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**VERBALIZATION OF THE CONCEPTS “FAITH/BELIEF” AND  
“IYMON/E’TIQOD” IN THE ENGLISH AND UZBEK  
LANGUAGES**

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Linguistics (the English language)

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## Introduction

Cognitive linguistics is a modern school of linguistic thought and practice. It is concerned with investigating the relationship between human language, the mind and socio-physical experience. It originally emerged in the 1970s and arose out of dissatisfaction with formal approaches to language which was dominant, at that time, in the disciplines of linguistics and philosophy. While its origins were, in part, philosophical in nature, cognitive linguistics has always been strongly influenced by theories and findings from the other cognitive sciences as they emerged during the 1960s and 1970s, particularly cognitive psychology.

At present Cognitive Linguistics, Cultural Linguistics and Gender Linguistics are the most dominant trends in Modern Linguistics. Another new linguistic science – Linguoconceptology is emerging at present. The most basic notion of these linguistic sciences is a concept. Traditionally Linguistics approached to the language as a system and this approach gave to linguistics a lot, but now without neglecting it the above mentioned trends in Linguistics are developing speedily.

Today's one of the main requirement is to learn and have a good command of some foreign languages and to be able to use them in the professional activity. As our president I.A.Karimov said: "During independence years a lot of academic lyceums and professional colleges as well as higher educational institutions have been opened and they are equipped with up-to-date logistics and students who are studying there getting acquainted with the skills and knowledge of modern professions and sciences as well as enlightenment and thousands of these students are already able to speak two or three foreign languages and on the example of our such young specialists we can witness our dreams and strivings are giving their fruitful harvest".<sup>1</sup>

On the basis of above-said we have chosen as the theme of our dissertation paper the verbalization of the concepts "*Faith/Belief*" and "*Iymon/E'tiqod*" by

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<sup>1</sup> I.Karimov "Yuksak ma'naviyat yengilmas kuch" T.2008, p 63

various language means: words, set phrases, proverbs and sayings, quotations in the English and Uzbek languages which will be researched for the first time in the material of non-related languages –English and Uzbek. This fact makes up the **novelty** and **actuality** of the research paper.

**The object of the dissertation paper** is the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages.

**The subject of the research work** is to study verbalization of these concepts by various language units such as words, set phrases and proverbs and sayings, quotations.

**The aim of the dissertation paper** is to investigate how the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” are verbalized by different language units in both languages and to describe the universal and cultural specific conceptual features (signs) of these concepts.

For achieving this aim the **following tasks are** set up in the research paper:

- 1) To review works devoted to Cognitive Linguistics and its basic notion “concept”;
- 2) to investigate the verbalization of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by means of words in both languages;
- 3) to study the verbalization of concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by means of set phrases in both languages;
- 4) To research the verbalization of concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by means of proverbs and sayings in the English and Uzbek languages;
- 5) To research the verbalization of concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by means of quotations in both languages;
- 6) To establish the conceptual characteristics (signs) of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by means of conceptual analysis of the language units and to create conceptual map of these concepts;
- 7) To compare the conceptual characteristics of the concepts being studied and to find out their universal and national- cultural specific conceptual signs;

- 8) To show that universal concepts also have national cultural specific characteristics which are defined by the cultural differences of every nation.

The following **linguistic methods of analysis** of the material of the dissertation paper are used:

- 1) *Componential analysis* on the basis of dictionary definitions of the meanings of language units.
- 2) *Conceptual analysis* of the contents of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by language means.
- 3) *Comparative analysis method* while comparing the conceptual maps of the concepts in both languages.
- 4) *The linguistic observation method*.

**The sources of the material** of the practical part of the dissertation paper make up the following explanatory dictionaries and dictionaries of synonyms of the English and Uzbek languages and as well as the dictionaries of proverbs, some electronic dictionaries and materials from Internet sites were used: Merriam-Webster INC. Webster New International synonym phrases publisher Springfield, Massachusetts, USA. Lakoff and Johnson The Oxford Handbook of Cognitive Linguistics, Webster Third International dictionary of the English language Unabridged, 1986, Paris 1968 p 65-70, Mirzaev, A. Musoqov, B. Sarimsoqov, O’zbek xalq maqollari. UZR, FA, Alisher Navoiy nomidagi til va adabiyot instituti. - T. Sharq, 2003, 412b, Raxmatullayev. O’zbek xalq izohli fraziologik lug’ati Toshkent 1992 bet-55-72, Begmatov, N Maxkamov, E. Umarov, D. Xydoyberganov, T. Mirzaev, N. Tuxliev, A. Madvaliev, O’zbek tilining izohli lug’ati Besh jildli. – Toshkent O’zbekiston milliy ensklopediyasi, O’ZR, FA, Alisher Navoiy nomidagi til va adabiyot instituti. 2008. J. 4-B 400, .Xojiev, Muharir Z.M. Ma’rufov O’zbek tili sinonimlarining qisqacha lug’ati. – Toshkent Fan. 1964.

**The theoretical significance** of the research paper is connected with the fact that the conceptual analysis of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” and the procedure of establishing the conceptual characteristics of these concepts can be used at the lectures on Cognitive linguistics and Cultural linguistics.

**The practical significance** of the dissertation paper lies on the fact that the practical materials and examples of the verbalization of the above mentioned concepts by means of words, set phrases and proverbs and sayings can be used as practical examples at the lectures on Cognitive linguistics, Cultural linguistics and Lexicology. The procedure of analysis of the practical material can be applied on writing qualification papers devoted to Cognitive and Cultural linguistics.

**The structure** of the dissertation paper consists of an introduction, main part, summary and bibliography.

Introduction states the novelty and actuality, the aim, the reason of choosing this theme and the methods used in the dissertation paper. It also gives us brief information about the plot of the research work.

The main part includes two chapters: the theoretical basis and the analysis of practical examples on the theoretical basis.

Thus, Chapter I deals with general notes on Cognitive linguistics, it includes:

1. Some information on Cognitive Linguistics.
2. The notion of concept in Cognitive Linguistics.
3. The survey of research works devoted to the concept “faith/belief” in different languages.

Chapter II is devoted to verbalization of concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by language means-words, phraseological units, proverbs and sayings, quotations and analyzing the similarities and differences in verbalization of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages.

Summary and Bibliography follow this part.

**In conclusion** the results obtained in the dissertation paper are summarized and described.

**The bibliography** includes the items of the scientific literature on the theme and various types of the dictionaries of the English and Uzbek languages used a source of materials. Besides that some Internet sites used in the research also included into it.

## **Chapter 1. Cognitive Linguistics as a new trend in Modern Linguistics.**

### **1.1. Cognitive Linguistics and its object.**

In linguistics, cognitive linguistics refers to the branch of linguistics that interprets language in terms of the concepts, sometimes universal, sometimes specific to a particular tongue, which underlie its forms. It is thus closely associated with semantics but is distinct from psycholinguistics, which draws upon empirical findings from cognitive psychology in order to explain the mental processes that underlie the acquisition, storage, production and understanding of speech and writing. Cognitive linguistics is characterized by adherence to three central positions.

First, it denies that there is an autonomous linguistic faculty in the mind; second, it understands grammar in terms of conceptualization; and third, it claims that knowledge of language arises out of language use. Cognitive linguists deny that the mind has any module for language-acquisition that is unique and autonomous. This stands in contrast to the stance adopted in the field of generative grammar. Although cognitive linguists do not necessarily deny that part of the human linguistic ability is innate, they deny that it is separate from the rest of cognition. They thus reject a body of opinion in cognitive science which suggests that there is evidence for the modularity of language. They argue that knowledge of linguistic phenomena — i.e., phonemes, morphemes, and syntax — is essentially conceptual in nature. However, they assert that the storage and retrieval of linguistic data is not significantly different from the storage and retrieval of other knowledge, and that use of language in understanding employs similar cognitive abilities to those used in other non-linguistic tasks. Departing from the tradition of truth-conditional semantics, cognitive linguists view meaning in terms of conceptualization. Instead of viewing meaning in terms of models of the world, they view it in terms of mental spaces.

Finally, cognitive linguistics argues that language is both embodied and situated in a specific environment. This can be considered a moderate offshoot of the Sapir–Whorf hypothesis, in that language and cognition mutually influence one

another, and are both embedded in the experiences and environments of its users. Over the past decade, Cognitive Linguistics has grown to be one of the most broadly appealing and dynamic frameworks for the study of natural language. Essentially, this new school of linguistics focuses on the meaning side of language: linguistic form is analyzed as an expression of meaning. And meaning itself is not something that exists in isolation, but it is integrated with the full spectrum of human experience: the fact that we are embodied beings just as much as the fact that we are cultural beings. *Cognitive Linguistics: Basic Readings* brings together twelve foundational articles, each of which introduces one of the basic concepts of Cognitive Linguistics, like conceptual metaphor, image schemas, mental spaces, construction grammar, prototypicality and radial sets. The collection features the founding fathers of Cognitive Linguistics: George Lakoff, Ron Langacker, Len Talmy, Gilles Fauconnier and Charles Fillmore, together with some of the most influential younger scholars. By its choice of seminal papers and leading authors, *Basic Readings* is specifically suited for an introductory course in Cognitive Linguistics. This is further supported by a general introduction to the theory and, specifically, the practice of Cognitive Linguistics and by trajectories for further reading that start out from the individual chapters.

Cognitive linguistics explores the interrelations (structural) and interactions (dynamical) between language (linguistics) and mind (cognition, exploring such questions as whether language impacts on cognition or whether language emerges from non-linguistic cognitive functioning. In the entry on cognitive linguistics in the MIT Encyclopedia of the Cognitive Sciences, Karen van Hoek writes:

*“Cognitive linguistics is not a single theory but is rather best characterized as a paradigm within linguistics, subsuming a number of distinct theories and research programs. It is characterized by an emphasis on explicating the intimate interrelationship between language and other cognitive faculties.”*<sup>1</sup>

In *The Oxford Handbook of Cognitive Linguistics*, Dirk Geeraerts and

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<sup>1</sup>Brygida Rudzka-Ostyn *Topics in Cognitive Linguistics* from the journal *Cognitive Linguistics*, published by Mouton in Poland 1988.p 100

Hubert Cuyckens elaborate:

*Cognitive Linguistics is the study of language in its cognitive function, where cognitive refers to the crucial role of intermediate informational structures in our encounters with the world. Cognitive Linguistics is cognitive in the same way that cognitive psychology is: by assuming that our interaction with the world is mediated through informational structures in the mind. It is more specific than cognitive psychology, however, by focusing on natural language as a means for organizing, processing, and conveying that information. Language, then, is seen as a repository of world knowledge, a structured collection of meaningful categories that help us deal with new experiences and store information about old ones.*

Aspects of language studied include, meaning (semantics), metaphor, grammar, and many other aspects of the language facility as it relates to thinking. As an interdisciplinary enterprise, it incorporates ideas from philosophy, neurobiology, psychology, computer science, and other disciplines. Cognitive linguists develop their theoretical insights based on empirical (observational, experimental) methodologies.<sup>1</sup>

Cognitive linguistics views language as based in evolutionarily-developed and speculated faculties, and seeks explanations that advance or fit well into the current understandings of the human mind. The guiding principle behind this area of linguistics is that language *creation, learning, and usage* are explained by reference to human cognition in general — the basic underlying mental processes that apply not only to language, but to all other areas of human intelligence.

Cognitive linguistics argues that language is both embodied and situated in specific bioregions. This can be considered a more developed form of the Sapir-Whorf hypothesis, in that not only are language and cognition mutually influential, but also embodied experience and environmental factors of the bioregion.<sup>2</sup>

Cognitive Linguistics grew out of the work of a number of researchers active

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<sup>1</sup> Geeraerts, D., ed. (2006). *Cognitive Linguistics: Basic Readings*. Berlin / New York: Mouton de Gruyter.

<sup>2</sup> Joan Bybee, Bernard Comrie, John Haiman, Poul Hopper, Sandra Thompson and Tom Givon *Cognitive linguistics* New York Basic book 1970

in the 1970s who were interested in the relation of language and mind, and who did not follow the prevailing tendency to explain linguistic patterns by means of appeals to structural properties internal to and specific to language. Rather than attempting to segregate syntax from the rest of language in a 'syntactic component' governed by a set of principles and elements specific to that component, the line of research followed instead was to examine the relation of language structure to things outside language: cognitive principles and mechanisms not specific to language, including principles of human categorization; pragmatic and interactional principles; and functional principles in general, such as iconicity and economy.

The most influential linguists working along these lines and focusing centrally on cognitive principles and organization were Wallace Chafe, Charles Fillmore, George Lakoff, Ronald Langacker, and Leonard Talmy. Each of these linguists began developing their own approach to language description and linguistic theory, centered on a particular set of phenomena and concerns. One of the important assumptions shared by all of these scholars is that meaning is so central to language that it must be a primary focus of study. Linguistic structures serve the function of expressing meanings and hence the mappings between meaning and form are a prime subject of linguistic analysis. Linguistic forms, in this view, are closely linked to the semantic structures they are designed to express. Semantic structures of all meaningful linguistic units can and should be investigated.

At the same time, a historical linguistics along functional principles emerged, leading to work on principles of grammaticalization (grammaticization) by researchers such as Elizabeth Traugott and Bernd Heine. All of these theoretical currents hold that language is best studied and described with reference to its cognitive, experiential, and social contexts, which go far beyond the linguistic system proper. Other linguists developing their own frameworks for linguistic description in a cognitive direction in the 1970s were Sydney Lamb and Dick Hudson. Much work in child language acquisition in the 1970s was influenced by

Piaget and by the cognitive revolution in Psychology, so that the field of language acquisition had a strong functional cognitive strand through this period that persists to the present. Work by Dan Slobin, Eve Clark, Elizabeth Bates and Melissa Bowerman laid the groundwork for present day cognitive work.

During the 1990s Cognitive Linguistics became widely recognized as an important field of specialization within Linguistics, spawning numerous conferences in addition to the biennial ICLC meetings. The work of Lakoff, Langacker, and Talmy formed the leading strands of the theory, but connections with related theories such as Construction Grammar were made by many working cognitive linguists, who tended to adopt representational eclecticism while maintaining basic tenets of cognitivism.<sup>1</sup>

An Introduction to Cognitive Linguistics carefully explains the central concepts of categorization, of prototype and gestalt perception, of basic level and conceptual hierarchies, of figure and ground, and of metaphor and metonymy, for which an innovative description is provided. It also brings together issues such as iconicity, lexical change, grammaticalization and language teaching that have profited considerably from being put on a cognitive basis.

Cognitive linguistic research offers a forum for the presentation of research within the perspective of cognitive linguistics. This rubric subsumes a variety of concerns and broadly compatible theoretical approaches that have a common basic outlook: that language is an integral facet of cognition which reflects the interaction of social, cultural, psychological, communicative and functional considerations, and which can only be understood in the context of a realistic view of acquisition, cognitive development and mental processing.<sup>2</sup>

Cognitive linguistics thus eschews the imposition of artificial boundaries, both internal and external. Internally, it seeks a unified account of language structure that avoids such problematic dichotomies as lexicon versus grammar,

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<sup>1</sup> <http://www.icsi.berkeley.edu/~NTL>.

<sup>2</sup> Schmid, H. J. et al. (1996). *An Introduction to Cognitive Linguistics*. New York, Longman.

morphology versus syntax, etc. Externally, it seeks to explicate language structure in terms of other facets of cognition on which it draws, as well as the communicative function it serves. Linguistic analysis can therefore profit from the insights of neighboring and overlapping disciplines such as sociology, cultural anthropology, neuroscience, philosophy, psychology and cognitive science.

Cognitive linguistics, more than generative linguistics, seeks to mesh together these findings into a coherent whole. A further complication arises because the terminology of cognitive linguistics is not entirely stable, both because it is a relatively new field and because it interfaces with a number of other disciplines.

Cognitive linguistics is divided into three main areas of study:

- Cognitive semantics, dealing mainly with lexical semantics
- Cognitive approaches to grammar, dealing mainly with syntax, morphology and other traditionally more grammar-oriented areas
- Cognitive phonology.

Besides, Cognitive linguistics has emerged in the last twenty-five years as a powerful approach to the study of language, conceptual systems, human cognition, and general meaning construction.

It addresses within language the structuring of basic conceptual categories such as space and time, scenes and events, entities and processes, motion and location, force and causation. It addresses the structuring of ideational and affective categories attributed to cognitive agents, such as attention and perspective, volition and intention. In doing so, it develops a rich conception of grammar that reflects fundamental cognitive abilities: the ability to form structured conceptualizations with multiple levels of organization, to conceive of a situation at varying levels of abstraction, to establish correspondences between facets of different structures, and to construe the same situation in alternate ways.

Cognitive linguistics recognizes that the study of language is the study of language use and that when we engage in any language activity, we draw unconsciously on vast cognitive and cultural resources, call up models and frames,

set up multiple connections, coordinate large arrays of information, and engage in creative mappings, transfers, and elaborations. Language does not "represent" meaning; it prompts for the construction of meaning in particular contexts with particular cultural models and cognitive resources. Very sparse grammar guides us along the same rich mental paths, by prompting us to perform complex cognitive operations. Thus, a large part of cognitive linguistics centers on the creative on-line construction of meaning as discourse unfolds in context. The dividing line between semantics and pragmatics dissolves and truth-conditional compositionality disappears.

Aspects of language and expression that had been consigned to the rhetorical periphery of language, such as metaphor and metonymy, are redeemed and rehabilitated within cognitive linguistics. They are understood to be powerful conceptual mappings at the very core of human thought, important not just for the understanding of poetry, but also science, mathematics, religion, philosophy, and everyday speaking and thinking.

Importantly, thought and language are embodied. Conceptual structure arises from our sensor motor experience and the neural structures that give rise to it. The structure of concepts includes prototypes; reason is embodied and imaginative. A grammar is ultimately a neural system. The properties of grammars are the properties of humanly embodied neural systems.

Cognitive capacities that play a fundamental role in the organization of language are not specific to language. Such capacities include analogy, recursion, viewpoint and perspective, figure-ground organization, and conceptual integration. The stage was set for cognitive linguistics in the nineteen seventies and early eighties with Len Talmy's work on figure and ground, Ronald Langacker's cognitive grammar framework, George Lakoff's research on metaphor, gestalts, categories and prototypes, Fillmore's frame semantics, and Fauconnier's mental spaces.

Cognitive Linguistics presents a forum for high-quality linguistic research on topics which investigate the interaction between language and cognition. It

focuses on topics such as:

- the structural characteristics of natural language categorization (such as prototypically, cognitive models, metaphor, and imagery)
- functional principles of linguistic organization (such as iconicity)
- the conceptual interface between syntax and semantics
- the relationship between language and thought, including matters of universality and language specificity
- The experiential background of language-in-use, including the cultural background, the discourse context, and the psychological environment of linguistic performance.

Cognitive Linguistics is the study of the mind through language and the study of language as a cognitive function. Cognitive Linguistics has two main goals:

- 1) to study how cognitive mechanisms like memory, categorization, attention, and imagery are used during language behavior; and
- 2) to develop psychologically viable models of language that cover broad ranges of linguistic phenomena, including idioms and figurative language.

Research in Cognitive Linguistics is multi-disciplinary; evidence is drawn from text analysis, language acquisition, language change, psycholinguistic experimentation, and brain imaging, among other sources. The purpose of this course is to provide a general orientation in Cognitive Linguistics, an understanding of its central themes and assumptions, and exposure to its empirical methods.

Cognitive linguistics goes beyond the visible structure of language and investigates the considerably more complex backstage operations of cognition that create grammar, conceptualization, discourse, and thought itself. The theoretical insights of cognitive linguistics are based on extensive empirical observation in multiple contexts, and on experimental work in psychology and neuroscience.

So that, the beginning of the cognitive paradigm is related to the middle of the 5th decade of the XX century. Then the researches began trying to find out the

reasons for the quick and effective communication. Cognitive science started to analyze cognition. The term includes both the process of cognition and its results, i.e. knowledge. Cognition is the process related to the information storage, retrieval, operation, and usage. The term “cognitive science” connect some branches of science that analyze how the information is received, processed, fixed, stored, operated, and used. Without linguistics, this is analyzed in semiotics, information theory, mathematical modeling, biology, medicine, psychology, philosophy, computer sciences.<sup>1</sup>

Cognition is related to the cognitive abilities of a person. One of such abilities is language, because the experience and knowledge is passed on, the information is exchanged during the act of speech. Language is also a mean of describing cognitive mechanisms.

Cognitive linguistics appeared and was developed in the USA. The beginning of it is related to the appearance of the book “Language and Cognition” by Miller and Johnson – Laird. In spring, 1989, the first conference on cognitive linguistics took place in Duisburg (Germany). The participants founded the *International Cognitive Linguistics Association* and started to publish the magazine *Cognitive Linguistics*. The trends of the European cognitive linguistics are the most outstanding. The most distinctive are the Austrian and German schools of cognitive linguistics. Representatives of the Russian cognitive linguistics generalized the ideas of the USA and Western Europe’s linguists, and created their independent school. In Lithuania, cognitive linguistics is still trying to strengthen its position. Some works are in process at Kaunas Faculty of Humanities of Vilnius University and at Vytautas Magnus University.

Cognitive linguistics is a branch of linguistics analyzing the language as a common cognitive mechanism. Representatives of cognitive linguistics state that the semantic relation is not between the word and the thing, but between two mental phenomena – the word representation and the world representation in the people’s consciousness. There is no difference between linguistic and non –

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<sup>1</sup> . Кубрякова Е. С. психология - когнитивная наука // ВЯ - 1994, № 4. - С. 26-34.

linguistic knowing. The object of research is the content of consciousness. Human linguistic skills are not separated from the whole content of consciousness, thinking. All communicants' knowledge – common, situational, related to the communication contexts and concrete experience – takes place in the linguistic communication.

In every case, the context and experience of communication differ, so the word meanings are also a little different.

The essence of the method of cognitive linguistics is that linguistic data are always compared to the sensor-motor experience. The questions the representatives of this trend are interested could be as follows:

- How conceptual and linguistic systems relate (in other words, cognition and language);
- How scientific and everyday world-views are related to the language world-view;
- what is the role the language performs in the cognition, conceptualization and categorization of the world.<sup>1</sup>

Then, firstly a concept's environment is conceptual. A concept exists within a specified environment made entirely of other concepts. That is, a concept's ecology includes only other concepts and the patterns of interconnection between them, which are themselves concepts.

Therefore, a conceptual ecology is unlike other types of ecologies because every instantiation is a concept. Whereas other types of ecologies contain many different kinds of things, concept ecologies only contain concepts that are the interaction patterns of content (A, B, C, dog, cat, □,) and its contextual organization.

