

**THE ROLE AND ESSENCE OF THE CONCEPT “BLOOD-RELATIVE” IN ENGLISH
AND UZBEK**

Ulikova Mavludahan

Teacher,

Andijan State Institute of foreign languages

Andijan, Uzbekistan

[Uliqova -1990@gmail.com](mailto:Uliqova-1990@gmail.com)

ANNOTASION:According to the manifestations of cognitive linguistics, the formation of categories occurs on the basis of certain structures of knowledge – concepts, since the processes of categorization and conceptualization are closely related. The center of complex hosts, such as speech generation, transmission, conscious storage in memory, is mediated by brain neurons. Phonological tools greatly serve in determining the identity of national-cultural and social characteristics for each people or Ethnos using different concepts, concepts, frames, differentiating the form and content of different units in the language.

Keywords: Categorization and conceptualization, blood-relative concept, center of complex structures, concept, concepts, freyar.

According to the manifestations of cognitive linguistics, the formation of categories occurs on the basis of certain structures of knowledge – concepts, since the processes of categorization and conceptualization are closely related. To determine the content and scope of a category, it is necessary to first define the concepts embodied at its base, their totality, conceptual areas, and then also the cognitive models that make up these conceptual areas and categories. At this time, the concept of blood-relative is manifested as a Category. It is worth noting that cognitively, blood-kin can be interpreted as a concept in a narrower context, and in a broader context as a conceptual area that manifests a connection with other conceptual areas. At this stage of the study, it is considered necessary to determine the characteristics of the blood-relative concept as a Category.

The Uzbek linguist a.Abduazizov argues that the center of complex hosts such as speech generation, transmission, conscious storage in memory is mediated by brain neurons. Phonological tools greatly serve in determining the identity of national-cultural and social characteristics for each people or Ethnos using different concepts, concepts, frames, differentiating the form and content of different units in the language. Since human language is "sound, vocal" and has great importance in generating content, it should be recognized that it is a fundamental component of cognitive linguistics, since it is studied in cognitive phonetics and Phonology.

It is known that cognitive activity begins with a person's direct perception of reality, hissing. Sensory perception prepares the ground for the formation of the symbol of this fragment of reality in thought. In the process of perception of reality, a subject - object relationship occurs, which is based on the specific opposition of the performer of cognitive activity-the subject and the object of this activity. All stages of cognitive activity are conducted on the basis of the same attitude.

In modern linguistics, cognitive orientation is closely related to analysis at the lexical-semantic level, according to which, along with the fact that language is a general cognitive mechanism, is also a system of signs in the cognitive weapon style that act to transmit and modify information using code [113, 22].

In cognitive linguistics, mechanisms of full possession of information are studied using cognitive structures and methods inherent in a person. After all, words that represent gradation also serve to express knowledge and visions of being.

In understanding the meaning of a word, we only have little knowledge of its semantic structure. We must also be aware of the thinking characteristics of people who speak a particular language, their way of thinking and the characteristics of knowing the world using linguistic elements. Because it is difficult to assign these tasks to pure linguistic analysis of words. This requires a deeper understanding of the nature of the language host, its leprosy, to put on the agenda of our studies the issues related to the speaker's knowledge of the Being and "cooking" it in his mind and transmitting it in his own language (speech) to the listener.

Another of our Uzbek linguistic scholars is Sh. Also citing Safarov's fictions: the acquisition of any information by a person is realized directly on the scale of the scope of his previous experience and knowledge, which is stored in his memory. In the memory of each person, a certain amount of knowledge is stored, and it is this reserve that acts as a means of perception, receiving information. In other words, in the mind of each individual there is a "set of frames type", which ensures that the activity of cognition and perception is carried out on the basis of "templates" of certain manifestations [113, 41].

It should be noted that cognitive linguists use different terms to define the field of thinking, while different terms will have the same or similar meaning in general. For example in the mental field R. The field of cognition in Langaker terminology has received the name cognitive field (cognitive-domains). J. Fokone called them mental space, Dj. Lakoff-calls the conceptual sphere and the mental space, Ch. Fillmore-frame. T. Klausner and U. The defined conceptual areas and their structural models in the Croft concept are combined into a single concept of the image-Scheme area[2]. In this, the mental sphere and the methods of its systematization are not always clearly delimited. In the study of this dissertation, the term conceptual sphere (conceptuosphere) is used to designate a certain area of knowledge or experience, in relation to which the concepts of mental space, cognitive text are applied side by side. The concept of the conceptual sphere is interpreted on our part as a content sphere that unites a number of concepts. Respectively, the cognitive model is considered as a way of organizing the conceptual sphere. The theory of cognitive models and conceptual areas is used in the description of the essence of linguistic units. N.N. Boldyryev noted that the cognitive aspect of the consideration of language units provides for the identification of the field of knowledge and the organizational structure of this field[3].

