

LINGUO-CULTURAL FEATURES OF THE EXPRESSION OF THE CONCEPT «HOMBRIA /MARDLIK (COURAGE)» IN SPANISH AND UZBEK LANGUAGES

Khalillaev Adilbek Kurambaevich,

Researcher at the Uzbek State University of World Languages,
Tashkent, Uzbekistan

Abstract. The article analyzes the linguistic and cultural features of the expression of the concept «hombria / mardlik» in the Spanish and Uzbek languages. When analyzing the concept of «hombria / mardlik» in Spanish and Uzbek, it was noticed that in both languages the state of human assessment should be divided into 3 main semantic synonymous groups. This made it possible to identify five main features of the lexical-semantic areas of the concept “hombria / mardlik” in the Spanish and Uzbek languages.

Keywords: concept, conceptual analysis, semantic field, masculinity, courage, gender, core, seme, emotion.

Introduction. The assessment category has been one of the central places in linguistic research in recent years. This is due to the transition of linguistics to the anthropological paradigm of the objects and phenomena of existence. Moreover, the classes and categories created do not meet the requirements of uniformity and unite objects not on the basis of their physical properties, but on the basis of their impact on man, their degree of conformity to their own scale and existing standards [1]. Evaluation is a logical-semantic category. It is always related to the worldview, the personal opinion, the opinion of the person who evaluates it based on taste. The expression of the attitude also depends on the collective, that is, «the basis of the interpretation of the price always lies the norms accepted by this society[2]».

In the analysis of the concept of «hombria / masculinity» in Spanish and Uzbek, it became clear that in both languages the state of human evaluation should be divided into 3 major semantic synonymous groups. They are as follows.

1. **COURAGE**-courage, bravery, brave, fearless, heroic, courageous (brave), brave hearted.

2. **HEROIC** - brave, courageous (brave), bravery, not coward.

3. **DOUGHTINESS** - to be fearless, to be brave, to have courage, to be brave hearted.

Courage is a positive feature of a person, and **courage and bravery** are the spiritual (volitional) qualities of a person, the result of a person's struggle with his inner obstacles, the victory of a person over them. All of the qualities given above are conceptual signs that describe what kind of person or what kind of person they are, and they are linguistic tools that serve to evaluate people *positively (sometimes negatively)*.

The feedback on the evaluation component is very diverse. All of them can be divided into two groups: positive (praise, approval, flattery, flattery, praise, boasting, arrogance, arrogance), arrogance (rebuke, disapproval).[3]

Depending on the evaluation component, relative adjectives can be divided into two main groups - positive evaluation, negative evaluation, and neutral evaluation[4]. The first group of adjectives includes lexemes that express a positive value of a subjective-objective nature: fair, dynamic, inspiring, generous, compassionate, kind, courageous, brave, sincere, pure-hearted, gentle, compassionate, compassionate, and so on. The second group includes qualities that have a negative connotation, that is, qualities that express a clear condemnation: perverted, immoral, jealous, greedy, rude, arrogant, stealthy, thieving, cautious, stingy, rude, shameless, dishonest, shameless, and so on. Courage means making a determined effort to achieve a set goal, adhering to ideals and views chosen by people despite hostile situations and pressures, especially when their opinion contradicts the opinion of the majority or is completely new, expressing their personal opinion openly.

Courage is characterized by stability, composure, self-control, self-sacrifice (renunciation of one's own interests). Courage, initiative is a concrete manifestation of courage. It is associated with moral qualities such as courage, bravery, principledness, heroism, and it is the opposite of cowardice and heartlessness (unwillingness).

The moral value of courageous action depends on a clear social context. "Courage is found to be morally just when it is subordinated to the pursuit of human and just goals that are inevitable with social responsibilities.

Otherwise, acts of personal courage are a manifestation of despair, false protest, adventurism[5]. Courageous actions are preferred in all situations, both personally and socially. Although courage is also a volitional adjective of the individual and it is associated with specific features of the human psyche, in the history of spiritual consciousness, courage is given a certain social meaning.

The internal form of the concept of «hombria/mardlik» - the essence of the «masculine, masculine nature» can be described as a gender concept. The analysis of the lexical-semantic areas of the concept in Spanish and Uzbek allowed to identify five main features of the concept of «courage», which in our opinion are common to the linguocultures under consideration: 1) mental strength, inner strength; 2) courage, fearlessness; 3) activity, diligence, success in any work; 4) nobility, dignity; 5) distinctive features of appearance.

These conceptual features are embodied differently in the linguistic cultures of Spanish and Uzbek languages. Research has shown that the latter is characterized by the highest brightness, with a large number of expressions of these characters.

In Spanish linguoculture, on the one hand, *enteresis*: inner strength, greatness of mind, inner *uzakgrandezadeánimo*, on the other - the stability of views, firm adherence to ideas, ideals, *firtaleza*. The language offers a large number of synonymous compounds in relation to this sign: *entereza, firmeza, fortaleza, constancia, dureza, ánimo (fuerzade, grandezade...), tenacidad, solidez, fuerzadeespíritu, fuerzadevoluntad*.