Second, a human is a biological bag of concepts. Because every concept is in fact a fuzzy set of concepts, a conceptual system rather than discrete object, the study of complex conceptual systems need not differentiate among a single concept, a collection of concepts, an individual person, or a group of individuals. That is,

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<sup>1</sup>Кубрякова Е. С. Языковое сознание и языковая картина мира // Филология и культура. Материалы международной конференции. - Часть 1. - Тамбов, 1999. - С. 6-13.

because all concepts are conceptual systems there is no significant difference between one conceptual system and the sum of all conceptual systems for an individual or group. An individual or group of individuals is merely a large conceptual ecology encased in biological or social-biological wrappers. Humans are all merely biological bags of ideas. The implications of this alternative and abstract view of human identity are that all human and group identity is derivative of the aggregation of conceptual systems for the individual or group. In other words, humankind is what it thinks either alone or in groups and sub-groups.

This suggestion has rather large implications for the conceptual ecologist, and it is justified by a simple explanatory example. In general, human beings are not irreparably divided by biology or geography, but instead by their conceptual systems. That is to say that, in general, all humans are biologically compatible. This is reminiscent of lyrics by the musical artist, Sting, in his song called 'Russians,' written toward the end of the Cold War: 'We share the same biology, regardless of ideology, what might save us, me, and you, is that the Russians love their children too' (Sting 1985). There is nothing about the biological, geographical or social existence that makes humans inherently and irreconcilably incompatible. What causes humans to be incompatible are their conceptual systems in the form of beliefs, ideologies, ideas, and assumptions. Therefore, from the perspective of a conceptual ecologist, the compatibility or incompatibility of a given individual or group of individuals is based on the respective conceptual ecologies of those individuals. In addition, human identity as individuals or groups is derivative of shared conceptual ecologies. Therefore, understanding the discrete mechanisms that drive the formation and development of concept ecologies and the complex ways that conflicting concept ecologies can cohere is a cornerstone of psychosocial compatibility and communication (e.g., peace, cooperation, etc.).

Third, conceptual systems can be any size. Conceptual ecologies can be any size. As will be demonstrated, even a single concept is an ecology. The words of Samuel Butler are appropriate, 'A definition is the enclosing a wilderness of idea within a wall of words' (Butler 2004). A single concept, the sum of all concepts

held at any time by an individual, or the sum of concepts held by a group of individuals can all be conceptual ecologies. Concept ecology is an abstract term that can be used to describe a conceptual system at any scale. It should be noted that while, hypothetically, a concept ecology can be infinite, our individual processing capacity makes these conceptual spaces limited and finite.

Forth, everything is a concept. To a 'conceptual ecologist', everything is a concept. Whether the actual phenomenon under investigation is physical, chemical, biological, psychological, social, theological, epistemological, ontological, philosophical or even whether it is true or untrue, it is viewed from a conceptual orientation. To a conceptual ecologist the object under investigation is always the concepts being had about an object rather than the object itself. Initially, this may seem like a strange notion, yet it is one that plays out every day in the various disciplines: a physicist views any system as the result of physical laws of interaction; a chemist imagines the molecular dynamics of plastics and people alike; a biologist sees organisms, the results of organisms, evolutionary processes and ecological systems wherever she looks; the economist is famous for mounting any system into an economic frame; the business man sees product innovations in the works of the engineer while the engineer sees a business as a dynamical system of control processes, circuitry, and feedback. The concept ecologist is no different; their study of any given phenomenon is an investigation of a conceptual system. Even invalid concepts are concepts, so they are covered by this axiom. Conceptions and misconceptions follow the same processing rules so it makes little difference whether a concept reflects reality or truth. Concept ecology investigates conceptual systems that are devoid of fact with the same veracity that it investigates conceptual systems that are factual. Of course, the analysis itself does need to correspond with reality. For example, when analyzing a child's misconception of causality, the investigation should describe or predict present or future errors in structure or pattern.

Cognitive psychologists, and others, criticize cognitive linguistic work because it is so heavily based on individual analysts' intuitions, and thus does not

constitute the kind of objective, replicable data preferred by many scholars in the cognitive and natural science.

Cognitive Linguistics is a new approach to the study of language which views linguistic knowledge as part of general cognition and thinking; linguistic behavior is not separated from other general cognitive abilities which allow mental processes of reasoning, memory, attention or learning, but understood as an integral part of it. It emerged in the late seventies and early eighties, especially through the work of George Lakoff, one of the founders of Generative Semantics, and Ronald Lancaster, also an ex-practitioner of Generative Linguistics. As a consequence, this new paradigm could be seen as a reaction against the dominant generative paradigm which pursues an autonomous view of language. Some of the main assumptions underlying the generative approaches to syntax and semantics are not in accordance with the experimental data in linguistics, psychology and other fields; the 'generative commitment' to notational formalism, that is to say the use of 'formal grammars' which view languages as systems of arbitrary symbols manipulated by mathematical rules of the sort first characterized by Emil Post, is employed at the expense of descriptive adequacy and psychological realism.

What Lakoff refers to as 'non-finitary phenomena mental images, general cognitive processes, basic-level categories, prototype phenomena, the use of neural foundations for linguistic theory and so on, are not considered part of these grammars because they are not characterizable in this notation. It is from this dissatisfaction with the dominant model that Cognitive Linguistics was created.

Although Cognitive Linguistics as a general framework emerged in the late seventies, it is important to bear in mind two points. Firstly, some of the cognitive assumptions central to this approach are not new.

Similar results independently of each other, and this fact has to be taken as a confirmation for the validity of the cognitive principles postulated by this approach.

Secondly, cognitive Linguistics is not a totally homogeneous framework. Unger and Schmidt distinguish three main approaches: the experiential view,

the Prominence view and the Attentional view of language.

The ‘Experiential view’ pursues a more practical and empirical description of meaning; instead of postulating logical rules and objective definitions based on theoretical considerations, this approach focuses on what might be going on in the minds of speakers when they produce and understand words and sentences.

Within this framework, the knowledge and experience human beings have of the things and events that they know well, is transferred to those other objects and events with which they may not be so familiar, and even to abstract concepts. Lakoff and Johnson were among the first to pinpoint this conceptual potential, especially in the case of metaphors. However, this does not only apply to the field of metaphor but also to other figurative resources which are considered as deviant from the rules of grammar in more traditional generative linguistics, such as metonymy. The ‘Prominence view’ is based on concepts of profiling and figure/ground segregation, a phenomenon first introduced by the Danish gestalt psychologist Rubin. The prominence principle explains why, when we look at an object in our environment, we single it out as a perceptually prominent figure standing out from the background. This principle can also be applied to the study of language, especially to the study of local relations. It is also used in Langacker’s grammar where profiling is used to explain grammatical constructs while figure and ground is employed for the explanation of grammatical relations.

Finally, the ‘Attentional view’ assumes that what we actually express, reflects those parts of an event which attract our attention. A main concept in this approach is Fillmore’s notion of ‘frame’, i.e. an assemblage of the knowledge we have about a certain situation. Talmy uses the notion of frame to analyze event chains and cognition. Event frames are sets of conceptual elements and relationships that co-evolve each other and that are shared by speakers. This author shows that certain parts of an event-frame are sometimes brought into the foreground while others are kept in the background. That is to say, we highlight different aspects of a frame based on our cognitive ability to direct our attention. This cognitive process, which Talmy calls the ‘windowing of attention’, results in

different linguistic expressions. A type of event-frame is, for instance, the motion event. It consists of a set of central defining elements such as figure, ground, path, motion, manner, and cause. Talmy shows that different languages use specific framing devices, so that motion event elements such as path and manner are reflected in different ways in various languages.

Despite these three different viewpoints in Cognitive Linguistics, the majority of linguists working within this paradigm share the view that linguistic knowledge is part of general thinking and cognition

It is very difficult to summarize in just a few words what the main theoretical ideas underlying a linguistic paradigm are, especially in a field as heterogeneous as Cognitive Linguistics.

1. Language is an integral part of cognition
2. Language is symbolic in nature

Let us develop briefly these two tenets.

1. Language as an integral part of cognition

Language is understood as a product of general cognitive abilities. Consequently, a cognitive linguist must be willing to accept what Lakoff calls the cognitive commitment', that is, s/he must be prepared to embrace the link between language and other cognitive faculties because linguistic theory and methodology must be consistent with what is empirically known about cognition, the brain and language. This position is based on a functional approach to language.

In other words, the difference between language and other mental processes is not one of kind, but one of degree. Consequently, not only linguistic principles must be investigated in reference to other mental faculties, but also any account of the different levels of linguistic analysis (syntax, semantics, phonology...) must be carried out taking into account all of these levels simultaneously.

This view of language is rather different from more formal approaches to language such as Generative Linguistics Fregean semantics and Montague's Model-theoretical semantics. These formal approaches, based on a more 'objectivist' philosophical tradition, understand knowledge of linguistic structures

and rules as independent of other mental processes such as attention, memory, and reasoning: they propose that different levels of linguistic analysis form independent modules.

Langacker starts his chapter on the general assumptions of his *Foundations of Cognitive Grammar* precisely with this assertion, namely that language: makes available to the speaker... an open-ended set of linguistic signs or expressions, each of which associates a semantic representation of some kind with a phonological representation.

Hence, language is symbolic because it is based on the association between semantic representation and phonological representation. This association of two different poles refers to the Saussurian conception of the linguistic sign. However, it is radically different on one basic point: the arbitrariness of the sign.

While it is true that there is always a certain essential arbitrary component in the association of words with what they mean, nonetheless, this arbitrariness is very restricted. The choice of the sequence of sounds *ikusi* in Basque is arbitrary. However, what it is not arbitrary is the fact that these same sequences of sounds are also used to express knowledge as in 2). As Sweetser points out, we intuitively notice that there must a reason why we can use the same verb *ikusi* in these two ‘apparently’ unrelated domains, perception and cognition. We sense that this choice is not random, but well-motivated. Cognitive Linguistics explains the link between perception and cognition in these two examples on the basis of our conceptual organization. We perceive and understand these two processes as related. On the basis of our experience as human beings, we see similarities between vision and knowledge, and it is because of these similarities that we conceptualize them as related concepts. For cognitive linguists, language is not structured arbitrarily. It is motivated and grounded more or less directly in experience, in our bodily, physical, social, and cultural experiences because after all, “we are beings of the flesh” This notion of a ‘grounding’ is known in Cognitive Linguistics as ‘embodiment’ and finds its philosophical roots in the phenomenological tradition. Its basic idea is that mental and linguistic categories

are not abstract, disembodied and human independent categories; we create them on the basis of our concrete experiences and under the constraints imposed by our bodies.

This kind of embodiment corresponds to one of the three levels that Lakoff and Johnson call the ‘embodiment of concepts’. It is the ‘phenomenological level’ which: consists of everything we can be aware of, especially our own mental states, our bodies, our environment, and our physical and social interactions.

This is the level at which one can speak about the feel of experience, the distinctive qualities of experiences, and the way in which things appear to us.

## 1.2. Concept is a basic notion in Cognitive Linguistics.

The notion of the concept began to form and is widely used in linguistic studies since the mid XX century. One of the first linguists, who have studied the concept, was Askoldov C.A. In his article "The concept and the word" published in 1928, the researcher treats the concept as a "mental entity that replaces us in the process of thought vague set of objects of the same kind"<sup>1</sup>.

In this regard, the key point in the cognitive nature of the concept serves as vice-monetary function. It should be noted that the term "concept" was used as a synonym for the concept. In our view, is synonymous with the use of two terms due to interlingua lexical equivalence of these two words. The term concept of post universal (international) character. Translated from the Latin concept's meaning idea, the notion of "semantic meaning of the name (sign), i.e. the content of the concept, the volume of which is the object (denotation) of the name».

The identification of the terms of the concept and the concept is illustrated by the Grand-agency encyclopedia Dictionary of linguistics: "The concept (concept) - the phenomenon of the same order as the meaning of the word, but is not considered a somewhat different system of linkages, value - in the language system, the concept - a system of logical relations and forms, as studied in linguistics, and a logic".

This definition supports the idea that the concept of nature in terms of new approaches to language learning is different from the meaning of the word and is interdisciplinary in nature, and this, in turn, serves as one of the main provisions contemporary linguistic research. In this regard, the concept has a broader meaning than the concept, and established as an independent and a key term in the studies on the problems of cognitive linguistics, cultural linguistics, psycholinguistics, philosophy of language, communicative linguistics, pragmatic linguistics, i.e., all the linguistic areas, based on the interdisciplinary nature of language

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<sup>1</sup> S.A.Askol'dov, Sketch of a History of the Ideal and the Real, Praga 1969 p 53

learning. However, the identification of the concept and the concept is not excluded, as some scholars consider these terms as synonyms.

The term "concept" is traced back to 1554–60 (Latin *conceptum* - "something conceived") but what is today termed "the Cognitive linguistics, is the process of producing and transforming concepts (meanings), so the most important object of research in cognitive linguistics is a concept. Concepts, speaking as components of our consciousness and our knowledge of the world are studied in philosophy, psychology, cognitive linguistics, cultural linguistics and other humanities. Exploring the nature of the concept in cognitive linguistics is paramount. Any attempt to understand the nature of the concept leads to awareness of the existence of a number of related concepts and terms. First of all, this is a concept, a notion and meaning.

Firstly, a concept (abstract term: conception) is a cognitive unit of meaning an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics. A concept is typically associated with a corresponding representation in a language or symbology such as a single meaning of a term. There are prevailing theories in contemporary philosophy which attempt to explain the nature of concepts. The representational theory of mind proposes that concepts are mental representations, while the semantic theory of concepts (originating with Frege's distinction between concept and object) holds that they are abstract objects. Ideas are taken to be concepts, although abstract concepts do not necessarily appear to the mind as images as some ideas do. Many philosophers consider concepts to be a fundamental ontological category of being. The meaning of "concept" is explored in mainstream information science, cognitive science, metaphysics, and philosophy of mind.

According to Locke, a general idea is created by abstracting, drawing away, or removing the uncommon characteristic or characteristics from several particular ideas. The remaining common characteristic is that which is similar to all of the different individuals. For example, the abstract general idea or concept that is

designated by the word "red" is that characteristic which is common to apples, cherries, and blood. The abstract general idea or concept that is signified by the word "dog" is the collection of those characteristics which are common to Airedales, Collies, and Chihuahuas. In the same tradition as Locke, John Stuart Mill stated that general conceptions are formed through abstraction.

A general conception is the common element among the many images of members of a class. "...When we form a set of phenomena into a class, that is, when we compare them with one another to ascertain in what they agree, some general conception is implied in this mental operation". Mill did not believe that concepts exist in the mind before the act of abstraction. "It is not a law of our intellect, that, in comparing things with each other and taking note of their agreement, we merely recognize as realized in the outward world something that we already had in our minds. The conception originally found its way to us as the result of such a comparison. It was obtained (in metaphysical phrase) by abstraction from individual things". For Schopenhauer, empirical concepts "...are mere abstractions from what is known through intuitive perception, and they have arisen from our arbitrarily thinking away or dropping of some qualities and our retention of others."<sup>1</sup> In his *On the Will in Nature, "Physiology and Pathology,"* Schopenhauer said that a concept is "drawn off from previous images ... by putting off their differences. This concept is then no longer intuitively perceptible, but is denoted and fixed merely by words." Nietzsche, who was heavily influenced by Schopenhauer, wrote: "Every concept originates through our equating what is unequal. No leaf ever wholly equals another, and the concept 'leaf' is formed through an arbitrary abstraction from these individual differences, through forgetting the distinctions..." By contrast to the above philosophers, Immanuel Kant held that the account of the concept as an abstraction of experience is only partly correct. He called those concepts that result of abstraction "a posteriori concepts" (meaning concepts that arise out of experience). An empirical or an a

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<sup>1</sup> Parerga and Paralipomena, Vol. I, "Sketch of a History of the Ideal and the Real" London 2003.

posteriori concept is a general representation (Vorstellung) or non-specific thought of that which is common to several specific perceived objects. A concept is a common feature or characteristic. Kant investigated the way that empirical a posteriori concepts are created. The logical acts of the understanding by which concepts are generated as to their form are:

- 1) comparison, i.e., the likening of mental images to one another in relation to the unity of consciousness;
- 2) reflection, i.e., the going back over different mental images, how they can be comprehended in one consciousness; and finally
- 3) abstraction or the segregation of everything else by which the mental images differ.

In order to make our mental images into concepts, one must thus be able to compare, reflect, and abstract, for these three logical operations of the understanding are essential and general conditions of generating any concept whatever. For example, I see a fir, a willow, and a linden. In firstly comparing these objects, I notice that they are different from one another in respect of trunk, branches, leaves, and the like; further, however, I reflect only on what they have in common, the trunk, the branches, the leaves themselves, and abstract from their size, shape, and so forth; thus I gain a concept of a tree. Kant's description of the making of a concept has been paraphrased as "...to conceive is essentially to think in abstraction what is common to a plurality of possible instances..." In his discussion of Kant, Christopher Janaway wrote: "...generic concepts are formed by abstraction from more than one species." Kant declared that human minds possess pure or a priori concepts. Instead of being abstracted from individual perceptions, like empirical concepts, they originate in the mind itself. He called these concepts categories, in the sense of the word that means predicate, attribute, characteristic, or quality. But these pure categories are predicates of things in general, not of a particular thing. According to Kant, there are 12 categories that constitute the understanding of phenomenal objects. Each category is that one predicate which is common to multiple empirical concepts. In order to explain how an a priori

concept can relate to individual phenomena, in a manner analogous to an a posteriori concept, Kant employed the technical concept of the schema. It seems intuitively obvious that concepts must have some kind of structure. Up until recently, the dominant view of conceptual structure was a containment model, associated with the classical view of concepts. According to this model, a concept is endowed with certain necessary and sufficient conditions in their description which unequivocally determine an extension. The containment model allows for no degrees; a thing is either in, or out, of the concept's extension. By contrast, the inferential model understands conceptual structure to be determined in a graded manner, according to the tendency of the concept to be used in certain kinds of inferences. As a result, concepts do not have a kind of structure that is in terms of necessary and sufficient conditions; all conditions are contingent.

However, some theorists claim that primitive concepts lack any structure at all. For instance, Jerry Fodor presents his Asymmetric Dependence Theory as a way of showing how a primitive concept's content is determined by a reliable relationship between the information in mental contents and the world. These sorts of claims are referred to as "atomistic", because the primitive concept is treated as if it were a genuine atom. In cognitive linguistics, abstract concepts are transformations of concrete concepts derived from embodied experience. The mechanism of transformation is structural mapping, in which properties of two or more source domains are selectively mapped onto a blended space.<sup>1</sup>

A common class of blends is metaphors. This theory contrasts with the rationalist view that concepts are perceptions (or recollections, in Plato's term) of an independently existing world of ideas, in that it denies the existence of any such realm. It also contrasts with the empiricist view that concepts are abstract generalizations of individual experiences, because the contingent and bodily experience is preserved in a concept, and not abstracted away. While the perspective is compatible with Jamesian pragmatism (above), the notion of the transformation of embodied concepts through structural mapping makes a distinct

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<sup>1</sup>Fauconnier, Gilles and Mark Turner (2003). The Way We Think. New York: Basic Books.

contribution to the problem of concept formation. A long and well-established tradition philosophy posits that philosophy itself is nothing more than conceptual analysis. This view has its proponents in contemporary literature as well as historical.

According to Deleuze and Guattari's *What Is Philosophy?* Philosophy is the activity of creating concepts. This creative activity differs from previous definitions of philosophy as simple reasoning, communication or contemplation of universals. Concepts are specific to philosophy: science creates "functions", and art "sensations". A concept is always signed: thus, Descartes' *Cogito* or Kant's "transcendental". It is a singularity, not universal, and connects itself with others concepts, on a "plane of immanence" traced by a particular philosophy. Concepts can jump from one plane of immanence to another, combining with other concepts and therefore engaging in a "becoming-Other. Concepts are vital to the development of scientific knowledge. For example, it would be difficult to imagine physics without concepts like: energy, force, or acceleration. Concepts help to integrate apparently unrelated observations and phenomena into viable hypotheses and theories, the basic ingredients of science. The concept map is a tool that is used to help researchers visualize the inter-relationships between various concepts.

The problem of the concept at the present stage of development of linguistic science has received growing attention from scientists that had been unsuccessfully seeking, due to the emergence of new approaches to the study of language. Application of conceptual analysis shows more research paradigm language, as well as by nature be Streng modern linguistic studies.

Before you proceed with the consideration of all problems of the concept, it is appropriate to refer to the background. The adoption of the concept began to take shape, and is widely used in linguistic studies since the mid-20th century.

One lane closed on scholars-linguists, who was studying the concept with C.A Askoldov. In his article "Concept and the word", published in 1928, the researcher treats the concept as "a mental formation , which replaces our thought uncertain objects of the same kind of" in the key first step in your learning

environment concept serves to sweep all the exploratory feature. It should be noted that the term “concept” was used as a synonym for “notion”.

So that, comparing these statements to those of structuralism, it is clear, that we speak about a new linguistic paradigm, which needs a new term for the meaning. The terms concept, conceptual analysis, conceptualization, categorization appeared in linguistic semantics. The most important term to representatives of cognitive linguistics is concept. *Concept's*, translated from Latin, means “a notion, generalized, abstract idea, connected to a thing or phenomenon”. Concept is closely related to the study of culture. Russell writes that concept is like a piece of culture in a person’s consciousness, a form of culture functioning in somebody’s mental world. Concept not only exists in culture, it also determines the behavior of the representatives of this culture. This work is based on the linguistic perception of concept. It differs from other views, because concept is related to a certain way of its expression in language.<sup>1</sup>

The concept definitions by different authors have some common features. In the dictionary of cognitive terms (KSKT) concept is defined as a unit of psychic and mental resources of consciousness and informational structure, which reflects the knowledge, and experience of a human being. American linguists define concept as a unit of thinking.<sup>2</sup>

Wierzbicka states that concept is an object of ideal world, having a name and reflecting the world-view of reality determined by culture.

Concept is an ideal content, any thinking unit, having the meaning,<sup>3</sup> a complex thinking image, operational thinking unit verbalized by different means of speech in the process of communication.<sup>4</sup>

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<sup>1</sup> Воркачев С. Счастье как лингвокультурный концепт. - М, 2004.

<sup>2</sup> Lakoff, George and Johnson, Mark. 1998. *Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought.* New York: Basic Books.

<sup>3</sup> Бабушкин А. П. Типы концептов в лексико-фразеологической семантике языка. - Воронеж, 1996.

<sup>4</sup> Стернин И. А. Лексическое значение слова в речи. - Воронеж, 1985.

All the definitions have in common that concept is a thinking unit. Some representatives of cognitive linguistics consider that concept is equal to meaning. However, there are some other opinions: concept is defined as intermediary between the words and non – linguistic reality, thus the word meaning cannot be equal to concept. Concept differs from the notion by its langue cultural specificity. The description of the contents of a concept is simultaneously the description of part of the world-view of a national language. The world-view of a language is a view of the world that particularly differs from reality, but the specific “shade” of the world, depending on the national value of phenomena, things and processes, which is determined by nation characteristic peculiarities of activities, way of life and culture.