As long as the concept of a blood-relative is considered on our side as a cognitive semantic concept, it is necessary to identify the underlying concepts based on this concept.

The research of methods for expressing the blood-relative concept in the text should be carried out taking into account communication processes, namely: the type of discussion, the illocutive goals set by the subject of speech in the appropriate communicative state, the various characteristics of the participants in the speech. It is known that the listed factors are important language orientation studied in pragmatics[3].

In the study of pragmatics, the human factor is important, which determines the holistic complex of issues to be studied in the direction of this linguistics[1]. First of all, the issues associated with the subject of speech: the illocutive goals of speech, the tactics of speech and the rules of speech circulation, etc. Secondly the range of issues that converge with the concept of speech "address". Finally, the relationship between the human factor and the participants in communication, the problem of the interaction of speech, will be associated with their status in a certain state of speech. It is the language tools that represent the blood-relative concept by the speaker that are cited in this study as indicators of conceptual analysis.

In such a way that the indicators of linguistic means representing the concept of "blood-relative" are important for linguistic pragmatics. They use representatives of the language in order not only to express objective differences in the signs of language tools, but also to express an emotional assessment. In certain cases, the indicators of language means indicate the pragmatic peak of Speech[4]. It should be noted that the pragmatic aspect of the research of linguistic phenomena involves issues ranging from the purpose of a wide range of communicants, their speech strategy and tactics to the social context. In the work of this dissertation, the field of pragmatic problems is limited to the functions of verbal means in achieving illocutive goals. The listed issues will concern both the problem of functional properties in different gradations and the issue of pragmatic properties. In other words, the functions of language tools representing the concept of "blood-relative", indicators – all this is considered within the framework of pragmatics. Accordingly, in the work, the terms pragmatic properties, functional properties, function-pragmatic properties are used synonymously.

It should be noted that the language tools that represent the "blood-relative" concept are functionally-pragmatically poorly studied. Conceptualization of the subject under study categorization, manifested in such a language as subordination, one of the ways of researching the concept is to study its linguistic expression. "Blood-kinship" is a complex and abstract concept that can be perceived as holistic, gestalt. At the same time, it will be possible to highlight the main components of this concept, its signs, determine the features inherent in its structure, which is strengthened in the language. In this regard, first of all, if we cite the issuance of the concept of "blood-kinship" in general and linguistic (explanatory) dictionaries: the term blood-relative[6] 1.biro is born to parents, people of the same generation (one-to - one nnisbatan); a relative, given in the cognate sense, whereas blood-kinship [6] is 1. kinship, consanguinity; meaning closeness, these examples are given to the term: Sirboy is synonymous with the day when the great friendship, Blood-Brotherhood of our rings began. Mirtemir, Well, my liver.

Let us also give another blood-related concept the term kinship as a conceptosphere [6] to the definition given in this dictionary: 1.kinship. Maternal kinship. I know that it is related to our neighbor.

2. Kinship has connection, attitude; blood connection between humans. Tajiboy muttered and replied: "Olaho'ja mahsum will be my uncle. Previously, it would have been a little bit by kinship. P.Tursun, Teacher

Blood-relatedness usually begins with the family, thus also considering the annotation given to the family lexeme in the Explanatory Dictionary of the Uzbek language: family[6] child-child, honadon; seed, generation. A set of cohabiting persons consisting of a couple, their children and the nearest bearers; honadon. After all, family. Family of artists. Head of the family. [Eshvoy] to the family of a road runner, despite being poor.. was providing assistance. Oybek, Selected Works. Each prisoner of the family is engaged in his own business, yumushi. H. Ghulam, Mashal. Sneezing at someone, starting a family.. These statements seemed to make Zamira Piggy, and Ochil began to lead him on a bad path. P. Kadirov, three roots.

As for the jigarband [6] lexeme from another active synopsis of the blood-relative concept, the Explanatory Dictionary of the Uzbek language gives the following quot;rif: the nearest one-bearing relative (child, brother. Sister). Mothers with eyes on the way of their liverbands, boys and girls who grew up with a father-free kiss, heart-broken blood on the child stain are fathers even less now? N. Safarov, fiery scars. Perhaps the victim is missing her mother, her liverbands, her lover, and her heart is burning in the peat grass. T. Rustamov, mangy courage. Elgeli, as if feeling the cold breath of death, would stand to justify himself in front of a lonely jigarbandi. A. Muhtor, scabbard's story.

