical problem, and view of it as a matter of minor parameter-setting operations on an innate set of rules, were rejected by functionally and cognitively oriented researchers and in general by those studying acquisition empirically, who saw the problem as one of learning, not fundamentally different from other kinds of learning.

By the late 1980s, the kinds of linguistic theory development being done in particular by Fillmore, Lakoff, Langacker, and Talmy, although appearing radically different in the descriptive mechanisms proposed, could be seen to be related in fundamental ways. Fillmore's ideas had developed into Frame Semantics and, in collaboration with others, Construction Grammar. Lakoff was well-known for his work on metaphor and metonymy⁹. Langacker's ideas had evolved into an explicit theory known first as Space Grammar and then Cognitive Grammar

⁹ Lakoff, George and Johnson, Mark. 1980. *Metaphors we Live by*. Chicago: University of Chicago Press.

(Langacker 1988). Talmy had published a number of increasingly influential papers on linguistic imaging systems¹⁰.

Also by this time, Gilles Fauconnier had developed a theory of Mental Spaces, influenced by the views of Oswald Ducrot. This theory was later developed in collaboration with Mark Turner into a theory of Conceptual Blending, which meshes in interesting ways with both Langacker's Cognitive Grammar and Lakoff's theory of Metaphor.

The 1980s also saw the development of connectionist models of language processing, such as those developed by Jeff Elman and Brian MacWhinney, in which the focus was on modeling learning, specifically language acquisition, using connectionist networks. This work tied naturally in to the acquisition problem, and with the research program of Elizabeth Bates who had demonstrated the learned nature of children's linguistic knowledge, and its grounding in cognitive and social development. Gradually, a coherent conceptual framework emerged which exposed the flaws of linguistic nativism and placed experiential learning at the center in the understanding of how children acquire language. This conception was the foundation for the research program of Michael Tomasello, who in the 1990s began to take the lead in the study of acquisition in its social, cognitive, and cultural contexts.

Through the 1980s the work of Lakoff and Langacker, in particular, began to gain adherents. During this decade researchers in Poland, Belgium, Germany, and Japan began to explore linguistic problems from a cognitive standpoint, with explicit reference to the work of Lakoff and Langacker. 1987 saw the publication of Lakoff's influential book *Women, Fire and Dangerous Things*, and, at almost the same time, Langacker's 1987 *Foundations of Cognitive Grammar* Vol. 1, which had been circulating chapter by chapter since 1984¹¹.

¹⁰ Langacker, Ronald W. 1991. *Foundations of Cognitive Grammar* Vol. 2: Descriptive Application. Stanford: Stanford University Press.

¹¹ Lakoff, George. 1987. *Women, Fire, and Dangerous Things. What Categories Reveal about the Mind*. Chicago: University of Chicago Press.

The next publication milestone was the collection *Topics in Cognitive Linguistics*, ed. by Brygida Rudzka-Ostyn, published by Mouton in 1988. This substantial volume contains a number seminal papers by Langacker, Talmy, and others which made it widely influential, and indeed of influence continuing to this day.

In 1989, the first conference on Cognitive Linguistics was organized in Duisburg, Germany, by Rene Dirven. At that conference, it was decided to found a new organization, the International Cognitive Linguistic Association, which would hold biennial conferences to bring together researchers working in cognitive linguistics. The Duisburg conference was retroactively declared the first International Cognitive Linguistics Conference.

The journal *Cognitive Linguistics* was also conceived in the mid 1980s, and its first issue appeared in 1990 under the imprint of Mouton de Gruyter, with Dirk Geeraerts as editor.

At the Duisburg conference, Rene Dirven proposed a new book series, Cognitive Linguistics Research, as another publication venue for the developing field. The first CLR volume, a collection of articles by Ronald Langacker, brought together under the title *Concept, Image and Symbol*, came out in 1990. The following year, Volume 2 of Langacker's *Foundations of Cognitive Grammar* appeared.

During the 1990s Cognitive Linguistics became widely recognized as an important field of specialization within Linguistics, spawning numerous conferences in addition to the biennial ICLC meetings. The work of Lakoff, Langacker, and Talmy formed the leading strands of the theory, but connections with related theories such as Construction Grammar were made by many working cognitive linguists, who tended to adopt representational eclecticism while maintaining basic tenets of cognitivism. Korea, Hungary, Thailand, Croatia, and other countries began to host cognitive linguistic research and activities. The breadth of research could be seen in the journal *Cognitive Linguistics* which had

become the official journal of the ICLA. Arie Verhagen took over as editor, leading the journal into its second phase.

By the mid-1990s, Cognitive Linguistics as a field was characterized by a defining set of intellectual pursuits practiced by its adherents, summarized in the *Handbook of Pragmatics* under the entry for Cognitive Linguistics¹²:

Because cognitive linguistics sees language as embedded in the overall cognitive capacities of man, topics of special interest for cognitive linguistics include: the structural characteristics of natural language categorization (such as prototypicality, systematic polysemy, cognitive models, mental imagery and metaphor); the functional principles of linguistic organization (such as iconicity and naturalness); the conceptual interface between syntax and semantics (as explored by cognitive grammar and construction grammar); the experiential and pragmatic background of language-in-use; and the relationship between language and thought, including questions about relativism and conceptual universals.

In this summary, the strong connections between Cognitive Linguistics and the research areas of functional linguistics, linguistic description, psycholinguistics, pragmatics, and discourse studies can be seen.

For many cognitive linguists, the main interest in CL lies in its provision of a better-grounded approach to and set of theoretical assumptions for syntactic and semantic theory than generative linguistics provides. For others, however, an important appeal is the opportunity to link the study of language and the mind to the study of the brain.

In the 2000s regional and language-topical Cognitive Linguistics Associations, affiliated to ICLA, began to emerge. Spain, Finland, and a Slavic-language CLA were formed, and then Poland, Russia and Germany became the sites of newly affiliated CLAs. These were followed by Korea, France, Japan, North America, the U.K., Sweden (which soon expanded to a Scandinavian association), and, most recently, China and Belgium. Some of these associations

¹² Geeraerts, Dirk. 1995. Cognitive Linguistics. In J. Verschueren, J.-O. Östman and J. Blommaert, eds., *Handbook of Pragmatics*. Amsterdam: John Benjamins, 111-116.

existed prior to affiliation, while others were formed specifically as regional affiliates.

A review journal, the *Annual Review of Cognitive Linguistics* began its run in 2003, and other new journals followed suit. *Cognitive Linguistics*, after being edited by Dirk Geeraerts and then Arie Verhagen, was taken on by editor Adele Goldberg in 2003, followed by the current editor Ewa Dabrowska who took the helm in 2006. Throughout, the journal has continued to increase its reputation and prominence in Linguistics.

Cognitive linguistics conferences continue to be organized in many countries, to the extent that it is difficult to keep track of them all. The ICLC was held for the first time in Asia, specifically in Seoul, Korea in July 2005. Asia has a now very significant membership base. In 2005 the Governing Board voted to take the conference to China, and a definite venue for the 2011 conference was approved in 2007: Xi'an, China.

The ICLA continues to foster the development of Cognitive Linguistics as a worldwide discipline, and to enhance its connection with its natural neighbor disciplines of Psychology, Anthropology, Sociology, and of course Cognitive Science.

Having analysed a great number of research works we have found out that Cognitive linguistics is one of the most interesting and disputable branches of linguistics that studies mental processes and their linguistic reflection in people's daily life. This science pays its prime attention to the language as a communicative unit which differs not only from the point of view of the nations and cultures, but also from one person to another¹³. Every human being has its own communicative aim and language pragmatic peculiarities, which reflect his picture of the world that comes from the process of syntheses of everything around him in his mind. Our research work is devoted to the analysis of the one of the aspects of the study

¹³ Вежбицкая А. Понимание культур через посредство ключевых слов — М.: Языки славянской культуры, 2001. — 457 с.

in cognitive linguistics- concept. In order to make the notion of cognitive linguistics more clearly we want to mention some additional information taken from the internet resources that help us to define this branch of the linguistic science: Cognitive linguistics is a reaction of modern linguists to truth-conditional (objectivist) semantics and generative grammar, which were the dominant approaches to the study of language meaning and grammatical forms since the middle of the last century. Its major assumptions are that language is not an autonomous cognitive faculty but an integral part of human cognition and that linguistic knowledge of meaning and form is basically conceptual structure¹⁴.

Language is a distinct human cognitive ability but the cognitive processes responsible for the storage and retrieval of linguistic and non-linguistic knowledge are basically the same. As a consequence much cognitive linguistic research has focused on describing how concepts are organized (frames, domains, profiles and etc) and the range of conceptualization or construal operations as instances of more general cognitive processes such as attention/ salience, comparison, perspective, Gestalt. Cognitive linguistics encompasses a number of broadly compatible theoretical approaches to linguistic meaning and structure that share a common basis: the idea that language is an integral part of cognition and it reflects the interaction of cultural, psychological, and communicative factors which can only be understood in the context of the realistic view of conceptualization and mental processing. The main assumption of cognitive linguistics is that linguistic cognition is an inextricable phenomenon of overall human cognition and as such we expect patterns and structures of cognition observed by psychologists, neurobiologists and the like to be reflected in language. For cognitive linguistics meaning is the central issue, the meaning of words as well as the meaning of sentences; in other words the meaning of any linguistic expression no matter how small or big it is.

¹⁴ Будагов Р. А. Толковые словари в национальной культуре народов. — М.: Изд-во МГУ, 1989 — С. 44–56

The term «concept» is widely used in various scientific disciplines. Often the «concept» is used as a synonym for «notion», although the term «notion» is used in logic and philosophy, and «concept», as the term of mathematical logic, as entrenched in the science of culture, cultural studies. For example in the works of E. S. Kubryakova is written that the term «concept» covers the domains of several research directions, define and refine boundaries of the theory, they form the basic postulates and categories: in cognitive psychology and cognitive linguistics concerned with thinking and learning, storage and processing of information, as well as in linguistics. However, mental objects, which sends the name of the «concept» does not have a common specific birth sign (belonging to the area an ideal — it is a property of the same values and meanings, ideas and thoughts, concepts and ideas, images and gestalt, etc.) and are rather the relationship of «family resemblance», this relationship nominees named «game» where «we see a complicated network of similarities overlapping and intersect ing». Word conceptus — medieval education, derivative (communion) of the verb concipere — con-capere «collect», «grasping», «light», «conceive», «beget». In classical Latin conceptus recorded only in the sense of the «pond», «inflammation», «Conception» and —fetus (the fetus). The word «concept» along with its producing has become a verb, of course, all the Romance languages and in English (Fr. cocept-concevoir, ital. concetto-concepire, span. concepto-concebir, port. conceito-conceber, Eng. concept-conceive), in the Russian language as it was also a trace semantics, i.e. its «inner form» has been reproduced by the word —понятие.

In a synonymous pair the —concept –notion, the term «concept» isn't given in most of the Russian dictionaries. It's given only in the «Great Dictionary of Russian language». The word «concept» and its terminological equivalents «lingvokulturema», mythologema», «logoepistema» were extensively used in the Russian linguistic literature since early 90s. Z. D. Popova, I. A. Sternin define the concept as a —global mental unit, which is a quantum of structured knowledge, the ideal essence, which is formed in the mind of man to his immediate operations

with objects from his objective activity of human mental operations with the other, already existing concepts in his mind. From the cultural aspect —concept — is —the basic unit of culture in the mental world of man, this definition is given in the dictionary of the Russian culture by Yu.S.Stepanov. Concepts, that arise in the minds of men are not based only on the meanings of words taken from dictionaries, but on the basis of individual, national, cultural and historical experience, and the richer the experience, the wider the borders of the concept, the greater the opportunity for the emergence of the emotional aura of the word, which is reflected in all aspects of the concept. Here, we completely agree with the author Likhachyov. According to Y. S. Stepanova's research work, we can define the concept — as «a bunch of culture in human consciousness, in a culture which is part of the mental world of man, when a person enters a culture, in some cases he affects it»¹⁵.

Concepts are not only conceived, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes clashes. Z. D. Popova, I. A. Sternin define the concept as a —global mental unit, which is a quantum of structured knowledge, the ideal essence, which is formed in the mind of man to his immediate operations with objects from his objective activity of human mental operations with the other, already existing concepts in his mind. From the cultural aspect —concept — is —the basic unit of culture in the mental world of man, this definition is given in the dictionary of the Russian culture by Yu.S.Stepanov. Concepts, that arise in the minds of men are not based only on the meanings of words taken from dictionaries, but on the basis of individual, national, cultural and historical experience, and the richer the experience, the wider the borders of the concept, the greater the opportunity for the emergence of the emotional aura of the word, which is reflected in all aspects of the concept. Here, we completely agree with the author Likhachyov. According to Y. S. Stepanova's research work, we

¹⁵ Бабушкин А. П. Типы концептов в лексико-фразеологической семантике языка, их личностная и национальная специфика: автореф. дис. докт. филол. наук — Воронеж: ВГУ, 1998—31с.

can define the concept — as «a bunch of culture in human consciousness, in a culture which is part of the mental world of man, when a person enters a culture, in some cases he affects it». Concepts are not only conceived, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes clashes.

The problems of concept in Cognitive linguistics

At the beginning of the XX-XXI centuries, new directions of cognitive linguistics and linguoculturology were formed in modern linguistics. While cognitive linguistics studies language to think, comprehend, and accumulation the knowledge, linguoculturology reveals the relationship between language and culture. In modern linguistics, the analysis of the notion of "concept", as well as the definition of its main features, is one of the current problems. The reason why this concept does not have a single definition is that scholars at different levels of linguistics express different views on its specific nature, essence and structure. The linguistic approach opinions on the nature of the concept is listed in the works of S.A. Askald, D.S. Likhachev, V.F. Kolesov, V.N. Telia. In Particular,

D.S. Lixachev S.A. Following Askold emphasizes that there is a concept for each lexical meaning and proposes to consider the concept as an algebraic expression of the meaning. In general, representatives of this direction understand the concept together with the connotative element of the word meaning as its full potential. We can meet the concept concept in different areas and directions and observe that the concept has its own meaning and function in each area. In particular, concept interpretations from the perspective of the fields of psycholinguistics, linguistics, cognitive linguistics, and linguistic and cultural studies were considered. From the point of view of psycholinguistics, the concept is subject to the laws of a person's mental life, and has a dynamic character in the process of cognition and communication. In linguistics, the concept is considered as a linguocognitive and linguocultural phenomenon. The main subject of cognitive linguistics and linguistics is the concept, which reflects the spiritual values of the nation as a unit of thought. In cognitive linguistics, a

concept is a vital image, meaning a language unit. The semantic range of a specific language is formed by the concept. Explanation and understanding of the nature of the concept is through language. The concept itself is a system without analysis, but acts under other concepts. Concept is a collection of knowledge and ideas that manifests the results of life experience belonging to a nation, the attitude of the human mind to life and existence, a term that embodies the thoughts and views of a nation about something. At the same time, the concept is an operational unit of memory, which includes intellectual, linguistic, conceptual systems and the language of consciousness, the existence of knowledge¹⁶.

The concept represents an abstract unity in the sum of knowledge and experience gained as a result of understanding the world around a person. These views are also presented in Yu.S. Stepanov's conclusions. In his opinion, the concept is part of the culture in the human mind, and in this case, the concept entered the culture as a mental unit of the human world. A concept creates a cultural value in the form of an ordinary human being and permeates the culture and sometimes influences the culture. These views were clarified by N.D. Artyunova. According to the scientist, the concept is the result of interaction of several factors: folklore, national traditions, religion, life experience, image, sense of value. The concept is a unique cultural layer, an image of the connection between man and the universe.

We know that the concept is the result of the thought process that occurs through linguistic units. The concept is unique in that it carries, stores, and conveys information, concepts, and ideas about objective existence, objects, and events reflected in our psyche, and records the attitude of society members to objects and events. The world of concepts is reflected differently in different cultures. Concept possibility is enriched by language speakers as a result of individual emotional and cultural experience. The meaning of the concept is

¹⁶ Ne'matova N.S: Basic concepts and principles of cognitive linguistics

complex. Therefore, scientists consider the concept as a systematic phenomenon. This system is interpreted by the word layer¹⁷.

In conclusion, it can be said that value is at the center of the concept, it serves the study of language and culture, the principle of value is the basis of culture. Each concept includes a complex mental harmony, the attitude of a person to the object represented, and universal or general, national-cultural, social, language-related, personal-individual components. The lexicon of the language as a means of expressing human culture helps to identify certain cultural conceptual concepts and reveal the essence of the content reflected in the different peoples of the world.

An important achievement of modern linguistics is that language is no longer considered "in itself and for itself". He appears in a new paradigm from the point of view of his participation in cognitive activity. Language is the verbal treasury of a nation, a means of transmitting thought, which it "packs" into a certain linguistic structure. The knowledge used in this process is not just knowledge of the language. This is also knowledge about the world, about the social context, knowledge about the principles of speech communication, about the addressee, background knowledge, etc. None of these types of knowledge can be considered a priority, only the study of them in combination and interaction can bring us closer to understanding the essence of language communication.