The views of the world, conveyed by different languages are partly universal and partly differ from each other. People, speaking different languages, see a little different world. The world-view of a language is called native because it differs from the scientific world-view. The native description of the inner world – native psychology – generalizes the internal experience, accumulated by numerous generations. The structure of concept consists of two parts: *logical* and *sub logical*.

The logical part contains what can be maintained the scientific world-view. The sub logical part, consisting of the knowledge, which belongs to everyday or native language world-view, is larger. The information, belonging to the logical part, is received after the analysis of free and logically motivated word linking, whilst the metaphoric word linking reveals the sub logical information.

There are many classifications of concept. The classification in the present work is based on the terms used in cognitology to pass the knowledge.

Concept types are as follows:

- **Thinking pictures** (most often it is a concrete object, connected to the image seen, for example, *a house*)
- **Schemes** (remind pictures, however there are fewer details, special nature is emphasized, for example, *a way*);

- **Hyperonyms** (are not figurative, can be explained only verbally, pointing out the logical relations, for example, *foot-wear*)
- **Frames** (such a concept joins separate details into a whole, it could be compared to the film slip, which conveys everything that is typical and important in some circumstances, for example, *hospital*);
- **Insights** (when information about the thing's construction, function, inner structure is accommodated in the word, for example, *scissors*);
- **Scenarios** (the nature of scenario depends on the plot, so it is like a heading of series of stereotypical actions, for example, *fight*).<sup>1</sup>

There is no strict limit among concepts. A special group is considered to be concepts with abstract meanings (*consciousness, truth, anger, happiness*). They can come closer to frames, schemes, or scenarios.

Concepts can be national, group (they belong to groups according to sex, age, etc.) and individual. National concepts should include both group and individual concepts. Individual or group concept is not possible without the national component. Concepts expressed by the same word differ if types of it are different. For example, a concept represented by word *justice* would be different in the mind of a criminal (group concept) and a retired police officer, thus both concepts are probably related by the nationality of the users.<sup>2</sup>

Concepts are formed in a person's consciousness basing on:

- Sensory experience, i.e. directly perceiving the world by organs of sensation (*an apple, a wolf*);
- Experience of practical activity (*a knife, a hammer, soap, a tractor, a bicycle*);
- Experience of scientific activity (*an experiment, doing sums*);
- Experience of thinking activity (*discussing, concluding*)
- Verbal and non-verbal communication.

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<sup>1</sup>Бабушкин А. П. Типы концептов в лексико-фразеологической семантике языка. - Воронеж, 1996.

<sup>2</sup>Стернин И. А. Когнитивная интерпретация в лингвокогнитивных исследованиях // Вопросы когнитивной лингвистики. - 2004, № 1. - С. 65-69

Many concepts originate from a direct experience – as some empirical image of a thing or phenomenon. Though the information is increasing, this image remains as the best expression of concept in human consciousness.

It is proved that thinking is based on the non-verbal material visual code, which is called *a universal material code* (UMC).<sup>1</sup>

The units of this code are visual. They are formed in consciousness. The concepts are form, and a person thinks. The code is individual, because it depends on the experience of a person. All people have codes, so they are called universal. UMC units are neuropsychological units, coding knowledge and, in a such way, keeping them in a person's memory: images related to feelings, schemes, pictures, emotional states. Language is not indispensable for the concept formation, however it is necessary to exchange them. Exhaustive and complete concept description is not possible. It is impossible to embrace all ways of concept expression in language or speech. There are always new texts, which can have an influence on the revealing the content of the concept.

The concepts are analyzed by employing the method of *conceptual analysis*. In short its essence can be defined as follows: based on texts and dictionary definitions it is observed how the word, naming the phenomena of abstract realm “behaves” in the text, what material objects or subjects it reminds of, what is the relation between it and synonymous means of expression.<sup>2</sup>

The individuality of concepts is reflected by the notion of conceptualization. Conceptualization is a process of meaning formation, mental experience, construct of consciousness, the meaning itself.

The essence of it is that the information that reaches a person is processed, concepts and conceptual structures are formed in the consciousness, and the whole conceptual system is shaped. Categorization is related to conceptualization. Categorization is phenomena of systematization, ordering, bonding into groups of different nature. Conceptualization forms minimal units of experience.

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<sup>1</sup>Evans, Vyvyan; Benjamin Bergen & Joerg Zinken (2007). *The Cognitive Linguistics Reader*. London: Equinox.

<sup>2</sup>Фрумкина Р. М. «Теории среднегоуровня» в современной лингвистике // ВЯ - 1996, №2. -С. 55-67.

Categorization bonds similar units to larger classes. These processes cannot operate without each other. Conceptualization is meaningless if its result – experience units – does not form any system. Vice versa, categorization process loses its background if there is nothing to form larger classes of. The result of categorization is categories. Category is one of the cognitive thinking forms giving the possibility to a person to generalize the experience and classify it.<sup>1</sup>

The term concept is universal (International). In translation from one language Latin's conceptual idea, concept, "semantic meaning of the name ' (mark), i.e. the meaning of which is the subject (denotat).

Identification of terms concerning your successful activity and concept is illustrated by a large encyclopedia caused dictionary on linguistics:" the concept (concept) is the same order of the meaning of the word, but not be seen as a System-State relation; value-in the system language, the notion of logical relationships in the system and forms of both Linguistics and logic ". This definition confirms that concept in nature, in terms of new approaches to language learning is different from the meaning of the word and is interdisciplinary in nature and this, in turn, serves as the major of modern linguistic research. This concept has a wider meaning than the concept, and established as an independent and key term in research on cognitive linguistic cultural linguistics , psycholinguistics, philosophy of language, linguistics, pragmatic Linguistics communicational the language directions based on cross-disciplinary nature of language learning. However, equating the concept and term is not excluded because some scholars considered are these terms as synonyms.

A distinctive feature in studying problems of concept is its great vitality and at the same time ambiguous definitions. The concept is of direct relevance to the problems of the human factor in your IU, i.e. "language is associated primarily with Anthropology paradigm of Linguistics and cognitive methodology and

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<sup>1</sup>Lakoff, George and Johnson, Mark. 1998. Philosophy in the Flesh. The Embodied Mind and its Challenge to Western Thought. New York: Basic Books.

pragmatic political uses alongside such key concepts as discourse, picture of the world, Given the complexity and ambiguity of the term concept, the most important races ' look, in our view, understanding the concept in linguistic sciences and within somewhere related scientific disciplines, research which has become a concept.<sup>1</sup>

One of the most actual directions of modern Linguistics-cultural linguistics widely uses term “concept”. In this language does not directions concept is defined as cultural-linguistic, mentally concept of culture with all human knowledge, and culture, as in the mental world of man, the bundle of notions, concepts, knowledge, associations, which accompanies the word. Unlike concepts not only are intended, they are experienced.

Problem of differentiation is one of the most difficult issues and discussion in theoretical linguistics. This is because when analyzing the concept we are dealing with entities not the researcher in direct perception; judging the same about their characteristics and nature we can only based on proxy data. Concepts are intermediaries between words and extra linguistic reality and meaning of the Word cannot be reduced solely to the forming of his concepts. "Concept much wider than the lexical meaning of"-this is the one view at ratio concept floor made by first time. According to S.A.Askol'dov D.S. Lihačev, concept corresponds to the word in one of its meaning. All cognitive human activities can be seen as inspiring ability to navigate in the world, and this activity is to identify and distinguish objects: concepts arise to ensure the operations of this kind. By the end of the 20th century linguists understand that media language is a medium defined conceptual systems. Concepts are mental entity. Proposed process of conceptualizing and content of concept only, linguist, himself a native speaker of that language. Thus, the Millennium is the mentality, because concepts-mental entity.

To identify the concept needed and some signs and substantive work with objects and their ultimate objectives, and evaluating such actions.

In linguistic scents can be Identified three main approaches to understanding the

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<sup>1</sup> <http://zinki.ru/book/cognitive-linguistic/>

concept, based on the general situation: concept – something that gives meaning, synonym, meaning.<sup>1</sup>(1 S.A.Askol'dov, Sketch of a History of the Ideal and the Real,Praga 1969 p 66

In the first approach, which is the Y.S.Stefanovs more attention is paid to the cultural aspect, when the whole culture is understood as a set of concepts and relationships .

Concept, Y.S. Stepanova, a phenomenon of the same order as that notion. The internal form of the English word concept and the concept is the same: from the Latin concept is– "the concept of" conceptus, from the verb concipere i.e. means literally conception; the concept from the verb etc.-Eng. «grab, take ownership. At present they pretty clearly delineated.

The concept is like a clot of culture in human consciousness; then, in the form of what culture is included in the mental world of man. And, on the other hand, the concept is that through which man is a private, ordinary man, not the creator of cultural heritage belongs to culture, and in some cases affect it.

Unlike the concepts in the proper sense of the term, the concept is not only intended, they are experienced. They are the subject of emotions, or of dislike and sometimes crashes. Concept - the basic unit of human culture in the mental world.

For Schopenhauer, empirical concepts "...are mere abstractions from what is known through intuitive perception, and they have arisen from our arbitrarily thinking away or dropping of some qualities and our retention of others." (Parerga and Paralipomena, Vol. I, "Sketch of a History of the Ideal and the Real"). In his On the Will in Nature, "Physiology and Pathology," Schopenhauer said that a concept is "drawn off from previous images ... by putting off their differences. This concept is then no longer intuitively perceptible, but is denoted and fixed merely by words." Nietzsche, who was heavily influenced by Schopenhauer, wrote: "Every concept originates through our equating what is unequal. No leaf ever wholly equals another, and the concept 'leaf' is formed through an arbitrary abstraction from these individual differences, through forgetting the distinctions..."By contrast to the above philosophers, Immanuel Kant held that the

account of the concept as an abstraction of experience is only partly correct. He called those concepts that result of abstraction "a posteriori concepts" (meaning concepts that arise out of experience). An empirical or an a posteriori concept is a general representation (*Vorstellung*) or non-specific thought of that which is common to several specific perceived objects. A concept is a common feature or characteristic. Kant investigated the way that empirical *a posteriori* concepts are created. At present, it must be recognized that this concept is a key concept of cognitive linguistics. However, despite the fact that the notion of a concept for modern cognitive science can be established, the content of this concept varies very significantly different concepts of individual scientists and scientific schools.

The fact is that thinking, concept-category-observed, and this gives much room for interpretation. Category concept appears in studies of philosophers, logicians, psychologists, cult urologists, and she bears the traces of all these interpretations.

For the first time in domestic science term concept was used by A. Askol'dov-Alexeev in 1928, the scientist identified concept as a mental entity, which replaces the thought uncertain many items, actions, thinking the functions of the same kind (plant concepts, mathematical concepts, Justice)

D.S. Likhachev around this time used a notion of generalized concept to describe intellectual unit which reflects and interprets the phenomenon actually depending on education, personal experiences, professional and social media experience and language, as a sort of synthesis of various meanings in individual minds native speakers to dealing with their individual differences in the understanding of words. Concept, according to D.S. Lihačev does not arise from values of words, but the result of a clash of values with the personal learning experience speaking. Concept in this regard, performs a substitution function in linguistic communication.

E. S. Kubrâkova proposes a definition of the concept: the concept – an operational unit of memory, mental lexicon, conceptual system and language of the

brain, the whole world, and every bit of knowledge. The most important concepts are expressed in language.

Karashik cites a number of approaches to the concepts developed by different authors. Among them they include the following:

- Concept idea, including abstract, specifically-associative and emotionally-evaluation indicators, as well as where the story concepts concept-personal interpretation, interpretation of objective value and minimum value concept as meaningful. Concept is an abstract scientific concepts elaborated on the basis of a life term.
- Concept - the essence of the concept, has in its substantive forms-in-image, concept and symbol;
- Concepts-peculiar cultural genes in genotype culture, self-organizing, grativnye functional-systemic-to-many (at least 3D) idealized shapes based on conceptual.

V. I. Karashik characterizes as "mental education concepts, which are stored in the memory of human experience significant perceived tipiziruemye fragments" "multivariate mental education, which is metaphorically-perceptive, conceptual and value "human" slice of life experiences. "Hit" information Kant experienced knowledge. A. Zalevskaya defines concept as objectively existing in the mind of human perception-cognitive-mood education dynamic nature in contrast to the concepts and values like product scientific description (constructs).

In one of her last works of A. A. Zalevskaya characterizes the neural basis of the concept-enhanced many individual neural ensembles, distributed in different parts of the brain, but within a single set. Access to all the sites at the same time through the word, or any other character. M. Pimenov said: "That man knows, believes the site represents external and internal peace and have what is called a concept. The concept is a fragment of the world!"

According to V.Red concept can only be a high degree of abstraction, unit of cultural specificity, called the word and includes verbal Association address the concept<sup>1</sup>

The associations name concept belongs to the verbalization of the concept and cannot be in its content, but merely reflect the linguistic form, describe its contents. In addition, the concept may not have a substantive title and any language names. V. Red highlights, in addition to the concept, such as cognitive unit of cognitive structure.<sup>2</sup>

"Cognitive space and cognitive base are cognitive structures that are meaningful (i.e. with a content-value) of a form of coding and storage of information. Cognitive structures are organized and structured in a certain way plots cognitive space. It is a kind of "elementary" units, i.e. basic, on the one hand, and further indivisible. Cognitive structures form our competence and lie in it "... "Cognitive structure is indivisible and cognitive unit that holds" minimized knowledge and view.

V. Red distinguishes two types of cognitive structures: the Information encoded and stored in the form of cognitive structures, includes the information (and knowledge) not only about the real world, but also knowledge of the language. Therefore, we have allocated phenomenological and linguistic cognitive structures.

Linguistic cognitive structures underlying language and speech competence, they form a language, the laws of the syntactic structure, lexical stock, phonetic-phonological systems, the operation of its units and a speech in a given language.

All of the definitions of the concept has similarities in the definitions as a discrete substance, by volume in the unit, a unit of thought or memory, reflecting the culture of the people.

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<sup>1</sup> Translated by Amar Ellahi Lone, the Concept of Equality between Man and Woman, New York New Rochelle 1987 p 289-290

<sup>2</sup> V. Red Cognitive unit of Cognitive structure Oxford University Press.1999

We define concept as discrete mental formation, which is the basic unit of human reasoning about code that has an internal structure that represents the result of learning (cognitive) activities of the individual and society and support comprehensive, encyclopedic information about the reason for the subject or phenomenon, on the interpretation of the information on brainwashing and attitudes to this phenomenon or subject. Phenomenological cognitive structures form a combination of knowledge and understanding of linguistic phenomena and nature, i.e. about historical events, personalities, laws of nature, works of art, including literature, etc. Close to our understanding of the concept proposed by M.V. Pimenov: "Concept is an idea of the movie of the world or parts of such a fragment with a complex structure, expressed by various groups, a variety of linguistic signs in ways and means. Conceptual topic and free forms in fixed combinations of linguistic units-representative of the concept. Concept reflects the categorical and value characteristics of knowledge about some parts of the world. The concept shows signs of functionally significant to the culture. A full description of a concept, meaningful for a specific culture may only study the most comprehensive range of means of expression.

Concept is encoded in the mind of the individual sensual way acting as a sensual concept and content component is the basic unit of universal human subject code Our definition of the concept polarizes with certain features of the concept, provided by other authors and academic schools. We summarize some of these "stances".

Thus, we believe that the concept is interpreted as a unit of thought rather than memory, because their primary purpose is to provide the thinking process. They act as custodians and information, but whether they were the memory unit has yet to be proved.

In our view, the concept does not necessarily have linguistic expression- there are many concepts that are sustainable and their conceptual status is no doubt. There's concept and the word just married, but there is no word although this concept in the concept to sphere of people no doubt there is.

Not all concepts, we believe that "send to the highest spiritual entity"-many concepts are empirical character (escape, red, box, hand, foot, head and under).

Not necessary, in our view, and ethno-cultural specificity for concept-there are lots of concepts that have no ethno cultural specificity or not (for example, many household concept), or it is vanishingly small, and to locate, exceptional efforts must be made.

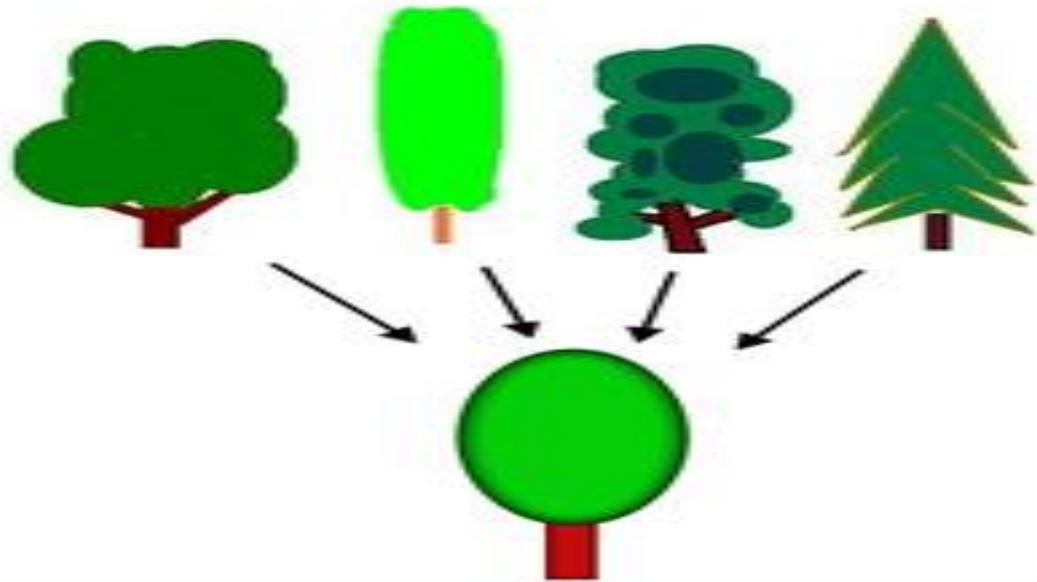
In metaphysics, and especially ontology, a concept is a fundamental category of existence. In contemporary philosophy, there are at least three prevailing ways to understand what a concept is:

- Concepts as mental representations, where concepts are entities that exist in the brain.
- Concepts as abilities, where concepts are abilities peculiar to cognitive agents.
- Concepts as abstract objects, where objects are the constituents of propositions that mediate between thought, language, and referents.<sup>1</sup>

When the mind makes a generalization such as the concept of tree, it extracts similarities from numerous examples; the simplification enables higher-level thinking.

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<sup>1</sup> Eric Margolis; Stephen Lawrence. "Concepts". Stanford Encyclopedia of Philosophy. Metaphysics Research Lab at Stanford University. Retrieved 6 November 2012.



### Mental representation

In a physicalist theory of mind, a concept is a mental representation, which the brain uses to denote a class of things in the world. This is to say that it is literally, a symbol or group of symbols together made from the physical material of the brain. Concepts are mental representations that allows us to draw appropriate inferences about the type of entities we encounter in our everyday lives. Concepts do not encompass all mental representations, but are merely a subset of them.<sup>1</sup> The use of concepts is necessary to cognitive processes such as categorization, memory, decision making, learning, and inference.

### Abstract object

In a Platonist theory of mind, concepts are construed as abstract objects. This debate concerns the ontological status of concepts - what they are really like. There is debate as to the relationship between concepts and natural language. However, it is necessary at least to begin by understanding that the concept "dog" is philosophically distinct from the things in the world grouped by this concept – or

<sup>1</sup> Carey, Susan (2009). *The Origin of Concepts*. Oxford University Press. ISBN 978-0-19-536763-8.

<sup>2</sup> Stephen Lawrence; Eric Margolis (1999). *Concepts and Cognitive Science*. in *Concepts: Core Readings*: Massachusetts Institute of Technology. p. 3–83.

the reference class or extension. Concepts that can be equated to a single word are called "lexical concepts".

Study of concepts and conceptual structure falls into the disciplines of philosophy, psychology, and cognitive science.<sup>1</sup>

The classical theory of concepts, also referred to as the empiricist theory of concepts, is the oldest theory about the structure of concepts (it can be traced back to Aristotle), and was prominently held until the 1970s. The classical theory of concepts says that concepts have a definitional structure. Adequate definitions of the kind required by this theory usually take the form of a list of features. These features must have two important qualities to provide a comprehensive definition. Features entailed by the definition of a concept must be both necessary and sufficient for membership in the class of things covered by a particular concept. A feature is considered necessary if every member of the denoted class has that feature. A feature is considered sufficient if something has all the parts required by the definition. For example, the classic example bachelor is said to be defined by unmarried and man. An entity is a bachelor (by this definition) if and only if it is both unmarried and a man. To check whether something is a member of the class, you compare its qualities to the features in the definition. Another key part of this theory is that it obeys the law of the excluded middle, which means that there are no partial members of a class, you are either in or out.

The classical theory persisted for so long unquestioned because it seemed intuitively correct and has great explanatory power. It can explain how concepts would be acquired, how we use them to categorize and how we use the structure of a concept to determine its referent class. In fact, for many years it was one of the major activities in philosophy - concept analysis.<sup>2</sup> Concept analysis is the act of trying to articulate the necessary and sufficient conditions for the membership in the referent class of a concept.

Arguments against the classical theory

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Given that most later theories of concepts were born out of the rejection of some or all of the classical theory, it seems appropriate to give an account of what might be wrong with this theory. In the 20th century, philosophers such as Rosch and Wittgenstein argued against the classical theory. There are six primary arguments summarized as follows:

It seems that there simply are no definitions - especially those based in sensory primitive concepts. It seems as though there can be cases where our ignorance or error about a class means that we either don't know the definition of a concept, or have incorrect notions about what a definition of a particular concept might entail. Quine's argument against analyticity in *Two Dogmas of Empiricism* also holds as an argument against definitions.<sup>1</sup>

Some concepts have fuzzy membership. There are items for which it is vague whether or not they fall into (or out of) a particular referent class. This is not possible in the classical theory as everything has equal and full membership.

Rosch found typicality effects which cannot be explained by the classical theory of concepts, these sparked the prototype theory.

Psychological experiments show no evidence for our using concepts as strict definitions. The most important term to representatives of cognitive linguistics is concept. *Conceptus*, translated from Latin, means “a notion, generalized, abstract idea, connected to a thing or phenomenon”. Concept is closely related to the study of culture. Russell writes that concept is like a piece of culture in a person's consciousness, a form of culture functioning in somebody's mental world.<sup>2</sup> Concept not only exists in culture, it also determines the behavior of the representatives of this culture.

This work is based on the linguistic perception of concept. It differs from other views, because concept is related to a certain way of its expression in language. Concepts are the most fundamental constructs in theories of the mind.

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<sup>1</sup> Stephen Lawrence; Eric Margolis (1999). *Concepts and Cognitive Science*. in *Concepts: Core Readings*: Massachusetts Institute of Technology. p. 3–83.

<sup>2</sup> Slishkin, 2000

Given their importance to all aspects of cognition, it's no surprise that concepts raise so many controversies in philosophy and cognitive science.