If we are more or less immersed in the conceptospheres of the blood-relative concept presented above, then the last turn is to turn them into pragmatic aspects as well: the pragmatic functions of the “blood-relative” concept in Speech Language units have a certain pragmatic value as a system of signs, or, in other words, perform a certain pragmatic task. The blood-relative concept of this task is determined by the attitude of the speaker who uses it to the same blood-relative concept. For what purpose is the concept of “blood-relative” considered by the Speaker, what communicative purpose was expressed to him? Does the concept of “blood-relative” need a speaker, a listener? it is necessary to find answers to questions such as: If, as a pragmatic task, the concept of “blood-relative” was adopted in this context as necessary-not necessary, appropriate-inappropriate, etc., then below we will try to extensively analyze this phenomenon using the example of English and Uzbek.

Giving the English-language definition of the blood-kinship concept its Wikipedia explanation: consanguinity (from Latin consanguinitas 'blood relationship') is the characteristic of having a kinship with a relative who is descended from a common ancestor. Many jurisdictions have laws prohibiting people who are related by blood from marrying or having relations with each other. The degree of consanguinity that gives rise to this prohibition varieties from place to place. Such rules are also used to determine heirs of an estate according to statutes that government intent succession, which also vary from jurisdiction to jurisdiction.

The degree of relative consanguinity can be illustrated with a consanguinity table in which each level of linear consanguinity (generation or meiosis) appears as a row, and individuals with a collaterally consanguineous relationship share the same row. The Knot System is a numerical notation that describes consanguinity using the Ahnentafel numbers of shared ancestors..

We found it permissible to also give a translation of the English interpretation of the concept of “blood-kinship” above: the relative degree of kinship can be described by a table of kinship, in which each linear degree of kinship (descendant or meiosis) manifests as a series, and individuals with kinship relations share the same series.[4] the node system is a numerical symbol that describes kinship using Ahnentafel numbers of common ancestors.[5]. A knot system like this is expressed through the term “shajara” in our ring, like every ring. In the Uzbek halqi genealogy, seven generations are usually taken into account and the representatives of each generation are explained by their own names.

The correct order of Olia darahinig is given in the following: in the family genealogy, blood-related father, mother, father, grandfather, grandfather by father, grandfather by mother and grandmother by Mother will be common. In the current qailingan family genealogy or tree, female relatives are given on the right side of the genealogy, while male relatives are given on the left side of the genealogy. The use of full names in a family tree is observed to facilitate observation. In the case of given names, the traditional first would be written together with the noun phrase(surname). Usually in the Uzbek proper genealogy, the seven avloy oki pink is taken into account, and the seven pink bilsh is instilled in the child's mind as a separate subject in each family.



A similar picture is followed by a generational genealogy in order.

As for the English ring, according to the sources, they do only taking into account the genealogy of three generations, that is, the family tree, and give information about it in their children.

Summing up, it can be said that building a family tree means that it is necessary to know the history of the whole family. This means keeping the memory of our ancestors symbol-maybe because we think that inheriting the ancestors, Yan'i, to the seven pink future generations, will increase their sense of Honor from their ancestors.

REFERENCES:

1. Арутюнова Н.Д. Фактор адресата // Изв. АН СССР. Сер. лит. и яз. – 1981. – Т. 10. - № 4. – С. 356-367.; Винокур Т.Г. Говорящий и слушающий: Варианты речевого поведения. – М.: Наука, 1993. – 171 с.; Кубрякова Е.С., Шахнорович А.М., Сахарный Л.В. Человеческий фактор в языке: Язык и порождение речи. – М.: Наука, 1991. – 240 с.; Человеческий фактор в языке: Коммуникация, модальность, дейксис / Н.Д. Арутюнова, Т.В. Булыгина, А.А. Кибрик, К.Г. Красухин, С.А. Крылов, Е.В. Падучева, Т.В. Радзиевская, А.Д. Шмелев. – М.: Наука, 1992. – 281 с.
2. Болдырев Н.Н. Когнитивная семантика: Курс лекций по английской филологии. – Тамбов: Изд-во Тамб. ун-та, 2001. С – 65 (123 с).
3. Ляпон М.В. Смысловая структура сложного предложения и текста. – М.: Наука, 1986. С – 5 (200 с).
4. Туранский И.И. Семантическая категория интенсивности в английском языке. – М.: Высш. школа, 1990. – 173 с.
5. Rocsh E. Principles of categorization // Cognition and categorization. – Hillsdale (N.Y.): Erlbaum. – 1978. – P. 27-48.; Rocsh E. Prototype classification and logical classification: The two systems // New trends in cognitive representation: Challenges to Piaget's theory. – Hillsdale (N.Y.): Lawrence Erlbaum. – 1983. P –4 (P. 73-86).
6. O'zbek tilining izohli lug'ati.