Published in recent years, the works and individual articles of N. D. Arutyunova, E. S. Kubryakova, Yu. S. Stepanov, V. N. Teliya and other researchers contain important theoretical provisions on the question of how our knowledge about the world is stored, how it is structured in language in the process of communication. Cognitive linguistics deals with this range of problems. As you know, logic, philosophy, physiology, and psychology have long been concerned with human intelligence and the laws of thinking. So, in philosophy there is a whole section-epistemology-dealing with the theory of knowledge.

¹⁷ Agzamova Dildora, PhD Linguistic image of the world: the main concept of cognitive

Therefore, it can be argued that cognitivism has a huge tradition, the roots of which go back to antiquity. But within the framework of cognitive science, old questions are treated in a new way.

Was, for example, that different nature of reality (things, phenomena, events) causes their different appearances in consciousness: one is presented in the form of visual images, some as naive concepts, and others – in the form of symbols. In cognitive science, we study not just observed actions, but their mental representations (internal representations, models), symbols, and strategies of a person, which generate actions based on knowledge. The cognitive world of a person is studied by his behavior and activities that take place with the active participation of language, which forms the speech-thinking basis of any human activity-forms its motives, attitudes, and predicts the result. So, in the second half of the XX century, the need for the study of language in terms of its participation in human cognitive activity was identified. The information obtained in the course of subject-cognitive activity comes to a person through different channels, but the subject of consideration in cognitive linguistics is only that part of it that is reflected and fixed in language forms.

Therefore, the goal of cognitive linguistics is to understand how the processes of perception, categorization, classification and understanding of the world are carried out, how knowledge is accumulated, which systems provide various types of information activities. It is language that provides the most natural access to consciousness and thought processes, and not at all because many of the results of mental activity are verbalized, but because "we know about the structures of consciousness only thanks to the language that allows us to report on these structures and describe them in any natural language"¹⁸. The turning point in the consciousness of many modern linguists came with the emergence of a number of new disciplines that showed the inadequacy of the approach to the language system, ignoring the activity nature of language and its involvement in the processes of human and social life. Psycholinguistics,

¹⁸Kubryakova // Text. Structure and semantics. - M.: 2001. - pp. 72 - 81.

ethnolinguistics, sociolinguistics, cognitive linguistics, and linguoculturology were among these disciplines that emerged at the intersection with linguistics.

Recently, a large number of works have appeared on this issue. Russian linguists refer to it: for example, Yu. S. Stepanov published the work "Constants: A Dictionary of Russian Culture", which provides relevant concepts for a native speaker of the Russian language and provides their detailed commentary. N. D. Arutyunova's research "Language and the Human World" is aimed at studying universal cultural terms extracted from texts of different languages times and peoples. The subject of the study of V. N. Telia and its schools are phraseological units, and the goal is to describe their cultural and national connotations and identification of "characterological features of mentality". All this had an impact on linguistics itself: there was a change in value orientations, there was a desire to study thought processes and socially significant human actions, linguistics was humanized. At the turn of the century, linguistic research focused on the processes of obtaining, processing, and storing information. It has been proved that, when receiving new information, a person correlates it with what is already available in his consciousness, while generating new meanings.

Cognitive linguistics is associated with new accents in the understanding of language, opening up broad prospects for its study in all the diverse and diverse relationships with man, his intellect, and all cognitive processes. Cognitive linguistics goes beyond the scope of linguistics itself, coming into contact with logic, psychology, sociology, and philosophy, which makes it extremely attractive to work in this field. Thus, cognitive linguistics is "a linguistic direction, in the center of which is language as a general cognitive mechanism, as a cognitive tool-a system of signs that play a role in the representation (encoding) and transformation of information"¹⁹. Therefore, the central problem of cognitive linguistics is the construction of a model of language communication as a basis for knowledge exchange. Without recourse to the language can not hope to understand such

¹⁹ Kubryakova // Text. Structure and semantics. - M.: 2001. - pp. 72 - 81.

cognitive abilities as perception, learning and processing of linguistic information, planning, problem solving, reasoning, doctrine, and the acquisition, representation and use of knowledge. Cognitive linguistics, according to E. S. Kubryakova, studies not only language, but also cognition (cognition, thinking, knowledge): at the basic level of categorization . "... The categories are not the fundamental and "highest" associations in the hierarchy, but the associations in which the most relevant properties for everyday consciousness are concentrated"²⁰.

All human cognitive activity (cognition) can be considered as a developing ability to navigate the world, and this activity is associated with the need to identify and distinguish objects: concepts arise to provide operations of this kind. To distinguish a concept, it is necessary to distinguish certain features, object actions with objects, their final goals, and the evaluation of such actions. But knowing the role of all these factors, cognitive scientists still cannot answer the question of how concepts arise, except by pointing to the process of meaning formation in the most general form. The study of the nature of concepts in cognitive linguistics is of paramount importance. Any attempt to understand the nature of the concept leads to the realization of the fact of the existence of a number of related concepts and terms. First of all, it is a concept, a concept and a meaning.

The problem of their differentiation is one of the most difficult to solve and controversial in the theoretical linguistics of our days. This is due to the fact that the analysis of the concept takes into account the essence of the content plan, which is not given to the researcher in direct perception, and it is possible to judge their properties and nature only on the basis of indirect signs. In solving this problem, as many researchers – almost as many points of view. Back in 1990, Yu. S. Stepanov wrote: "The concept (concept) is a phenomenon of the same order as the meaning of a word, but considered in a different system of connections; the meaning is in the system of language, the concept is in the system of logical relations and forms, studied both in linguistics and in logic."

²⁰ O'sha asar. - M.: 2001. - pp. 72 - 81.

Over the past ten years, much has changed in the understanding of this issue. Concepts are intermediaries between words and extralinguistic reality, and the meaning of a word cannot be reduced exclusively to the concepts that form it [Cruse, 1991].

It is the concepts and ideas that are relatively independent of the language. It is no accident, therefore, that only a part of them finds their linguistic objectification. Separating these terms (concept, meaning, concept), it should be emphasized that the term "meaning" goes to the periphery of linguistic research, giving way to another "concept", without fully clarifying the relationship with it. In its internal form in Russian language the word concept and ponyatiymi: kontsept is a tracing-paper Latin conceptus "concept" from the verb "to conceive", i.e., literally, means "a notion, conception". However, now the terms "concept" and "concept" have become quite clearly differentiated, because these are, although one ordinal, but not equivalent concepts. If a concept is a set of known essential features of an object, then a concept is a mental national-specific formation, the content plan of which is the whole set of knowledge about this object, and the expression plan is a set of linguistic means (lexical, phraseological, paremiological, etc.).

Concepts are not any concepts, but only the most complex and important ones, without which it is difficult to imagine a given culture ("maybe" Russians, "order" Germans, etc.). In addition, the number of lexical units that are concepts is limited, because not every name-designation of a phenomenon is a concept. The concept is only those phenomena of reality that are relevant and valuable for a given culture, have a large number of linguistic units for their fixation, are the subject of proverbs and sayings, poetic and prose texts. They are a kind of symbols, emblems, definitely indicating the text that gave rise to them, the situation, the knowledge. They are the bearers of the cultural memory of the people.

Yu.S. Stepanov rightly considers the concept and the concept to be terms of different sciences; the concept is used mainly in logic and philosophy, while the

concept is a term in mathematical logic, and recently it has also become entrenched in the science of culture (culturology) and linguistics [Stepanov, 1997]. Usually, the term "concept" refers to the content of the concept, considering this term ("concept") as a synonym for the term "meaning". A synonym for "concept" is the term "meaning". That is, the meaning of a word is the object or objects to which this word is correctly applied, in accordance with the norms of this language, and the concept is the meaning of the word. It is in cognitive linguistics that the seemingly paradoxical conclusions are obtained that the meaning of a word in a dictionary entry is presented as "insufficient, narrow, far from cognitive reality, and even inadequate".

In modern linguistics the term "concept" is used widely to describe the semantics of the language, because the meaning of linguistic expressions is equivalent expressed concepts to conceptual structures: this view is the hallmark of the cognitive approach in general. In the last 15 years, the concept of the concept has been undergoing a period of actualization and reinterpretation. Different definitions of the concept allow us to distinguish its following invariant features:

- this is the minimum unit of human experience in its ideal representation, verbalized with the word;
- these are the basic units for processing, storing, and transmitting knowledge;
- the concept has the mobile borders and concrete functions;
- the concept is social, its associative field determines its pragmatics;
- this is the main cell of the culture.

Consequently, concepts represent the world in the human mind, forming a conceptual system, and the signs of the human language encode the content of this system in the word. The lack of a single definition is due to the fact that the concept has a complex, multidimensional structure, which includes, in addition to the conceptual basis, a socio- psycho-cultural part, which is not so much thought by a native speaker as experienced by them, it includes associations, emotions,

assessments, national images and connotations inherent in this culture. Therefore, the following can be taken as a working definition of the concept:

A concept is a semantic formation marked by linguistic and cultural specifics and in one way or another characterizes the bearers of a particular ethnic culture. The concept, reflecting the ethnic worldview, marks the ethnic linguistic picture of the world and is a brick for the construction of the "house of being" (according to M. Heidegger). But at the same time, it is a quantum of knowledge that reflects the content of all human activity. The concept does not arise directly from the meaning of the word, but is the result of the collision of the dictionary meaning of the word with the personal and popular experience of a person.

It is surrounded by an emotional, expressive, evaluative aura. Therefore, the concept is multidimensional, it can distinguish both rational and emotional, both abstract and concrete, both universal and ethnic, both national and individual-personal. Concepts in the human mind arise as a result of activity, an experienced comprehension of the world, socialization, or rather, they consist of:

- his direct sensory experience – the perception of the world by the senses;
- subject activity of a person;
- mental operations with concepts already existing in his mind;
- from language knowledge (the concept can be communicated, explained to a person in a language form);
- by conscious cognition of language units.

Concepts as the results of mental activity must be verbalized. But can they be fully described? Yu. S. Stepanov states that "in all spiritual concepts, we can only bring our description to a certain point, beyond which lies a certain spiritual reality, which is not described, but only experienced" [Stepanov, 1997]. Recently, the question of the number of concepts has been discussed. If A. Vezhbetskaya considered only three concepts fundamental to Russian culture ("Fate", "Longing" and "Will"), while Yu.S. Stepanov believes that their number reaches four to five dozen. These are "Eternity", "Law", "Iniquity", "Word", "Love", "Faith", etc. The conceptual system is based on the existence of these

primary concepts, from which all the others develop [Kubryakova, Dictionary]. The spiritual culture of the people also consists of operations with these concepts. And Z. I. Kirnoze argues that the determination of the exact range of national concepts – the problem is unsolvable.

For the formation of a conceptual system it is necessary to assume the existence of some initial, or primary, concepts, from which all the others then develop. Concepts as interpreters of meanings are constantly subject to further refinement and modification. They are realizable entities only at the beginning of their appearance, but then, being part of the system, they fall under the influence of other concepts and are themselves modified. For example, a sign such as "red" that, on the one hand, it is interpreted as a sign of color, and on the other hand, it is divided by indicating its intensity (scarlet, magenta, purple, dark red, transparent, etc.) and is enriched with other characteristics. Moreover, the very ability to interpret different concepts in different ways indicates that the number of concepts and the amount of content of many concepts are constantly undergoing changes. "Since people are constantly learning new things in this world and since the world is constantly changing," writes L. V. Barsalou, "human knowledge must have a form that quickly adapts to these changes".

Therefore, the basic unit of transmission and storage of such knowledge should also be quite flexible and mobile. So, the concept is "a concept immersed in culture" (Pont. D. Arutyunova and V. N. Teliya). It has emotivity, connotations, is axiological in nature, has a "name" "names" in the language. The subject of research in cognitive linguistics is the most essential concepts for the construction of the entire conceptual system – those that organize the conceptual space itself and act as the main headings of its division.

The central concept in cognitive linguistics is also the category of knowledge, or the structure of knowledge, the problem of the types of knowledge and the ways of their linguistic representation. Language is the main means of fixing, storing, processing and transmitting knowledge. Knowledge – the possession of experience and understanding, which is correct

both subjectively and objectively, and on the basis of which it is possible to build judgments and conclusions that ensure purposeful behavior. Knowledge dynamic functional education is a product of processing verbal and nonverbal experience, forming a "picture of the world". The conceptual picture of the world is much richer than the linguistic picture of the world: "The picture of the world-the way a person imagines the world in his own image-is a more complex phenomenon than the language picture of the world, that is, the part of the conceptual world of a person that has a "link" to language and is refracted through language forms".

The picture of the world can be represented using spatial (top-bottom, right-left, east-west, far - near), temporal (day-night, winter-summer), quantitative, ethical, and other parameters. Its formation is influenced by language, traditions, nature and landscape, upbringing, training, and other social factors. The picture of the world can be complete - such are the mythological, religious, philosophical, physical pictures of the world, but it can also reflect some fragment of the world, i.e. be local. The linguistic picture of the world reflects the national picture of the world and can be identified in the language units of different levels. Since language serves as the main way of forming and maintaining human knowledge about the world, it is language that is the most important object of research for cognitive scientists. The totality of this knowledge, captured in a linguistic form, is what is called in various concepts as a "language intermediate world", then as a "language representation of the world", then as a "language model of the world", then as a "language picture of the world". Due to the greater prevalence, the latter term should be chosen. There are different types of knowledge representation structures: schema, frame, script, etc. They are united by the fact that they are all a collection of information stored in memory, which provides adequate cognitive processing of standard situations. Much depends on the type of concept. So, if the vocabulary of the interpretation provide guidance on the contours, the lines forming the object, its shape, it means that they point to the diagram. An example of this interpretation: "slingshot" - a wooden fork in the shape of the letter Y.

The list of details that make up the content, which gives a frame of a movie, is a frame. A frame in its basic definition (according to M. Minsky) is a data structure for representing a visual stereotypical situation, especially when organizing large amounts of memory. This is the organization of representations stored in memory, the structure of knowledge, information about a certain fragment of human experience (for example, a birthday celebration). This knowledge includes:

- lexical meaning;
- encyclopedic knowledge of the subject;
- extra-linguistic knowledge

A frame is organized around a certain core and therefore contains information associated with that core. The description of the process, the action, with its most important stages is a scenario. It is produced as a result of the interpretation of the text. The term scripts is also widely used in cognitive linguistics, which is defined as "a set of expectations about what should happen next in a perceived situation" and which "allows us to understand not only the real or described situation, but also a detailed plan of behavior prescribed in this situation".

Thus, having considered the basic concepts of cognitive linguistics, we found out that language, being a mental phenomenon, becomes one of the ways to encode various forms of cognition. It is the linguistic picture of the world that determines the communicative behavior, understanding of the external world and the inner world of a person.

2. COMPARATIVE ANALYSIS OF THE CONCEPT OF "WRESTLING", ITS EXPRESSIVE MEANS AND ISSUES OF THEIR TRANSLATION IN ENGLISH AND UZBEK

The anthropocentric paradigm, cognitive linguistics, cognitive mechanism, the substitute function of the linguistic sign, the concept, the conceptosphere of active and passive vocabulary. Since the foundation of linguistics, what is the phenomenon of language, its origin, kinship between languages, their typological Much research has been done on the similarities and differences. The anthropocentric paradigm, which is considered modern linguistics, aimed to study the human factor and its relationship with language, laid the foundation for new directions in linguistics, in particular, such areas as cognitive linguistics, psycholinguistics, pragmatics, ethnolinguistics, linguaculturology. In this article, we will focus on one of the above-mentioned cognitive linguistics and the study of the concept in it. Cognitive linguistics, according to Kubryakov, is a branch of linguistics that views language as a general cognitive mechanism, a cognitive tool of the sign system that plays an important role in the representation (encoding) and transmission of information²¹.

First of all, it is necessary to dwell on what the symbol and code are. A. Nurmonov, a linguist, defines a sign as any representative of social information. The sign, considered a unit of semiotics, was studied by linguists before the emergence of cognitive linguistics. Ferdinand de Saussure, a scientist who studied as a Brinchi and made a new turn in linguistics, emphasizes that there are two sides of the linguistic sign, its material side (signifier/significant) and its meaning, concept side (signified), they are inseparable from each other. and one requires the other²². For example, if we take the word "house", its material side is in the form of a word, and its meaning or concept side is its image in the human mind. As a well-known concept, this concept has been embodied in different ways for different people. Some people think of a residential building, while others think of family

²¹ Кубрякова Е.С Краткий словарь когнитивных терминов Е.С Кубрякова В.З Демьянков Ю.Г Панкрацб Л.Т Лузина:-Изд-во Моск.госу.ун-та,1996

²² M.Kistner.Linguistic sign theories.2005

members, hot food, a place of happiness, or, on the contrary, worries about livelihood. F. Saussure considers these two sides as psychological phenomena, and he says not the connection between the thing and the name, but the connection between the side of the sound or acoustic image (material) and the side of the concept²³.

Sh. Safarov in his work entitled Cognitive Linguistics, while touching on the notion and concept, which is the result of logical activity, the starting point of these two terms is related to its perception and the emergence of a figurative image in the human mind. formed, and at the higher stages of thinking, they generalize and create a unique code for everyone, i.e., a symbolic sign²⁴. For example, a book is understood as an object intended for reading at the lower level of human thinking, while at the higher level it is information or a general code, such as a library, knowledge, and a means of achieving success. When a flower moves from concept to concept, it can cover different meanings, for example, a red rose is a symbol of love, a yellow rose is a symbol of separation, a white rose is a symbol of friendship.