Are concepts mental representations, or might they be abstract entities?

Indeed, it's even controversial whether concepts are objects, as opposed to cognitive or behavioral abilities of some sort. Because of the scope of the issues at stake, it's inevitable that some disputes arise from radically different views of what a theory of concepts ought to achieve-differences that can be especially pronounced across disciplinary boundaries. Yet in spite of these differences, there has been a significant amount of interdisciplinary interaction among theorists working on concepts. In this respect, the theory of concepts is one of the great success stories of cognitive science.

Psychologists and linguists have borrowed freely from philosophers in developing detailed empirical theories of concepts, drawing inspiration from Wittgenstein's discussions of family resemblance, Frege's distinction between sense and reference, and Kripke's and Putnam's discussions of externalism and essentialism. And philosophers have found psychologists' work on categorization to have powerful implications for a wide range of philosophical debates. The philosopher Stephen Stich (1993) has gone so far as to remark that current empirical models in psychology undermine a traditional approach to philosophy in which philosophers engage in conceptual analyses.

As a consequence of this work, Stich and others have come to believe that philosophers have to rethink their approach to topics in areas as diverse as the philosophy of mind and ethics. So even if disciplinary boundaries have generated the appearance of disjoint research, it's hard to deny that significant interaction has taken place. The concept definitions by different authors have some common features. In the dictionary of cognitive terms<sup>1</sup> concept is defined as a unit of psychic and mental resources of consciousness and informational structure, which reflects the knowledge, and experience of a human being.

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<sup>1</sup> KSKT, 1996, 90

American linguists define concept as a unit of thinking.<sup>1</sup> Wierzbicka states that concept is an object of ideal world, having a name and reflecting the world-view of reality determined by culture. Concept is an ideal content, any thinking unit, having the meaning, a complex thinking image, operational thinking unit verbalized by different means of speech in the process of communication.

All the definitions have in common that concept is a thinking unit. Some representatives of cognitive linguistics consider that concept is equal to meaning. However, there are some other opinions: concept is defined as intermediary between the words and non – linguistic reality, thus the word meaning cannot be equal to concept.

Concept differs from the notion by its linguocultural specificity. The description of the contents of a concept is simultaneously the description of part of the world-view of a national language. The world-view of a language is a view of the world that particularly differs from reality, but the specific “shade” of the world, depending on the national value of phenomena, things and processes, which is determined by nation characteristic peculiarities of activities, way of life and culture.<sup>2</sup> The views of the world, conveyed by different languages are partly universal and partly differ from each other. People, speaking different languages, see a little different world. The world-view of a language is called naïve because it differs from the scientific world-view. The naïve description of the inner world – naïve psychology – generalizes the internal experience, accumulated by numerous generations.

As a rule, the name of a scientific direction is set by its object, categorical device of linguo cultural science should be directed on research of structure and specific properties of concepts as mental essences and special types, for definition of their form depending on existing area – conceptual topology, on their description of homomorphic characteristics – conceptual aspect.

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<sup>1</sup> Lakoff and Johnson, 1999, 11-12

<sup>2</sup> Maslova, 2001, 66

Certainly, concept is "multidimensional idealized formation", however unities of opinions concerning number of semantic parameters on which its studying can be conducted, and there are not such scientists: here joined both conceptual, and figurative, valuable, behavioral, etymological and cultural "measurements" from which almost everyone can have the priority status in research.<sup>1</sup>

As it is represented, for completeness of the semantic description of linguo cultural concept, allocation in its structure of three components will be optimum: conceptual, reflecting its indication and definition structure, figurative, fixing cognitive metaphors supporting concept in language consciousness, and meaning defined by a place which occupies a name of concept in lexical and grammatical system of concrete language where etymological and associative characteristics of this name will enter also. Valuable "measurement", at all its importance for allocation of cultural dominants in language, hardly will give the material for actually linguistic research as has no analyzed specific means of expression and is not universal: it is possible to specify in the mental formations rightfully ranked as number of concepts, but not causing any emotional reflexes, any "trembling".

Important aspect of studying concepts is their topology: definition and the description of an existing of these mental essences at functioning in the basic areas of public consciousness (in scientific, ordinary / language, religious and so forth consciousness), partially coinciding with discourse types.

#### Primitive, Complex and Lexical Concepts

For a variety of reasons, most discussions of concepts have centered around *lexical concepts*. Lexical concepts are concepts like BACHELOR, BIRD, and BITE-roughly, ones that correspond to lexical items in natural languages. One reason for the interest in lexical concepts is that it's common to think that words in natural languages inherit their meanings from the concepts they are used to express. In some discussions, concepts are taken to be just those mental

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<sup>1</sup> Lakoff 1997: 18-19; Steen 1997: 41; Карасик 2001: 10

representations that are expressed by words in natural languages. However, this usage is awkward, since it prohibits labeling as concepts those representations that are expressed by complex natural language expressions. One wouldn't be able to say, for example, that the concept BLACK CAT (corresponding to the English expression "black cat") is composed of the simpler concepts BLACK and CAT; only the latter would be concept. Yet most of the reasons that one would have to single out BLACK and CAT and the like as concepts apply equally to complexes that have these as their constituents. There may be little difference between lexical concepts and other complex concepts apart from the fact that the former are lexicalized; indeed, on many views, lexical concepts are themselves complex representations. At the same time, it seems wrong to designate as concepts mental representations of any size whatsoever. Representations at the level of complete thoughts that is, ones that may express whole propositions are too big to be concepts. Accordingly, we will take concepts to be sub propositional mental representations.

Two other points of terminology should be mentioned. We'll say that *primitive concepts* are ones that lack structure. *Complex concepts*, in contrast, are concepts that aren't primitive. In the cognitive science literature, primitive concepts are sometimes called *atomic* concepts or *features*, although this terminology is confused by the fact that "feature" is sometimes used more permissively (i.e., to refer to any component of a concept) and is sometimes used more restrictively (i.e., to refer to only primitive sensory concepts). We'll adopt a permissive use of "feature" and say that unstructured concepts are primitive or atomic. What exactly it means to say that a concept has, or lacks, structure is another matter. This brings us to our second preliminary point.<sup>1</sup>

#### Ontology of concepts

Although the mainstream literature in cognitive science regards the concept as a kind of mental particular, it has been suggested by some theorists that

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<sup>1</sup> en.wikipedia.org/wiki/Concept/Lakoff, 2002, 44

concepts are real things (Margolis: 8). In most radical form, the realist about concepts attempts to show that the supposedly mental processes are not mental at all; rather, they are abstract entities, which are just as real as any mundane object.

Plato was the starkest proponent of the realist thesis of universal concepts. By his view, concepts (and ideas in general) are innate ideas that were instantiations of a transcendental world of pure forms that lay behind the veil of the physical world. In this way, universals were explained as transcendent objects. Needless to say this form of realism was tied deeply with Plato's ontological projects. This remark on Plato is not of merely historical interest. For example, the view that numbers are Platonic objects was revived by Kurt Gödel as a result of certain puzzles that he took to arise from the phenomenological accounts.

Gottlob Frege, founder of the analytic tradition in philosophy, famously argued for the analysis of language in terms of sense and reference. For him, the sense of an expression in language describes a certain state of affairs in the world, namely, the way that some object is presented. Since many commentators view the notion of sense as identical to the notion of concept and Frege regards senses as the linguistic representations of states of affairs in the world, it seems to follow that we may understand concepts as the manner in which we grasp the world. Accordingly, concepts (as senses) have an ontological status.

According to Carl Benjamin Boyer, in the introduction to his *The History of the Calculus and its Development*, concepts in calculus do not refer to perceptions. As long as the concepts are useful and mutually compatible, they are accepted on their own. For example, the concepts of the derivative and the integral are not considered to refer to spatial or temporal perceptions of the external world of experience. Neither are they related in any way to mysterious limits in which quantities are on the verge of nascence or evanescence that is, coming into or going out of appearance or existence. The abstract concepts are now considered to be totally autonomous, even though they originated from the process of abstracting or taking away qualities from perceptions until only the common, essential attributes remained.

## Concepts in Empirical Investigations

Concepts, as abstract units of meaning, play a key role in the development and testing of theories. For example, a simple relational hypothesis can be viewed as either a conceptual hypothesis (where the abstract concepts form the meaning) or an operationalized hypothesis, which is situated in the real world by rules of interpretation. For example, take the simple hypothesis “Education increases Income”. The abstract notion of education and income (concepts) could have many meanings. A conceptual hypothesis cannot be tested. They need to be converted into operational hypothesis or the abstract meaning of “education” must be derived or operationalized to something in the real world that can be measured. Education could be measured by “years of school completed” or “highest degree completed” etc. Income could be measured by “hourly rate of pay” or “yearly salary” etc. The system of concepts or conceptual framework can take on many levels of complexity. When the conceptual framework is very complex and incorporates causality or explanation they are generally referred to as a theory. Noted philosopher of science Carl Gustav Hempel says this more eloquently “An adequate empirical interpretation turns a theoretical system into a testable theory: The hypotheses whose constituent terms have been interpreted become capable of test by reference to observable phenomena. Frequently the interpreted hypothesis will be derivative hypotheses of the theory; but their confirmation or disconfirmation by empirical data will then immediately strengthen or weaken also the primitive hypotheses from which they were derived.”

Hempel provides a useful metaphor that describes the relationship between the conceptual framework and the framework as it is observed and perhaps tested (interpreted framework). “The whole system floats, as it were, above the plane of observation and is anchored to it by rules of interpretation. These might be viewed as strings which are not part of the network but link certain points of the latter with specific places in the plane of observation. By virtue of those interpretative connections, the network can function as a scientific theory”.

## **Conclusion**

Cognitive Linguistics appeared and was developed in the USA. Cognitive science started to investigate cognition and how it is connected with language structures. Cognition is related to the cognitive abilities of a person. One of such abilities is language, because the experience and knowledge passed on, the information is exchanged during the act of speech. Language is also mean of describing cognitive mechanisms. The terms concept, conceptual analysis, conceptualization, categorization appeared in linguistic semantics.

Cognitive Linguistics is the study of the mind through language and the study of language as a cognitive function. Cognitive Linguistics has two main goals:

- 1) to study how cognitive mechanisms like memory, categorization, attention, and imagery are used during language behavior; and
- 2) to develop psychologically viable models of language that cover broad ranges of linguistic phenomena, including idioms and figurative language.

Research in Cognitive Linguistics is multi-disciplinary; evidence is drawn from text analysis, language acquisition, language change, psycholinguistic experimentation, and brain imaging, among other sources. The purpose of this course is to provide a general orientation in Cognitive Linguistics, an understanding of its central themes and assumptions, and exposure to its empirical methods.

Cognitive linguistics is divided into three main areas of study:

- Cognitive semantics, dealing mainly with lexical semantics
- Cognitive approaches to grammar, dealing mainly with syntax, morphology and other traditionally more grammar-oriented areas
- Cognitive phonology.

Besides, Cognitive linguistics has emerged in the last twenty-five years as a powerful approach to the study of language, conceptual systems, human cognition, and general meaning construction.

The most important object of research in cognitive linguistics is a concept. A

concept (abstract term: conception) is a cognitive unit of *meaning*—an abstract idea or a mental symbol sometimes defined as a "unit of knowledge," built from other units which act as a concept's characteristics. *Concept's*, translated from Latin, means "a notion, generalized, abstract idea, connected to a thing or phenomenon". Concept is closely related to the study of culture. Russell writes that concept is like a piece of culture in a person's consciousness, a form of culture functioning in somebody's mental world. Concept not only exists in culture, it also determines the behavior of the representatives of this culture. This work is based on the linguistic perception of concept. It differs from other views, because concept is related to a certain way of its expression in language.<sup>1</sup>

Concept types are as follows:

- Thinking pictures (most often it is a concrete object, connected to the image seen, for example, *a house*)
- Schemes (remind pictures, however there are fewer details, special nature is emphasized, for example, *a way*);
- Hyperonyms (are not figurative, can be explained only verbally, pointing out the logical relations, for example, *foot-wear*)
- Frames (such a concept joins separate details into a whole, it could be compared to the film slip, which conveys everything that is typical and important in some circumstances, for example, *hospital*);
- Insights (when information about the thing's construction, function, inner structure is accommodated in the word, for example, *scissors*);
- Scenarios (the nature of scenario depends on the plot, so it is like a heading of series of stereotypical actions, for example, *fight*).<sup>2</sup>

Concept is a unit of thinking, consisting of two parts: logical and sublogical. The concept differs from notion by its linguocultural specificity. Concepts are the most fundamental constructs in theories of the mind.

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<sup>1</sup> Воркачев С. Счастье как лингвокультурный концепт. - М, 2004.

<sup>2</sup> Бабушкин А. П. Типы концептов в лексико-фразеологической семантике языка. - Воронеж, 1996.

## **Chapter II. Verbalization of the words faith/belief-iymon/e'tiqod in English and Uzbek languages**

### **2.1. Verbalization of the concept faith/belief by means of lexical and phraseological units in English**

Faith is inner attitude, conviction, or trust relating man to a supreme God or ultimate salvation. In religious traditions stressing divine grace, it is the inner certainty or attitude of love granted by God himself. In Christian theology, faith is the divinely inspired human response to God's historical revelation through Jesus Christ and, consequently, is of crucial significance.

Faith is in general the persuasion of the mind that a certain statement is true. Its primary idea is trust. A thing is true, and therefore worthy of trust. It admits of many degrees up to full assurance of faith, in accordance with the evidence on which it rests. Faith is the result of teaching. Knowledge is an essential element in all faith, and is sometimes spoken of as an equivalent to faith. Yet the two are distinguished in this respect, that faith includes in it assent, which is an act of the will in addition to the act of the understanding. Assent to the truth is of the essence of faith, and the ultimate ground on which our assent to any revealed truth rests is the veracity of God. Historical faith is the apprehension of and assents to certain statements which are regarded as mere facts of history. Temporary faith is that state of mind which is awakened in men (e.g., Felix) by the exhibition of the truth and by the influence of religious sympathy, or by what is sometimes styled the common operation of the Holy Spirit. Saving faith is so called because it has eternal life inseparably connected with it. It cannot be better defined than in the words of the Assembly's Shorter Catechism: "Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel." The object of saving faith is the whole revealed Word of God. Faith accepts and believes it as the very truth most sure. But the special act of faith which unites to Christ has as its object the person and the work of the Lord Jesus Christ. This is the specific act of faith by which a sinner is justified before God. In this act of faith the believer appropriates and rests on Christ alone as Mediator in

all his offices. This assent to or belief in the truth received upon the divine testimony has always associated with it a deep sense of sin, a distinct view of Christ, a consenting will, and a loving heart, together with a reliance on, a trusting in, or resting in Christ. It is that state of mind in which a poor sinner, conscious of his sin, flees from his guilty self to Christ his Saviour, and rolls over the burden of all his sins on him. It consists chiefly, not in the assent given to the testimony of God in his Word, but in embracing with fiducial reliance and trust the one and only Saviour whom God reveals. This trust and reliance is of the essence of faith. By faith the believer directly and immediately appropriates Christ as his own. Faith in its direct act makes Christ ours. It is not a work which God graciously accepts instead of perfect obedience, but is only the hand by which we take hold of the person and work of our Redeemer as the only ground of our salvation. Saving faith is a moral act, as it proceeds from a renewed will, and a renewed will is necessary to believing assent to the truth of God. Faith, therefore, has its seat in the moral part of our nature fully as much as in the intellectual. The mind must first be enlightened by divine teaching before it can discern the things of the Spirit. Faith is necessary to our salvation, not because there is any merit in it, but simply because it is the sinner's taking the place assigned him by God, his falling in with what God is doing. The warrant or ground of faith is the divine testimony, not the reasonableness of what God says, but the simple fact that he says it. Faith rests immediately on, "Thus saith the Lord." But in order to this faith the veracity, sincerity, and truth of God must be owned and appreciated, together with his unchangeableness. God's word encourages and emboldens the sinner personally to transact with Christ as God's gift, to close with him, embrace him, give himself to Christ, and take Christ as his. That word comes with power, for it is the word of God who has revealed himself in his works, and especially in the cross. God is to be believed for his word's sake, but also for his name's sake. Faith in Christ secures for the believer freedom from condemnation, or justification before God; a participation in the life that is in Christ, the divine life; "peace with God" and

sanctification. All who thus believe in Christ will certainly be saved. The faith is the gospel.<sup>1</sup>

Depending on the religion, faith is belief in a god or gods or in the doctrines or teachings of the religion. Informal usage of faith can be quite broad, including trust or belief without proof,<sup>2</sup> and "faith" is often used as a substitute for "hope", "trust" or "belief". Some unbelievers of faith have argued that faith is opposed to reason. In contrast, some believers of faith argue that the proper domain of faith concerns questions which cannot be settled by evidence. This is exemplified by attitudes about the future, which (by definition) has not yet occurred.

#### Faith in Christianity

Faith in Christianity is based on the work and teachings of Jesus Christ.<sup>3</sup> Christianity declares not to be distinguished by faith, but by the object of its faith. Rather than being passive, faith leads to an active life aligned with the ideals and the example of the life of Jesus. It sees the mystery of God and his grace and seeks to know and become obedient to God. To a Christian, faith is not static but causes one to learn more of God and grow, and has its origin in God.<sup>4</sup> In Christianity, faith causes change as it seeks a greater understanding of God. Faith is not fideism or simple obedience to a set of rules or statements.<sup>5</sup>

Before Christians have faith, they must understand in whom and in what they have faith. Without understanding, there cannot be true faith and that understanding is built on the foundation of the community of believers, the scriptures and traditions and on the personal experiences of the believer. In English translations of the New Testament, the word faith generally corresponds to the Greek noun πίστις (pistis) or the Greek verb πιστεύω (pisteuo), meaning "to

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<sup>1</sup> Easton's 1897 Bible Dictionary, Cite This Source, American Heritage, Idioms & Phrases

<sup>2</sup> faith.Dictionary.com. Unabridged. Random House, Inc. <http://dictionary.reference.com/browse/faith>

<sup>3</sup> Benedict, Benedict X.V.I. (2004). Introduction to Christianity. San Francisco: Ignatius Press. p. 203.

<sup>4</sup> Wuerl, By Donald W. (2004). The Teaching of Christ: A Catholic Catechism for Adults, Edition: 5, revised. Huntington, IN: Our Sunday Visitor Pub. Division.p. 238.

<sup>5</sup> Migliore, Daniel L. 2004. Faith seeking understanding: an introduction to Christian theology. Grand Rapids, Mich: W.B. Eerdmans. pp. 3-8.

Greek noun πίστις (pistis) or the Greek verb πιστεύω (pisteuo), meaning "to trust, to have confidence, faithfulness, to be reliable, to assure". The Bible says that faith is "the substance of things hoped for, the evidence of things not seen."

According to some dictionaries, such as Webster's Third New International dictionary, Collins English Dictionary, Longman Dictionary of Contemporary English, the Cambridge Advanced Learners Dictionary, Michael Rundell Macmillan English Dictionary for advanced learner's (new Addition University of Liverpool UK 2009) the concept "Faith/Belief" can be verbalized in the English language with the following lexical units.

### **Faith<sup>1</sup>**

1. Firm belief, trust, complete confidence: I'm sure she'll do as she promised. I've got great faith in her. | He still has great talent, but he has lost faith in himself. | an unshakeable faith in the essential goodness of human nature.
2. (loyalty to one's) word of honor; promise: I kept / broke faith with them. | The government has conducted the negotiations in good / faith. (= sincerely / insincerely).
3. belief and trust in God: Had it not been for her great faith (in God), she would have given up.
4. a system of religious belief; religion: the ceremony was attended by representatives of the Christian and Jewish faiths.

### **Faith<sup>2</sup>**

1. unquestioning belief that does not require proof or evidence.
2. unquestioning belief in God, religious tenets. etc.
3. a religion or a system of religious beliefs [the Catholic faith].
4. anything believed. 5. complete trust, confidence, or reliance.
6. allegiance to some person or thing; loyalty.

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<sup>1</sup> Dictionary of English Language and Culture

<sup>2</sup> Webster's New World Dictionary, 1984

**Faith**

1. confidence or trust in a person or thing: faith in another's ability.
2. belief that is not based on proof: He had faith that the hypothesis would be substantiated by fact.
3. belief in God or in the doctrines or teachings of religion: the firm faith of the Pilgrims.
4. belief in anything, as a code of ethics, standards of merit, etc.: to be of the same faith with someone concerning honesty.
5. a system of religious belief: the Christian faith; the Jewish faith.

**Faith<sup>1</sup>**

1. strong or unshakeable belief in something, especially without proof or evidence
2. a specific system of religious beliefs: the Jewish faith
3. Christianity trust in God and in his actions and promises
4. a conviction of the truth of certain doctrines of religion, especially when this is not based on reason
5. complete confidence or trust in a person, remedy, etc
6. any set of firmly held principles or beliefs
7. allegiance or loyalty, as to a person or cause (especially in the phrases keep faith, break faith)
8. bad faith insincerity or dishonesty
9. good faith honesty or sincerity, as of intention in business (especially in the phrase in good faith )
10. archaic indeed; really (also in the phrases by my faith , in faith )

**Faith<sup>2</sup>**

1. allegiance to duty or a person: loyalty
2. fidelity to one's promises;
3. sincerity of intentions

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<sup>1</sup> Collins English Dictionary - Complete & Unabridged 10th Edition 2009

<sup>2</sup> Merriam Webster's English Dictionary. Eleventh Edition, Massachusetts, USA: Incorporated Springfield, 2003.

4. belief and trust in and loyalty to God;
5. belief in the traditional doctrines of a religion
6. firm belief in something for which there is no proof;
7. complete trust
8. something that is believed especially with strong conviction; especially a system of religious beliefs

**Faithful** adj.<sup>1</sup>

1. obsolete: full of faith
2. steadfast in affection or allegiance: loyal
3. firm in adherence to promises or in observance of duty: conscientious
4. given with strong assurance: binding
5. true to the facts, to a standard, or to an original

**Faithful** n.

1. Church members in full communion and good standing
2. the body of believers in Islam
3. one who is faithful; especially a loyal follower, member, or fan: party faithfuls

Faithfully adv. – faithfulness n.

**Faith** almost always implies certitude even where there is no evidence or proof: an unshakable *faith* in God. Faith – trust in something.

Synonyms: acceptance, allegiance, assent, assurance, belief, certainty, certitude, confidence, constancy<sub>2</sub>, conviction, credence, credit, credulity, dependence, faithfulness, fealty, fidelity, hope, loyalty<sub>2</sub>, reliance, stock, store, sureness, surety, troth, truth, truthfulness.

Antonyms: disbelief, distrust, doubt, misgiving, skepticism, suspicion

**Belief**<sup>2</sup>

1. A state or habit of mind in which trust or confidence is placed in some person or thing
2. Something believed; especially: a tenet or body of tenets held by a group

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<sup>1,2</sup> Merriam Webster's English Dictionary. Eleventh Edition, Massachusetts, USA: Incorporated Springfield, 2003.

