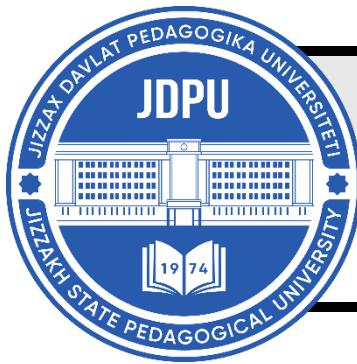


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MODELS OF CONCEPTUALIZATION IN RUSSIAN AND UZBEK PHRASEOLOGY: A COGNITIVE-PRAGMATIC PERSPECTIVE

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ABOUT ARTICLE

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Abstract: The article explores models of conceptualization in Russian and Uzbek languages from a cognitive-pragmatic perspective based on phraseological units. Phraseology is treated as a key linguistic domain that accumulates collective knowledge, cultural memory, and value-based interpretations of experience. The study applies a comparative cognitive approach and demonstrates that universal cognitive mechanisms such as metaphor, metonymy, and embodiment function in both languages; however, their pragmatic realization is determined by culture-specific norms and communicative orientations. Russian phraseology tends toward expressive and evaluative conceptualization, while Uzbek phraseology is more strongly oriented toward ethical regulation, social harmony, and communicative restraint. The findings confirm that phraseological units function as stable cognitive models reflecting culturally conditioned patterns of conceptualization.

Introduction. In contemporary linguistics, conceptualization is regarded as one of the fundamental cognitive mechanisms responsible for the formation, structuring, and linguistic representation of human experience. Within the cognitive-pragmatic paradigm, language is interpreted not as an autonomous semiotic system, but as a culturally and communicatively conditioned tool for modeling reality and interpreting experience .

The foundations of this approach were developed in cognitive linguistics, where conceptual metaphor theory demonstrated that abstract thinking is largely grounded in bodily and everyday experience. Conceptual structures are not merely linguistic phenomena but reflect general cognitive processes shaping perception and evaluation of the world. At the same time, linguistic meaning is not fixed; it depends on perspective, focus, and pragmatic intention, which makes conceptualization a dynamic and context-dependent process.

Phraseology occupies a special position in this framework, as phraseological units function as stable linguistic signs of secondary nomination. They preserve culturally significant meanings, evaluative components, and socially shared interpretations of experience. Unlike free word combinations, phraseological units reproduce ready-made cognitive models that are activated in discourse as holistic conceptual structures.

The relevance of the present study is determined by the growing role of bilingual and multilingual communication in Uzbekistan, where Russian and Uzbek languages actively interact in educational, media, and cultural discourse. Under these conditions, phraseology becomes a particularly sensitive linguistic domain, reflecting both universal cognitive mechanisms and culturally specific models of conceptualization.

The aim of the article is to identify and compare models of conceptualization in Russian and Uzbek phraseology within a cognitive-pragmatic framework, focusing on their cultural, evaluative, and communicative characteristics.

Materials and methods. The material of the study consists of Russian and Uzbek phraseological units selected from authoritative phraseological dictionaries and contextualized examples from literary and publicistic discourse. The research is based on a cognitive-pragmatic and comparative approach.

The methodological framework includes cognitive-semantic analysis, elements of conceptual metaphor theory, and pragmatic interpretation of phraseological meaning. Special attention is paid to metaphorical, metonymic, and somatic mechanisms of conceptualization, as well as to the role of grammatical variation in shaping pragmatic focus and evaluative perspective. The comparative method makes it possible to identify both universal cognitive foundations and culturally specific patterns of conceptual modeling.

Results. The analysis shows that phraseological units in both Russian and Uzbek languages function as stable cognitive models representing typical situations, emotional states, and social evaluations. Phraseologisms encode generalized interpretations of experience and are reproduced in discourse as conventionalized conceptual templates.

In Russian phraseology, conceptualization is characterized by a high degree of imagery and semantic layering. Expressions such as *плыть по течению* and *остаться с носом* conceptualize behavioral and evaluative meanings through spatial and metonymic mechanisms. These units often combine metaphor, metonymy, and axiological interpretation, forming complex multi-level conceptual structures.

A distinctive feature of Russian phraseology is grammatical variability, which allows pragmatic refocusing of the same conceptual model. The variation of tense, aspect, and modality modifies the speaker's stance and communicative intention, as illustrated by constructions such as *сел в лужу*, *садится в лужу*, *сидешь в лужу*. In this way, grammatical form becomes an additional cognitive-pragmatic parameter of conceptualization.

Uzbek phraseology demonstrates a different dominant orientation. Conceptualization here is more closely associated with ethical norms, behavioral regulation, and social harmony. Phraseological units such as *тилни тиймок*, *кўнглини олиш*, *кўз-қулоқ бўлмоқ* reflect culturally significant values of restraint, respect, and interpersonal responsibility. In these cases, phraseological meaning is less focused on emotional dramatization and more oriented toward normative evaluation.

In both languages, anthropocentric models based on bodily experience play a significant role. Russian somatic phraseologisms (*держать язык за зубами*, *терять голову*, *руки опускаются*) tend to intensify emotional expressiveness and subjective evaluation. Uzbek somatic expressions (*бағри кенг*, *юзини ерга қаратмоқ*), by contrast, primarily function as markers of moral character and social assessment rather than emotional intensity.

Discussion. The results confirm that phraseological conceptualization is shaped by the interaction of universal cognitive mechanisms and culture-specific factors. Metaphor, metonymy, and embodiment constitute shared cognitive foundations in both Russian and Uzbek languages; however, their pragmatic realization reflects different cultural priorities and communicative norms.

Russian phraseology demonstrates a tendency toward expressive, evaluative, and emotionally marked conceptualization. Phraseological units often involve irony, dramatization, or implicit assessment, which corresponds to a communicative style that *допускает открытое выражение субъективной позиции*.

Uzbek phraseology, in contrast, is characterized by greater stability and normative orientation. Conceptualization is closely linked to ethical regulation of behavior and maintenance of social balance. This reflects the collective orientation of Uzbek linguistic culture, where communicative restraint and respect for social norms are highly valued .

Historical contact between Russian and Uzbek languages has led to partial conceptual interference, including calquing and borrowing of phraseological models. Nevertheless, borrowed structures are typically reinterpreted in accordance with local cultural values, which preserves fundamental differences in conceptual frameworks and pragmatic orientation.

Conclusion. The study demonstrates that phraseology is one of the most representative linguistic domains for analyzing models of conceptualization, as it encodes culturally conditioned patterns of experience, evaluation, and social interpretation. Russian phraseology is characterized by expressive freedom, semantic layering, and grammatical dynamism, enabling multidimensional conceptualization of abstract meanings.

Uzbek phraseology, while relying on the same universal cognitive mechanisms, shows greater normative stability and ethical orientation, reflecting values of social harmony and communicative balance. The comparative analysis highlights the cognitive-pragmatic specificity of Russian and Uzbek linguistic cultures and contributes to further research in cognitive linguistics, linguocultural studies, and intercultural communication.

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