The above-mentioned generalized code does not apply to the concept, which is the composition of each concept, but the symbolic signs are reflected in the concept. For example, a ring is a type of jewelry worn by women (men) on the fingers, and it is an image in the mind in the state of understanding, and the ring on the 4th finger of the hand gives us information about whether the ring is married, married or married, in which the ring is a concept. gives certain information. Let's find answers to the questions of how the concept appears and how to express it in words. In our mind, the object that is happening is distinguished by its different aspects, and by generalization, it is combined into a known group and a general image is formed.

At the next stage, Sh. Safarov said that this image is processed logically, turns into a concept, and before it takes on a linguistic form, an imaginary model

²³ M.Kistner.Linguistic sign theories.2005

²⁴ Sh.Safarov.Kognitiv tilshunoslik.2006.15bet

appears in the human mind.²⁵ With this academic idea, the division of the note into internal (inner) and external (external) types, or rather, the concept from these two stages moves from the human imagination to the reflection in the language. Before the verbalization of any concept, it has its own representation in the human mind and takes different forms in the speech of the speakers. 'tooth is necessary. The term concept is one of the most widely used terms in modern linguistics, despite the fact that it is the object of many studies, it still remains essentially abstract. The relationship between language and thinking is not only one of the objects of study of philosophy, but linguistics, in particular, is being analyzed and searched by linguists from the cognitive, linguo-cultural, psychological point of view.

In Likhachev's article "Conceptosphere of the Russian language", Askaldov, who was the first to study the concept in Russian linguistics, should pay attention to the fact that it is the most important aspect of understanding in order to clarify the nature of concepts. causes. For us, the concept is defined as a mental formation that replaces a vague set of objects of a kind in the process of thinking. And Likhachev cites as an example of this idea that when we express some general idea for a plant organism, we ultimately mean all the defined set of real or at least imaginary plants²⁶.

If we take the concept of a wedding, as a result of the thinking process, the ideas related to the wedding come to our brain, for example, wedding, circumcision, bride, groom, wedding hall, wedding ring. It is because of this that the difference between concept and understanding is clearly felt. Different people have different images of the concept under the influence of factors such as their religion, culture, customs, lifestyle, life experience, age and gender. It is clear that the example given above will not be the same for a representative of the British nation, and words such as yuzochar ritual and sabziarchdi ritual are unfamiliar to English people. The less cultural experience a person has, the poorer not only his

²⁵ Sh.Safarov.Kognitiv tilshunoslik.2006.15-15 betlar

²⁶ Д.С.Лихачев. Концептосфера русского языка.ст-149

language, but also the "conceptosphere" of active and passive vocabulary. The conceptosphere of the vocabulary of each nation reflects its historically formed traditions, values, way of making, and the civilization of its culture. The concept of wedding in Uzbek is different from this concept in English, reflecting aspects such as our culture, long-established customs, and religion, and the conceptosphere of the wedding concept in our native language is also very rich. Summarizing the above-mentioned points, the concept is a mental unit formed in the human mind based on his life experience, reflecting the individual, cultural and social world, carrying a certain symbolic sign.

Through this research, we are researching the concept of "wrestling" and its nominative field in English and Uzbek languages. Naturally, if the concept of "wrestling" is meant, words, expressions or terms related to the wrestling will be clearly reflected in our brain. Humanity came into existence and is in the process of studying and discovering the surrounding world, its secrets, thereby gaining knowledge and experience, and directing them to serve the interests of mankind. In this cognitive process, a person observes all the phenomena of existence, identifies their characteristic features, compares or contrasts them with each other. Through such acts of thinking, a person discovers similar and different, equal and unequal characteristics and signs between things. From this point of view, it is no exaggeration to say that knowledge of the world begins with comparison, contrast, comparison or comparison. The logician scientist N.I. Kondakov comments on this: "Comparison is the determination of similarities and differences between objects, things and events in objective existence, in other words, knowledge of any object and phenomenon begins with comparing it with another object"²⁷.

Accordingly, the methods of comparison and comparison can be applied to the study of phenomena related to the linguistic landscape of one language or several related and non-related languages, which reflect the cognitive image of the world. These universal cognitive operations have already paid off in the comparative and cross-sectional study of world languages. When it comes to the

²⁷ Кондаков Н.И. Логика. – Москва: Учпедгиз, 1954. – 524 с.

methods of comparison and contrast, which have an important place in linguistic scientific communication, two different approaches to the interpretation of these terms can be observed. Linguists belonging to the first group (J.B. Boronov, G.Yu. Knyazeva, A. Meye, V.D. Arakin, V.G. Gak) used the term "comparative method" ("sravnitelnyy metod") in the study of linguistic phenomena in any related and non-related languages. The second group of linguists (V. I. Yartseva, O'. Q. Yusupov, M. Abdurazzakov, A. A. Bragina, S. Isaev, A. V. Mikheev, B. A. Serebrennikov, I. A. Sternin, A. E. Suprun, A.V. Fedorov, A.A. Filatova, R. Filipovic, R. Lado, P. Riley, M.A. Abduvaliev, G'.M. Hoshimov) the method of comparison and the method of comparison ("contrastivny method") mutually distinguish their concepts.

These scholars use the term comparison in the study of linguistic phenomena in related languages; contrastive research method means theoretical and practical research methods used in the study of linguistic phenomena in languages belonging to different language families and types that are not related.

Professor O'.Q. Yusupov writes that comparative linguistics is a branch of linguistics that studies languages on a comparative level and that it consists of comparative-historical linguistics, typology, hybrid linguistics and hybrid typology departments. emphasizes that it is a task. These tasks include:

Theoretical tasks:

- 1) to determine the similarities and differences between the languages being mixed;
- 2) to reveal the characteristics of languages that are being mixed, which were not considered in the separate study;
- 3) to reveal the trends and phenomena specific to the languages being propagated;
- 4) to determine the consistency and inconsistency of the interlinguistic system being propagated;

5) to determine the cases of mutual influence and mutual enrichment of the languages being multiplied (in cases where there are regular contacts between them);

6) to clarify the factors that caused similar and different aspects at the level of opportunity;

7) verification of deductive universals based on the materials of the languages being studied.

Linguistic tasks:

1) to determine the methodological relevance of existing similarities and differences between the languages being studied;

2) show the zones of inter-language interference and facilitation;

3) to identify difficulties in learning a non-native language due to interlinguistic differences;

4) to determine the limits of using the comparative method in foreign language teaching²⁸.

In our opinion, the theoretical and practical efficiency of this category of research will be higher if the above-mentioned tasks are in the center of attention in the process of researching phenomena specific to all levels of languages. The issue discussed in this monograph is directly related to cross-linguistics, which consists in researching the linguistic landscape of the concept of "wrestling" in English and Uzbek languages, the field characteristics of linguistic means of expression, and the systematic relations between the units that make up the field.

We give the following working definition of the concept of "wrestling": the concept of "wrestling" is a part of the objective being, which reflects a part of the objective existence, the important and secondary characteristics of which have taken place in the national memory of the speakers of the language, manifested as an emotional image, given to it, positive and negative. or a set of neutral values.

The concept of "wrestling" is a mental unit that has an important place in the conceptual spheres of English, Uzbek, Japanese, Chinese, Korean and other

²⁸ Юсупов У.К. Теоретические основы сопоставительной лингвистики. – Ташкент: Фан, 2007. – 127 с.

nations. Like other various concepts, the concept of "wrestling" has an ordered internal structure, and its characteristic features are macro and micro fields. We consider the characteristics of the concept of "wrestling" that exist in the mind of a person or a group to be non-verbal conceptual attributes. We call the verbalized, communicatively relevant part of this concept a verbal conceptual attribute or attributes. It should be noted that it is not logical to say that all the characteristics of "wrestling" or other concepts can be verbalized at the same time. Because during verbal communication, the sign-property necessary for the context of communication takes a linguistic form.

A.P. Babushkin and I.A. Sternin write in this regard: "The reason why a concept is verbalized or not is precisely communicative. Whether or not a concept is verbalized does not affect its real existence in the mind as a unit of thought. There are too many concepts that are not verbalized in the mind."²⁹.

In order to study the concept of wrestling in detail, we think that it is necessary to explain the word wrestling. When most of us think of wrestling, the first thing that comes to our mind is the sport, that is, the one-on-one match between two athletes according to the established rules³⁰. Below, we would like to give a definition of the word "wrestling" in the Explanatory Dictionary of the Uzbek language.

Kurash I – yiqitish, g'olib chiqish uchun ikki kishi o'rtasidagi, ma'lum qoidalarga asoslangan olishuv, o'zaro bellashuv. M: U hozir kurashda raqibini yonboshga olib otgan, lekin raqibi tikka tushib, o'zi yonboshga olingan kishining ahvoliga tushib qoldi. (A.Qahhor "Qo'shchinor chiroqlari").

Elmurod sahn o'rtasida to'planishgan yoshlar tomonga ketdi. Bu yerda kurash boshlangan bo'lib, Davlatyor bilan Ma'murjon bel olishmoqda edi. (P.Tursun "O'qituvchi").

²⁹ Бабушкин А.П., Стернин И.А. Когнитивная лингвистика и семасиология. – Воронеж: ООО "Ритм", 2018. – 229 с.

³⁰ Atoev A.Q. Kurash. O'smir va yoshlarni kurashga o'rgatishning metod va vositalari: (Ped. oliy o'quv yurt. jismoniy tarbiya o'qituvchilari, BO'SM KSJ va SMOM o'qituvchi va murabbiylar) uchun o'quv qo'll. –T.: O'qituvchi, 1987.

Kurash(ga) tushmoq- 1) yiqitish yoki g'lib chiqish uchun o'zari bellashmoq, kurashmoq. M: U yerda bolalar kurash tushishadi, chillak o'ynashadi. (E.Raimov "Ajab qishloq").

- Ha sen gitlerchilar bilan kurash tushgani kelganmiding? – kuldi Bektemir.(Oybek "Quyosh qoraymas").

2) Yiqitishga asoslangan bellashuvlarning umumiy nomi, sportning shunday turi. Milliy kurash. Erkin kurash. Dzyudo kurashi. M: - Barot polvon dunyoda ikki narsani yaxshi ko'rar edi: birinchisi – kurash, ikkinchisi - ashula. (M.Ismoiliy "Fag'ona tong otguncha").

3) Sportning bir turi bo'yicha kuch, mahorat, ustunlik ko'rsatish uchun bo'lgan musobaqa. Hozir shaxmat toji uchun kurash bormoqda. M: Trener menga qo'lqop berayotib: -Mashg'ulot vaqtida ham, haqiqiy kurash vaqtida ham yuragingni saqla, — der edi. (I.Rahim, Chin muhabbat). Yiqilgan kurashga to'ymas O'zaro musobaqada yoki olishuvda bir necha bor yutqazganda yoki mag'lubiyatga uchraganda ham yana musobaqalashishni yoki olishuvni talab etaveradigan shaxs haqida aytiladigan matal. Yiqilgan kurashga to'ymas, deganlaridek, u do'stidan yana bir partiya shaxmat o'ynashni talab qilar edi.

4) Qarama-qarshi bo'lgan tomonlar o'rtasidagi ustun kelish, g'alaba qilishga qaratilgan to'qnashuv, olishuv, jang. Siyosiy kurash. Mafkuraviy kurash. Dushman kuchlari o'rtasidagi kurash. n Abdullajon bosqinchilar bilan kurashda halok bo'ldi. (H. Shams, Dushman).

Xudoyor nihoyat qayin otasi bilan kurashda o'ziga birinchi suyanchiq qilib shu keyingi sinf ulamoni oldi. (A. Qodiriy, O'tgan kunlar).

5) Biror narsaga erishishga, biror maqsadni amalga oshirishga qaratilgan faoliyat, xatti-harakat. Tinchlik uchun kurash. Va'daning ustidan chiqish uchun hozir har bir qurilish maydonida qizg'in kurash bormoqda. (Gazetadan). Brigadada g'o'zaning hozirgi hosilini tutib qolish, mavjud hosilga hosil qo'shish uchun kurash boshlandi. (I. Rahim, Chin muhabbat).

6) Biror kimsa yoki narsaga qaratilgan faol qarshilik; uni yengish yoki yo'q qilish uchun bo'lgan harakat, olishuv. Eskilik sarqitlariga qarshi kurash. Vahhobiylikka qarshi kurash. Qishloq xo'jaligi zararkunandalariga qarshi kurash.

-Hozir ichkilikbozlik, alkogolizmga, giyohvandlikka qarshi ochiqchasiga ayovsiz kurash olib borilmoqda. (Gazetadan).

7) ko'chma Qarama-qarshi qarash, his-tuyg'u va sh. k. lar to'qnashuvi, olishuvi. Chollar odamlar davrasida ancha jim o'tirishdi. Ichlarida aytish ea aytmaslik kurashi ketayotgani ravishn edi. (M. Ismoilii, Farg'ona t. o.) Qarama-qarshi g'oyalar kurashi esa so'nggi nafasgacha davom etadigan havt-mamot jangidir.(«O'TA».)

Kurash II Kuramoq fl. har. n. Shunday kvzlarda qor ham yog'ib qoladigan bo'lsa, darhol bolta kurakka ayirboshlanib, qor kurashga tuishladi. A. Qodiriy, Obid ketmon. Chakka o'tib ketmasligi uchun tomlarni darrov kurash kerak edi. (P. Tursun, O'qituvchi.)

Kurashmoq II - 1) Bir-birini yiqitish, g'olib chiqish uchun ma'lum qoida bo'yicha olishmoq, o'zaro bellashmoq, kurash (ga) tushmoq. Ular bir-birlarining belbog'laridan mahkam ushlab, uzoq kurashdilar. Kurashmay, quvvatim qaydan bilasan, Og'zing bilan shuncha polvon bo'lasan. «Tohir va Zuhra».

2) Sportning biror turi bo'yicha bellashmoq, musobaqalashmoq. Futbol komandalari o'zaro astoydil kurashmoqda. Ertaga eng zo'r shaxmatchilar kurashadilar. Suron zo'raydi, [tortishuvchilar] yana turib, hansirab, tortishuvni davom ettiradilar. Kuch sinashda har ikki tomon astoydil kurashdi. (Oybek, Tanlangan asarlar.)

3) Biror narsaga erishish, biror maqsadni ro'yobga chiqarish uchun harakat qilmoq, faoliyat ko'rsatmoq. Ochilgan qo'riqlar yana ham ko'rkam va muhtasham bo'lish uchun kurashaylik. («O'zbekiston qo'riqlari»). Fabrikamizda ilg'orlar juda ko'p, ular ham mahsulot ko'lamini uchun, ham sifati uchun kurashadilar. (Gazetadan).

4) Biror kimsa yoki narsaga faol qarshilik ko'rsatmoq, uni yengish yoki yo'q qilish uchun chora ko'rmoq, harakat qilmoq, tirishmoq, olishmoq. Jabr-zulmga qarshi,

huquqsizlikka qarshi kurashmoq kerak. Oybek, Nur qidirib. Bo'ron vaqtida ham, bo'ron to'xtaganda ham bitmas-tuganmas g'ayrat va jasorat namunalarini ko'rsatib, tabiat ofatiga qarish kurashdilar. (Sh. Rashidov, Bo'rondan kuchli.) Jinoyatlarga qarish kurashish va ularni keltirib chiqaruvchi sabablarni tugatish eng dolzarb masalalardan hisoblanadi. (Gazetadan.)

5) Jang qilmoq. To'pchilarimiz sarosimaga tushmay, o'z pozitsiyalarida mahkam turib, qahramonlarcha kurashdilar. (Gazetadan.)

Kurashmoq II Kuramoq fl. birg. n. Bolalar kun bo'yi tomlardagi va hovlidagi qorlarni kurashdi.

Kurashchan - 1) Kurashga qobiliyatli, kurash olib borishga qobiliyati zo'r.
2) Murosasiz kurash olib boruvchi. Insonning baxt-saodati yo'lida.. hormas-tolmas kurashchan bo'l. (P. Tursun, O'qituvchi.)

Kurashchi - 1) Kuchi va epcilligini namoyish qilish maqsadida kurash bilan shug'ullanadigan, kurash tushadigan shaxs, sportchi. Ikkovi, go'yo usta kurashchilarday, bellarini egib, bo'yinlarini bir-birining yelkasiga qo'yganlari holda, ayiqday tebranishib, davrani aylandilar. (P. Tursun, O'qituvchi.)

2) O'z maqsadi, g'oyasi yo'lida faol harakat qiladigan, bunga monelik qiluvchi g'ovlarni yengish uchun olishuvga, hatto dushmanga qarshi jang qilishga ham tayyor bo'lgan shaxs. Ahmad Sobirni isyonkor, hayotdagi bir xillikka, rangpar va turg'un muvozanatga qarshi kurashchi sifatida tasavvur qilgandi. (F. Musajonov, Himmat.)

«Hamyoni zo'rlar»ning hokimiyatini parchalashga bel bog'lagan kurashchilarga tabiiy bir ichki intilish bilan yaqinlashdi. (Oybek, Tanlangan asarlar.)