3. Conviction of the truth of some statement or the reality of some being or phenomenon especially when based on examination of evidence

Synonyms: faith, credence, credit mean assent to the truth of something offered for acceptance.

Belief may or may not imply certitude in the believer: my belief that I had caught all the errors.

### **Belief**<sup>1</sup>

1. the feeling that something is true or that something really exists: (a) belief in God | It's my belief that her death was not an accident. | His story is beyond belief.

2. a feeling that someone or something is good or can be depended on; trust or confidence: The failure of the operation has shaken my belief (= weakened my trust) in doctors.

3. an idea which is considered true, often one which is part of a system of ideas: religious / political beliefs

### **Belief**<sup>2</sup>

1. the state of believing; conviction or acceptance that certain things are true or real.

2. faith, especially religious faith.

3. trust or confidence [I have belief in his ability].

4. anything believed or accepted as true; esp., a creed, doctrine, tenet.

5. an opinion; expectation; judgment [my belief is that he'll come]

### **Belief**

1. A strong feeling that something is true or real conviction: This theory goes against the beliefs of most current political thinkers.

2. putting regard in as true

Synonyms: acceptance, admission, assent, assumption, assurance, avowal, axiom, certainty, conclusion, confidence, conjecture, conviction, credence, credit,

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<sup>1</sup> Dictionary of English Language and Culture

<sup>2</sup> Webster's New World Dictionary, 1984

deduction, divination, expectation, faith, fancy, feeling, guess, hope, hypothesis, idea, impression, intuition, judgment, knowledge, mind, mindset, notion, opinion, persuasion, position, postulation, presumption, presupposition, profession, reliance, supposition, surmise, suspicion, theorem, theory, thesis, thinking, trust, understanding, view; Antonym: disbelief

**Belief**<sup>1</sup> – something regarded as true

Synonyms: assumption, concept, credence, credo, creed, doctrine, dogma, faith, fundamental, gospel, gospel truth, hypothesis, idea, ideology, law, opinion, postulate, precept, principle, say-so, tenet, theorem, theory

Antonyms: disbelief, nonbelief

### **Belief**

1. a strong feeling that something is true or real
2. a strong feeling that something is right or good
3. an idea that you are certain is true, especially involving religion or politics

**Believable** adj.

1. seeming possible or true
2. described in a way that makes you think something or someone could really exist: The leading character in the film wasn't very believable.

**Credence** suggests intellectual assent without implying anything about grounds for assent: A theory now given credence scientists.

Credit may imply assent on grounds other than direct proof: gave full credit to the statement of a reputable witness.

Phraseological units reflect not only the history of the people, the peculiarity of culture and life, but they also help to make speech more expressive and emotional. Idioms expand the informational side of the language with the sensible, intuitive and emotional description of the outward things. That is why the study of specific semantic qualities of the phraseological units of different languages

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<sup>1</sup> <http://thesaurus.com/browse/faith?wikipedia.org/Faith>

(English and Uzbek) will make it easier to contrast and compare both the conceptual and the cultural sides of the two languages.

Phraseological units are word-groups that cannot be made in the process of speech, they exist in the language as ready-made units. They are compiled in special dictionaries. Like words, phraseological units express a single notion and are used in a sentence as one part of it. American and British lexicographers call such units *idioms*.

**Belief in:** a belief in the existence of UFOs.

**Belief that:** the mistaken belief that cocaine isn't an addictive drug.

**Popular/ widely held/ widespread belief:** there is widespread belief that an agreement has been made.

**Contrary to popular belief** (although most people think that something is true): contrary to popular belief, night time is actually safer than the day.

**Firm/strong belief:** it's my firm belief that the government should act now.

**Growing belief:** there's a growing belief that she will resign.

**Belief about/concerning:** our traditional beliefs about the origins of the life.

**Express belief:** everyone is entitled to express their own personal beliefs.

**Beyond belief** – 1) used for emphasizing how bad something is: the conditions they are living in are beyond belief. 2) extremely surprising or unreasonable, so that you can't believe it: his greediness is beyond belief.

**In the belief that** – because you think that something is true: she wrote to him in the belief that he would help her.<sup>1</sup>

**Place one's faith in/put faith in/pin one's faith** ( hope or hopes) on (upon or to somebody, somebody's sleeve or something) – возлагать надежды; слепо полагаться на кого-либо или что-либо;

**Shake somebody's faith** – подрывать чью-либо веру;

**Shatter somebody's faith** – уничтожать чью-либо веру;

<sup>1</sup> Webster's New Explorer Dictionary. Springfield, Massachusetts, 1999.

<sup>2</sup> Кунин А.В «Англо-русский фразеологический словарь» 4-е издание М – 1984

**Take on faith** – принимать на веру;

**Reformed Faith** – протестантизм;<sup>2</sup>

**Bad faith** – 1) недобросовестность; 2) измена, вероломство, предательство (Punic faith);

**Good faith** – 1) добросовестность; 2) преданность, верность;

**In bad faith** – вероломно, предательски;

**In good faith** – честно, по чистой совести, чистосердечно, добросовестно; искренно, убежденно;

**In faith where of** – в удостоверение чего;

**Bear faith** – быть верным, преданным, соблюдать верность;

**On the faith of** – полагаясь на;

**Break one's faith** – нарушить слово;

**Plight one's faith** – дать слово;

**The faithful Adam** – верный старый слуга;

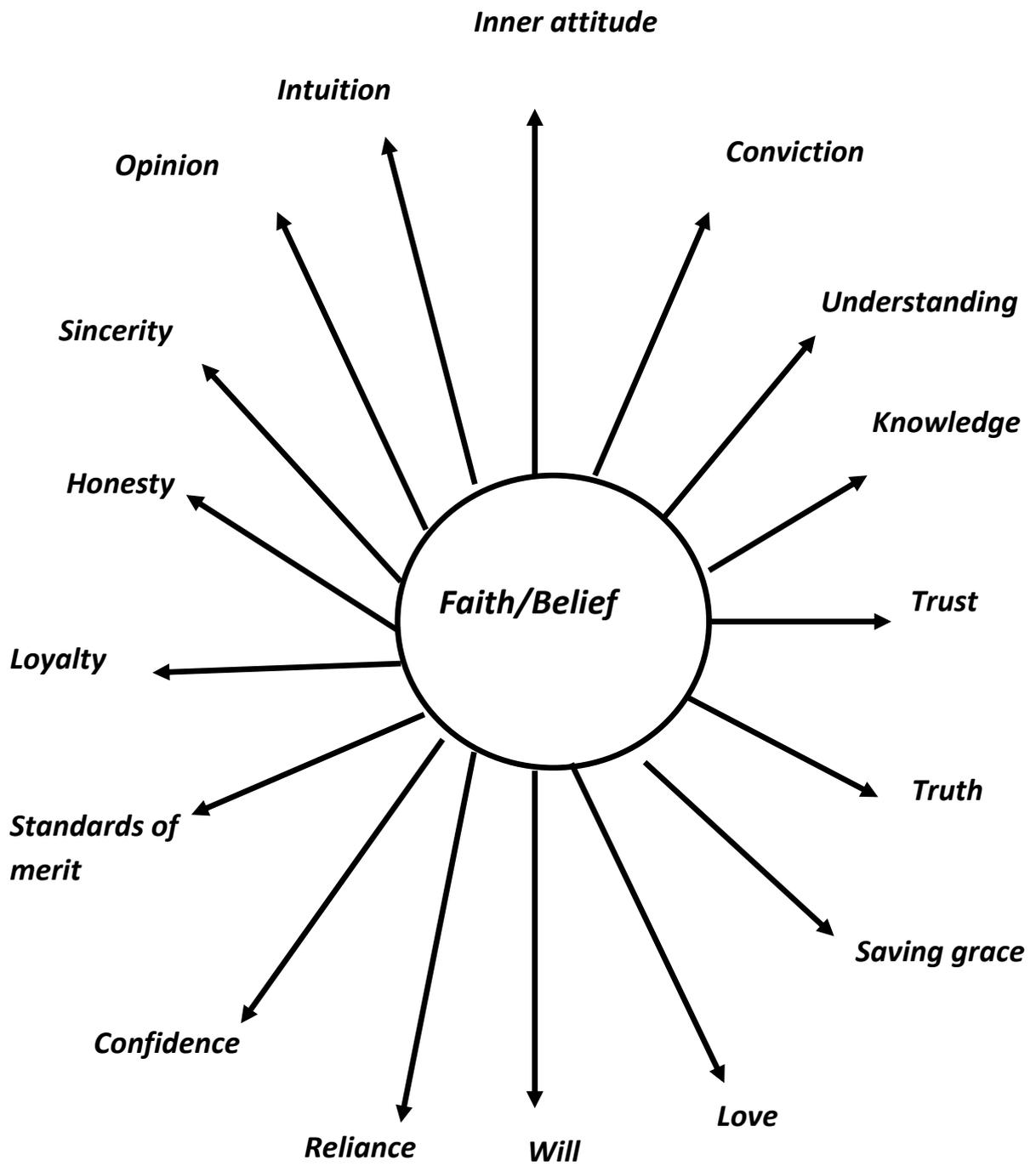
**Yours faithfully** – с совершенным почтением, готовый к услугам (заключение письма);

Faith is always a great word to know. We can use some phraseological units such as act of faith, leap of faith, on faith, in faith, in truth (indeed: In faith, he is a fine lad) in our speech.<sup>1</sup>

According to the definitions of the word “Faith/ Belief” and its synonyms given in the dictionaries cited above, concerning concept “Faith/ Belief” in the English language I tried to make the Conceptual map of the concept with its conceptual characteristics:

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<sup>1</sup>The American Heritage® Dictionary of Idioms by Christine Ammer.



## 2.2. Verbalization of the concept “*Faith/Belief*” by means of proverbs and sayings in English.

Faith is the essence of things hoped for. It is a persistent embrace of our highest aspirations and yearnings, a humble trust that they can be or can become reality. Faith makes us tenacious. It gives us the strength to carry forward with the expectation that our efforts will bear fruit. It is the distant light that shines when all around us seems dark and full of sorrow. Through faith, we keep our eye on our destination rather than on the hardships along the road. Faith give substance to our dreams and our deepest hunches about what is Real and what is Good.

### Faith

Though you lose the body, you do not die.

To be free is to have nothing. Author: Melvin

A person consists of his faith. Whatever is his faith, even so is he.

He who has health, has hope; and he who has hope, has everything.

There is more light than can be seen through the window. Author: Unknown

In the kingdom of hope there is no winter. Author: Unknown

After a storm fair weather, after sorrow joy. Author: Unknown

He who lives with hope dies happy. Author: Unknown

If I keep a green bough in my heart, then the singing bird will come.

### Boldness - Faith

You must act as if it is impossible to fail. Author: Unknown

### Boldness - Courage - Diligence - Faith - Knowledge - Self-Discipline

Learning is what makes life Author: [e.g "John Smith" or "Chinese"]

### Discernment - Excellence - Faith - Grace - Serenity - Strength

A gracious woman retaineth honour: and strong men retain riches.

### Faith - Mercy - Persistence - Wisdom - Forgiveness - Honesty

Don't speak on yesterday today, forget others sins and they will see your love.

### Acceptance - Balance - Faith - Love - Mercy - Forgiveness

Don't speak on yesterday today, forgive others sins and they will see your love.

### Action - Faith - Prudence

Faith that moves mountains always carries a pick.

Proverbs with Faith.<sup>1</sup>

Faith without works is dead. English Proverb

Pin not your faith on another's sleeve. English Proverb

Faith sees by the ears. English Proverb

Faith will move mountains. English Proverb

If a wife is unfaithful then the husband is partly to blame.

He who lost his faith, has nothing more to lose.

Love and faith are seen in their works.

There are three faithful friends: an old wife, an old dog, and ready money.

Faith is the vision of the heart. American Proverb

Three faithful friends: an old wife, an old dog, and ready money.

Faith begins where reason stops. American Proverb

A proof of faith is obedience. American Proverb

Faith is that quality which enables us to believe what we know to be at least farout.

Falsehood is the darkness of faith. American Proverb

It's easier to lose faith than to find it again. American Proverb

Those who betray their friends must not expect others to keep faith with them.

Who is great in faith won't be small in failure. American Proverb

Faith moves mountains. Biblical Proverb

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Faith will move mountains. Traditional Proverb

Weave in faith and God will find the thread. Traditional Proverb

Whatever you teach, be brief; what is quickly said the mind readily receives and faithfully retains, while everything superfluous runs over as from a full container.

Who knows much says least. Traditional Proverb

Have faith and the way will open.

A faithful friend is a medicine for life.

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<sup>1</sup> <http://www.special-dictionary.com/proverbs/keywords/faith/9.htm>

A faithful friend is better than gold.

A person's faith is not judged by what he says about it, but by what he does about it.

A wise man once said that enthusiasm is nothing but faith with a tin can tied to its tail.

All men need a faith that will not shrink when washed in the waters of affliction and adversity.

As a computer, I find your faith in technology amusing.

Before a person sets out to test his faith by trying to move a mountain, he should begin with a molehill and work up.

Cancer is so limited, It cannot corrode faith, It cannot shatter hope, It cannot kill friendships, It cannot cripple love, It cannot destroy peace, It cannot silence courage, It cannot suppress memories, It cannot conquer the spirit.

Dentists have more faith in people than anybody. It's a miracle that more of them don't get their fingers bitten off.

Doubt makes the mountain which faith can move.

Faith builds a bridge from this world to the next.<sup>1</sup>

Faith is not believing that God can, but that God will!

Faith is not faith until it's all you're holding onto.

Faith is the quality that enables you to eat blackberry jam on a picnic without looking to see whether the seeds move.

Faith is to the soul what a mainspring is to a watch.

Faith keeps the man who keeps his faith.

Faith makes all things possible. Love makes all things easy. Hope makes all things work.

Fear knocked at the door. Faith answered and no one was there.

Feed your faith and doubt will starve to death.

Genuine faith is assuring, insuring, and enduring.

Hope is putting faith to work when doubting would be easier.

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<sup>1</sup> <http://proverb.taiwanonline.org/display.php?alphabet=B&row=40>

If your faith cannot move mountains, it ought to at least climb them.

In all relationships to life, faith is worthless unless it leads to action.

It is sickly faith that is shaken because some frail human being goes wrong.

Living without faith is like driving in a fog.

No one can live in doubt when he has prayed in faith.

The future holds something in store for the individual who keeps faith in it.

The greatest act of faith takes place when a man finally decides that he is not God.

The world will not be convinced of your faith by the sourness of your face.

There is no better demonstration of faith than a man planting seed in a field.

Thinking will get us to the foot of the mountain; faith will get us to the top.

What is faith but to believe what you do not see?

When you cease to use your faith, you lose it.

### **Proverbs with Belief<sup>1</sup>**

The key to all action lies in belief.

A vain belief, unprofitable.

Blind belief is dangerous.

Faith sees by the ears.

Faith without works is dead.

Don't do all you can, spend all you have, believe all you hear, or tell all you know.

Belief in God will help you most if you also believe in yourself.

Believe in miracles, but don't depend on them.

Believe your beliefs and doubt your doubts.

Believe in yourself. To succeed, we must first believe that we can.

Believe one who has proved it. Believe an expert.

The thing always happens that you really believe in; and the belief in a thing makes it happen.

One needs something to believe in, something for which one can have whole-hearted enthusiasm.

As long as people believe in absurdities, they will continue to commit atrocities.

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<sup>1</sup> <http://www.special-dictionary.com/proverbs/keywords/belief/>

Moral skepticism can result in distance, coldness, and cruelty.

### **Truth– proverbs**

You can fool some of the people all of the time, and all of the people some of the time, but you cannot fool all of the people all of the time.

Believe those who are seeking the truth; doubt those who find it.

Everyone is entitled to their own opinion, but not their own facts.

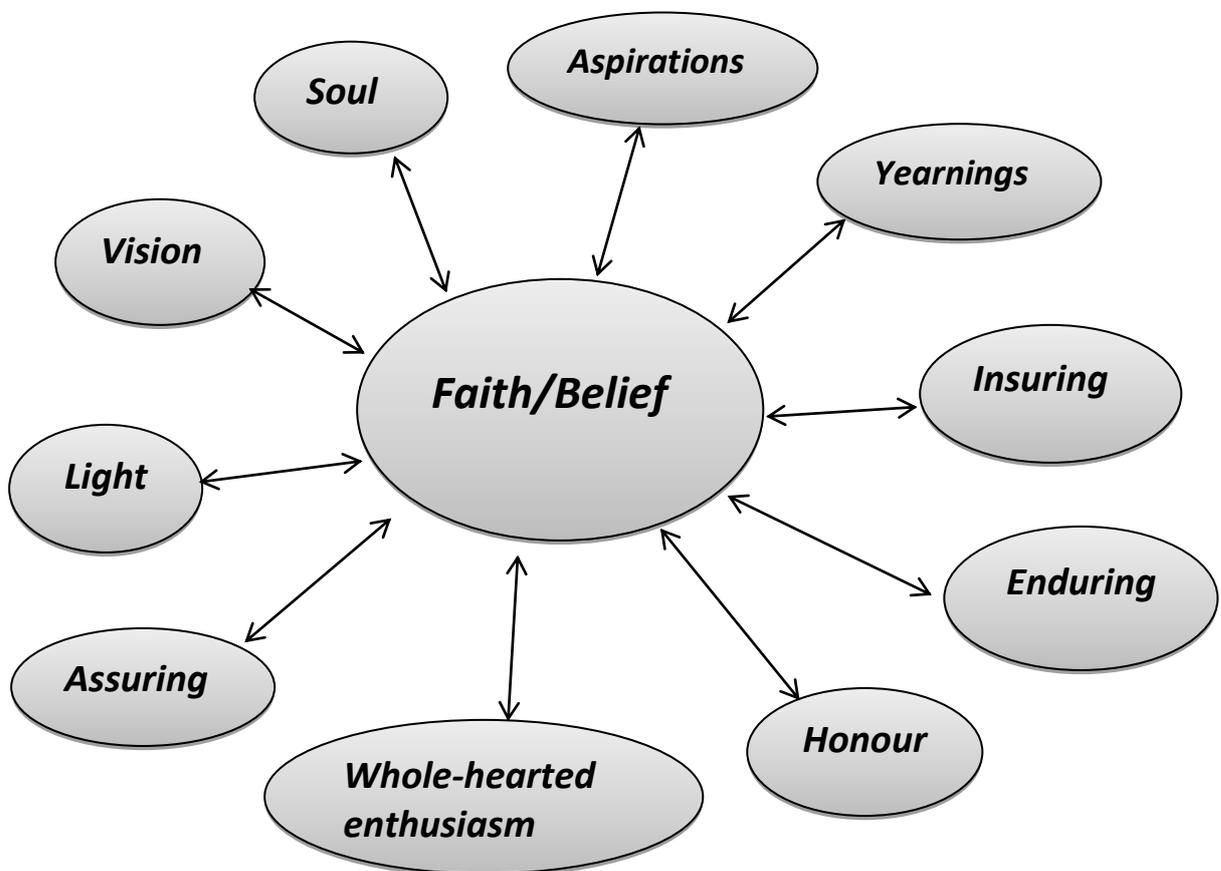
Nothing is easier than self-deceit. For what each man wishes, that he also believes to be true.

The truth which has made us free will in the end make us glad also.

Falsehood is easy, truth so difficult.

Oh what a tangled web we weave, when first we practice to deceive

According to the proverbs with the words “Faith/ Belief” and their synonyms given in the book cited above, concerning concept “Faith/ Belief” in the English language I tried to make the Conceptual map of the concept with its conceptual characteristics:



### 2.3. Verbalization of the concept “Faith/Belief” by means of quotations in the English language

During the research we have found following conceptual signs of the words “Faith/Belief” in quotations which are said by English people.

"Faith" is a fine invention

When Gentlemen can see--

But Microscopes are prudent

In an Emergency. Emily Dickinson science | faith

The belief of our Reason is an Exercise of Faith, and Faith is an Act of Reason.

Joseph Glanvill. reason | faith

Called as partners in Christ's service,

Called to ministries of grace,

We respond with deep commitment

Fresh new lines of faith to trace.

May we learn the art of sharing,

Side by side and friend with friend,

Equal partners in our caring

To fulfill God's chosen end.

Jane Parker Huber /partnership

Christ has called us to new visions

Here to celebrate and praise,

Here confess our old divisions,

Here our peace petitions raise.

Come repentant, come forgiving,

Come in joy and hope and prayer.

Christ, once crucified, now living,

Bids us faith and love to share.

Jane Parker Huber / unity | Christ

He wears his faith but as the fashion of his hat; it ever changes with the next block.

Shakespeare inconstancy | friendship

In faith I do not love thee with mine eyes,

For they in thee a thousand errors note,

But 'tis my heart that loves what they despise, Shakespeare / love<sup>1</sup>

For by grace you have been saved through faith, and this is not your own doing; it is the gift of God--not the result of works, so that no one may boast. Unknown author grace | salvation

Daughter, your faith has made you well; go in peace, and be healed of your disease. Unknown author / faith | healing

There are no more ideologies in the authentic sense of false consciousness, only advertisements for the world through its duplication and the provocative lie which does not seek belief but commands silence.

Theodor W. Adorno / ideology

Optimism. The doctrine or belief that everything is beautiful, including what is ugly. Ambrose Bierce / optimism<sup>2</sup>

Love asks faith, and faith asks firmness. Herbert

Maybe we can never see angels or there just aren't any from heaven but that's all right. Whatever we're going through, be sure we have our spirit, faith and love. We are angels for someone of happiness. Maybe, for ourselves too. Deserts Chiao

Faith - Persistence - Vision

They are ill discoverers that think there is no land, when they can see nothing but sea. Author: Francis Bacon, essayist, philosopher, and statesman (1561-1626)

Acceptance - Aspiration - Contentment - Devotion - Faith - Wisdom

Always Pray to God - Not to grant you your wishes, but to grant you the wisdom of what he wishes from you. And while you are at it, you might as well thank him for all that he has already blessed you with. Author: Unknown

Faith - Joyfulness - Patience

Patience in the present, faith in the future, and joy in the doing.

Author: George Perera

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<sup>1</sup> <http://quotes.dictionary.com/search/faith?>

<sup>2</sup> <http://quotes.dictionary.com/search/belief?page=5>

Truth-seeking - Skepticism - Faith

Learn from yesterday, live for today, hope for tomorrow. The important thing is not to stop questioning. Author: Albert Einstein

Faith - Persistence

Success is going from failure to failure without loss of enthusiasm. Author: Winston Churchill

Faith - Industry - Love

The Grand essentials of happiness are: something to do, something to love, and something to hope for. Author: Alan K. Chalmers

Faith - Self-Discipline - Grace - Wisdom

Everyone will be old. We must grow old gracefully whoever we are.

Faith - Growth - Persistence

There is something beautiful about scars of whatever nature. A scar means the hurt is over, the wound is closed and healed, done with.

