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## THE CONCEPT “DEVOTION” IN THE UZBEK AND ENGLISH LINGUISTIC VIEWS OF THE WORLD

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### Abstract

Below given article is about the concept 'devotion' is viewed as a significant part of the manner in Uzbek and English. The particularity of the semantic content was studied with the use of Uzbek and English explanatory dictionaries, which contain the basis of lexicographic sources. The central component is this extract employs the research of the concept itself, based on the semantic fields. Observations about the similarities and differences in the concept study were supported by the number of Uzbek and English proverbs and sayings. The definition of the main cultural component for the concept 'Devotion' is of practical significance for teaching Uzbek students the English language.

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### Introduction

The national mentality is a reflection of every nation's linguistic mentality. The concept as a mental effect has special national features associated with the view of the world, culture, customs, beliefs, fantasies and the nation's history. The concept “Devotion” is one of the key concepts in the Uzbek and English culture.

As a definition, it means that being a sacrifice for somebody or something. Someone who is deeply committed and willing to die for a person or an idea.

To analyze explicational specificity of the concept “devotion” it is necessary to take a look at the interpretation of this word in dictionaries.

As well as the specific and general features of each language and culture, there are also specific and common aspects of English and Uzbek languages and culture. During the study of a particular national conceptual concept, it is necessary to study its similarities and differences. One of the main ways to study the national outlook is to analyse the structure of a particular concept. This technique helps us to draw conclusions about a specific concept in the nation's thinking. Below we will consider the features of devotion in English and Uzbek languages.

Devotion, a loaded term, usually refers to faithful is continuing to support a person, thing, party, or

belief over a long period of time. In the English language this term also expresses with such words: devotion, loyal, faithful while in Uzbek language: *fidoyi, sodiq, o'zini bag'ishlagan borini bergan, sevgan*. The devotion is associated with concepts that bring about, comfort and a sense of belonging.

In "Explanatory dictionary of the Uzbek language" is explained that extreme devotion to one's work, profession, beliefs or someone else. Devotion has its core as the original building block for the verb to devote, the nouns loyalty and faithfulness, the adjective devoted, and the concept of one's own, something integral to oneself. Devotion touches a point of fondest emotion in somebody or something.

Every person has loyalty to their work or motherland which is very necessary responsibility all time. It is important to notice that the concept "Devotion" holds a specific place in the worldview of English and Uzbek peoples. Affection and love for work and friends, to the inner circle is always essentially witness in both nations every field especially in their life style, art, literature. Any man that is acquainted with English and Uzbek cultures knows that concept "devotion" in Uzbek lingua-culture much more considerable, than in English: Among Uzbek and English people the image of devotion is represented with deep love, faithfulness and respect.

The semantic meaning of the concept of "devotion" in English and Uzbek languages has been defined in general terms. They are: "*an act of prayer or private worship —usually used in plural*", "*a religious exercise or practice other than the regular corporate*", "*the act of dedicating something to a cause, enterprise, or activity: the act of devoting*", "*the fact or state of being ardently dedicated and loyal*".

Faithfulness is a synonym of devotion which used to describe someone who has dedicated themselves to a cause and not given up no matter how hard it got, and how many times they wanted to quit. While these definitions are all relevant and true. Faithfulness is a matter of seeing greatness in someone even when they're blind to it. Nothing will create a nation faster than showing them what they're capable of.

The lexico-semantic field is a structurally organized set of words one denotative reference, which allows considering it as a component of the language picture of the world, which is "lexico-semantic groupings, structures of a particular language, taking into account its cultural and national originality".

It is the structural-semantic study of vocabulary, which received rapid development in the seventies and eighties twentieth century, made it possible to move on to a linguistically sound study of national language pictures of the world, since in the process of structuring vocabulary, connections are revealed between groupings of words of different ranks and the reality, there are features linguistic consciousness and national-specific features in the knowledge of the world. So, the task of identifying general trends and specific features in the formation of the lexical-semantic field DEVOTION, in Uzbek and English languages is solved on the basis of the principle of poly paradigm, characteristic of the modern stage development of linguistics, i.e. on a set of methods and techniques inherent in the structural-semantic, cognitive-discursive and approaches to the study of language and speech.