Jang [f. . H, ? — urush] 1 Harbiy qismlarning, qurolli kuchlarning qonli to'qnashuvi, urush. Jang qilmoq. n Madad uchun yuborilgan nemis tanklarining yo'lini bizning tanklarimiz to'sgan, soylikda tanklar jangi bo'lmoqda edi. (A. Qahhor, Oltin yulduz.)

Shayboniyxon hali hech qaysi jangga bunchalik jon-jahdi bilan tayyorlangan emas. (P. Qodirov, Yulduzli tunlar.)

2) Qarama-qarshi ijtimoiy guruhlarining to'qnashuvi. Sinfiy jang. n Qarama-qarshi

g'oyalar kurashi esa so'nggi nafasgacha davom etadigan hayot-mamot jangidir. («O'TA».)

3) spirt. Musobaqa. Sportning boshqa turlari bo'yicha ham qattiq janglar davom etayotir. (Gazetadan.)

4) Bahs, munozara; janjal. Ochilgach kelib ertasi hujrasi, Qilur jangu janjal har ertasi. (Muqimiy.)

5) ko'chma Astoydil mehnat. ..bu yil biz 3 mln 350 ming tonna «oq oltin» uchun jang olib bormoqdamiz. («Sharq yulduzi».)

Dahanaki jang q. dahanaki. Qo'l jangi Qo'l bilan olishuv. [Volkov:] General, soldatlar qochmoqdalar.. Anhor yoqasida qo'l msangi boryapti. (N. Safarov, Tanlangan asarlar.)

Jangari [f. — «jangvar» yoki jxlX; ? — «jangovar» so'zidan — jang qiluvchi, botir; shijoatli] Urishqoq, janjalkash; urushga to'ymaydigan. Jangari bola. n -Parvo qilmanglar. Muhabbatning o'zi shunaqa jangariroq, — dedi bolasidan mehr to'la ko'zlarini uzmay Tursunoy. (N. Safarov, Uzoqni ko'zlagan qiz.)

Jang ko'rib, qon ko'raverib, jangari bo'lib ketgan otlar asabiy kishnardi. («Saodat».)

Jangarilik Urishqoqlik, urushga, janjalga to'ymaslik. Uning ko'zlarida jangarilik ea murosasizlik uchqunladi. («Yoshlik».)

Men qahramonmanmi ? Bu dunyoga kelib, Jangarilik hissin Dilga solmadim. (E. Vohidov, Kelajakka maktub.)

Janggoh [f. — jang maydoni] Jang maydoni. Bir ko'rishga zorman, tunda bedorman, Haysi janggohdasan, mardi maydonim? T. To'la. -Qani endi birmo''jiza bo'lib, biz ham yosharib qolsag-u, Yo'ldoshvoyning yonginasida janggohga mardona kirsak. Gitler qizitaloqning adabini bersak! — dedi Qo'ldosh bobo. (H. G'ulom, Toshkentliklar.)

Jang-jadaL, jangu jadal Shiddatli janglar, qizg'in janglar, kurashlar. Uning badanidan ona tuproq intizorligi, jang-jadal suronlari hordig'ini sug'urib olayotgandek edi. Shuhrat, Shinelli yillar. U [Siparangiz]: -Ha, sen bilan jang-jadal qilmoqchi edim, ammo bu baxt menga muyassar bo'lmadi, — dedi. (M. Osim.

Ajdodlarimiz qissasi.) Boburning har muhim ishda onasidan maslahat so'rashi Qosimbekka uncha yoqmas edi. Chunki ayollar jangu jadaldan juda bezgan edilar. (P. Qodirov, Yulduzli tunlar.)

Jangdovul Soqchi, ko'riqchi. Boburga yov oz ko'rindi. U tez otlandi-yu, qolgan navkarlari bilan yov jangdovullariga hamla qildi. (P. Qodirov, Yulduzli tunlar.)

Jangillamoq Jaranglagan ovoz chiqarmoq. Hujraning devorlaridan chang yog'di,

tokchadagi mis lagan jangillab ketdi. (A. Qahhor, Bashorat.)

Jangir-jungur taql. s. Jarangdor narsalardan, mas., qo'ng'iroqning uzluksiz urilishidan chiqadigan tovush haqida. Eshik yonidagi cye to'la tunuka bakning qulog'iga zanjir bilan bog'langan qo'pol krujka qo'ldan qo'lga o'tib, jangir-jungur qiladi. (A. Muxtor, Opa-singillar.)

Jangkarnay esk. Jangga chaqiruvchi karnay. Ammo yangrab jangkarnay, Bosib keldi Zulqarnayn. (X. Davron, Qaqnus.)

Jangkarnaylar chorlarkan.. Vatan deb o'larkansan..

Bil: jangda o'lmoq sharaf. («Qirq oshiq daftari».)

Jangnoma 1) Urush va janglar haqidagi asar, qissa. Men eski jangnomalarni o'qib

o'rganganim uchun, gazetaning xati menga yot tuyulmadi. (M. Muhammadjonov, Turmush urinishlari.)

2) ko'chma Qahramonlik, g'oliblik madhiyasi. Biz qahramonlar ichiga tushuvimiz, ularning jangnomalarini yaratmog'imiz kerak. (N. Safarov, Olovli izlar.)

Jangovar [f. jxlX; ? — shijoatli, botir] 1 esk. q. jangchi. Katta maydon jangovarlar bilan to'la. (Oybek, Navoiy.)

2) Urush, jangga oid, urush-jang bilan bog'liq. Jangovar harakat. Jangovar tartib. n Pet'ka uning so'ziga diqqat bilan quloq soldi-da, miyig'ida kuldi ea jangovar bir epizodni aytib berdi. (A. Qahhor, Oltin yulduz.)

So'ngra.. uchinchi rota komandiriga o'ng qanotdagi dushman rotasining jangovar nozitsiyasini aniqlashni buyurdi. (I. Rahim, Chin muhabbat.)

3) Janglarda chiniqqan, urush-janglarda o'zini ko'rsatgan; shijoatli. (Jangovar xalq. Jangovar polk.) n Asriyan qancha ko'p zeriksa, shuncha ko'p batal'onini, undagi jangovar do'stlarini eslaydigan bo'ldi. Shuhrat, Shinelli yillar. Jangovar yigitlarning

tantiligi ularga juda qimmatga tushib ketdi. (M. Osim, Karvon yo'llarida.)

4) ko'chma Kundalik, har doimgi; faol; otashin. Adolatning: «O'zimizni ishda ham ko'rsataylik», degan so'zlari brigada qizlarining jangovar shiori bo'lib qoldi. (I. Rahim, Chin muhabbat.)

5) Juda muhim, tez fursatda bajarilishi zarur. Qism Simferopolni ozod qilish uchun jangovar topshiriq oldi. (T. Rustamov, Mangu jasorat.)

Jangovar varaqa esk. Zarbdor ishlarni yoritadigan yoki unga da'vat qiladigan varaqa. «Jangovar varaqa»ni o'qib turgan yoshlar oldida Muhiddin ancha turib qoldi. (R. Fayziy, Cho'lga bahor keldi.)

Jangovarlik Kurashga chorlash; qahramonlik, mardonalik. Taassufki, o'tli so'z, jangovarlik o'rnini rahbarlar soyasiga qulluq qilish, ya'ni laganbardorlik egallab olgan. (Gazetadan.)

Jangsiz Urushsiz, urush qilmasdan. Bo'linma kechagina dushman batareyasi turgan tepalikni aylanib o'tdi va jangsiz ilgari qarab yurdi. (A. Qahhor, Oltin yudduz.)

Jangchi 1 Urush, qatnashchisi, urushda qatnashayotgan kishi; harbiy. Jangchilar-

ning qudratli ovozi yer-ko'kni larzaga keltirdi, zambarak ovozidan ham dahshatliroq

bo'lib, dushman okoplari ustiga yog'ildi. (J. Tashenov, Jangchi O'tegen.)

Jangchilar birpasda safga chizildilar. (Oybek, Quyosh qoraymas.)

2) Harbiy xizmat o'tovchi oddiy askar, soldat.

Janjal 1) Bir-biri bilan aytishish, san-manga borish; mojaro, o'zaro urishish. Ahmad o'zini bosdi. O'z faoliyatini janjaldan boshlashni istamasdi u. (F. Musajonov, Himmat.)

Yodgor janjal bo'lmasligini bilar edi. (O'. Hoshimov, Qalbingga quloq sol.)

2) Bir-biri bilan haq talashish, da'volashish; da'vo. Janjal komissiyasi (esk .).

Janjalkash Mojaroni, janjalni yaxshi ko'radigan, bo'lar-bo'lmasga qaradigan. Janjalkash odam. n To'lqin Muhiddinov yaqingacha sho'x, qo'rsroq, janjalkash yigitlardan edi. Gazetadan. Siz bilan g'alati sharoitda tanishdik, bir janjalkash ekan, deb o'ylagan bo'lsangiz kerak ? (A. Muxtor, Tug'ilish.)

Janjalkashlik Nizo, janjal chiqarishlik; urishqoqlik. - Odamlarning so'zga ustaligi, janjalkashligiga qarab emas, ish bilishiga, ongiga qarab ko'tarish kerak, — dedi yana Po'latjon Sodiqovich. (Mirmuhsin, Umid.)

Janjallashmoq Janjal qilmoq, aytishmoq, san-manga bormoq. Zaynab bilan janjallashishning o'zi bir huzur va janjaldan bo'shalgach, qayin otaning qarshisiga o'tirib, nasihat eshitish undan ham yaxshi huzur. (A. Qodiriy, O'tgan kunlar.) Shofyor hamshira bilan ancha jiddiy va qizg'in janjallashib oldi. Oybek, Quyosh qoraymas. Arzimagan gapga janjallashib qolgan ikki hamsoyani murosaga keltirish oson bo'lmadi. (M. Hazratqulov, Jur'at.)

Janjalli Janjallardan, mojarolardan xoli bo'lmagan. Janjalli masala. n ..birrutubatli oqshomda Zargarovni janjalli ob'ektlardan olib qaytayotgan edi, shu yerda to'xtashga to'g'ri keldi. (A. Muxtor, Bo'ronlarda bordek halovat.)

Janjalli uyda baraka, qut, fayz bo'lmaydi, deb eskilar to'g'ri aytishadi. (F. Musajonov, Himmat.)

Janjalsiz Mojarosiz, nisosiz, bejanjal. Qasam ich! Men bilan ketib, qochmay, janjalsiz turasanmi, yo'q ? [dedi Mamat\]. (Hamza, Parangi sirlari.)

-Mana bu ishing joyida, Begim, — dedi Bozorov kulib. — Axir shu ishni janjalsiz qilsak bo'lmasmidi?\ (A. Rahim, Chin muhabbat.)

Janjal-suron q. janjal 1. Bola-chaqali odam xotin ustiga xotin olsa, uyda har kuni janjal-suron bo'lishi shubhasiz. (Oybek, Tanlangan asarlar.)

Janjalchi q. janjalkash. URISh 1) Urmoq fl. har. n. Yurak urishi.

2) O'zaro janjal, mojaro. Urish, qo'ydi- chiqdi ham har xil bo'ladi. Ba'zi urishlar shunday arzimagan narsadan chiqadiki, oradan sovuq gaplar o'tib, «hordiq chiqqandan keyin», urish nimadan chiqqanini na er eslay oladi, na xotin. (A. Qahhor, Asarlar.)

Urish, janjal ko'paymasin, deb butun dardimni ichimga yutaman. (Oybek, Tanlangan asarlar.)

Urishig'li O'zaro chiqisholmaslik, janjallashish tufayli munosabati buzilgan; ko'rishmaydigan, gaplashmaydigan. -Men quv emasman! — dedi kulib Kumush.

—
Men hali urishig'li holdaman, yarashganim yo'q! (A Qodiriy, O'tgan kunlar.)

Urishmoq 1) Urmoq fl. birg. n. Yomon urishdimi? O'ldirishdan ham toymaydi bu bezorilar. (O'. Hoshimov, Qalbingga quloq sol.)

Ko'plashib ularni otlariga mindirishdi-yu.. otlarning sag'risiga xipchin urishdi. (M.Ismoiliy, Farg'ona t. o.)

Ust-boshi yupun yigitlar, chollar quloqlarini ro'mol bilan bog'lab olib, ketmon urishadi. (A. Qahhor, Qo'shchinor chiroqpari.)

2) Yoqalashmoq, olishmoq. Bizning o'g'il ko'p yaxshi-da: birov bilan urishmaydi, papiros chekmaydi.. A. Qahhor, Asarlar. -Shariat nomidan fatvo bermang! — dedi mulla Abdujalil, xuddi urishishga tayyorlanayotgan xo'rozday bo'ynini cho'zib. («Mushtum».)

3) Yomon, haqoratli so'zlar bilan bir- birini koyimoq, bir-biri bilan aytishmoq. ..Ma'suma beka o'rtaga tushib: -Urishmanglar, bir-biringizga qattiq gapirmanglar.. — dedi. (Mirmuhsin, Me'mor.)

Falokat bosib er-xotin urishib qolishdi. Oxir bo'lmadi, ajralib ketishdi. (Gazetadan.) 4) Nasihatomuz, qattiq gap-so'z aytmok;koyimoq. Qaytib bormayman, degan ekan,

Ziyodaxon urishibdi. (A. Qahhor, Qo'shchinor chiroqlari.)

Mening oyim bir yoqdan, uy ishlariga yordamlashmading, deb urishadi, bir yoqdan, qo'lingni sovuq suvga urma, deydi. (H. Nazir, Yonar daryo.)

5) Jang qilmoq, jangda qatnashmoq. U [Mirzaev] oddiy qismda oddiy askar bo'lib urishib yurganida, bo'linma komandiri.. [unga] bir sovg'a berdi. (A. Qahhor, Oltin yulduz.)

Dadam Berlin qulagandan keyin Uzoq Sharqqa borib, yaponlar bilan ham urishibdi. (S. Siyoev, Yorug'lik.)

Urishtirmoq 1) Urishmoq fl. ort. n. Mahalla bolalari, o'spirin yigitlar yungi hurpaygan ikki katta kuchukni urishtiradilar. Oybek, Tanlangan asarlar. Sidiqjonning xotinini chaqirtirib, ikkovini urishtirganing.. nimasi? (A. Qahhor, Qo'shchinor chiroqlari.)

Sayil kunlarida.. savdo-xarid, ba'zida kurashu dor, qo'chqor urishtirish ham avj olardi. (Mirmuhsin, Me'mor.)

2) Bir-biriga urmoq, tegizmoq (asosan qadah haqida). Temirjon esa qadah urishtirish u yoqda tursin, aqlini yo'qotib, xomush o'tirardi. (J. Abdullaxonov, Oriyat.)

-Institutni muvaffaqiyatli tugatganingiz uchun! — dedi Rashid va [piyolasini] Muharramning piyolasiga urishtirdi. (Shuhrat, Shinelli yillar.)

Ko'z urishtirmoq Bir-biriga ma'nodor qarab qo'ymoq; tikilmoq. Bektemirov kuldi. Bo'ynini cho'zib, odamlar orasidan cholni topib, ko'z urishtirib oldi, keyin imlab, yonidan joy ko'rsatdi. (S. Ahmad, Hukm.)

Pul urishtirmoq Pulni ishga solmoq, pulni aylantirmoq (savdoda). Bu katta bozorda pul urishtirib boyiydiganlar, korchalonlar, uddaburonlar to'lib-toshib yotibdi. Yo. Xaimov, M. Rahmon, Hayot-mamot. So'z urishtirmoq So'z talashmoq, bahslashmoq. -Rahbar bilan so'z urishtirib chakki qildingiz, otam, — deb to'satdan gina qildi Oyimxon. (P. Tursun, O'qituvchi.) Harf urishtirmoq Harflarni bir-biriga qo'shmoq, bog'lamoq. Kitob sahifasidagi katta qora harflarni ovoz bilan bir-biriga urishtirib, bir ma'no chiqarish qishloq mehnatkashlari uchun har qanday zavqdan ortiq edi. (P. Tursun, O'qituvchi.)

Urishqoq 1) Arzimas bahona tufayli kishilar bilan urishaveradigan; janjal chiqaraveradigan; janjalkash. Urishqoq bola. n Gulnor qaynanalarning ko'pining badfe'l, urishqoq bo'lishini yaxshi bilsa-da, Yo'lchining onasini mehribon, ko'ngilchan, g'oyat samimiy bir qaynana kabi tasavvur qildi. (Oybek, Tanlangan asarlar.)

2) Urishadigan, zo'r, zo'ravon. Shu payt obdan boqilib sovitilayotgan urishqoq xo'rozlar mehmonlar o'tirgan uy derazasiga kelib, o'z akslari tushgan oynani cho'qiy boshladilar. («Mushtum».)

Ur-iiqit Jismoniy kuch qo'llanadigan to'polon, ola-g'ovur; mushtlashish; bir- birini o'ldirish; qirg'in. Horong'i uyda ur- yiqit, mushtlash, otishma, dod-voy boshlandi. (H.G'ulom, Mash'al.)

Kayfi xiyla darajaga yetgan bek ur-yiqit orasidan eson-omon chiqib, otiga bazo'r minib oldi. (H. G'ulom, Mash'al.)