Author: Harry Crews, novelist and playwright (b. 1935)

Commitment - Determination - Action - Faith - Responsibility - Self-Discipline

We must live with dignity when we exist.

Faith - Kindness - Love - Mercy - Truth-seeking - Wisdom

Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it. But soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things. Author: Allah god

Acceptance - Balance - Faith - Mindfulness - Patience - Simplicity

In the space between your thoughts there is your truth. Author: Reuben Lowe

Acceptance - Compassion - Faith - Kindness - Love - Wisdom

When we shift perception to appreciation, we begin to take our power away from the mind and into consciousness, where love is waiting. Author: Reuben Lowe

Commitment - Faith - Trust - Common Sense - Openness - OptimismFaith - Rationality

Science offers the boldest metaphysics of the age. It is a thoroughly human

construct, driven by the faith that if we dream, press to discover, explain, and dream again, thereby plunging repeatedly into new terrain, the world will somehow come clearer and we will grasp the true strangeness of the universe. And the strangeness will all prove to be connected, and make sense. Author: E. O. Wilson

Contentment - Faith - Grace - Mindfulness - Focus - Harmony

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

Sacred text: Bible, Philippians 4:8

Courage - Faith

You do not need to know precisely what is happening, or exactly where it is all going. What you need is to recognize the possibilities and challenges offered by the present moment, and to embrace them with courage, faith, and hope.

Aspiration - Assertiveness - Boldness - Determination - Enthusiasm - Faith

No matter how many people believe or don't believe in you, you must be the ultimate believer in yourself! Author: Pablo Valle

Commitment - Courage - Faith - Love - Persistence - Common Sense

Such two speeches cannot wait : I LOVE YOU and I AM SORRY. Elsewise, you may live with regrets to the end.

Accuracy - Commitment - Devotion - Faith - Love - Trustworthiness

No matter how far he can go in his entire life. No matter how much he can achieve in his entire life. No matter how much burdens he can take in his entire life.

FAMILY - - - IS HIS LAST REFUGE.

Commitment - Devotion - Faith - Love - Responsibility - Honesty

Love means : You are not finding a suitable person. You be the suitable person made of love.

Cheerfulness - Confidence - Courage - Action - Faith - Trust

Life should be as colourful as the rainbow. Please remember, you are your own painter always.....

Discernment - Faith - Mindfulness - Persistence - Repentance - Common Sense

Life is faded away in the everlasting awaited.

Cheerfulness - Devotion - Faith - Joyfulness - Love - Harmony

Fortune is where the love is.

Action - Faith - Knowledge - Responsibility - Self-Discipline - Common Sense

Character determines destiny.

Faith - Humility - Insight - Knowledge - Trust - Vision

Before God we are all equally wise - and equally foolish. Author: Albert Einstein

Accuracy - Faith - Humility - Insight - Trust - Vision

I want to know God's thoughts; the rest are just details. Author: Albert Einstein

Faith - Grace - Humility

The prayer of the monk is not perfect until he no longer recognizes himself or the fact that he is praying. Author: St. Anthony

Faith - Love

Faith makes all things possible. Love makes them easy.

Faith is crumpling and throwing away everything, proposition by proposition, until nothing is left, and then writing a new proposition, your very own, to throw in the teeth of despair. Author: Mary Jean Irion

Discernment - Faith - Truth-seeking

Truth, in matters of religion, is simply the opinion that has survived. Oscar Wilde<sup>1</sup>

Be faithful in small things because it is in them that your strength lies.

Mother Teresa: Strength, Small, Faithful

The keys to patience are acceptance and faith. Accept things as they are, and look realistically at the world around you. Have faith in yourself and in the direction you have chosen. Ralph Marston: Patience, Yourself, Acceptance

Faith is the strength by which a shattered world shall emerge into the light.

Helen Keller: Strength, Light, Shall

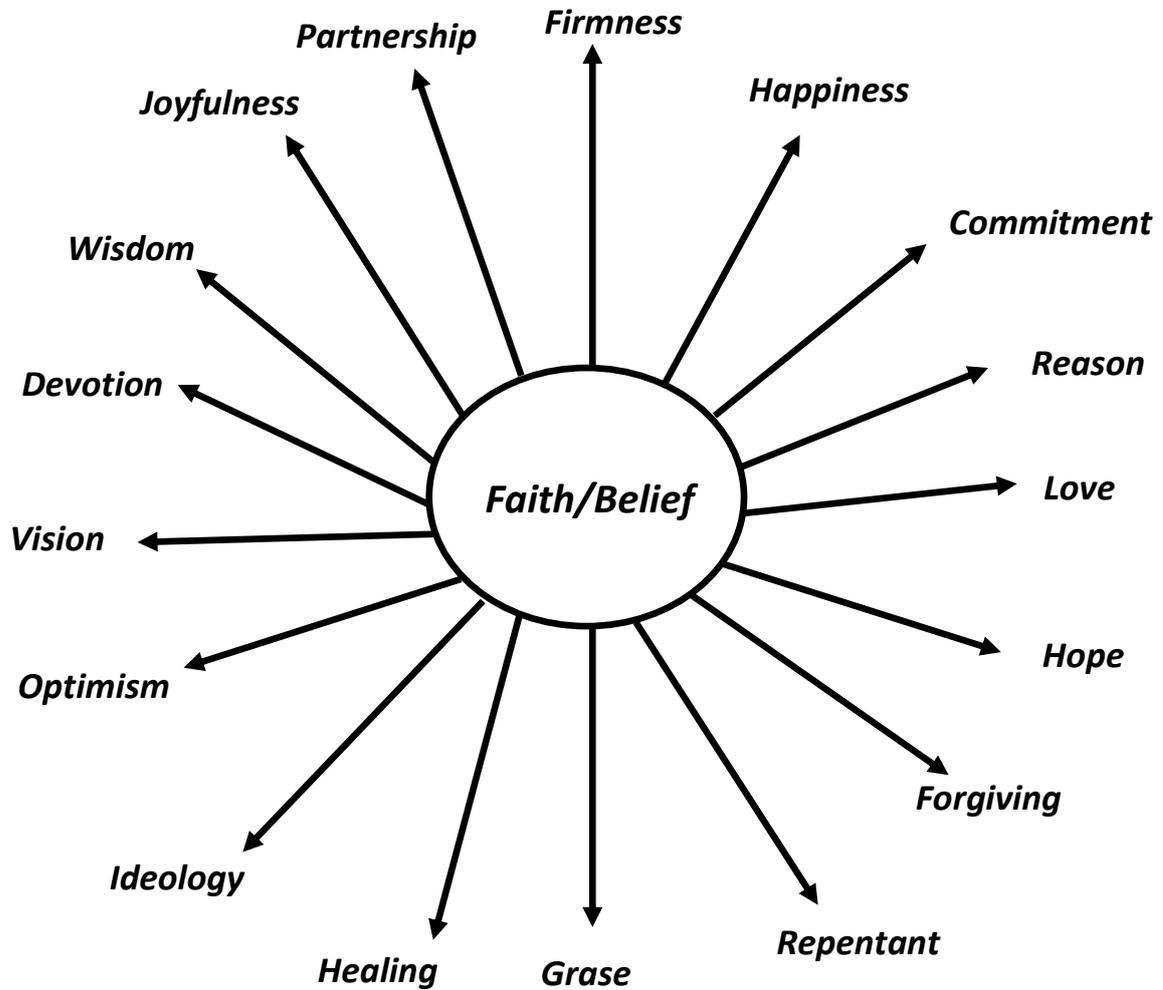
Faith consists in believing when it is beyond the power of reason to believe.

Voltaire: Power, Reason, Believing

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<sup>1</sup> <http://boardofwisdom.com/togo/?viewid=1005&listname=faiht>

According to the results of research work based on quotations about the concept “Faith/Belief” in the English language following conceptual features are defined and such kind of conceptual map is appeared:



## 2.4. Verbalization of the concept “*Iymon/E’tiqod*” by means of lexical and phraseological units in Uzbek

On the assumption of structure of concept described above, we review the verbalization of concept “*Iymon/E’tiqod*” by lexical means-words. The key word-representative of studied concept is the lexeme “*Iymon/E’tiqod*”. Analyzing is done according to the materials of dictionary definitions from the list of explanatory dictionaries, also used associative dictionaries and thesaurus, which help to expose associative connections of lexemes “Faith/Belief” and “*Iymon/E’tiqod*”, which play an important role in formation of concept and its components. The conceptual nuclei of lexeme “*Iymon/E’tiqod*” presented by cognitive-conceptual features that can be divided into several zones. For example, linguistic zone of concept can be indicated in all languages.

Linguistic zone of the meaning of concept “*Iymon/E’tiqod*” generally presented by following meanings of lexeme “*Iymon/E’tiqod*”:

**Imon**<sup>1</sup> (arabcha – ishonch, e’tiqod) – islomning 5 rukniasosidanbiri; Allohga, uningfarishtalariga , kitoblariga, payg’ambarlariga , qiyomatkuniga , taqdirgavao’lgandankeyintirilishgaishonish. Bu “iymoni mufassal”, ya’ni iymonning mufassal ta’biri deb ham ataladi. Imon moturudiylik ta’limotiga ko’ra, 2 narsaning butunligi – e’tiqod (dinga ichdan chuqur ishonish), iqror (buni so’zda tan olish)dan iborat deb hisoblanadi. Islomda imon talablari “arkon al-iymon” (“e’tiqod asoslari”) sanaladi. Imon asoslariga, u aqlimizga xoh sig’sin, xoh sig’masin, baribir ularga shak-shubhasiz e’tiqod qilish talab etiladi. Imon talablar, ya’ni aqidalar islomning diniy dunyo qarash asoslarini tashkil etadi. Imon tushunchasi islomda muhim va bahsli masalalardan biri hisoblanib, uni turli ilohiyot va diniy-huquqiy maktab vakillari turlicha talqin qilganlar. Hozirgi kunda Imon so’zi vijdonlilik, halollik, soflik, Vatanni sevish ma’nolarida ham ishlatiladi.

**Imon**<sup>2</sup> – ollohga ishonch; diniy e’tiqod;

<sup>1</sup> O’zb. Milliy entsiklopediyasi, 4-jild, 137-bet.

<sup>2</sup> O’zbek tilining izohli lug’ati: besh jildli, 80.000 so’z va so’z birikmasi. Tahrir hayati E. Begmatov, A. Madvaliyev, N. Mahkamov, T. Mirzayev (rahbar) va boshq.; -T: “O’zb. Milliy Ensiklopediyasi”, Davlat ilmiy nashriyoti-2007

1.diniy: Xudoga bo'lgan ishonch,e'tiqod; ko'ngilda ishonosh va tilda iqrор bo'lish. *Imoniga, diniga mustahkam pokiza odam bor joydan ajina yuz chaqirim nariga qocharkan.*S.Ahmad, Hukm. *Vatanni sevmοq ham, ilm o'rganish ham, kattalarni hurmat qilish ham, tozalik ham imondandir.* Gazetadan. Masalan, Payg'ambarimizdan rivoyat qilinadiki, *"Imon oltmishdan ziyod shu'balardan – tushunchalardan tashkil topgan, hayo esa o'shalarining biridir"*. Gazetadan.

2. Umuman, ishonch. Mufti o'z ixtiyoridagi turli vositalar orqali Mirzoni tekshirib ko'rdi.Uning "sof millatchi" muhojir ekaniga imon hosil qildi.A.Hakimov, Ilon izidan.

**Iymon**<sup>1</sup> – ollohga ishonch, e'tiqod. Aynan **imon** Islomda faqat diniy ta'limotga bo'lgan e'tiqod va tushuncha – iymon tan olinadi. Gazetadan.*Iymon e'tiqodga qaraganda chuqurroq mazmunga, kengroq miqyosga e'gadir.* Gazetadan ...hozirgi davrda *iymon tushunchasi, so'zi vijdonlilik soflik, poklik, halollik,* ishonch kabi dunyoviy ma'nolarda ham ishlatilyapti.Gazetadan.

**Imonli** – 1.Din. Imoni bor. Xudoga, dinga ishonuvchi; e'tiqodli, xudojo'y ...*tilga olingan halillik tushunchasiga to'liq rioya etishlik imonli insonlardagina huzur bo'ladi.*Gazetadan.

2. Hiyonat qilmaydigan; halol, vijdonli. *Hozirda partiyani chin imonli va siyosiy partiyaga ega bo'lgan mustaqil fikrli kishilar bilan mustahkamlash kerak.* Gazetadan.

**Ismonsiz**<sup>2</sup> – 1.diniy: Xudoga ishonch-e'tiqodi yo'q, xudodan, dindan qaytgan; dahriy.

2. Vijdoni yo'q, nopok. *Men bu imonsiz cholning uddaburonligidan hayronman.* A.Hakimov, Ilon izidan.*Buning otasi Mahmud Mirzobag'oyat imonsiz, buzuq odam edi.* P.Qodirov, Yulduzli tunlar.

3. Shunday odamga nicbatli haqoratni bildiradi; vijdotsiz, diyonatsiz. – Hoy, imonsiz chol, Mirzahaydar akani nega qo'shasan? – dedi kimdir orqadan. A.Qahhor, Qo'shchinor chiroqlari.

<sup>1</sup> Hozirgi o'zbek tili faol so'zlarining izohli lug'ati, Toshkent, "Sharq" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2001

<sup>2</sup> O'zbek tilining izohli lug'ati: ikki tomli, 60.000 so'z va so'z birikmasi.//S.F. Akobirov, T.A. Aliqulov, S. I. Ibrahimovva b.//Z.M. Ma'rufov tahriri ostida. "Rus tili" nashriyoti,-M;1981

**Iymonsiz**<sup>1</sup> – aynan imonsiz. Kimki islom dinini qurol qilib olib, hokimyat uchun kurashsa, bu kurash mamlakatni xarob qilib, musulmon musulmonning qonini to'kishiga olib kelsa, u kishi iymonsizdir. E. Yusupov, Istiqlol yo'lida.

**E'tiqod**<sup>2</sup> – ishonch, ishonish; ko'ngilda tasdiqlash; imon, maslak.

1) Qattiq ishonch, dildan e'tirof e'tiluvchi tushuncha, nuqtai nazar, qarash. *E'tiqodga ko'ra, chinor mingga kirgan soati o'zidan-o'zi yonib ketishi kerak ekan.* A. Muxtor, Chinor. *Har qanday odamning ham o'ziga xos xulq-atvori, e'tiqodi, dunyoqarashi bo'ladi.* F. Musajonov, Himmat.

2) Biror kimsaga yoki narsaga bo'lgan ishonch; ishonch va ixlos bilan qarash. *Jo'raboy otaning komandir yigitga e'tiqodi o'n chandon oshdi.* H. G'ulom, Mash'al. *Omon otada bilimga, ilg'or usullarga e'tiqod juda baland.* H. Nazir, Mayoq sari.

3) Xudoga yoki umuman biror ga'yritabiiy kuchga ishonish; imon. U o'z e'tiqodi bilan diniy odam bo'lib, nomozni ham kanda qilmaydi, ro'zani ham. Sh. Rashidov, Qudratli to'lqin.

**E'tiqod**<sup>3</sup> – 1) ishonch bilan qarash; *E'tiqodi baland.*

2) Til va dil bilan iqrор qilish. *E'tiqodi qalbdan bo'lsin.*

**E'tiqodli** – e'tiqodi bor, til va dil bilan iqrор etuvchi. *E'tiqodli shogird.*

**E'tiqodli** – o'z e'tiqodiga ega, e'tiqodida mustahkam. *E'tiqodli kishilar.*

**E'tiqodsiz** – e'tiqodi yo'q. *E'tiqodsiz kishi.*

**E'tiqodsiz** – e'tiqodi yo'q, e'tiqod qo'ymaydigan.

The meaning of the word “*Iymon/E'tiqod*” also can be expressed by the word “ixlos”. The meaning of the word “ixlos” is nearly similar with the meaning of the word “*Iymon/E'tiqod*” in the Uzbek language. According to the dictionary used above the word “ixlos” means as follows:

<sup>1</sup> Hozirgi o'zbek tili faol so'zlarining izohli lug'ati, Toshkent, "Sharq" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2001

<sup>2</sup> O'zbek tilining izohli lug'ati: besh jildli, 80.000 so'z va so'z birikmasi. Tahrir hayati E. Begmatov, A. Madvaliyev, N. Mahkamov, T. Mirzayev (rahbar) va boshq.;-T: “O'zb. Milliy Ensikopediya”, Davlat ilmiy nashriyoti-2007

<sup>3</sup> Hozirgi o'zbek tili faol so'zlarining izohli lug'ati, Toshkent, "Sharq" nashriyot-matbaa aksiyadorlik kompaniyasi bosh tahririyati, 2001

**Ixlos** – samimiylik, ko'ngli ochiqlik; berilganlik, muxlislik; e'tiqod. Chin yurakdan ishonch bilan berilish; astoydil muhabbat, mehr. *Odamlarning sizga ixlosi baland. Yosh ishchining qunt va ixlos bilan izlanishi... o'z samarasini berdi.*”Saodat”. Qutidorning javobidan samimiyat va ixlos ma'nolari tomib turardi. A.Qodiriy, O'gan kunlar.

**Ixlos** – astoydil ishonish, ko'ngil qo'yish; mehr. Ixlos bildirmoq.

**Ixlosli** – chin yurakdan ishonch bo'g'lagan, muxlis. Ixlosli bola.

**Ixlosli** – Ixlos qo'ygan, ixlosi bor. Xo'jasiga ixlosli Hasanalining tajribali kuzatishidan bekning maxfiy dardi uzoqqa qocholmay, natijada sir ochiladi. A.Qodiriy, O'gan kunlar.

**Ixlosmand** – ixlosli. Ixlosmand shoir.

**Ixlosmand** – aynan **ixlosli**. *O'z kasbiga ixlosmand chorvadorlar. San'at ixlosmandlari. Ko'pchilik qishloqilar menga ixlosmand; ba'zilari eshonpochcha deydi, ba'zilari qora aka deydi, ba'zilari mulla aka deydi... G'.G'ulom, Shum bola. Tuman madaniyat uyi yosh san'at ixlosmandlari uchun ochiq eshiklar kuni o'tkazdi.* Gazetadan.

Cognitive analysis of the concept “*Iymon/E'tiqod*” without phraseological units, which also take part in verbalizing the concept can't be possible. Because phraseology “reflects in its semantics a long process of cultural development of people, registers and passes the cultural attitudes, stereotypes, etalons and archetypes from one generation to another” (Gibbs,1997:67).

Phraseological units directly reflect the connection between the language and culture. Everything which characterizes the mode of life of people, their national psychology and customs, traditions, mentality are focused on phraseological units. That's why, phraseology of any language is deeply national and studying it helps to learn more deeply about the history and character of the nation. As it is known, phraseological units differ from words in their stylistical value, expressiveness and national-cultural specificity. The significance and role of phraseological units call forth studying the phraseological units as a type of verbalization of the concept “Faith/ Belief” and “*Iymon/E'tiqod*”.

The main task of this part of chapter is revelation and comparison of cognitive-conceptual characteristics presented in phraseological units, which represent researching the concept and appearing of different nominative and connotative manifestations of this concept in the Uzbek language.

As mentioned above, in the structure of concept there is a nuclei and periferia. The Nuclei of the concept consist of conceptual characteristics, exposed by us on the base of lexicographic definition and cognitive-conceptual interpretations of the phraseological units. Analysis of language materials showed that the conceptual composition of structures of the concept “*Iymon/E'tiqod*” is basically presented by linguistic zone, which is expressed by following meanings of phraseological units:

### **Imon<sup>1</sup>**

Imoni komil – ishonchi komil

Imon keltirmoq – xudoga ishonch-e'tiqod bildirib sig'inmoq

Imonsiz ketmoq – imonidan mahrum bo'lib, kofir bo'lib o'lmoq; E, yolg'on gapirayotgan bo'lsam, til tortmay o'lay, I m o n s I z k e t a y! S. Ahmad. *Hukm. Voy, uch kun ilgari evara ko'rdi-ya! I m o n s I z k e t k u r...* Oybek. *Qutlug' qon.*

**Imon keltirmoq** – “Lo iloha” oyatini o'qib, xudoga ishonch-e'tiqod bildirmoq. *Eshon ... bo'g'ilibroq davom etdi: - Yo'q, bandaning ishi haq taologa imon keltirmoq!* P.Tursun, O'qituvchi. *Bu odamlar xudoga ertayu kech ibodat qilar, har bir so'zda unga imon keltirar...edilar.* P.Tursun, O'qituvchi.

**Imoni komil** – shak-shubhasi yo'q, butunlay ishonadi. *Biroq elchiyevning imoni komilki, shu asnoda hech kim qizichalik qattiq kuymasdiunga.* E.A'zamov, Javob.

**Imonini yutmoq (yo'qotmoq, sotmoq)** – 1) xudoga ishonchni yo'qotmoq, dindan qaytmoq;

2) ko'chma ma'noda vijdonini sotmoq, vijdonsizlik qilmoq.

### **Ixlos<sup>2</sup>**

<sup>1</sup> O'zbek tilining frazeologik lug'ati/ Rahmatullayev Sh.-T: O'qituvchi- 1977

<sup>2</sup> O'zbek tilining izohli lug'ati:5 jildli, 80.000 so'z va so'z birikmasi. Tahrir hayati E. Begmatov, A. Madvaliyev, N. Mahkamov, T. Mirzayev (rahbar) va boshq.:-T: “O'zbekiston Milliy Ensiklopediyasi”, Davlat ilmiy nashriyoti-2007

**Ixlos qilmoq** aynan **ixlos qo'ymoq** ... *sen ixlos qilgan domlalar ham men baxtsizga yordam bermaganlaridan keyin, diyonatdan ham ko'nglim qildi.*

**Ixlos qo'ymoq** – chin yurakdan mehr bog'lamoq. *Boboqul otani buzoqninh haqi bor, deb sut ichmaydigan avliyo sanab, ixlos qo'ygan edi-yu! Sherbek xafa bo'ldi.*

S.Anorboyev, Oqsoy.

**Ixlosi qaytmoq** – Ishonch bilan berilishi qolmoq (yo'qolmoq), hafsalasi pir bo'lmoq. *Xo'jabekov bilan kasalxonada to'qnashgan kuni bu ko'zlarda qo'rqqolikni ko'rib, Akramdan ixlosi qaytdi.*S.Anorboyev, Oqsoy.

**Ixlosi baland** – kimning kimga ishonch-e'tiqodi haddan tashqari ortiq; Shundan keyin eshonning **I x l o s I** menga j u d a b a l a n d b o' l l i b k e t d i.

G'.Gulom. Shum bola. Shoazimning yangi tarix o'qituvchisi Ziynatullayevga **I x l o s I** b a l a n d l i g i n i e s l a d i. P. Qodirov. Uch ildiz.

