ТЕОРЕТИЧНІ ТА ПРИКЛАДНІ ПРОБЛЕМИ РОЗВИТКУ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

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PECULIAR AND SPECIFIC FEATURES OF THE CONCEPT MEMORY IN ENGLISH AND UZBEK LANGUAGES

Abstract. *In the research, the concept of «memory» in English and Uzbek in terms of cognitive linguistics and linguistic sciences has been investigated and used to explain conceptual coordination with other concepts.*

Key words: *lexicographic analysis, linguistic image, cognitive-semantic space, semantic groups, lexem, phraseological unit, cognitive metaphor.*

Although the current study of cognitive, linguistic, and mental concepts has developed in recent years, the concept of «memory» has not yet been thoroughly studied. The concept of «memory» is the core of national and personal consciousness and is one of the oldest concepts of human culture. From the point of view of cognitive science, the concept of «memory» is one of the concepts. E. Kubryakova and others in the dictionary «Краткий словарь когнитивных терминов» is described as the cognitive ability of the person to preserve the information about himself and the existence.

Although the concept of «memory» is a language of all languages, it has specific expression in every language and culture. One of such processes is metaphorical process of conceptualization. Depending on the language, culture and language of each language, metaphorical expressions have many similarities and differences in different languages. Such variations can be observed especially in non-genetic languages. In order to study the essence of the concept of «memory», first of all, it is necessary to research the theories and concepts in cognitive linguistics and linguistic sciences, which develop in linguistics.

Linguistics studies the relationship between language and culture. The solution to the problem of language and culture dependence is primarily related to the general and specific aspect of the diversity of cultures in terms of their perception of existence. One of the topics of such research is to analyze concepts based on materials in non-genetic terms. This analysis will help to find the ethnicity of the different nations' mentalities. Conceptual problem is also widely studied in the field of linguistics.

The main purpose of our research is to study the general and specific features of the concept of «Memory» in English and Uzbek in terms of cognitive linguistics and linguistic sciences. This approach will explore the concept in complex structure of this concept and will help to examine how the linguistic image of the universe reflects the minds of the two language linguists.

For a comparative study of the concept of «memory», the concept of «memory», which is lexicographic analysis of this concept, its synonymic sequence in English and Uzbek, and conceptual vocabulary, phraseological units and paremiologic expressions have been studied. The concept of «memory» has been studied by psycholinguistic experiments in the minds of the linguistic community.

In the modern English «memory» cognitive-semantic space, along with the «memory» lexem, the synonym of *recollection, remembrance, reminiscence, commemoration, memorial, mind, souvenir, memento, token* are included. In the core of the cognitive-semantic field of memory, the «memory» lexem of the Uzbek language includes synonyms such as *memory, memorabilia, imagination, remembrance, memorization, observation, impression*.

As a result of research, the following semantic groups of «memory/Хотира» lexemes in English and Uzbek have been identified: 1) ability to remember, recall; 2) what's going to happen to anyone; 3) the impression of remembering someone or something; 4) memorial, monument, tomb, gift, sculpture, ancient written source; 5) the name of the person; 6) thinking, thinking ability, idea, reason, intellect, brain and human mental capabilities; 7) mnemonics; 8) to be unconscious; 9) the name of the post used after the name of the monarch, prince or other high-ranking officials awarded for their work and ability; 10) recalling the past; 11) a part of the computer where the router, program or information is stored; 12) to talk about memorization. The modern English language terminology introduces new meanings of «memory» lexemes.

The general meaning of semantic groups in the English and Uzbek languages, which is at the heart of our study, is defined in the concept of «Memory». *Memories, memorabilia, monument, tomb, gift, sculpture, ancient written source, in memory of someone or something, remembering, remembering, recalling, something to do for someone.*

The semantic groups mentioned above are similar in the two languages dictionaries. Such as mnemonics, anxieties, self-esteem, monarchism, prince or other high-ranking individuals, a word of the past, memory of the past, guides, programs and information, computer sessions.

No such meaning was found in Uzbek. *The human name, thinking, thinking ability, ideas, ideas, reason, consciousness, brain-human intelligence, and semantic groups of dreams* are only found in Uzbek dictionaries. When learning «memory» lexemy words (calmness, remembrance), additional semantic characters were identified, such as *tranquility and indifference*.

We have found out that the concept of «memory» has a unique place in the two languages studied during the study of the phraseological units and articles involved in the English/Uzbek «memory» component.

In the phraseological units, the «memory» lexem has been reflected in *forgetfulness, gradual departure, reference, place of storage, space, treasure, new product, friend, servant, fluid, mechanism, plane, rock.*

The phraseological units of the English word «memory» are commonly associated with cognitive metaphor for space, vegetative, anthropomorphic, naturomorphic, predetermined and paleomorphic.

The «memory» in Uzbek language, are divided into types such as the orientation type of cognitive metaphor, memory space, and memory. In this respect, the concept of «memory» indicates the existence of common features in two languages.

In the phraseological units of the English language, besides the metaphorical characters like memory, container, there are characters such as *memoirs, treasures, new products, friends, servants, liquids, mechanisms, plains, rock, paper*, but these metaphorical images not applicable.

The number of articles written in English with the concept of «Memory» is not so small. Articles written in the English «Memory» concept correspond to the ontological and orientation of cognitive metaphor.