Mushtlashish, ur-yiqitni mirshablar ham bosolmadi. (Mirmuhsin, Qahramonnoma.)

Ur-kaltak 1) ayn. ur-yiqit.

2) Jinoyatchini, aybdor shaxsni, davlat ruxsatisiz, o'zboshimchalik bilan jazolash, urish. ..g'azabga kelgan olomon, ellikboshilar, ro'yxatchi mirzalarni ur kaltak-sur kaltak qilib, tarqatib yubordi. (K. Yashin, Hamza.)

Urmoq 1) Qo'l yoki biror vosita bilan zarb bermoq. Bola itni urdi. n Ota pismiq yugurib kelib, boshimga shaq etib urib qo'ydi. (E. Raimov, Ajab qishloq.)

Bektemir miltiq qo'ndog'i bilan uning peshonasiga bir urdi. Dushman shilq etib tushdi. (Oybek, Quyosh qoraymas.)

Ahmad halqani urdi, eshik shu zahoti ochildi. (F. Musajonov, Himmat.)

2) Kaltaklamoq, do'pposlamoq. Meni Pismiq mayna qilgani-yu, men uni chala o'lik qilib urganim-u.. Hammasi o'sha kuniyoq buvimning qulog'iga yetib keldi. (E.Raimov, Ajab qishloq.)

Uni urib, ozor bermanglar, unda gunoh yo'q, bu bir anglashilmovchilik! (Mirmuhsin, Me'mor.)

3) Tig'li qurollar (qilich, nayza, nishtar) bilan solmoq (sanchmoq, tiqmoq, chopmoq). Nishtar urmoq. Pichoqni avval o'zingga ur, og'rimasa, birovga ur! Maqol. n Bektemir burgutday sapchib, dushman qorniga nayza urdi. (Oybek, Quyosh qoraymas.)

U bexos yondan kelib, farg'onalikning yelkasiga qilich urib, otdan qulatdi. (Mirmuhsin, Me'mor.)

Robiyaning oyog'idan quchoqlab olgan qisiq ko'zli yigitning biqiniga xanjar urdi. (P. Qodirov, Yulduzli tunlar.)

4) Mo'ljalga olib tegizmoq; otmoq. Nishonga aniq urmoq. Ikki yuz metrdan mo'ljalga urmoq. Bir kesak bilan ikki qarg'ani urmoq. Maqol. n ..bu qadar

merganlik bilan urayotgan batareyaning ko'zi — kuzatuvchisini nemis payqaydiyu, bir snaryad bilan g'aramning kulini ko'kka sovradi. (A. Qahhor, Oltin yulduz.)

5) Tegmoq, urilmoq. ..olmazor bog'lardan tutun ko'tarilib, dimoqqa bolalikdan tanish bo'lgan achchiq tezak hidi urdi. O. Yoqubov, Izlayman. Gulorning g'oyib bo'lishi Yo'lchiga yashin urgan kabi ta'sir ko'rsatdi. (Oybek, Tanlangan asarlar.) Kuduq tubidan urayotgan salqin xush yoqib, Otamurod birpas o'tirgan bo'ldi. (M.Mansurov, Yombi.)

6) Shiddat bilan yog'moq. Do'l yopdi. n Shu kuni butun kun yomg'ir maydalab urib turdi va kechga yaqin qorga aylandi. (A. Qahhor, Sarob.)

Chaparasta urayotgan qor ko'z ochirgani qo'ymaydi. (N. Safarov, Olovli izlar.)

7) Bir narsa orasiga, ichiga solmoq, joylamoq; berkitmoq. Gazetani qo'ltig'iga urmoq. Qo'lini cho'ntagiga urmoq. Narsalarini sumkasiga urmoq. n Biz tog' kamariga kirishimiz bilan chol sadaqani cho'ntakka urish uchun o'zini chordevor ichiga olgan edi. (N. Safarov, Olovli izlar.)

8) Yuvi o'pirmoq, yemirmoq, buzmoq. Toshqin urdi. n Bu yilgi sel bugun soyning u tomonini olsa, ertasiga bu tomonini urib ketaverdi. (Y. Shamsharov, Ko'rk me'morlari.)

Qorovul sho'ra va yalpizlarni o'rib, suv urgan joyga tiqa boiishdi. (E. Raimov, Ajab qishloq.)

9) Zarb bilan harakat qilmoq, tepmoq. Bemorning tomiri bilinar-bilinmas urib turar edi. n [Boltaboy] Otdan tushib, uni daraxtga bog'lar ekan, uy ichidan chiqqan «inga-inga» degan tovushni eshitib qolib, yuragi dukillaburdi. (J. Sharipov, Saodat.)

10) Ayrim so'zlar bilan qo'llanib, shaxs yoki narsaga shu so'zlar bildirgan narsaning ta'siri o'tishi ma'nosini bildiradi. Chala- Quduq degan joyda Davronovni oftob uradi. (A. Muxtor, Bo'ronlarda bordek halovat.)

Ko'ndalang kul'tivatsiya hozir suv bilan havoday zarur. Shu bo'lmasa, qalin ko'chatlarni garm seluradi. (I. Rahim, Ixlos.)

11) Loy, kesak, g'isht va sh.k. ni tartib bilan termiq; terib, qalab, biror narsa qurmoq, bunyod qilmoq. Paxsa urmoq. Tokchani urmoq. Teshikni urmoq. Eshik o'rmini urmoq. n Kechgacha qaltirab devor urdik. (E. Raimov, Ajab qishloq.)

12) Solmoq, qo'ymoq, bosmoq. Eshakka no'xta urmoq. Otga egar urmoq. n Bir necha soldat kelib, mahbuslarni ushladi, yasovul hammasining qo'liga kishan urdi. (M. Ismoilov, Farg'ona t. o.)

Qo'tos taqib bo'yni uzun jiyronga, Hirq qubbali yugan urdi boshiga. («Ravshan».)

13) O'zini biror joyga olmoq. ..artistlar o'yin ko'rsatadi, ammo, og'aynilar, sichqonning ini ming tanga deb, yerto'laga urib ketmanglar tag'in. (Y. Shamsharov, Toshqin.)

Odamlar jon hovuchlab, o'zlarini o'rmonga uradilar. (Oybek, Quyosh qoraymas.)

14) s.t. To'la iste'mol qilmoq; yemoq, ichmoq. Sharob — uzum suvidan tayyorlanadigan ajoyib ichimlik, o'zi xushta'm, bir kosa urib olsangiz, vaqtingiz chog' bo'lib kulaverasiz. (M. Osim, To'maris.)

Qani, nonni sindirib, qaymoqqa bulab-bulab urib olinglarchi. (E. Raimov, Ajab qishloq.)

15) O'z foydasiga olmoq, o'ziniki qilmoq; o'g'irlamoq. ..dehqonlar bilan suhbat qilib, paxtafurush boylarning ham tosh-tarozidan, ham narxdan urib, ularni kuydirishlarini bilib olar.. edi. (K. Yashin, Hamza.)

-Bugun podshoning xazinasini uramiz. Shaylaning, yigitlar! — dedi. («Chalpak yoq- qan kun».)

16) s.t. Tanqid qilmoq, qoralamoq. Ota-buvamni kovlab, gazetaga urib chiqishdi. (Sh.Rizo, Qor yog'di, izlar bosildi.)

17) J.k. bilan kelgan ba'zi otlarga bog'lanib, nimanidir shu otdan anglashilgan joygacha yetganligini bildiradi. Qulf urib yashnagan beda belga uradi. Loy tizzaga uradi. Sochi taqimiga uradigan qiz. n Maydonda biznikilar ko'rinmas edi. Qor belga urar edi. (N. Safarov, Qahramonning tug'ilishi.)

18) Ba'zi so'zlar, jumladan, mustaqil qo'llanmaydigan so'zlar bilan birikib, shu so'zlar anglatgan narsaning yuz berishi, bo'lishi ma'nosini bildiradi. Jo'sh urmoq. Barq urmoq. Qulf urmoq. Javlon urmoq. Umrida qo'liga qilich ushlamagan qo'pol

o'g'lining yuragida jang va g'alaba sururi tug'yon urardi. (Mirmuhsin, Me'mor.)
Yaxshi parvarish qilingan g'o'zalar mavj urib rivojlanyapti. (Gazetadan.)
19) Miqdor (sanoq) sonlar bilan qo'llanib, shu son bildirgan yoshga kirganlik ma'nosini bildiradi. Hash-pash deguncha qirqni urib qo'yibmiz. n Poxol ustida.. aftidan, yetmishlarni urib qo'ygan kampir o'tirardi. (N. Fozilov, Diydor.)
Xudo yorlaqasa, hademay saksonni uradi. (S. Siyoev, Yorug'lik.)
Balo urmoq Biron-bir shikast yemoq, yomonlikka uchramoq. Joni ham, boshi ham metin ekan, shuncha sanchaman, Gulnorga balo urganini eshitganim yo'q. (Oybek, Tanlangan asarlar.)
Bosh urib kelmoq Najot iadab, panoh istab kelmoq. Bosh urib keldim huzuringga.. (U. Ismoilov, Saylanma.)
Yerga urmoq. Jigardan urmoq Shaydo qilmoq, ishq-muhabbat uyg'otmoq. Taqsirni ham uribdi-ku jigardan, Majnun bo'lib ketmang yana sahroga. (H. Olimjon. Yo'ldan urmoq)
Me'daga urmoq (.yoki tegmoq) q. me'da. Sertamanno kekkaygan tannozlar yoxud nima desang ko'naveradigan cho'risifat laqmalar darrov me'daga uradi. (F. Musajonov, Himmat.)
Yurakdan urmoq ayn. jigardan urmoq. Yurakdan birinchi marta urgan ishq-muhabbat kimning esidan chiqadi.. (S. Zunnunova, Yangi direktor.)
Birontasi yuragingdan urgandir, bo'lmasa, qanday shamol uchirardi seni bemahalda bu yoqqa. («Guldasta».)
O'zini o'tga ham, suvga ham urmoq q. o't. Qo'l urmoq 1) ayn. qo'l tegizmoq 1. q. qo'l. Avazning qistashiga qaramay, qaytib handalakka qo'l urmadi. (S. Siyoev, Yorug'lik;)
2) biror ish, narsaga daxl qilmoq, tutinmoq, kirishmoq. Axir u qo'l urgan ish bitmay qolmaydi-ku. («Guldasta».)
Har qanday qing'ir ish qiladigan odam, avvalo, o'ziga suyanchiq topib oladi, keyin xiyonatga qo'l uradi. (Shukrullo, Javohirlar sandig'i.)

Urush 1) Qabilalar, davlatlar yoki ijtimoiy guruhlar o'rtasidagi uyushgan qurolli kurash. Fuqarolar urushi. Ikkinchi jahon urushi. n Urushning ikkinchi yili

otasi armiyaga ketdi-yu, qo'lida hunari yo'q ona ikki bola bilan qoldi. (P. Qodirov, Uch ildiz.)

Har eshikda bir qayg'u sanqir, Qora urush uzoq cho'zildi. (U. Qo'chqorov, Hayajonga ko'milgan dunyo.)

2) Tomonlar o'rtasida qurolli jang, to'qnashuv. Ahmadjon sheriklari bilan urushdan xiyla uzoqda dam olib yotgan bir qismga kelib tushdi. (A. Qahhor, Oltin yulduz.)

Kechki soat to'rtlar, asrdan bir oz ertaroq hukumat askari bilan xalq orasida urush boshlandi. (A. Qodiriy, O'tgan kunlar.)

Olishuv Kurash, jang, mushtlashish. Tunlari jinoyatchini quvishlar, ayozli kunlarda dildirab yo'l poylashlar, olishuvlar.. hammasi tushda ko'rgandek o'tadi-ketadi. («Yoshlik».) Olishuvga talabgor Turon Burhon o'g'li! («Sharq yulduzi».)

Above, we have researched the concept of wrestling and the units that represent it. From this point of view, since the structure and content of the concept of "wrestling" is nationalistic, the research of the content of this concept and its linguistic landscape on the example of related and non-related languages is valuable not only for linguistic conceptualization, but also for the general theory of language, hybrid linguoculturalology which will undoubtedly yield significant results. Wrestling is an integral part of human life and activity, and it is indispensable for human behavior, creativity, and striving for something to be effective. Because we create, communicate, react to satisfy our needs as a result of various wrestlings during our life. From this point of view, wrestling somatism has a special place among other somatisms related to it due to its multi-meaning and multi-tasking. Wrestling somatism is the basis of the concept of "wrestling". Different definitions and descriptions of the word "wrestling" are given in various explanatory dictionaries in English and Uzbek languages. For example, A.S. Hornby's annotated dictionary "Oxford Advanced learner's Dictionary of Current English" ("Oxford modern English language learner's dictionary") gives the following definition of wrestling lexeme as a noun group:

1.wrestling noun “a sport in which two people fight by holding each other and trying to throw or force their opponent to the ground:

2.arm-wrestling noun a competition to find out which of two people is the stronger, in which they try to force each others arm down onto a table

3. all-in restling Noun uncountable (especially British English) a form of wrestling in which there are very few rules,

4. Graeco-Roman wrestling noun (North American English usually Greco-Roman wrestling) uncountable a form of wrestling in which those taking part are not allowed to hold each other below the middle part of the body,

5. Sumo noun (also sumo wrestling) uncountable a Japanese style of wrestling, in which the people taking part are extremely large a sumo wrestler,

6. Rivalry noun A) a state in which two people, companies, etc. are competing for the same thing B) rivalry (with somebody/something) (for something) a fierce rivalry for world supremacy C) rivalry (between A and B) (for something) There is a certain amount of friendly rivalry between the teams.D) political rivalries E)sibling rivalry (between brothers and sisters)³¹.

This dictionary lists 9 different meanings of the word "wrestling" (noun). These are the following: –

1.Wrestle [intransitive, transitive] to fight someone by holding them and trying to throw or force them to the ground, sometimes as a sport.

2. As a boy he had boxed and wrestled.

3.wrestle with somebody Armed guards wrestled with the intruder.

4.wrestle somebody (+ adv./prep.) Officers wrestled the gunman to the ground.

5. wrestle with something He wrestled with the controls as the plane plunged.

6.wrestle something + adv./prep. She wrestled the keys out of the ignition.

³¹ Кунин А.В. Англо-русский фразеологический словарь. В двух книгах. Том 1. – Москва: Советскаяэнциклопедия, 1967. – 740 с.

7. wrestle with something She had spent the whole weekend wrestling with the problem.

8. We wrestled for hours with the problem of which job to do first.

9. Wrestle to do something She has been wrestling to raise the money all year.

The word wrestle is used in 36 ways in the dictionary:

1. wrestle (someone or something) (away) from (someone or something)

2. To take someone or something away from someone or something else by pulling in a violent, wrenching manner. (Birovni yoki biror narsani kimdandir yoki boshqa narsa tufayli zo'ravonlik bilan tortib olish.)

3. The bullies wrestled my diary away from me and started reading it in front of the whole class. (Bezorilar kundaligimni mendan tortib olishib, butun sinf oldida o'qiy boshlashdi.)

4. The officer wrestled the hostage from the criminal. (Ofitser garovga olingan shahsni jinoyatchidan tortib oldi.) The whole car was so badly rusted that I had to really wrestle this part away from the engine. Butun mashina shunchalik chirib ketganki, motordan osha qismini ajratib olishga togri keldi.)

5. To manage to obtain control or possession of something through some battle, wrestling, or conflict with someone or something else. (Sumet'ь poluchit'ь kontrol' ili obladanie chem-to posredstvom kakoy-libo bitvy, bo'rb'ь ili konflikta s kem-to ili chem-to yene.) Biror narsa yoki biron kimsa bilan janjalda yoki kelishmovchilikda ozini boshqara olish.)

6. The rebels wrestled power from the dictatorship after five years of war. (Qo'zg'olonchilar besh yillik urushdan so'ng diktaturadan hokimiyatni olishdi.)

7. The political party finally managed to wrestle control of congress away from their opponents for the first time in 10 years. (Siyosiy partiya nihoyat 10 yil ichida birinchi marta Kongress nazoratini o'z raqiblaridan uzoqlashtirishga muvaffaq bo'ldi)

8. You'll have to wrestle the kids away from me in court. (Sudda sen bolalarni mendan olib ilishing kerak.)

9. To obtain or extract something, such as information, from someone or something, especially after much difficulty or persistence. (Malumotni olish uchun Katta qiyinchiliklardan song kimdandir yoki nimadandir kechish, yoki nimagadir erishish)

10. We were finally able to wrestle some answers from the spy we were interrogating. (Nakonets-to nam udalos' vybit' neskol'ko otvetov u shpiona, kotorogo my doprashivali.) (Nihoyat, biz so'roq qilayotgan ayg'oqchidan ba'zi javoblarni olishga muvaffaq bo'ldik.)

11. I've been going to counseling in an effort to wrestle some meaning out of this tragic situation. (Men ushbu fojiali vaziyatdan qandaydir ma'noga ega bo'lish uchun maslahat bermoqchi bo'ldim.)