**Ixlos(i)ni qaytarmoq:** ixlos(i) qaytdi

**Ixlosi qaytdi** – kimning kimdan yoki nimadan – **IXLOS(D)NI QAYTARMOQ**

Kim kimning {kimdan} e'tiqod qilmay qo'ymoq

Hali unga qanot-quyruq bo'lib yurganlar ko'p. O'shalarning **I x l o s I** q a y t s I n.

P. Tursun. O'qituvchi. Mana shundan keyin hamma narsadan **I x l o s I m** q a y t d I . M. Ismoiliy. Farg'ona tong otguncha. O'ktam ustida turli...mish0mishlarni

Komilga yetkazib, do'stligini kesmoqqa, **I x l s I n I** q a y t a r m o q q a uringan edilar. Oybek.Oltin vodiyan shabadalar.

**Ixlos qo'ymoq** - kim kimga yoki nimaga e'tiqod bilan qaramoq.

**Sinonimi:** bino qo'ymoq

Zokir ham ularga juda **I x l o s** q o' y g a n , ularning chizgan chizig'idan yuradi.

P.Qodirov. Uch ildiz. Bu Yassaviy deganingiz ... u dunyoga **I x l o s** q o' y I s h g a chaqirar ekan... N.Maqsudiy. Bola yo'qotgan kishi.

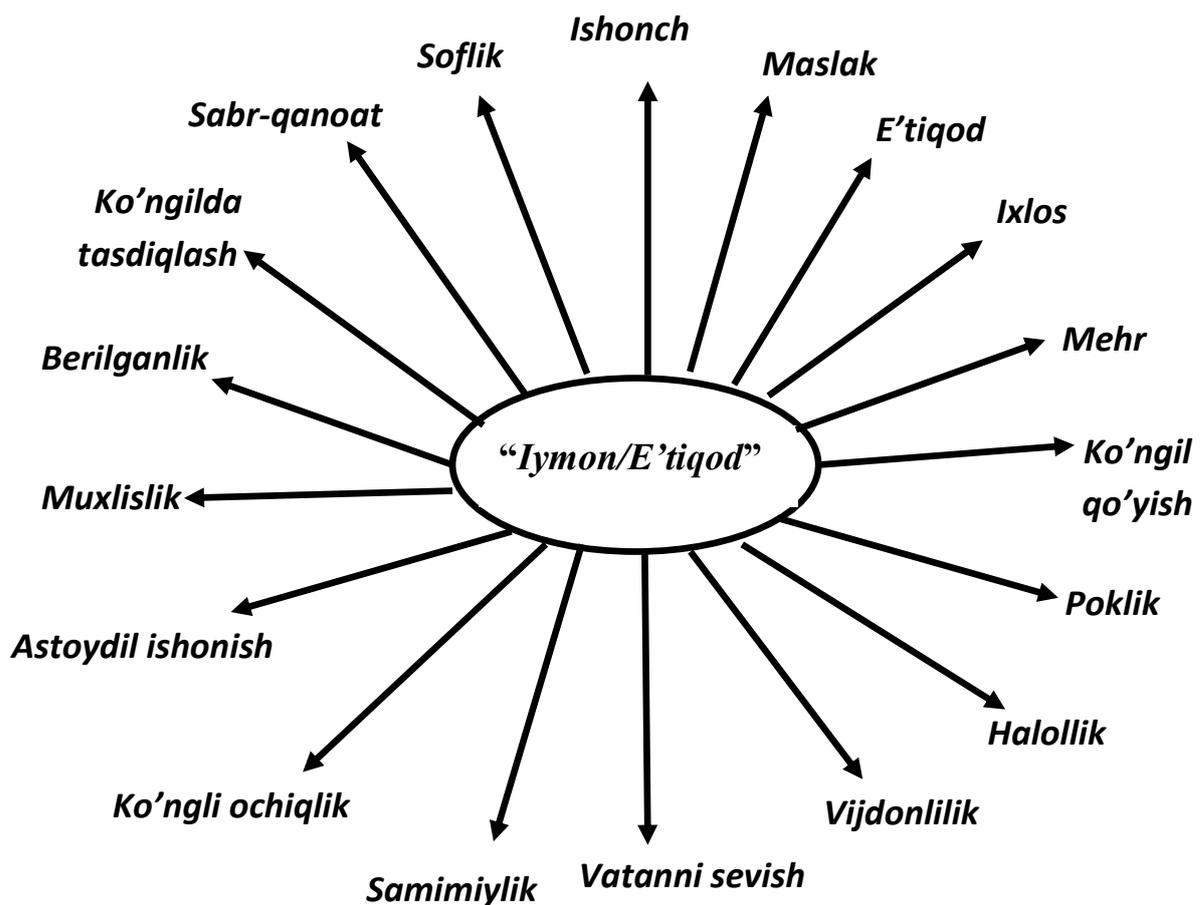
**Bino qo'ymoq**<sup>1</sup> – kimga yoki nimaga e'tiqod bilan qaramoq; uning bu qilib yurgan ishlari **b I n o** q o' y g a n o'glini “yomon ko'z”lardan asray olmaslini... qanday tushuntirsa ekan? S.Anorboyev. Oqsoy. Arslonbek akam bu kabinetga juda

<sup>1</sup> O'zbek tilining frazeologik lug'ati/ Rahmatullayev Sh.-T: O'qituvchi- 1977

b I n o q u y g a n l a r, yasatganlari-yasatgan. A.Qahhor. Sinchalak. Ro'zvon xola keliniga ma'qul bo'lar deb, b I n o q o' y I b pishirgan mastavasini suzib keltirganda, Shakarxon qayrilib ham qaramadi. H.Nazir. Rashk.

**E'tiqod qo'yimoq** – e'tiqod bilan munosabatda bo'lmoq, bog'lanmoq. *Yerni sevgan, unga e'tiqod qo'ygan dehqon mo'l hosil uchun kurashni erta kuzda boshlaydi.* Gazetadan. Siz u bilan sinashta emassiz-ku, e'tiqod qo'yishingizni qarang. S.Yunusov, Kutilmagan hazina.

On the basis of these lexical and phraseological units in the Uzbek language I tried to make the Conceptual map of the concept “*Iymon/E'tiqod*” according to its conceptual characteristics in the Uzbek language.



## **2.5. Verbalization of the concept “*Iymon/E’tiqod*” by means of quotations, proverbs and sayings in Uzbek**

A proverb (from Latin: *proverbium*) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity. They are often metaphorical<sup>1</sup>. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism.

Proverbs are often borrowed from similar languages and cultures, and sometimes come down to the present through more than one language. A prominent proverb scholar in the United States is Wolfgang Mieder. He has written or edited over 50 books on the subject, edits the journal *Proverbium* (journal), has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder defines the term proverb as follows:

A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

Uzbek people say that beauty of the language is a proverb. Proverbs really show us beauty of our language, elegance of our speech, logic and cleverness of our thought. Folklore legacy of the Uzbek nation is extremely rich and colourful. Proverbs are nation’s colloquial creativity. They express the experience of cultural, political, economical life of the nation. Proverbs exist in all fields of nation’s mode of life. Proverbs are created in the direct process of people’s labour so proverbs express the experience of a nation. Proverbs about labour are divided into different types. In general, some proverbs calls for hard working and enjoy its results, be grateful and happy. Proverbs are the summary of people experience in everyday life. The summarized experience is abstracted from the practice of people’s life and work. They express people’s simple and healthy thoughts, feeling and sentiments. Proverbs reveals a universal truth from a particular point so as to enlighten people.

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<sup>1</sup> <http://en.wikipedia.org/wiki/Proverb>.

For example proverbs about “*Iymon/E'tiqod*” in the Uzbek language.

Kamoli imon — sabr.<sup>1</sup>

Umidi yo'qning imoni yo'q.

Gumon imondan ayirar.

Boriga rozi bo'l, Yo'g'iga sabr qil .

Kashta qimmat, sabr arzon.

Odob bilan baxt topilar, Sabr bilan — taxt.

Sabr bilan xor guliston bo'lar, Sho'r zamin bog' bilan bo'ston bo'lar.

Poklik sog'liqni, aql sabrni saqlar.

Sabr — achchiq, mevasi — shirin.

Sabr bilan mehnat qilgan boy bo'lar.

Sabr so'nggi — so'm oltin.

Sabr — yutuq kaliti. Sabr tog'ni yiqitar.

Sabr tagi — sari oltin, Sabr bilan chiqar oting.

Sabr tagi — rahmon, Shoshgan ishi — shayton.

Sabr — umr xazinasi.

Sabr — shodlik kaliti.

Sabr etgan yetar murodga, Besabr qolar uyatga.

Sabr qilgan moy oshar, Olqish olgan ko'p yashar.

Sabr etgan — murodga yetgan.

Sabr qilsang, tuyaning yukini bo'ta ko'tarar.

Sabr qilsang, g'o'radan holva bitar, Besabrlar o'z oyog'idan yitar.

Sabrli bo'lsang, o'zarsan, Sabrsiz bo'lsang, to'zarsan.

Sabrli kishining ishi soz.

Sabrsiz baliq sog'asidan ilinar.

Sabrli ming yashar, Sabrsiz oz yashar.

Sabrli chidar, Sabrsiz yonar.

Toqat qilsang, tog' egilar, Sabr qilsang, bog' egilar.

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<sup>1</sup> O'zbek xalq maqollari. T. Mirzayev, A. Musaqulov, B. Sarimsoqov. “Sharq” nashriyoti Toshkent – 2003

Qanoat qilsang, qorning to'yar, Beqanoat otini so'yar.

Qanoat — qizil oltin.

Umid – kashfiyotning onasi.

Umidli ish umidsiz bo'lmas.

Umid o'rga tortar, Umidsizlik — go'rga.

Umid qildim — yetdim, Noumid bo'ldim — yiqildim.

Ishonish bilan kasal bo'lsang, Umid bilan tuzalasan.

There are such kinds of sayings about the concept “*Iymon/E'tiqod*” in Uzbek.

Amalsiz e'tiqod — o'lim. Iso Alayhissalom

Imon nimalarda namoyon bo'ladi, uning belgilari qanday?

a) shaxsning fikr-tuyg'ulari sofligida; b) shaxsning yuksak axloqiy fazilatlari – halollik, vijdonlik, insoflilik, rostgo'ylik, sabrlilik, bag'rikenglik, sharm-hayolilik, kamtarinlikda. Sufyon ibn Uyayna

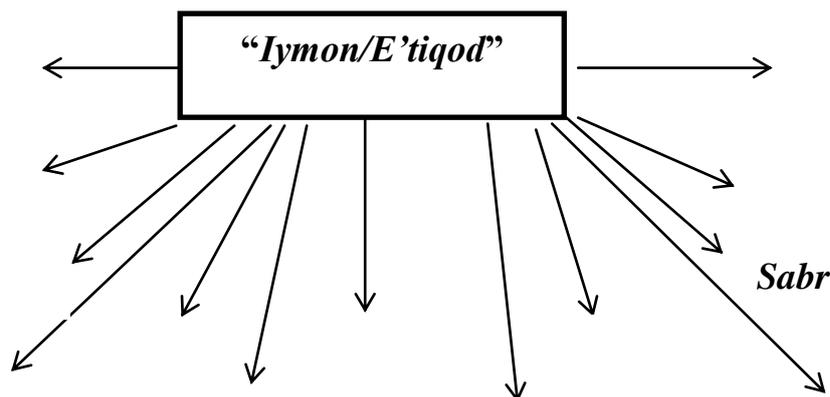
Imom Sabuniy aytadi: “*Iymon* sabr qilish hamda bag'ri kenglikdir”.

Rasululloh sallallohu alayhi va sallam dedilar: “Hayo iymondandir! *Iymon* – islom amriga amal qilmoqlikdir”.

Abu Hurayra roziyallohu anhudan rivoyat qilinadi: “Hayo – imonning sho'basidir”.

Buxoriy, Muslim, Abu Dovud, Termiziy rivoyat qilgan: “Mo'minlarning iymoni komilrog'i, hulqi yaxshirog'idir”.

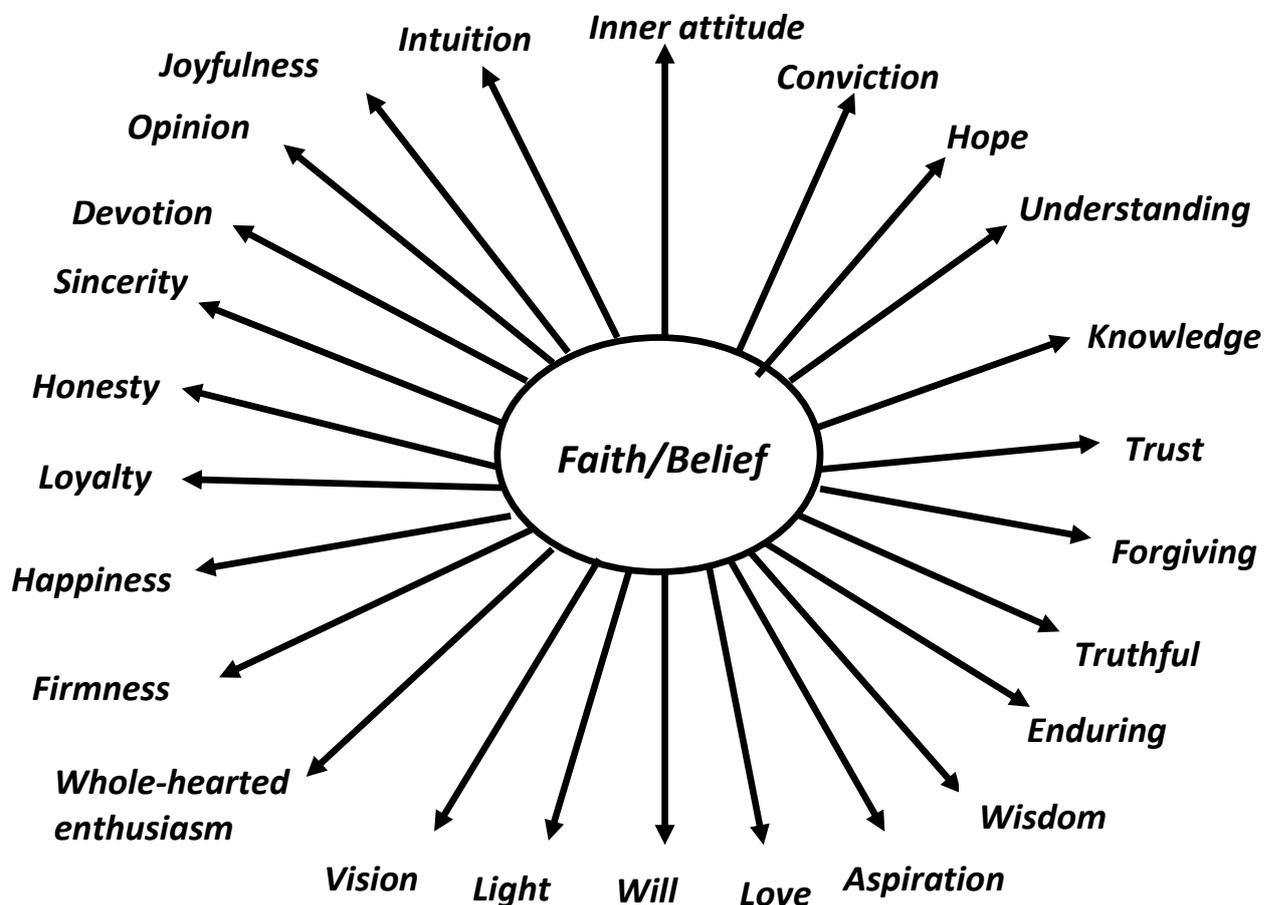
On the basis of the analysis of the verbalization of the concepts “*Iymon/E'tiqod*” by means of proverbs and sayings in the Uzbek language the map of the conceptual characteristics of the above mentioned concepts have been constructed:



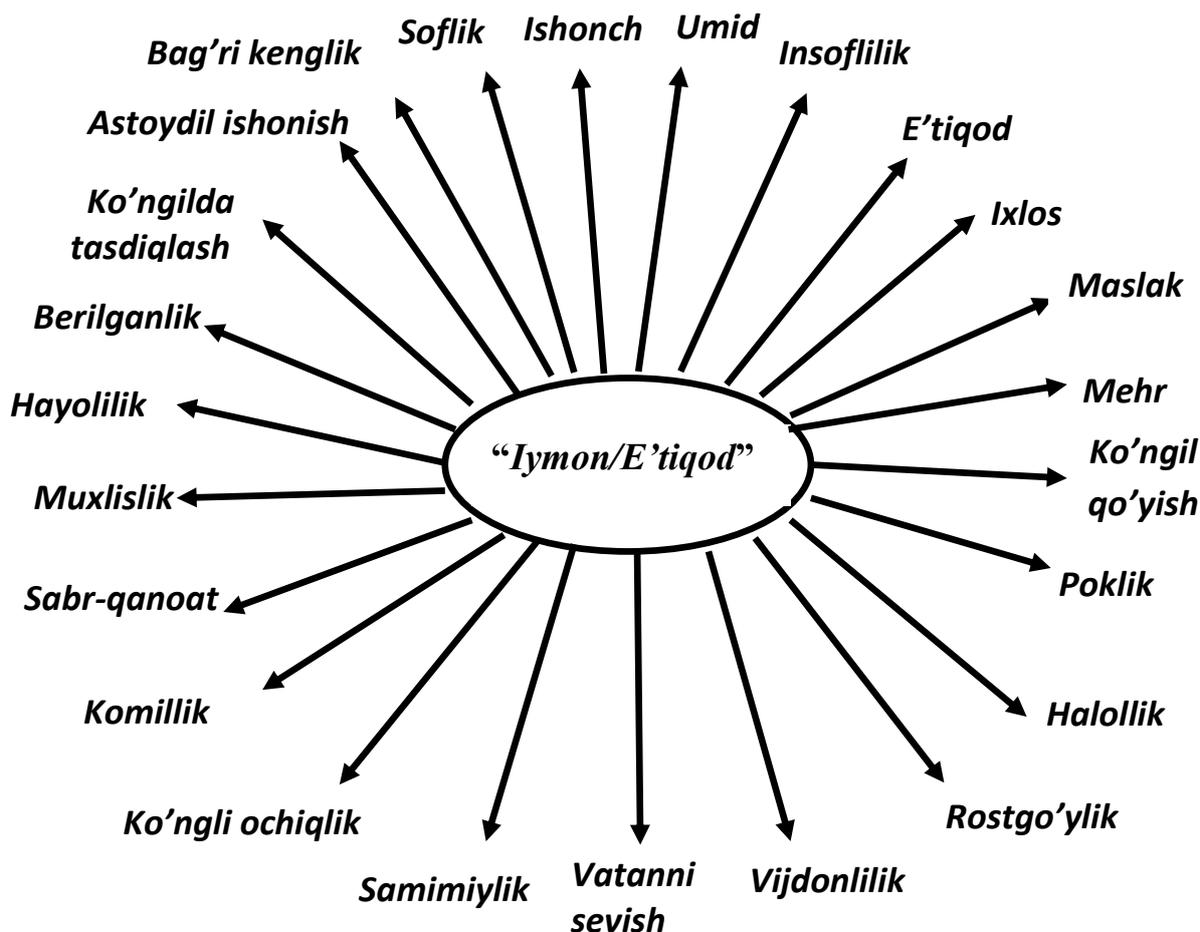
## 2.6. The universal and linguocultural features of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages

In this paragraph we investigate cultural specific and universal features of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages. We will be engaged in the comparison of verbalization of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” by lexical means and phraseological units, quotations, sayings and proverbs. We know that “*Faith/Belief*” and “*Iymon/E’tiqod*” are universal concepts and they exist in every language. As different language and culture are so different human thinking and understanding. Below we have analyzed the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages and established their conceptual characteristics.

According to the definitions of the word “*Faith/Belief*” and its synonyms given in the dictionaries cited above, proverbs, sayings and quotations concerning concept “*Faith/Belief*” in the English language I tried to make the general Conceptual map of the concept with its conceptual characteristics:



According to the definitions of the word “*Iymon/E’tiqod*” and its synonyms given in the dictionaries cited above, phraseological units, proverbs, sayings and quotations concerning concept “*Iymon/E’tiqod*” in the English language I tried to make the general Conceptual map of the concept with its conceptual characteristics:

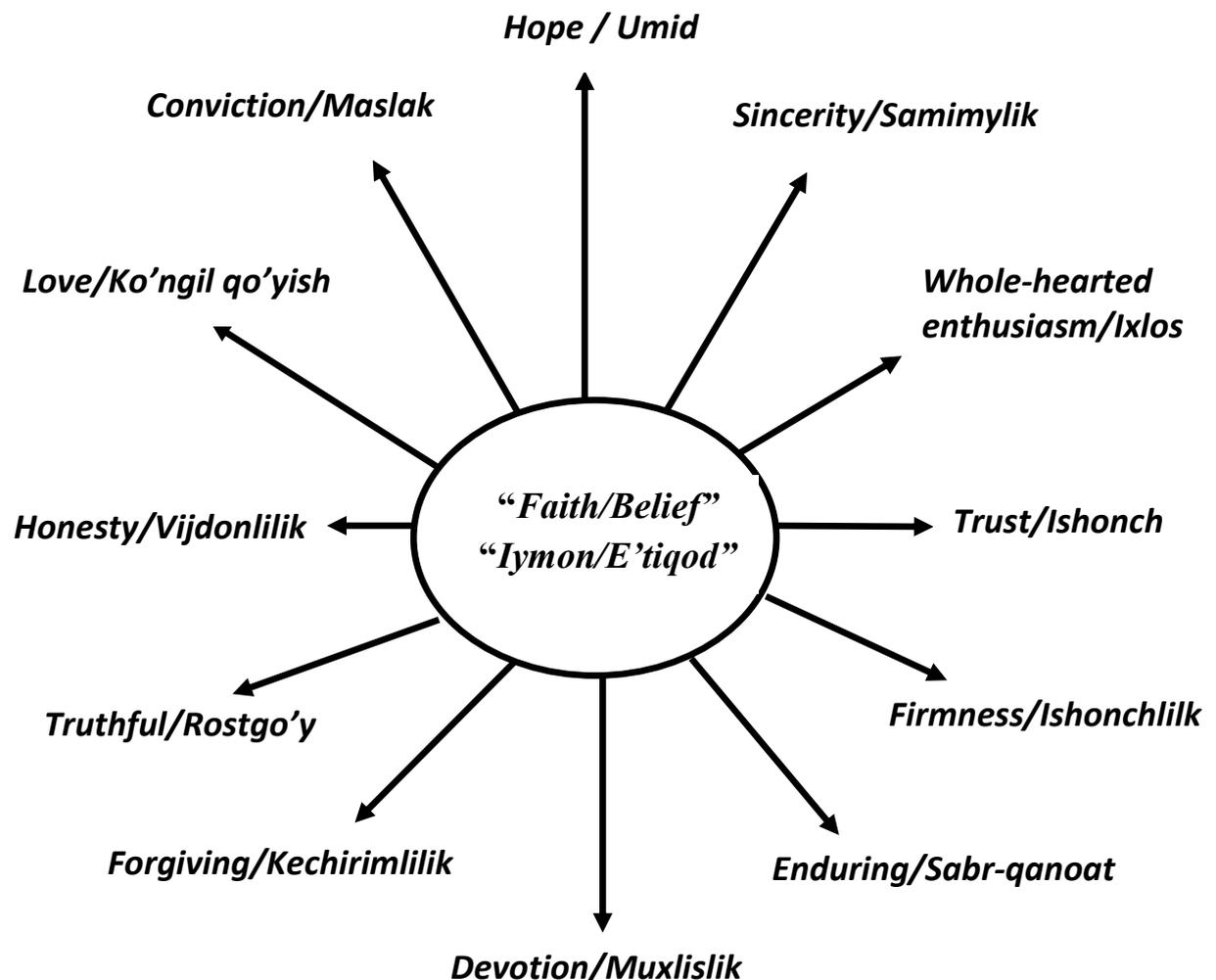


Differences between people within any given nation or culture are much greater than differences between groups. Education, social standing, religion, personality, belief structure, past experience, affection shown in the home, and a myriad of other factors will affect human behavior and culture.

