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THE NATURE OF CONCEPTOLOGY IN UZBEK LINGUISTICS: THEORETICAL FOUNDATIONS AND CURRENT PERSPECTIVES

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Annotation: this article explores the nature and development of conceptology within Uzbek linguistics, examining its core theoretical principles, foundational scholars, and the unique features that shape conceptual studies in the Uzbek language environment. The paper compares broader global perspectives of conceptology with distinctive characteristics found in Uzbek linguistics, focusing on linguistic, cultural, and cognitive dimensions.

Keywords: conceptology, Uzbek linguistics, conceptual analysis, cognitive linguistics, language and thought, national worldview

Conceptology is a rapidly developing field that bridges linguistics, psychology, and philosophy. It serves to analyze and describe concepts as mental constructs that are dynamically reflected in language. This field explores how individuals and societies create, classify, and communicate ideas, revealing the intricate relationship between thought and language in various cultural contexts. In global linguistics, conceptology has grown as a discipline revealing how language encodes, organizes, and transforms thought, enabling researchers to investigate how universal and culture-specific concepts are linguistically manifested. Scholars in this area examine the cognitive and socio-cultural underpinnings of concepts, studying how abstract and concrete notions are shaped by language practices, traditions, and collective memory across the world. Within Uzbek linguistics, conceptology has become a key methodology for exploring the national mentality, cultural values, and the specifics of the Uzbek worldview embodied in its native language. It provides important insights into the ways Uzbeks perceive, express, and transmit their distinctive values, beliefs, and historical experiences, thus offering a deeper understanding of both language and the collective consciousness of the Uzbek people. The ongoing development of conceptology continues to enrich linguistic studies, opening new avenues for cross-disciplinary research and the preservation of cultural heritage.

The theoretical basis for conceptology was laid in the works of Yu. S. Stepanov, V. A. Maslova, and the cognitive linguistic tradition established by G. Lakoff and M. Johnson. Their studies emphasize the interaction of language, thought, and culture, highlighting the ways in which linguistic structures both reflect and shape conceptual frameworks within a given society. Stepanov and Maslova explored how concepts function as cognitive entities, mediating between language and world experience, while Lakoff and Johnson's cognitive linguistic approach delved into metaphors as crucial cognitive tools for understanding abstract ideas through more concrete experiential frames. In the field of Uzbek linguistics, foundational contributions have come from prominent scholars such as Sh. Safarov, N. Toshmuhamedov, and Z. Kamilov. These researchers not only introduced and advanced conceptological methodology within the context of Uzbek linguistics but also adapted these theoretical perspectives to effectively analyze the unique features of Uzbek language units, phraseology, idioms, and culturally specific expressions. Their pioneering work has enabled a deeper understanding of how universal and culturally-bound concepts manifest and develop within the Uzbek language, offering new perspectives on linguistic worldview and cultural semantics. The evolution of conceptology in Uzbekistan has also been shaped and enriched through a series of comparative studies, in which local researchers have extensively examined the interplay between universal human concepts and those that are national- or culture-specific. By investigating cross-linguistic and cross-cultural similarities and differences, Uzbek scholars have contributed to identifying how concepts such as kinship, hospitality, honor, and tradition are linguistically encoded, emphasizing both shared human

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values and distinct cultural identities. Overall, the expansion of conceptology in Uzbek linguistics reflects a multidisciplinary and dynamic approach, combining insights from philosophy, cultural studies, and cognitive linguistics to explore the deep interconnections between language, thought, and culture.

Recent studies in Uzbek linguistics focus on the categorization of key cultural concepts (e.g., "dustlik" – friendship, "or" – honor), metaphoric thinking, and the role of proverb and folklore in conceptual development. These investigations delve into the ways in which such cultural concepts are embedded in routine language use, shaping not only individual communication but also communal identity. Researchers analyze examples from everyday speech, literary works, and the oral tradition, demonstrating how language carries forward inherited ideas and social values. Additionally, scholars emphasize that language is both a container for and a constructor of concepts, underscoring a mutual influence between language structure and conceptual categories. This dynamic relationship means that not only does language reflect pre-existing cultural concepts, but it also actively shapes and organizes how speakers perceive and make sense of the world around them. As a result, the study of Uzbek linguistics offers valuable insights into the intricate interplay between language, thought, tradition, and identity.

Conceptology in Uzbek linguistics studies how universal concepts acquire culturally-specific meanings and are linguistically encoded. For instance, concepts like "family," "respect," and "honor" may exist in many cultures, but their Uzbek linguistic representations carry particular associations shaped by history, religion, and tradition. In the Uzbek context, these concepts are not only words or phrases but also encapsulate the worldview, social structure, and value system of the Uzbek people. For example, the concept of "family" (oila) in Uzbek culture is deeply intertwined with collective responsibility and respect for elders, which is distinctly reflected in language use and proverbs. Similarly, the notions of "respect" and "honor" are closely tied to hospitality, intergenerational solidarity, and social hierarchy, and these are mirrored in the way these concepts are expressed and understood in Uzbek society. The methodological framework for studying these concepts includes analyzing lexical fields, metaphorical expressions, idioms, and phraseological units to uncover these cultural and semantic nuances. Researchers may also consider comparing Uzbek conceptual representations with those in other languages to highlight unique features. Through this multifaceted approach, conceptology helps reveal the complex interaction between language, culture, and thought within Uzbek linguistic tradition.

One major focus within Uzbek conceptology is how national cognitive models shape language use. For example, the concept "mehmondo'stlik" (hospitality) is central to Uzbek identity and reflected in specific greetings, proverbs, and ritual language. Researchers analyze such patterns to illuminate the interconnectedness of language and worldview.

Moreover, Uzbek linguistics employs comparative approaches, drawing on Russian, Western, and Turkic linguistic conceptology theories, but adapting them to fit the unique context of Uzbek culture and mentality.

Conceptology in Uzbek linguistics supports applied research in lexicography, intercultural communication, translation, and education. However, challenges include the relative scarcity of systematic monographs, a need for more interdisciplinary cooperation, and the ongoing development of unified research methodologies.

The study of conceptology in Uzbek linguistics offers valuable insight into the interplay of language, cognition, and culture. While drawing on international traditions, Uzbek scholarship increasingly establishes its own frameworks, revealing the distinctiveness of the Uzbek conceptual landscape. Further development depends on continued theoretical innovation and cross-disciplinary research.

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