12. See also: wrestle
wrestle (someone or something) into (something) (kimdir yoki biror narsa) bilan kurashmoq

13. To force a person or a large, unwieldy object into some place or thing with great difficulty or physical effort.

Чтобы заставить человека или большой, громоздкий предмет в какое-то место или предмет с большим трудом или физическим усилием.

Biror kishini yoki katta, katta hajmdagi narsalarni katta qiyinchilik yoki jismoniy kuch bilan biror joyga yoki narsaga majburlash.

14. I spent most of the morning wrestling desks and filing cabinets into the new office.

Я провел большую часть утра, перетаскивая столы и шкафы в новый офис.
Ertalab ko'p vaqtimni stol va shkaflarni yangi ofisga ko'chirish bilan o'tkazdim
The officers managed to wrestle the suspect into the squad car. Полицейским удалось затолкать подозреваемого в патрульную машину.
Politsiya gumonlanuvchini patrul mashinasiga o'tkazishga muvaffaq bo'ldi.

15. To use great physical force to put someone into a particular state, condition, or position. Использовать большую физическую силу, чтобы поставить кого-либо в определенное состояние, состояние или положение.

Biror kishini muayyan holatga yoki lavozimga qo'yish uchun katta jismoniy kuch ishlatish.

16. Someone managed to wrestle the man into submission before he was able to hurt anyone. Кому-то удалось заставить мужчину подчиниться, прежде чем он смог кого-то ранить.

U biror kimga zarar yetkazishdan oldin, kimdur uni bo'ysundirishga muvaffaq bo'ldi.

17. I had to keep wrestling the patient into an upright position so I could feed her. Мне приходилось постоянно приводить пациентку в вертикальное положение, чтобы я мог ее кормить.

Men bemorni ovqatlantirishim uchun doimiy ravishda bemorni uni tik holatida tutib turishim kerak edi.

18. To manage to form or change something into a particular state or condition after much difficulty or effort. Суметь сформировать или изменить что-либо до определенного состояния или состояния после больших трудностей или усилий.

Katta qiyinchilik yoki harakatdan keyin biror narsani muayyan holatda shakllantirish yoki o'zgartirish imkoniyatiga ega bo'lish.

19. His first draft was a total mess, but I managed to wrestle it into a halfway decent story. Его первый набросок был полным беспорядком, но мне удалось превратить его в неплохую историю.

Uning birinchi qoralamasi butunlay chalkash edi, lekin men uni yaxshi hikoyaga aylantirishga muvaffaq bo'ldim.

20. I've been trying to wrestle this computer into working order, but there is something seriously wrong with it. Я пытался привести этот компьютер в рабочее состояние, но с ним что-то серьезно не так.

Men ushbu kompyuterni ishga tushirishga harakat qildim, lekin unda jiddiy nimadir bo'lgan.

See also: wrestle

21. wrestle with (someone or something) бороться с (кем-то или чем-то)

kurashmoq.

(kim bilandir yoki nima bilandir)

22. Literally, to grapple with someone or an animal in an attempt to subdue and immobilize or just as part of aggressive play. Буквально, схватиться с кем-то или животным в попытке подчинить и обездвижить или просто как часть агрессивной игры.

Tom ma'noda, kimdir yoki biror hayvonni bo'ysundirish va harakatsizlantirish yoki shunchaki o'yinning bir qismi sifatida kimdir yoki hayvon bilan kurashish.

23. The kids have been out there wrestling with each other all day.

Дети целый день боролись друг с другом.

Bolalar kun bo'yi bir-birlari bilan urishishdi.

The animal control worker had to wrestle with the rabid raccoon to get it in the cage. Работнику по контролю за животными пришлось бороться с бешеным енотом, чтобы загнать его в клетку.

Hayvonlarni nazorat qiluvchi xodim quturgan yenotni qafasga kiritish uchun unga qarshi kurashishga majbur bo'lgan.

24. To attempt to handle or move something, typically a large, heavy, or unwieldy object, with much difficulty. Попытка с большим трудом справиться с чем-либо или переместить что-либо, как правило, большой, тяжелый или громоздкий предмет.

Biror narsani, odatda, katta, og'ir yoki noqulay ob'ektni katta qiyinchilik bilan boshqarishga yoki harakatlantirishga urinish.

25. We had to wrestle with it a bit, but we finally got that big bed frame upstairs. Нам пришлось немного повозиться с этим, но мы, наконец, получили этот большой каркас кровати наверху.

Biz bu bilan bir oz ovora bo'lishimiga to'g'ri keldi, lekin biz nihoyat yuqoridagi yotoq krovatini olishga muvaffaq bo'ldik.

26. To attempt to deal with, find a solution to, or come to a decision about something difficult, troubling, or problematic. Попытаться разобраться, найти

решение или прийти к решению по поводу чего-то сложного, тревожного или проблематичного.

Qiyin, bezovta qiluvchi yoki muammoli narsani tushunishga, yechim topishga harakat qilish.

27. I've wrestled with this equation for hours, but I just can't seem to get it right. Я боролся с этим уравнением в течение нескольких часов, но я просто не могу понять его правильно.

Men bir necha soat davomida bu tenglama bilan kurashdim, lekin men buni to'g'ri tushunolmayapman.

28. He's clearly wrestling with his past and trying to make amends for the things he's done. Он явно борется со своим прошлым и пытается исправить то, что он сделал.

U o'zining o'tmishi bilan kurashayotgani va qilgan ishini qaytarishga harakat qilayotgani aniq.

29. wrestle with a pig бороться со свиньей
cho'chqa bilan jang qilmoq

30. To attempt a futile task with someone who enjoys the wrestling (just as a pig would enjoy wrestling in the mud). Попытаться выполнить бесполезную задачу с кем-то, кто любит борьбу (так же, как свинья наслаждается борьбой в грязи).

Kurashdan zavqlangan odam bilan befoyda ishni bajarishga urinish (xuddi cho'chqaning loyda kurashayotgani kabi).

I swear, trying to get the truth out of a teenager is like wrestling with a pig! Клянусь, пытаться вытянуть правду из подростка - все равно, что бороться со свиньей!

Qasam ichib aytamanki, biror o'smirdan haqiqatni o'rganishga urinish, cho'chqa bilan urishishdek!

My daughter has an excuse for everything, and I think she enjoys frustrating me! У моей дочери есть оправдание всему, и я думаю, что ей нравится меня расстраивать!

Qizimning hamma narsaga bahonasi bor va menimcha, u meni xafa qilishdan zavqlanadi.

31. See also: pig, wrestle Smotrite takje: Смотрите также: свинья, борьба Cho`chqa, kurash

32. wrestle something from someone вырвать что-то у кого-то
birovdan biror narsani tortib olmoq

to get something away from someone after a physical wrestling.

получить что-то от кого-то после физической борьбы.

jismoniy kurashdan keyin kimdandir biror narsa olish

Wally wrestled the gun away from Max and threw it out the window. Уолли вырвал пистолет у Макса и выбросил его в окно.

Uolli Maksdan qurolni tortib oldi va derazadan tashqariga uloqtirdi.

I could not wrestle my wallet from the thief. Я не мог вырвать свой кошелек у вора.

Men hamyonimni o`g`ridan tortib ololmadim.

33. See also: wrestle wrestle something into something to wrestling with something large to get it into something or some place. См. также: бороться с чем-то во что-то, чтобы бороться с чем-то большим, чтобы получить что-то или какое-то место.

Biror narsaga qarshi kurashish, katta narsa bilan kurashish, biror narsa yoki biror joyga ega bo'lish.

She wrestled the packages into the backseat of the car. Она запихнула пакеты на заднее сиденье машины.

U sumkalarni mashinaning orqa o`rindig`iga qo`ydi.

I wrestled the suitcases into the rack over my seat. Она запихнула пакеты на заднее сиденье машины.

Men chamadonlarimni o`rindiq ustidagi javonga joyladim..

34. See also: wrestle wrestle with someone to contend with someone in a physical wrestling match. Смотрите также: бороться с кем-то, чтобы сразиться с кем-то в поединке по физической борьбе.

Kim bilandir jang qilish uchun jismoniy kurashda kim bilandir jang qilmoqlik.

You are too big to wrestle with him! I want to wrestle with someone my own size.

Ты слишком большой, чтобы бороться с ним! Я хочу бороться с кем-то моего роста.

Siz u bilan kurashish uchun juda kattasiz! Men o'zimning bo'yim bilan barobar bo'lgan shaxs bilan jang qilmoqchiman.

35. See also: wrestle wrestle with something бороться с чем-то

Biror narsa bilan kurashish

to wrestling with something large to move it about. бороться с чем-то большим, чтобы переместить его.

Uni ko'chirish uchun katta narsa bilan kurashish.

He wrestled with the piano and finally got it to move. The two men were wrestling with the heavy trunk for nearly ten minutes, trying to get it up the stairs. Он боролся с пианино и, наконец, заставил его двигаться. Двое мужчин боролись с тяжелым сундуком почти десять минут, пытаясь поднять его по лестнице.

U katta urinishdan so'ng va nihoyat pianinoni harakatga keltirdi. Ikki kishi deyarli o'n daqiqa harakat qilib, uni zinapoyaga ko'tarishga muvaffaq bo'ldilar.

2.to grapple or wrestling with some large animal. бороться или бороться с каким-либо крупным животным.

Nar qanday yirik hayvon bilan kurashish.

The man wrestled with the tiger for a while but was seriously mauled in a short time. Sam liked to wrestle with the family dog. Мужчина некоторое время боролся с тигром, но вскоре был серьезно ранен. Сэму нравилось бороться с домашней собакой.

Erkak bir muddat yo'lbars bilan kurashdi, lekin tez orada jiddiy jarohat oldi. Sem uy iti bilan kurashishni yoqtirardi.

to wrestling with a difficult problem; бороться с трудной проблемой

Qiyin muammo bilan shug'ullanish

3. to Let me wrestle with this matter for a while longer. Позвольте мне еще немного побороться с этим вопросом.

Keling, bu savol bilan biroz ko'proq kurashaman.

36. See also: wrestle

Kurashmoq

wrestle with бороться с

Kim bilandir kurashmoq

1. To contend with someone by grappling and attempting to throw or immobilize one's opponent: I wrestled with my cousin in the living room until my mom ordered us to go outside.

Чтобы бороться с кем-то, борясь и пытаясь бросить или обездвижить противника: я боролся со своим двоюродным братом в гостиной, пока моя мама не приказала нам выйти на улицу.

Kim bilandir jang qilish va raqibni uloqtirish yoki harakatsizlantirish uchun.

Onam bizga tashqariga chiqishni buyurmaguncha, men xonada amakivachcham bilan jang qildim.

2. To contend or wrestling with something or someone: The students wrestled with the math problem all afternoon. Спорить или бороться с чем-то или кем-то: Студенты боролись с математической задачей весь день.

Biror narsa yoki kimdir bilan bahslashish yoki jang qilish.

Talabalar kun bo'yi matematik muammo bilan kurashdilar.

3. To strive in an effort to master something: The thieves must wrestle with the guilt that weighs on them. Стремиться овладеть чем-то: Воры должны бороться с чувством вины, которое их тяготит.

Biror narsaga ega bo'lishga intilmoq.

O'g'rilar ularni qiynaydigan ayb tuyg`usi bilan kurashishlari kerak.

As we can see, in the above dictionaries, we have considered the variety of definitions of the word "wrestling" given by our scientists.

Also, we looked at the explanation of 9 different meanings of the word "wrestling" as a noun, as well as 36 different expressions with different words in different discourses through examples in dictionaries. Based on the above, we can

come to a conclusion that, based on our observations, simple, complex, compound sentences are among the verbalizers of the "wrestling" concept.

3. PRAGMATIC AND LINGUOCULTURAL STUDY OF THE CONCEPT "WRESTLING" IN ENGLISH AND UZBEK

Linguoculturology as associate degree actively developing field of linguistics. The tendency for varied fields of knowledge to penetrate one into another is one among the determinative options of the twentieth century science. each person might be a part of national culture which contains national traditions, language, history and literature. Linguoculturology as a freelance field of linguistics first appeared among the seventieth of the twentieth century on a base of the triad by Emil Benvenist: language, culture and human The aim was to activate the facts regarding language and culture of the country of learning language with the help of arts ways of teaching. The scientists who works throughout this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shacklein, pure Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. consistent with V. Maslova's analysis the term "linguoculturology" means that the science, that appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language³².

It ought to be stressed that linguoculturology issues each the sience of culture and conjointly the science of language. It represents a certain unity of knowlege regarding national-cultural peculiarities of nation and their reflection in language. The aim of linguoculturology is to review the ways that the language embodies in its units, to remain and to transmit culture. The most task of linguiculturology is to review and to clarify language and culture in their interaction. I ought to be noted that completely different methods are typically used throughout the investigations however the foremost helpful are ideaual, descriptonal, contextual, analitical, comparisonable.

Linguoculturology are about to be divided into 5 main fields in step with the needs of then investigations:

³² Маслова В.А. Лингвокультурология: учеб. пособие для студ. высш. учеб, заведений / В.А. Маслова. – М. : Издательский центр «Академия», 2001. – 208 с

1. Linguoculturology of separate grouping, ethnic group in any bright epoch from the aim of read of culture (the investigation of concrete linguistic situation).

2. Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos during a very amount of some time.

3. Comparative linguoculturology (the investigation of linguocultural demonstrations of assorted but interconnected ethnoses.

4. Resistance linguoculturology (the youngest field). There are solely many works throughout this area. the foremost attention-grabbing is M. Golovanivskaya "French mentality from the aim of view of Russian person"³³.

5. Linguocultural writing (practice the collecting of linguo-area studies dictionaries).

Consequently, we have a tendency to come to conclusion that linguoculturology might be a whole new actively developing field of linguistics. to keep with R.M. Frumkina the distribution of linguoculturology began during a time once it had been found that there was no place for culture among the science of language each culture encompasses variety of ideas that are the markers of its identity³⁴. as associate degree example, the key markers in British culture are law, lie, privacy, and so forth. Moreover, every language is an imaginative system which is carved in native speakers' mind and build up their world perception, so linguoculturology can be a promising field for linguistic investigations.

Linguoculturology, one of the leading branches of modern linguistics, began to take shape in the last quarter of the twentieth century. According to the researchers, the term "linguoculturology" originated in connection with research conducted by the Moscow School of Phraseology under the direction of VN Telia. When it comes to the formation of linguoculturology, almost all researchers point out that the root of this theory goes back to W. von Humboldt. Opinions of linguists such as AAPotebnya, L. Weisgerber, H. Glins, H. Hols, UDUitni,

³³ Голованивская М.К. Французский менталитет с точки зрения носителя русского языка : Монография / М. К. Голованивская. – М. : Изд-во АО "ДиалогМГУ", 1997. – 279 с.

³⁴ Фрумкина Р.М. Концепт, категория, прототип / Р.М. Фрумкина // Лингвистическая экстралингвистическая семантика. – М.

DUPowell, F. Boas, E. Sepir, BLUorf, G. Brutyan, A. Vejbitskaya, D. Haymes in the formation of this field in linguistics played an important role. V.A. Maslova, who has created serious research in the field of linguoculturology, divides the development of this field into 3 stages³⁵:

1) the creation of the first research that led to the formation of science (the work of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A.A. Potebnya, E. Sepir);

2) separation of linguoculturology as a separate field;

3) stage of development of lingvoculturology.

By the beginning of the 21st century, linguoculturology has become one of the leading disciplines in world linguistics. Linguoculturology is the study of language as a cultural phenomenon, in which interrelated language and culture are the subject. In particular, VN Telia writes: "Linguoculturology is a science that studies the human, more precisely, the cultural factor in man. This means that the Center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon. " According to GG Slishkin, "Linguoculturology focuses on the human factor, more precisely, the cultural factor in man. The fact that the center of linguoculturology consists of a cultural phenomenon indicates that the science of man belongs to an anthropological paradigm. " Although there is a consensus on the object of study of linguoculturology, there are some controversial views. For example, according to V.N. Telia, linguoculturology studies only the synchronous connection of language and culture. V.A. Maslova believes that this field studies the language both synchronously and diachronically. VNTelia also emphasizes that the object of linguoculturology is universal, while VAMaslova emphasizes the need to study the linguocultural features of the language of a particular people or fraternal peoples. One of the challenges is that a number of training manuals have been developed in this regard. Linguists admit that the most famous of them is the textbook created by VA Maslova. This textbook describes the methods, object and subject,

³⁵ Shatilov S, F Methods of teaching German language in secondary school, L. Prosveshenie 1977 year, p. 65-72,

directions in the field of linguoculturology, examples of linguoculturological analysis of a particular language unit³⁶.

Linguoculturological research can be seen in the study of the following issues:

- 1) lingvoculturological features of a particular speech genre. It often deals with myths, the language of folklore genres;
- 2) the study of the expression of the linguocultural concept in a work written in a certain style. It mainly analyzes the language of fiction;
- 3) comparative work. In this case, linguistic and cultural units, mainly in Russian, are compared with English, German, and French;
- 4) aspects of linguoculturology related to pedagogical science. The main goal is to develop students' skills in identifying and analyzing lingvoculturological units. Research in the linguocultural approach has begun to appear in Uzbek linguistics in recent decades. For example, Z.I. Solieva's dissertation is devoted to the study of sentiment in the Uzbek and French languages, ie the national and cultural features of moral and educational texts. Professor N.Mahmudov's article "In search of ways to perfect the study of language" provides an in-depth and well-founded account of the essence of the anthropocentric paradigm and its problems in linguoculturology in general. This article can be considered as the first work in Uzbek linguistics, which contains serious comments on linguoculturology. The article is very based on the factors that contributed to the formation of lingvoculturological theory, the basic concepts in it, the differences in their interpretation. In particular, N. Mahmudov writes about language and culture, which is one of the most important concepts in the field: does not show at all.