The second feature is one of the most distinctive features in the conceptual structure in both linguocultures. However, while the Uzbek language (*courage, bravery, bravery, fame ...*) is dominated by the semantics «*courage, lack of fear of danger*», which is mainly present in all lexemes of the synonymous series, in Spanish it is divided into three clearly defined components: - *Courage, not fear*; - *Courage, dry boasting, courage to lie*; - *rudeness, arrogance*.

These semantics are involved in almost all the basic lexical representations of the Spanish concept of masculinity (*valor, valentía, osadía, atrevimiento, ...*). For example, in Spanish and Uzbek, we refer to the analysis of examples of the concept of «**courage**» from the literature:

1. Una noche, en la tienda de Catarino, alguien se atrevió a decirle:

«No mereces el apellido que llevas.» Al contrario de lo que todos esperaban, Arcadio no a «**hombría**» lo hizo fusilar[6]. Preposition + noun
One evening in Catarino's dining room, someone decided to say to him, «You don't deserve your name.» Although everyone thought that Arcadio would kill him, for some reason he did not condemn **the brave** man to be shot[7].

2. Los hermanos fueron criados para ser **hombres**. Ellas habían sido educadas para casarse[8]. Noun.

The couple raised their brothers to be **brave** and hardworking, and the girls were cared for as carefully as a piece of paper with the intention of marrying them[9].

In the examples, the word **hombreuse** is used in conjunction with the preposition and the noun to form the **preposition + noun + noun model**. In Uzbek, it is expressed by the adjective «**brave**». In the examples given above, the Spanish word *hombre* is the semantic center of a large family of words, including various semantic ottenkas. A study of the definition of this word in a number of dictionaries suggests that it has two central meanings: 'man' and 'man'.

It should be noted that the concept of «Hombrya-mardlik» has been widely used in **proverbs**. In particular, it was noted that **nouns** and **adjectives** serve to express the concept of mardik in relation to other word groups. We have witnessed that in Spanish proverbs and sayings more **coraje** *valor* nouns, as well as the adjectives of **valiente**, **audaz**, are used more in the expression of the concept of masculinity. We refer to the following examples.

1. NOUN: (coraje - courage). «**El coraje de vivir**». José Antonio Goyri

2. NOUN: (coraje - brave). **El coraje** es média salvación .. **Courage** is the beginning of salvation.

3. NOUN: El coraje - es la fuerza. **Courage** is power.

4. NOUN: (coraje - brave, courageous). **Su coraje** es su victoria. **His courage** is his victory.

In the examples given above, the noun **El coraje**, which represents the concept of mardik, is used at the beginning of a sentence, while in the remaining examples it is observed that it comes at the end of a sentence.

5. NOUN: (coraje - courage, bravery) .¡ Lo que la vida quiere de nosotros es **el coraje!** Life requires **courage** from us.

6. NOUN: (coraje - courage). Los cobardes hablan más sobre **el coraje**. «Leo Tolstoy.» Cowards talk more about **courage**.

7. NOUN: (coraje - Mard, jasur). «La creatividad requiere el coraje.» A. Matiss. “Art requires **courage**.”

Analysis of the examples shows that other lexemes in the articles can also express the concept of masculinity. The use of the Ungavalor lexeme caught our attention. For example:

1.NOUN: (valor - Mard, brave). «**El valor** es el comienzo de la victoria.» Plutarch «**Courage** is the beginning of victory.

2. NOUN: (valor - Jasur, mard). «**Valor** da la vida.» «**Courage** gives life to a person.

As can be seen from the examples analyzed above, we have encountered the widespread use of the word **noun** in illuminating the concept of masculinity. However, when this concept is used in articles, it can also come with a set of **adjectives**. In this case, we observed that **adjective** is used less than the **word** group. For example, this situation can be identified using the following examples.

1. Adjective: (valiente - jasur) .Ojo es cobarde, corazón es valiente. The eye is cowardly, the hand is **brave**.

2. Adjective: (audaz - brave, courageous) .Para los audaces la victoria va hacia. **Good luck to the risk taker**.

3. Adjective: (valiente - brave). Cada hombre es valiente a su manera. Everyone is **brave**.

4. Adjective: (valiente - brave, brave). Pedro Armendariz Los valientes no mueren .**Courage** never dies.

Thus, in the Spanish language, based on the concept of “Hombría / Courage”, the evaluation aspect takes the first place. This is because the philosophical study of assessment, as well as the analysis of various considerations about linking assessment with social, cultural factors and language structure, plays a major role in linguistics.

Evaluation occurs through culture and reflects core content. Assessments show the dynamics of change in different social lives and play a role as an invariant of social life. Assessments link time modes, including past, present, and future tenses. They also generalize the common features and characteristics of human life in all space and time and reveal their axiological meaning. Assessments have the ability to form the most

important system of a real object and have the property of critical evaluation. They also help to justify meanings in the objective world of assessments, along with the construction of multilevel systems.

From the above considerations, it can be said that the concepts of 'assessment' and 'assessment' are inextricably linked. Assessment expresses the subject's attitude toward the object, which can be in positive, neutral (neutral) and negative states.

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