The concept of «memory» does not appear in Uzbek proverbs. But the concept of «memory» includes articles written with synonymic lexemes.

The concept of «memory» in Uzbek language is synonymous with the words used in the sense of «mind» rather than «memory» lexemes.

The articles in the Uzbek language reflect the orientation of cognitive metaphor.

As a result of the joint experiment, both general and specific features were identified. The concept is divided into zones, ie the core, the periphery, the remote periphery, and the periphery. The brightness of the marks on the basis of experimental materials was determined in percentages.

As a nuclear cognitive classification of the concept of «memory» in English, memory is mental activity (40,7%), memory pervious by periphery (22,3%), and two peripheral memory peripherals. memory (13,1%), and external periphery with two characters — memory keeps information about low events (5,2%) and memory is linked with human body (5,2%). As a nuclear cognitive classification of the concept of «memory» in the Uzbek language, the symptom of mental abilities (38,9%), peripheral sign of human physiology (32,4%), periphery of information source (12,9%) and foreign peripheral memory (9% factors (5,1%) and event-specific factors (1,2%) were identified and the linguistic model of the concept was developed.

Remembering metaphors and applying them in the proper place can be cognitive, but their different patterns create linguistic differences. Metaphor is an anthropometric phenomenon, and metaphorical thinking is merely human.

During metaphor for cognitive analysis, metaphorical conceptual domain (sphere) — source domain and Target domain are separated. The source of the metaphor represents the concept that expresses the true meaning of the word, while the target is a concept reflected in the semantics of the linguistic context.

In examining these two areas, a person's relationship with the surrounding entity plays an important role. Everyone can identify each metaphorical image with its own vision, experience, and knowledge of the surrounding entity. Conceptual metaphors have a certain connection with a specific culture and language.

The comparative analysis of the metaphorical units begins with separating them from the common language of the two languages.

For English and Uzbek, the functional part of the memory is unique to the building or room. The concept of a building or room is superordinate and summarizes the following metaphorical units: expressions to live in the memory, memory is a dwelling

place in English, memorizing the language in Uzbek, and where in my memory are semantic.

The general characteristic of the concept of «memory» in English and Uzbek is the metaphorical expression of the metaphorical expressions such as MEMORY-CONTAINER, MEMORY-ORGAN and MEMORY-MIND.

In the research, the concept of «memory» has been used to explain conceptual coordination with other concepts. At the same time, the concept of «memory» has been defined by the conceptual concept of one of the most important cultural concepts. The concept of «memory» creates a single conceptual concept with such concepts as Language, Brain, Bass, Heart, Heart, Fever, Mind.

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НАЦІОНАЛЬНА СПЕЦИФІКА СХІДНИХ СЛОВ'ЯН У СКЛАДІ СИТУАЦІЙ САКРАЛЬНОЇ ІСТОРІЇ ОСОБИСТОСТІ

Анотація. У даній статті здійснено спробу реконструювання архаїчних смислів сакральної мови етносу східних слов'ян, визначено поняття «психологічний асоціатив» і описано феноменологію ситуацій сакральної історії особистості та соціуму східних слов'ян (українців, росіян та білорусів), досліджено природу ізофункціональності міфопоетичних образів.

Ключові слова: міф, міфопоетика, психологічний асоціатив, сакральне, можливі світи.

Abstract. This article attempts to reconstruct archaic meanings of the sacral language of the East Slavs, defines the notion of «psychological association» and studies phenomenology of the sacred history of the East Slavs as individuals and a nation (Ukrainians, Russians and Belarusians), and analyses the nature of isofunctionality of mythopoetic images.

Key words: myth, mythopoetics, psychological association, sacral, possible worlds.

Одним із ключових напрямків сучасного гуманітарного пізнання є дослідження феноменології сприйняття і відображення навколишнього світу в мові людини. Особливу увагу вчені приділяють встановленню ролі людського фактора в процесі мовного відображення світу, що є ключовим питанням у дослідженнях Ю. Апресян, Н. Арутюнової, А. Вежбицької, В. Постовалової та ін. У центрі уваги представників міфопоетики, лінгвопоетики, етнолінгвістики знаходяться проблеми зв'язку мови і мислення, співвідношення мовної та концептуальної, особливості етнічної, феноменологія сакральної картин світу.

Важливою складовою міфопоетичної картини світу і міфосимволічної мови є асоціативи — феномени, що входять до зони осмислення об'єктів через периферійне (асоційоване) переосмислення. Вони розташовані на периферії логіко-лінгвістичної шкали псевдототожності, де знаходяться також порівняння, аналогія і асоціація, і рідко виступають предметом спеціальної уваги вчених.

Термін «психологічний асоціатив» введений у науковий обіг Н. Слухай у 1999 р. Альтернативним попередником даного був термін «психопомп» (грец. *psyche* «душа», і *petpein* «супроводжувати») з непрозорою внутрішньою формою [7, с. 68], [10], [11] та ін. Однак феномен, що позначається цими термінами, регулярно згадувався у роботах з міфопоетики і був представлений описовими дескрипціями. Психологічні асоціативи поєднують мікрокосм (людини) з макрокосмом (Всесвіту), є точкою перетину реального і «можливих» світів. Психологічний асоціатив трактується вченими (слідом за Н. Слухай) як тип міфопоетичних значень, стійка асоціативна характеристика ситуацій вищої