Language and culture usually mean (or rather) the interpretation of a language through the study of a culture, or, conversely, the study of a culture, to be more precise, the meaning of culture in linguoculturology. the level achieved in intellectual-spiritual or economic activity, not the level (culture of speech) ”but the

³⁶ Passov E. I. Conditional - recheviye uprajneniya. Hoshimov U. X. and I. Ya. Yakubov Methods of teaching English. 1893.. Teacher's Publishing House

set of achievements of human society in production, social and spiritual-enlightenment life Uzbek culture) ". So, the problem of studying the culture of speech is different, the object of study of linguoculturology is completely different. " As for the aspect of linguoculturology directly related to the text, it should be noted that the text, along with other language units, is one of the objects of study in this field. The author of the book "Linguoculturology" V.A. Maslova writes in this regard: "The text is a real crossroads of linguistics and culture. After all, text is a linguistic phenomenon and its highest level, but it is also a form of application of cultural existence.

Linguoculturology studies language as the embodiment of cultural values. V.A. Maslova's opinion, in particular, about analogies - texts is also noteworthy. The scientist reiterates the role of analogies in the creation of the text, saying that they perform a structural-compositional function in the text and act as a means of ensuring the coherence of the text. In addition to having an important cognitive-semantic significance in the text, it can also be a phenomenon that reflects aspects of the national-cultural thinking of language speakers. Texts based on analogies and metaphors also allow us to identify textual forms in a particular language (they can also be evaluated as precedent forms of text). Another phenomenon related to text in linguoculturology is the problem of precedent text³⁷.

According to researcher O.E.Artemova, precedent genres are "accumulators" of cultural information. Precedent texts are a type of precedent units that reflect the linguistic memory of a nation's language. There is a lot of research on this topic, especially in Russian linguistics. (Precedent texts are discussed in detail in Chapter 4 of our work). Another issue related to the text in linguoculturology is sentiment. Sentence is a moral-educational language unit that expresses intertextuality. ZISalieva, comparatively studying the national and cultural features of English and Uzbek sentiments, considers the author's modified expression of didactic ideas in

³⁷ Djalolova, M., & Mamajonova, S. (2020). THE PROBLEM OF LEARNING CREATIVE THINKING IN PRESCHOOL CHILDREN. Theoretical & Applied Science, (4), 176-178.

the works of thinkers who played a significant role in the history of a particular nation as a manifestation of intertextuality.

As an example, the researcher cites didactic texts narrated by Navoi in Oybek's novel "Navoi". This feature can be seen in other works written in the Uzbek language.

Linguoculturology is a complex set of scientific knowledge that has emerged as a result of the interdependence and influence of language and culture - is currently undergoing development. This is explained by a number of reasons.

1. The rapid globalization of world problems, the need to anticipate situations that may lead to intercultural misunderstandings, the cultural values underlying communicative activities, taking into account the common and specific aspects of the behavior and dialogue of different peoples in solving various problems. the need to identify and understand their exact nature.

2. Assimilation by linguists of the results studied by the representatives of the objective integrative tendency of the development of social sciences, the direction of the intersection of sciences (psychology, sociology, ethnography, culturology, political science, etc.).

3. The practical side of linguistic knowledge, tools aimed at understanding the experience of the community, encoded in all the rich meanings of words, phraseological units, mass texts, official etiquette situations, and so on.

According to V.I.Karasik, the emergence of linguistics in linguoculturology is explained by the inevitable problem of what language is an integral part of³⁸. As a multifaceted natural product, language is the most common phenomenon of existence. Language is an important means of communication, it is an component of communicative activity: an important component of the creation of the world, the analysis of information as a means of influencing the way of providing information and managing interpersonal relationships, directing people to this or

³⁸ Karasik V.I .; Krasovsky V.A. Slyshkin G.G. (2009) Лингвокультурная концептология.[Linguocultural conceptology].-Volgograd.Paradigm.

that action, the recording of social relations, language as an important custodian of the community experience is a key component of culture.

Linguoculturology is essentially related to knowledge of culture and or knowledge of language, but according to V.I.Karasik, it is correct to consider this field of knowledge, which is interrelated in relation to language and culture, as a complex of two categories of sciences. It is not valid³⁹.

From the point of view of linguistics, focused on linguoculturology, a number of successful attempts have been made to explain the culturally important nature and nature of existence in the form of linguistic signs. In this sense, V.I. Karasik pays special attention to the study of linguistics, in which he primarily refers to the famous work of E.M.Vereshagin and V.G. Kostomarov ("Язык и культура" М., 1973). When studying language as an organic part of human existence in the social and natural environment, linguists rely on the thesis that the linguistic-cultural interpretation of language is the study of that language by comparing it with the mother tongue or another foreign language. Therefore, as a unit of research, the lacunae, that is, the "minus-facts" of reality that have no meaning, belong objectively only to a particular ethnocultural community (names of clothing, appliances, food, customs, etc.). it turns out that they are comparable to another language in the lexical system of one language, and, of course, require an adequate understanding of additional information about a particular folk culture.

The development of linguoculturology, according to V.T. Klovov, is based on the desire to understand the phenomenon of culture as a specific form of human and social existence. At the same time, the author emphasizes the need to think scientifically about the facts that have hitherto acquired a philosophical character. The scientific approach is reflected in the understanding of culture as a semiotic system, which, on the one hand, contains a certain amount of information useful to society, on the other hand - as a means of finding information and meeting society's needs for it. The directions of linguocultural research in the context of the

³⁹ Karasik V.I. ; Krasovsky V.A. Slyshkin G.G. (2009) Лингвокультурная концептология.[Linguocultural conceptology].-Volgograd.Paradigm.

relationship between the described language and culture are as follows. The author connects the first direction with the study of socially useful information, which is recorded in the language as a semiotic code. It is reflected in research on linguistic semantics and aims to identify linguistic methods developed by man to understand the world. This course studies the meanings of lexical symbols, grammatical categories, lexical and grammatical structures. Linguoculturologically, it is becoming more and more interesting to study the signifiable meanings of the elements of conceptual structures that classify the objects of the world in relation to the ideas that have emerged in a particular culture, as well as the grammatical essence of the most general categories of concepts understood in different cultures.

The second direction is related to the nomination of language, that is, the ability of language to record a person's knowledge of the world using language symbols. These symbols are used specifically to denote objects and concepts developed by society related to those objects. This area is related, in particular, to the study of world knowledge and the use of new methods of other linguistic feature (proof of linguistic signs, derivation, word structure, word acquisition, etc.). These are questions of the internal form of the word. Linguoculturologically, the study of associations and analogies underlying the formation of language signs in metaphorical and other ways is noteworthy. The third area is the study of how cultural information is collected and transmitted using language, that is, semiotic code. Here it is important to determine how the main linguistic paradigms, i.e., lexical-semantic (in the field of lexical forms) and functional-semantic (in the field of grammatical categories) structures, are constructed.

The fourth direction is closely related to the structure and functioning of the speech system. Additional information about the objects of reality of language speakers in the field of linguoculturology. great attention is paid to background knowledge consisting of information. This information indicates a certain level of cultural potential of the speakers. Recently, such lexical units associated with certain cultural characteristics have become more important. It is also interesting to study the words that are becoming a cultural symbol in speech. In other words, it is

about the study of language symbols, reinforced by another semiotic system - a system of cultural symbols created by culture as an auxiliary means of collecting, recording and conveying socially useful information.

The fifth direction is related to the study of the features of recording socially useful information in the speech system. According to V.T.Klokov, for modern linguoculturology, the problems of speech genres are to record the laws of construction of speech works and to fill it with certain material based on the theme and conditions of expression. Here the issues of speech behavior of the participants of the dialogue, the recording by the participants of the dialogue of the part of the cultural information related to their behavior, knowledge and rules of intensity play an important role. In other words, in this area, linguoculturology studies the creation of text, the behavior of text creators and consumers.

The sixth direction is related to the delivery of cultural information in society. Linguoculturology is especially interested in the traditional methods of conveying cultural information. The etiquette of oral and written traditions conveys a huge amount of cultural information related to the construction of society and the rules of social life. Here, the speech standards of conversation (introduction, support and termination of conversation), address, encouragement, prohibition, ephemerality and other forms are separate forms of transmission of cultural information. Modern linguoculturology pays special attention to the peculiarities of modern communication: film and television, press, advertising, computer technology, graffiti.

The seventh direction concerns the volume of cultural information embodied in the language as an idiom. This implies that culturally separate social structures become ethnoses. Within them, a unique national landscape of the world is formed, the language of this nation gathers information about this landscape, that is, reflects and strengthens information, abstract concepts, etc., reinforced by the historical experience of the people. This experience stems from the specific living conditions of this society, its way of life, work, worldview, social relations. This organizational ability of language is largely reflected in the specific ethno-national

semantics. In this case, lingvoculturology is of great interest in the content of the so-called ethno-edema, that is, the characters that are emotionally rich and have the characteristics of emotional customs. Among them are the forms of speech etiquette, special national color appeals, names of colors, and so on.

The eighth direction is related to the recording of cultural information in ethnic languages. This implies that such information is reinforced not in the language as a whole, but in the minor languages within it. So, we are talking about the structure of the ethnic language, which reflects the cultural structure of the nation. It is noted that each individual social group seeks to distinguish and oppose itself to other groups in this society. Linguoculturological research in this area includes professional jargon, dialects and national variants of language, the formation and functioning of dialects, as well as the creation of a national language, its international-conversational and literary form.

The ninth direction concerns the issues of storage and transmission of cultural information through idioms. This is especially true of the validity of the idiom. According to the author, in a given society, the simultaneous storage and transmission of cultural information through several languages and several languages is of particular importance. This implies that society exists within a communicative environment consisting of a system of different social groups and idioms. The general interconnectedness of these idioms creates a unique linguocultural situation in which cultural information is ultimately stored and transmitted.

This study analyzes different perspectives on the interpretation of language and culture in modern linguistics. When talking about the relationship between language and culture, it is necessary to dwell on the concept of "culture". There are many attempts to interpret this concept. The interpretation of language and culture in modern linguistics is different. For example, G.V.Yelizarova includes the concept of "culture" in the list of axiomatic concepts that seem intuitively transparent. However, it is very difficult to define such a complex concept. There are also definitions of culture that seek to cover all aspects of this concept without

dwelling on one aspect, such as “Culture is how we live here”⁴⁰. The initial approach to the definition of culture is based on the idea that culture is a homogeneous state inherent in all societies.

Differences in society are interpreted not as differences in their essence and content, but as differences in the level of cultural development. Progress from savagery to civilization has served as a measure. It is believed that the more features of a society under its control, the more culturally developed it is. We find in the works of E.Taylor the clearest expression of such an approach to the understanding of culture. Its most common definition of culture describes culture as a holistic phenomenon that includes knowledge, beliefs, art, ethics, laws, customs, and any other traits and habits that a person acquires as a member of society. But it is difficult to agree with such a view: civilization and culture are very different concepts. It is not possible to evaluate one situation by another, because both of these concepts apply to cases with different meanings.

At the end of the XIX century, with the beginning of F. Boas' anthropological research, the term "culture" began to be applied to different societies. Such a modification of attitudes toward culture is very important in terms of how important language becomes. From then on, language and culture are considered inextricably linked.

A. Vezhbitskaya gives a particularly effective definition of culture proposed by Clifford Gerts. It says that culture is a historically formed model of the essences embodied in symbols. It is a system of inherited perceptions through which people communicate with each other, and their knowledge of life and the rules of life are recorded and developed on the basis of these perceptions⁴¹.

E. Sepir described culture as something that is the basis for the functioning and thinking of this society⁴². The content and structure of culture are interpreted differently depending on the components involved, the objectives of the study, and

⁴⁰ Shanahan D. Culture, culture and “culture” in Foreign Language teaching. F.L. Annals, 31.No 3, 451-457 p.

⁴¹ Vezhbitskaya A. (1997). Язык. Культура. Познание. Language. [The culture. Cognition]. - М.: Russian dictionaries.

⁴² Sepir E. (1934) .Язык. Введение в изучение речи. [Tongue. Introduction to the study of speech] M. Sotsekgiz.

the schools to which researchers in different fields of science and culture belong. The social approach to the definition of culture is based on the fact that this situation is viewed in a completely different way from the biological and physiological aspects of nature, not limited to the individual, but specific to a group of people with whom he communicates.

The cognitive approach to the definition of culture is that culture can be considered in terms of intellectual realities, structures, and processes as it is mastered by the individual. Such an approach to the concept of culture pays special attention to culture as a process of knowledge and cognition and is called cognitive (V.Gudenaf).

The semiotic approach is based on the understanding of culture, first of all, as a system of signs that can be used as a means of communication of world perception (K. Levi-Strauss). However, none of these definitions can be considered complete, as they reveal only one aspect of the multifaceted aspects of culture, which are limited to an "approach" to culture and do not consider it as a whole. M.K.Mamardashvili and A.M.Pyatigorsky note that "culture is a phenomenon that introduces the automation of objectively oriented thinking." All cultural researchers recognize the special role of language in this complex situation structure, regardless of which specific scientific school it belongs to. E. Sepir writes: "There is no doubt that language plays an important role in the accumulation of culture and its historical heritage"⁴³.

This applies equally to the highest levels of culture and its simplest forms. In the simplest society, a large part of the cultural fund is preserved in the form of a more or less precisely defined language. The use of the term "simplest culture" may be questionable. In our opinion, there are different cultures, but there are no "simplest" or "developed" cultures. According to Z.K.Tarlanov, "language is not a simple form and a simple means of communication, it is a completely independent world, and although its laws and rules are inherently expressed through language, the social psychology of language owners and their It is inextricably linked with

⁴³ Sepir E. (1934) .Язык. Введение в изучение речи. [Tongue. Introduction to the study of speech] M. Sotsekgiz.

the type and composition of the culture it creates. Ethnoculture does not exist without an ethnic language, or even if it exists, it is unreliable, because the ethnos manifests itself in a complete and wide-ranging, unique way only through its own

language. On the other hand, a language detached from the experience of ethnic culture, ethnic worldview and cognitive activity loses its deep essence and thus becomes one of the ordinary means of communication.

We have found it necessary to emphasize the following by summarizing the views, views and opinions expressed above.

1. While acknowledging the inevitable connection between language and culture in the broadest sense, the causal nature of such communication is denied.

2. This relationship is classified as a cause-and-effect relationship, but offers different, often conflicting solutions:

- a) culture, its type, and even even lifestyle is determined by language, its grammar and semantic structure (E.Sepir, B.Worf);

- b) language cannot determine the type of culture, language and culture cannot be compared (E.Sepir);

- c) language is a "guide" to a limited degree of knowledge of reality (O.S.Ahmanova);

- g) language itself is determined by the type of culture and depends on it (K. Fossler, V.Schmidt, N.Y.Marr);

- d) language, like culture, is determined by the ethnic "worldview", the spirit of the people and its national character. Interpreting the relationship between language and culture is extremely complex. Language, thinking, culture - these are events that are always in motion, in change. It is necessary to stop them in order to study them, but it will no longer be the same "language", "thinking", "culture", or rather, they will not be: they o It remains motionless, separated from each other.

It is impossible to determine which thing is primary, but it is true that there is no ethnos without language, and the death of language still destroys both ethnos and culture.

The collapse of any culture always takes place in the same way - the isolation of the elements of culture, that is, when symbolism leaves life as a result of changes in living conditions, language as a separate element of culture also dies.

Thus, language, thought, and culture are so closely intertwined that in practice they form a whole of three components, none of which can function (and therefore function) without the other two. Together, they interact with the world around them, reflect it and shape it at the same time. In doing so, they create phenomena called worldviews.

In current research, the two terms "worldview" and "world model", which are used interchangeably, are used in parallel. However, in our opinion, there is a significant difference in their meaning. The word "model" seems to be a logically organized, planned thing, and the concept of "landscape" has a slightly different feature, which reflects the elements of creativity. That is why we will use the term "worldview" more hereafter.

According to G.V.Kolshansky, "worldview"⁴⁴ is a basic concept that reflects the peculiarities of man and his life, his relationship with the environment, as well as the conditions of his life in this world. "The worldview is the main global image of the world, which is the basis of human perception of the world, which reflects the essential features of the world in the minds of linguists and is the result of all human spiritual activity." The author emphasizes that this is always a subjective image of objective reality, because the worldview is not a mirror image of events in reality, but only an interpretation. The "worldview" is characterized by change, so it is dynamic and focused on the process of cognition. It arises in the process of human interaction with the universe, in which the experience and forms of communication are characterized by great diversity.