Structural-semantic methods of studying the material are of particular importance. As is known, the semantic field is hierarchically organized; the elements in it are interconnected by structural relationships. Depending on the identified features in the semantic field, different lexico-semantic groups are distinguished, each of which has its own lexical semantics and, accordingly, is characterized by its own semantic complex, which is "reconstructed on the basis of abstraction, comparison and generalization of semantic features included in this class of words, is the starting point for restoring the semantic structures of words of this class...".

The semantic complex of a separate LSG includes its composition is a set consisting of a categorical-lexical seme (here in after referred to as CLS) and differential semes (DS) characteristic of all lexemes of a given LSG words. These fundamental principles determined in this work, the logic and model of material analysis, which includes the following steps: 1) identification external structural organization of lexico-semantic fields KINDNESS in Uzbek and English :lexico-semantic groups and relations

connecting them; 2) description of the lexical composition and internal structural organization of each LSG; 3) analysis of the structure of lexemes of the lexico-semantic field DEVOTION in every language; 4) identifying semantic complexes characteristic of each LSG in the composition of the field; 5) detection of general trends and specific features in the lexical representation of the category DEVOTION in two languages.

As a result of structural and semantic analysis, it was found that the composition of classes of nouns, reflecting kindness, in two languages is characterized by incomplete coincidence. There is asymmetry in a set of lexico-semantic groups with semantics kindness, delimited taking into account categorical-lexical semes. The study of the semantic complexes of individual LSGs, the seme structures of their constituent words and their lexical representations in dictionary definitions made it possible to reveal the lexico-semantic features of the representation of DEVOTION in different languages. So, LSG of English nouns "The quality of kindness" has a semantic complex consisting of KLS "quality of character" and a set of differential semes: "definitiveness", "absence of malice", "object of manifestation of a good attitude", "deed" and "reason", which express definitive, objective. For example, devotion is a quality of character, manifested in responsiveness, softness of soul, in warm disposition towards people, the absence of malice and hostility in relationships". Analysis of the representatives of the definitive seme in the seme structure of nouns made it possible to clarify the complex of emotional qualities that, according to dictionaries, accompany the main quality of kindness in the semantics of words this group: responsiveness, friendliness, gentleness, benevolence, sincerity, condescension, generosity, compliance, indulgence. Besides, typical behavior in which kindness is shown represents „helping“, which is reflected in the semantics of the word mercy and causal implications. The quality of kindness is most often manifested in interpersonal relationships. LSG "Friendly attitude towards others" includes in Uzbek and English the words, denoting an act of kindness. In Uzbek language its semantic complex includes KLS "attitude" and DS: "definitiveness", "object", "and act “,” reason". The seme "definitiveness" in the dictionary definition is usually represented by the forms emotive nouns and adjectives and denotes feelings associated with loyalty : disposition, gravity, cordiality, sympathy, love and generosity. For example, sympathy is a benevolent attitude towards someone, something, a feeling of attraction, internal attraction, disposition towards smth.". The object of manifestation of the attitude is an indefinite person or group of people. The seme "act" in the dictionary definition of the vocabulary of this group represented by the verb „help“. For example, participation „cordial attitude, sympathy for someone in difficult circumstances, desire to help someone.“

To conclude, according to the obtained quantitative data, the lexical embodiment of kindness in Chinese is richer than in Russian. In Chinese, the main place in the lexico-semantic the DEVOTION field is occupied by nouns (49%), which far outnumber adjectives (30%) and verbs (21%). In UZBEK language a similar field consists of a combination of nouns (45%) and adjectives (42%), which together far outnumber the number of verbs (13%). When living in the linguistic community a man enriches his conceptual system not only thanks to the own experience but also thanks to the language in which there keeps social and historical experience as commonly human as national one. The last one defines specific peculiarities of the language at all its levels.

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