Languages differ dramatically from one another in terms of how they describe the world. Each language differs from the next in innumerable ways: from obvious differences in pronunciation and vocabulary to more subtle differences in grammar. It is interesting to analyse whether having different ways of describing the world leads speakers of different languages also to have different ways of

thinking about the world. Instances of cultural language differences are evidenced in that some languages which have specific words for concepts whereas other languages use several words to represent a specific concept. For example, the Arabic language includes many specific words for designating a certain type of horse or camel. To make such distinctions in English, where specific words do not exist, adjectives would be used preceding the concept label, such as quarter horse or dray horse.

Therefore, there are a lot of differences and similarities in verbalizing the concepts among different cultures. On the basis of the research we found some similarities in verbalizing the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages.



Nevertheless, there are also differences in verbalization of the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages.

For instance, in the English language the concept “*Faith/Belief*” has conceptual characteristics as intuition, inner attitude, Understanding, knowledge, wisdom, vision, light, loyalty, happiness, joyfulness, opinion which are not in the Uzbek language. For example:

- Knowledge is an essential element in all faith.
- **Belief**

1. A strong feeling that something is true or real conviction: This theory goes against the beliefs of most current political thinkers.

2. putting regard in as true

Synonyms: acceptance, admission, assent, assumption, assurance, avowal, axiom, certainty, conclusion, confidence, conjecture, conviction, credence, credit, deduction, divination, expectation, faith, fancy, feeling, guess, hope, hypothesis, idea, impression, intuition, judgment, knowledge, mind, mindset, notion, opinion, persuasion, position, postulation, presumption, presupposition, profession, reliance, supposition, surmise, suspicion, theorem, theory, thesis, thinking, trust, understanding, view; Antonym: disbelief

- Faith is a persistent embrace of our highest aspirations and yearnings, a humble trust that they can be or can become reality.
- Faith is the distant light that shines when all around us seems dark and full of sorrow.
- He who lives with hope dies happy.

The Uzbek language also has different conceptual characteristics of the concept “*Faith/Belief*” and “*Iymon/E’tiqod*”. In the most of the Uzbek proverbs and sayings, phraseological units the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” is described as Vatanni sevish, bag’ri kenglik, maslak, mehr, komillik, hayolilik, poklik, halollik and etc. For example:

- **Iymon** – ollohga ishonch, e’tiqod. Aynan **imon** Islomda faqat diniy ta’limotga bo’lgan e’tiqod va tushuncha – iymon tan olinadi.

Gazetadan. *Iymon e'tiqodga qaraganda chuqurroq mazmunga, kengroq miqyosga e'gadir.* Gazetadan... hozirgi davrda *iymon tushunchasi, so'zi vijdonlilik soflik, poklik, halollik, ishonch, Vatanni sevish* kabi dunyoviy ma'nolarda ham ishlatilyapti. Gazetadan.

- **Ixlos** – astoydil ishonish, ko'ngil qo'yish; mehr. Ixlos bildirmoq.
- **Ixlos** – samimiylik, ko'ngli ochiqlik, berilganlik, muxlislik, e'tiqod. Chin yurakdan ishonch bilan berilish; astoydil muhabbat, mehr.
- **E'tiqod**– ishonch, ishonish; ko'ngilda tasdiqlash; imon, maslak.
- Kamoli imon — sabr.
- Amalsiz e'tiqod — o'lim.
- Umidi yo'qning imoni yo'q.

Ishonish bilan kasal bo'lsang, Umid bilan tuzalasan.

- Imom Sabuniy aytadi: “Iymon sabr qilish hamda bag'ri kenglikdir”.
- Rasululloh sallallohu alayhi va sallam dedilar: “Hayo iymondandir! Iymon – islom amriga amal qilmoqlikdir ”.

## Conclusion

The Linguoculturalogical level of the analysis of the concept of “*faith/belief*” helped to analyze the verbalization of the concept “*faith/belief*” in the English and Uzbek languages. In this chapter I studied various ways of verbalization of the concept “*faith/belief*” and I tried to describe the content of the concept of “*faith/belief*” expressed by language means, and explore how linguistic means correlate with each other in the verbalization of the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” in the corresponding languages.

While analyzing the verbalization of the concept “*Faith/Belief*” by language means – the word “*Faith/Belief*” and its definitions from authoritative dictionaries, the synonyms of the word “*Faith/Belief*”, phraseological units and proverbs, various conceptual characteristics (signs) of the concept “*Faith/Belief*” were established. They are the following ones: intuition, inner attitude, conviction, hope, understanding, knowledge, trust, forgiving, truthful, enduring, wisdom, aspiration, love, will, light, vision, firmness, loyalty, honesty, devotin, sincerity, opinion, joyfulness, happiness, opinion and so on.

By investigating the verbalization of the concept “*Iymon/E’tiqod*” by different language means such as the word “*Iymon/E’tiqod*” and its synonyms from the explanatory dictionaries of the Uzbek language and phraseological units and as well as proverbs it was found out the following conceptual characteristics which make up the content of the concept “*Iymon/E’tiqod*” in Uzbek. They are the following ones: ishonch, umid, ixlos, maslak, mehr, poklik, halollik, rostgo’ylik, vijdonlilik, samimiylik, sabr-qanoat, muxlislik, hayolilik, berilganlik, ko’ngilda tasdiqlash, astoydil ishonish, bag’ri kenglik, soflik, etc.

The concept “*Faith/Belief*” and “*Iymon/E’tiqod*” is a universal concept and finds its reflection in all languages of the world. When the verbalization of the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” by various language means was analyzed in the English and Uzbek languages the following conceptual characteristics (signs) turned out to be universal in both languages: hope/umid, sincerity/samimiylik, whole-hearted enthusiasm/ixlos, trust/ishonch,

firmness/ishonchlilik, enduring/sabr-qanoat, devotion/muxlislik, forgiving/kechirimlilik, trustful/rostgo'y, honesty/vijdonlilik, love/ko'ngil qo'yish, conviction/maslak and others.

But at the same time the investigation of the verbalization of the concept “*Faith/Belief*” and “*Iymon/E'tiqod*” in the English and Uzbek languages has found out some differences in the conceptual characteristics of this concept in both languages. For example, in the English language there are some conceptual characteristics which don't find their reflection in Uzbek: intuition, inner attitude, understanding, knowledge, wisdom, vision, light, loyalty, happiness, joyfulness, opinion.

At the same time some conceptual characteristics of the concept “*Iymon/E'tiqod*” have not been found out in English. They are Vatanni sevish, bag'ri kenglik, maslak, mehr, komillik, hayolilik, poklik, halollik. Most of the conceptual characteristics of the concept “*Faith/Belief*” and “*Iymon/E'tiqod*” which do not coincide in both languages have found their reflection in the proverbs of both languages. It confirms the opinion of some scholars that even universal concepts can have some cultural-specific conceptual characteristics, which are verbalized especially by means of phraseological units and proverbs, because these language units reflect not only the history of the nation, the peculiarity of culture and life of the people. But they expand the informational side of the language with the sensible, intuitive and emotional description of the items of the outward reality and world. That is why, the study of the specific semantic qualities of the phraseological units and proverbs of English and Uzbek will make it easier to contrast and compare both the conceptual and the cultural sides of the two languages.

## Summary

After a thorough analysis of theoretical material on the concept of “Faith/Belief” and the selected examples the following conclusions can be drawn:

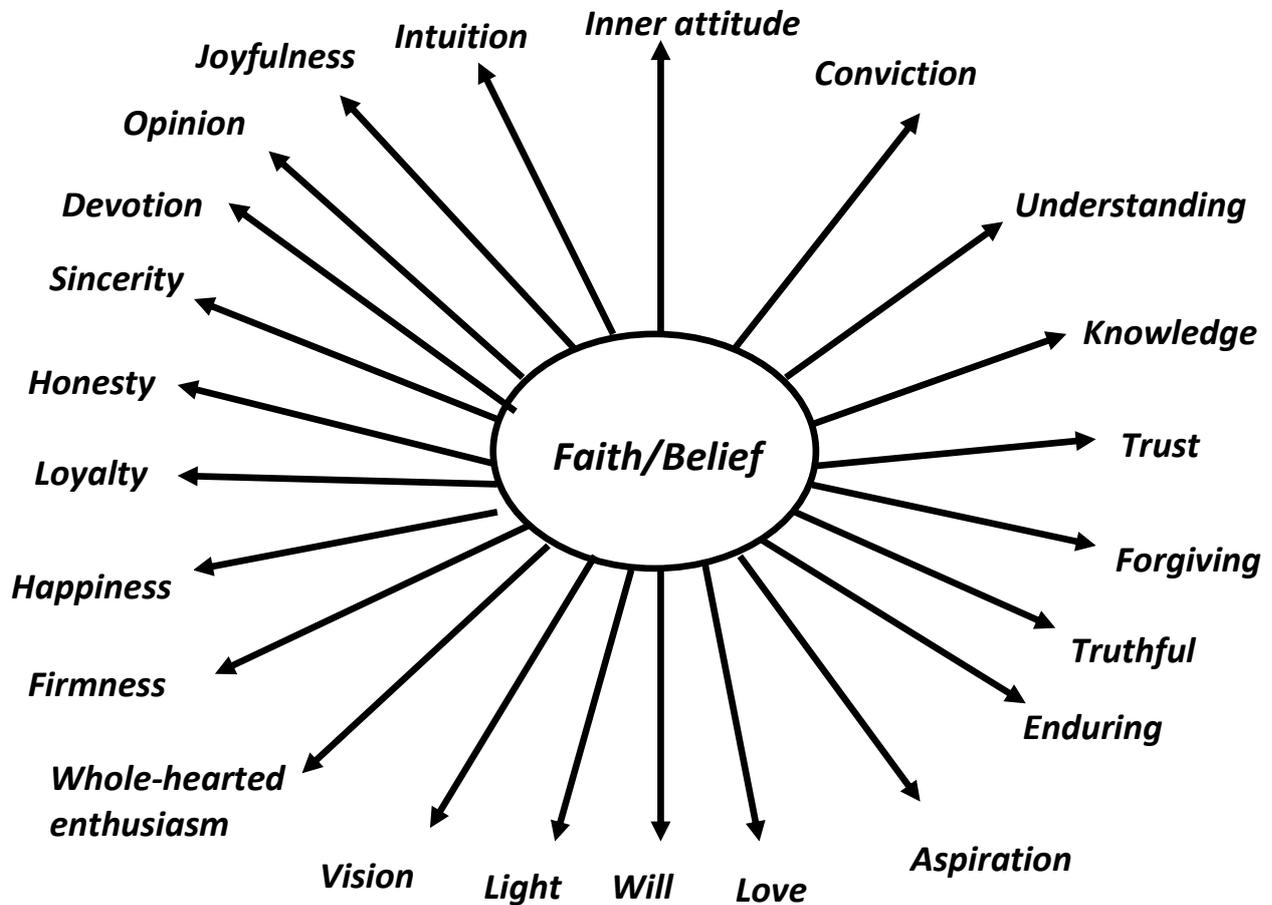
My research work consists of two chapters which include itself theoretical information about Cognitive linguistics and its basic notions such as; verbalization of concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages by lexical means, phraseological units, proverbs and sayings, quotations; and analyzing similarities and differences in the verbalization of the concepts “*Faith/Belief*” and “*Iymon/E’tiqod*” in the English and Uzbek languages.

1. Cognitive Linguistics appeared and was developed in the USA. Cognitive science started to investigate cognition and how it is connected with language structures. Cognition is related to the cognitive abilities of a person. One of such abilities is language, because the experience and knowledge passed on, the information is exchanged during the act of speech. Language is also mean of describing cognitive mechanisms. The terms concept, conceptual analysis, conceptualization, categorization appeared in linguistic semantics.

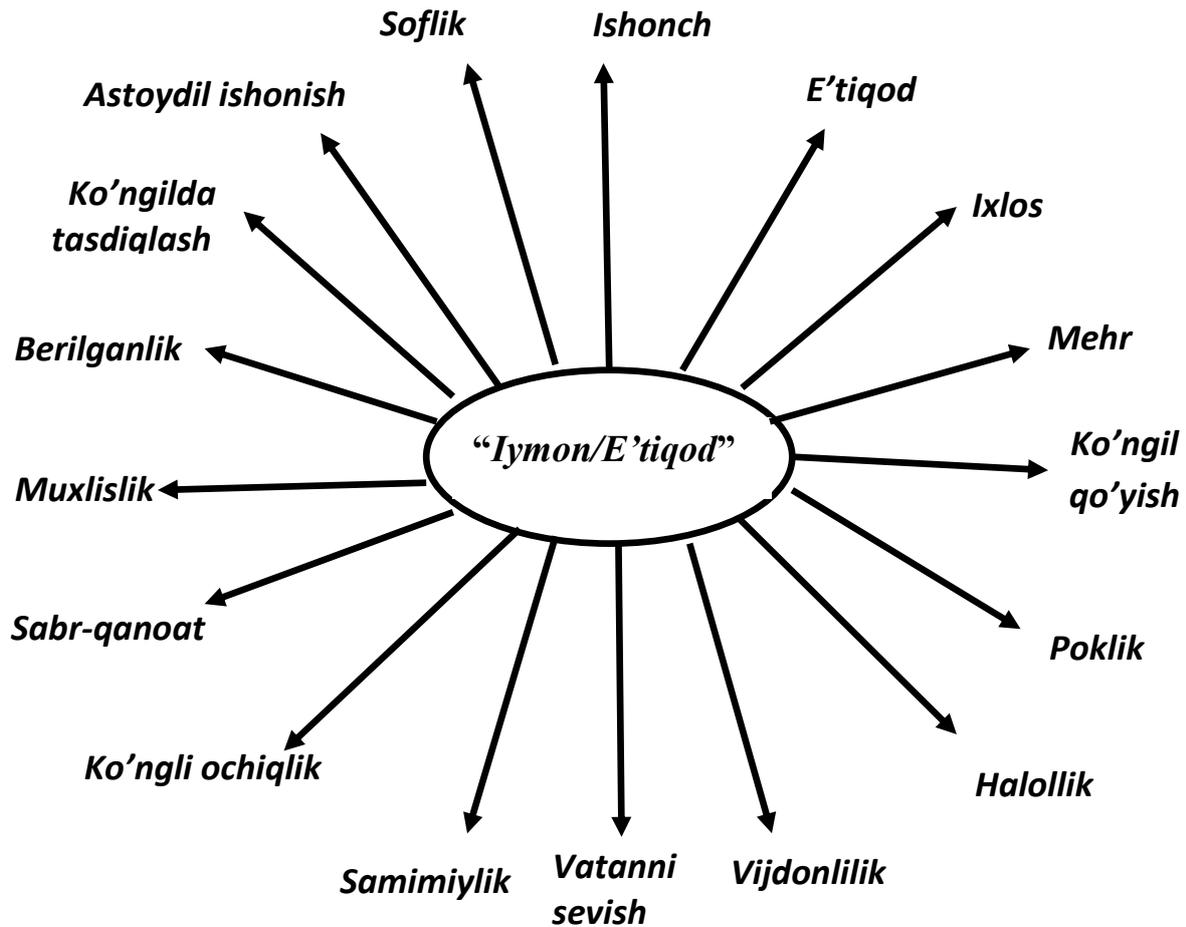
2. Concept is a unit of thinking, consisting of two parts: logical and sublogical. Concept is closely related to the study of culture. The concept differs from notion by its linguocultural specificity. Concepts are the most fundamental constructs in theories of the mind. The Linguocultural level of the analysis of the concept of “*faith/belief*” helped to analyze the verbalization of the concept “*faith/belief*” in the English and Uzbek languages. In this dissertation work I studied various ways of verbalization of the concept “*faith/belief*” and I tried to describe the content of the concept of “*faith/belief*” expressed by language means, and explore how linguistic means correlate with each other in the verbalization of the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” in the corresponding languages.

While analyzing the verbalization of the concept “*Faith/Belief*” by language means – the word “*Faith/Belief*” and its definitions from authoritative dictionaries, the synonyms of the word “*Faith/Belief*”, phraseological units and proverbs,

various conceptual characteristics (signs) of the concept “*Faith/Belief*” were established. They are the following ones:



By investigating the verbalization of the concept “*Iymon/E'tiqod*” by different language means such as the word “*Iymon/E'tiqod*” and its synonyms from the explanatory dictionaries of the Uzbek language and phraseological units and as well as proverbs it was found out the following conceptual characteristics which make up the content of the concept “*Iymon/E'tiqod*” in Uzbek. They are the following ones:

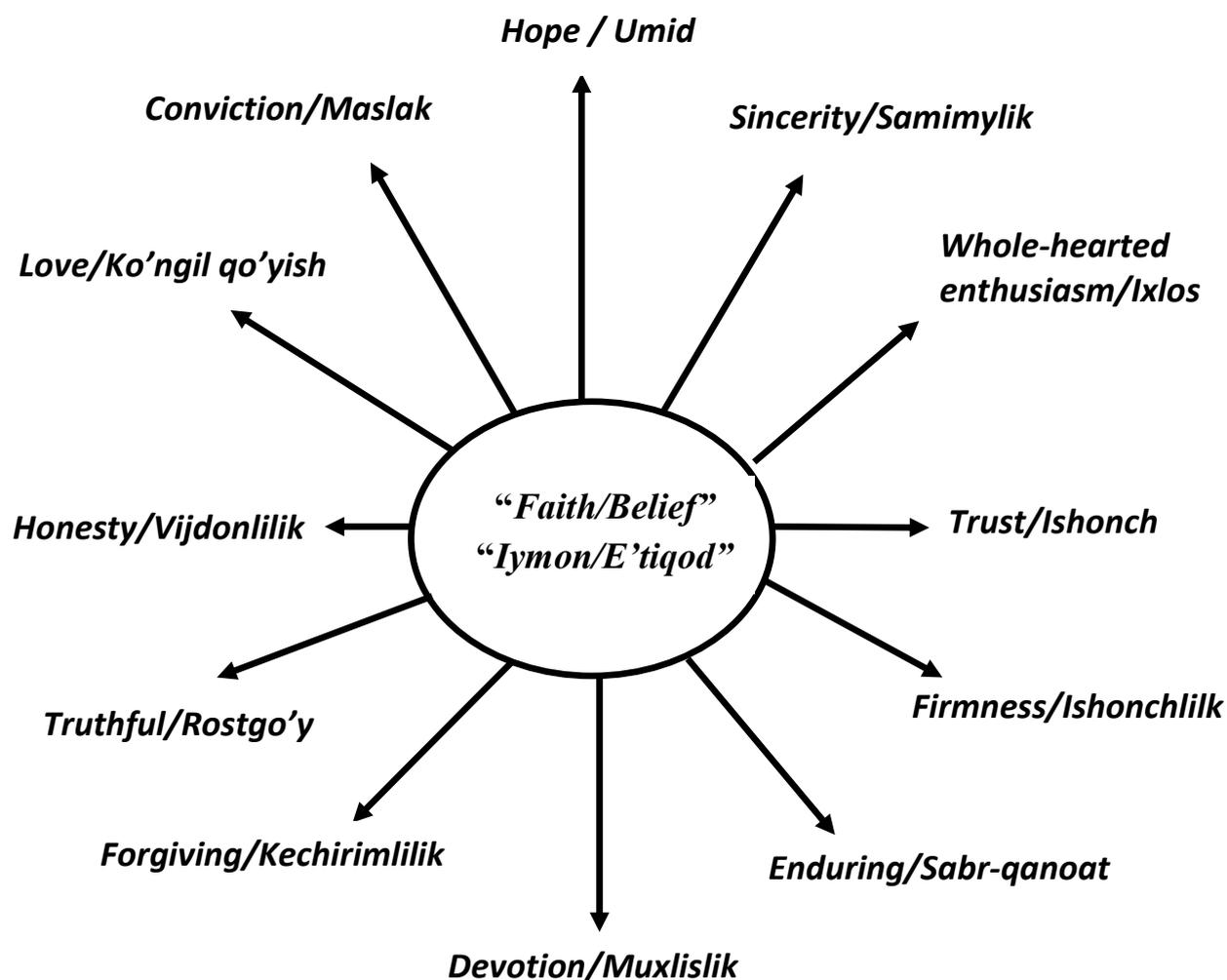


But at the same time the investigation of the verbalization of the concept "Faith/Belief" and "Iymon/E'tiqod" in the English and Uzbek languages has found out some differences in the conceptual characteristics of this concept in both languages. For example, in the English language there are some conceptual characteristics which don't find their reflection in Uzbek: intuition, inner attitude, understanding, knowledge, wisdom, vision, light, loyalty, happiness, joyfulness, opinion.

At the same time some conceptual characteristics of the concept "Iymon/E'tiqod" have not been found out in English. They are *Vatanni sevish*, *bag'ri kenglik*, *maslak*, *mehr*, *komillik*, *hayolilik*, *poklik*, *halollik*. Most of the conceptual characteristics of the concept "Faith/Belief" and "Iymon/E'tiqod" which do not coincide in both languages have found their reflection in the proverbs of both languages. It confirms the opinion of some scholars that even universal

concepts can have some cultural-specific conceptual characteristics, which are verbalized especially by means of phraseological units and proverbs, because these language units reflect not only the history of the nation, the peculiarity of culture and life of the people. But they expand the informational side of the language with the sensible, intuitive and emotional description of the items of the outward reality and world. That is why, the study of the specific semantic qualities of the phraseological units and proverbs of English and Uzbek will make it easier to contrast and compare both the conceptual and the cultural sides of the two languages.

The concept “*Faith/Belief*” and “*Iymon/E’tiqod*” is a universal concept and finds its reflection in all languages of the world. When the verbalization of the concept “*Faith/Belief*” and “*Iymon/E’tiqod*” by various language means was analyzed in the English and Uzbek languages the following conceptual characteristics (signs) turned out to be universal in both languages:



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