O.N. Yermolayeva writes about the need to clearly stratify the two foundations of the study of the linguistic landscape of the world:

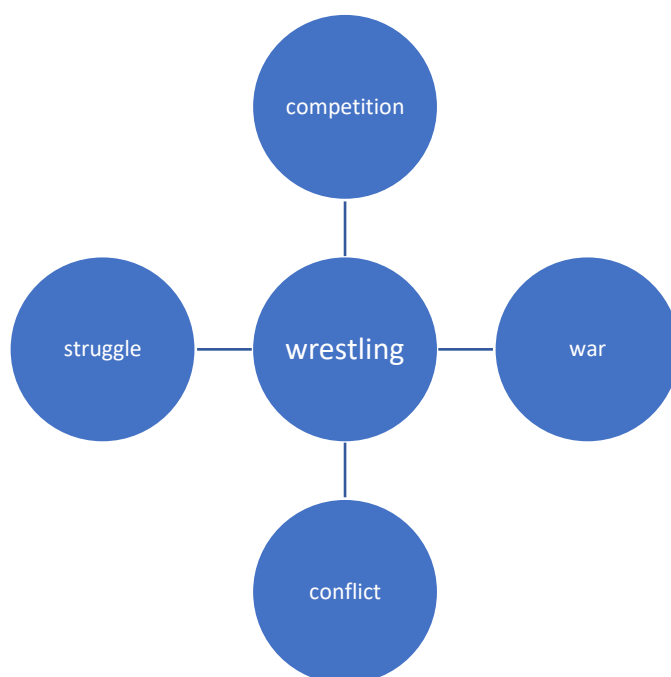
⁴⁴ Kolshansky G.V. (1980) Контекстная семантика [Contextual semantics]. Moscow.: Nauka

1) a linguistic reflection of the worldview, which operates outside of us, independent of us at all, with special relations and connections between its subjects;

2) the acquisition from the language of a worldview that operates independently of us, outside of us, where there are special relationships and connections between the subjects.

As a result of our investigation, the following inferences and suggestions can be drawn. Even when different languages are siblings, differences in how the world is perceived and conceptualized through language can be significant. In other words, worldviews in different languages may have their own characteristics. In the linguistic landscape of the world, the ethnic mentality is relevant in the "basic" cultural concepts verbalized in symbolic images that reflect the mental perception of the speakers of the language about the world around them.

As you can see, above we have considered linguoculturalology and its specific features, so the main goal of this monograph is to consider the linguocultural features of the concept of "wrestling". There are different approaches to the linguistic and cultural features of the concept of "wrestling". Above, we looked at the concepts related to the concept of "wrestling", and now we can see that these concepts are used in different areas of society.



The concept of "wrestling" unites several similar themes. The analysis of the concept of "wrestling" in the linguistic and cultural context is based on the paradigms of wrestling - existence, wrestling - life, wrestling - superiority, wrestling - war, wrestling - quarrel, wrestling - fight, wrestling - reproach, wrestling - conflict, wrestling - enmity, wrestling – court made it possible to distinguish. The following idea of wrestling has developed in English and Uzbek culture:

1. Wrestling is movement, the "source" of development, the meaning and essence of life.
2. Wrestling is life itself.
3. Wrestling - contradictions, conflict of opposites.
4. The goal of the wrestling is a better life, dominion, victory, and ultimately creation and evolution.
5. Wrestling is a natural state of mind for the English and Uzbek peoples due to their unique qualities of opposition, that is, first of all, wrestling with oneself, wrestling for a better life.
6. It is necessary to fight not only for life and existence, but also to fight against evil, vices, and the devil, as required by religion.
7. In the life of both peoples, the battle is endless.
8. Wrestling covers all areas of a person's life and activity, reflects his mental, mental and physical condition.
9. In popular understanding, wrestling is primarily represented as quarrels, disputes, abuses, wars, etc.

As mentioned above, in the Uzbek, English and Uzbek people, wrestling can be used in various aspects of people's lives. As an example, we can say that we can distinguish types of family wrestling, wrestling between friends, wrestling in different workplaces, wrestling between cities, wrestling between countries.

If we focus on the combination of family wrestling, instead of the word wrestling, words close to it can be used together, that is, family conflicts, family

conflicts, family disagreements, family conflicts, family wars, etc. we can see examples like

"Wrestling" is one of the main concepts of culture. The term "cognitive" is based on the meanings of "knowing", "perception" ("cognitive" in English, "poznavatelny" in Russian). According to Sh. Safarov, "There is no doubt that the language system, which is the source of acquiring and storing knowledge, its practical application and transmission, and, finally, the means of its formation, is the object of cognitive analysis. The existence of knowledge comes from the existence of language. And the language itself is a product of the activity of the cognitive system, linguistic contents are formed as a result of the activity of thinking ⁴⁵.

Cognitology is the science of thinking, and its base is linguistics. Undoubtedly, linguistic analysis is a type of cognitive analysis, its manifestation in a certain form. The science of cognitive linguistics appeared in the second half of the 20th century as a science that seeks answers to questions related to the tools of the "artificial intelligence" system, which arose as a result of the development of information technologies. This science is part of the sciences that deal with human cognitive activity. In the analysis of the concept (J. Lakoff, M. Johnson, Langaker, Jackendorf R. and others) and (Y.S. Stepanov, A.P. Babushkin, Yu.D. Apresyan, S.H. Lyapin, V.I. Karasik, D.O. Scientific works of scientists such as Dobrovolsky, N. N. Boldyrev, I. A. Sternin, E. S. Kubryakova, Yu. N. Karaulov and others) serve as a basis.

It is noteworthy that the concept of "wrestling" contains a lot of information of a national-cultural nature, and thus reflects a part of the linguistic picture of the world of native Uzbek and English speakers. The problem of defining a concept in modern linguistics is directly related to the problem of the relationship between concepts and language units. Any attempt to understand the essence of a concept leads to the realization of the existence of a number of terms, including "concept"

⁴⁵ Артемова А. В. Эмотивно-оценочная объективация концепта «женщина» в семантике фразеологической единицы: автореф. дис. ... канд. филол. наук. Пятигорск, 2000.

and "meaning". The term concept began to appear in linguistic studies in the first half of the 20th century. This term is a word related to the English language (consept), which is translated as ponyatie (concept) in Russian. Later, when this term began to be confused with the term concept, studies aimed at clearly forming its literal meaning began to be researched. The concept of "concept" is the basis of cognitive science and linguistic culture. However, despite the fact that the term "concept" is widely used both abroad and in local linguistics, there is currently no single definition of it. Currently, there are several approaches to defining the term concept in linguistics: Yu.S. Stepanov defines the concept as: "a center of culture in the human mind, something that enters the mental world of a person in the form of culture."

Also, as Yu.S. Stepanov noted, "concept" is "a set of ideas, concepts, knowledge, associations, experiences that accompany a certain word." (Cognition-knowledge, cognize-understand, know cognitive-related to knowledge, cognition-mind, thinking). It is necessary to emphasize the role of thinking, which is the result of human activity, in the knowledge and perception of the world and reality. The research object of cognitive analysis includes the structure of ideas about knowledge and their interpretation of language possibilities in various cognitive processes (understanding, analysis, construction of language information), as well as the study of their emergence. In cognitive analysis, the study of methods and tools in the framework of mechanisms that reveal the linguistic expression of logical (mental) structures that arise in the process of knowing the world takes a central place. The concept is the most actively used unit in linguocultural studies. As a linguistic and cultural unit, the concept expresses the specific aspects of the culture of one or another nation. For example, it is related to the comparative study of the concept of "woman". Professor Shahriyor Safarov's book "Cognitive Linguistics" (2006) gives very good examples of the concept of "Woman" and lists several characteristics of a Woman.

Below we would like to draw your attention to the concept of "wrestling" and its related features.

No	Kurashning xususiyatlari Peculiarities of wrestling	Misollar/Examples
1	Nizoli/disputed	Oilada turli xil sabablarga ko'ra kurashlar kuzatiladi. There are fights in the family for various reasons
2	Raqobatli/competitive	Har doim biznesda hamkorlar o'rtasida kurash paydo bo'ladi. There is always a struggle between partners in business.
3	Qarama-qarshiliklar bilan to'la/ Full of contradictions	Ma'lum bir natijaga erishish uchun kurashish – bu doimiy hodisadir. Struggle to achieve a certain result is a constant phenomenon.
4	Hayotda yashovchanlikni oshiruvchi/ Increases vitality in life	Yashashdan asosiy maqsad – kurashishdir. The main purpose of living is to fight.

At the lexical level, the concept of "wrestling" is expressed differently in English and Uzbek languages. The central meaning of wrestling in English is struggling or competition. In the Uzbek language, the central meaning of "wrestling" is the national wrestling. Concepts are ideals formed in the human mind. The most common among them is the concept of "wrestling". We can say that it is one of the main concepts of the world. Thus, in English and Uzbek, the terms associated with the concept of "wrestling" contain positive or negative meanings. In English it means achieving effective results by fighting as a positive term, but in Uzbek it is a national sport. These signs are present in the dictionary definitions of the lexical unit (f) of almost all explanatory and encyclopedic dictionaries used as lexicographic resources in this work. Conceptual signs defined

on the basis of the data of the last decades note some new features of the concept of "wrestling". The concept of "wrestling" is devoted to the review of the linguistic and cultural concept, to determine its core (main) and peripheral features that make up the composition of the concept. These symbols have a permanent character, because they reflect the specific characteristics of objects and events, and therefore are evaluated neutrally and are present in all updates of the concept. A broader understanding of the concept provides an analysis of the derivatives, cognates and synonyms of the keyword. The study of the peripheral zone is also carried out on the basis of the analysis of paremias and aphorisms expressing this concept. Peripheral signs are variable in nature, recognize different aspects of the concept and have emotional colors. This analysis in the article makes it possible to determine the cultural features that distinguish the conceptual sphere of representatives of the English and Uzbek national language and cultural communities.

Conclusion

One of the current topics of modern linguistics is the concept. This term is one of the important categories of cognitive linguistics and linguistic culture. In this article, the study of these two areas of the concept topic will be investigated. Although the term concept is a general term for both cognitive linguistics and linguistics, it means two different concepts for both disciplines. At the moment, the anthropocentric approach to language embodies the latest achievements of the field of linguistics and is increasingly strengthening its status as an independent paradigm. According to many researchers, cognitive linguistics and linguoculturalism are the leading directions of the anthropocentric paradigm.

Cognitive linguistics, which took its first steps in the last quarter of the last century, managed to become one of the leading fields of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is connected with the scientific works of American scientists J. Miller, J. Bruner, J. Lakoff, R. Langaker, R. Jackendoff and others. Cognitive linguistics is a field that connects language with the theory of knowledge in philosophy and studies the integral connection of psychological, biological and neurophysiological aspects of its formation with social, cultural and linguistic phenomena. The word "cognitive" means "to know, to understand, to understand" in English.

Cognitive linguistics is a "cross-border science" and was created in the collision of fields such as cognitology, cognitive psychology, psycholinguistics, and linguistics. In 1975, the term "cognitive grammar" appeared in the article of J. Lakoff and S. Thompson, and in the 80s, cognitive linguistics was established in traditional European linguistics. Cognitive linguistics entered Russian linguistics with the scientific article of V. I. Gerasimov ("Novoe v zarubezhnoy lingvistike", 1988). Another prominent representative of Russian linguistics, E.S. Kubryakova, comments as follows: "Cognitology is one of the multifaceted fields of science. Linguistics formed in its framework, in turn, aims at the execution of a complex task, the analysis and explanation of the relations between linguistic and knowledge structures and constant alternatives is planned. According to the

opinion of Uzbek linguist Sh.S. Safarov, "The task of cognitive linguistics is to acquire and store knowledge with the help of language, to use language in practice, and to transfer it, as a whole, connecting the language system and structure with thinking as a reflection in the human brain. , is an in-depth scientific study.

Professor A. Mamatov, thinking about the cognitive analysis of the language system, writes: "Cognitive science deals with cognition, while cognitive linguistics studies the reflection and verbalization of cognition, that is, knowledge in language. The cognitive approach to language is that the form of the language is ultimately a reflection of human consciousness, thought, and knowledge structures. Cognition, according to its structure, represents the systematization of all types of knowledge based on human cognitive activity. By the end of the 20th century, a new field of linguistics, linguoculturalology, developed rapidly, emphasizing the study of language and culture.

Lingvoculturology is a general science between the sciences of cultural studies and linguistics, which studies phenomena such as the interaction and connection of language and culture, the formation of this separation and its reflection outside language and language as a whole system. It can be said that linguistics and cultural studies are somewhat close to cultural studies and linguistics in terms of the object of study, but different in terms of their content and approach to the object of study. Its limiting status is that it studies the national-cultural specific rules for organizing speech communication in the context of language manifestation and expression of national culture, language mentality, nationalism, language spirit, and the nation's own characteristics reflected in the language. is engaged in researching the phenomena of determining national language characteristics.

The task of linguculturalology is that it combines the cultural content of language units with the familiar symbolic "codes" of other language elements and culture. This term was first used by the Russian linguist Askoldov in his article in 1928. He explained to the concept that "it is a unit that reflects the process of thinking about concepts of one type or another". However, even in the 70s of the

20th century, this term was considered a problem that required a deep explanation. The introduction of the concept concept to the use of linguists in the 80s is connected with the works of English scientists Cheif, R. Jackendoff, and Lakoff. It is in those texts that the terms conceptualization and conceptual essence are found. Many scientists express different opinions about the dictionary meaning of the concept. According to him, there are those who consider it as a logical category, a concept of practical philosophy, and the main unit of national mentality. "concept" is derived from the Latin word "conceptus" and means "concept". In the dictionary of cognitive terms, the term concept is defined as follows: a concept is a concept that allows the mental and psychic resources of our thinking to be reflected in human knowledge and skills. The term "concept" is used in modern linguistics to express the mental image of a lexical unit. In everyday scientific work, the term "oncept" is used as a synonym for "concept". Linguistics, a new branch of linguistics, studies the relationship between language and culture. Concept is its central concept.

Professor N. Mahmudov writes about the study of the concept in linguistic culture (linguistic culture): "In linguistic research, a lot of attention is paid to the problems of the expression of the concept, when you get acquainted with the Internet materials, for example, you can see that this direction is extremely widespread in linguistics in Russia , it is difficult to enumerate the works in this regard. Even in recent years, a very large part of candidate's theses is devoted to the linguistic and cultural research of the concept in one or another language. Although this term is considered an important category for both cognitive linguistics and linguocultural studies, its interpretation in these disciplines is different. If this term was used in linguistics as a synonym for the word concept until the 80s of the last century, today it can be seen that its explanation has expanded compared to the term concept. The notion of concept has been widely studied by almost all eminent linguists, all of whom have different individual interpretations of the concept. The opinion of Y.A. Stepanov and S.A. Askoldov is very close to each other, they interpret the concept as a "logical category". That is,

according to Askoldov, "a concept is a form of one of the elements of culture formed in a person's thinking, in the same way culture enters the mental world of a person." Another Russian linguist, V.A. Maslova, looks at the meaning of the concept as a multifaceted structure and sees that it includes the excitement, evaluation, national image and connotation not only thought by the speakers of the language, but also felt by them.

The linguistic and cultural concept serves as a worldview model for all language speakers. Linguistic concept is a cultural tool influencing the formation of national character. Cultural concepts are studied separately in Linguistics. The main concepts of culture are important in the consciousness of the collective language. The main concepts of culture are abstract nouns, in particular, conscience, fate, fate, will, sin, law, freedom, intellectuals, homeland, etc. understood. Concepts of culture A.Y. Gurevich divided into two groups: "spatial", philosophical categories, i.e. universal categories of culture (time, space, cause, change, movement) and social categories, i.e. cultural categories (freedom, rights, truth, labor, wealth, property). V. A. Maslova adds another group to this - the category of national culture. During the analysis of concepts, a large number of culturally specific concepts in any language has been identified. For example, the potato concept is one of the culturally specific concepts. For Russians, potatoes are a poor standard of nutrition, which can be seen in the example of the phraseology of "sidet na odnoy kartoshke"; A typical national dish for Belarusians, second bread, is an important nutrient. Or if we take the concept of bread, if bread is considered an important food standard for Uzbeks, it is not considered an important food for Korean, Japanese, and Chinese peoples. For them, rice is the main food standard. In Uzbek linguistics, the concept of "concept" has different interpretations. For example, Sh. Safarov emphasizes that "the perception of the material world is the birth of the concept of the objects and events that are being perceived at the same time, and later this concept is formed as a mental model concept and receives a material name."

O'.Q. Yusupov defines the concept as "a complex of knowledge in our mind about something or an event in the external or internal world, images about it and positive, negative, neutral attitudes towards it, i.e. evaluations". When distinguishing between concept and concept, the scientist gives the following opinion: "concept and concept can be compared to an ayeberg." If a concept is an iceberg, the tip of it is a concept." As a result of the study of the above points, it can be concluded that the concept concept is an individual for each person and a national process for the society, which takes place in the connection of mind, language and psyche. .a topic that requires further study in linguistics. As a result of studying the opinions of various scientists in cognitive linguistics. It turned out that no unequivocal conclusion was reached, and it seems that it is a topic of linguistics that requires more in-depth study. Thus, through this monograph, we thoroughly examined the specific features of the concept of "wrestling" in English and Uzbek languages, the concept concept, the field of linguistic culture, and the comparative languages.

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