



## LINGUISTIC AND COGNITIVE REPRESENTATION OF THE CONCEPT "HOPE" IN RUSSIAN

**Kodirov Abbas Akhrorovich**  
teacher of Bukhara State University,  
Uzbekistan, Bukhara  
abbos.qodirov.ruslit@gmail.com  
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**Abstract:** The article highlights the approaches of conceptual analysis of the concept "hope" within the framework of determining the cognitive features of the organization of information in it.

**Keywords:** concept, world fragment, etymology, core, metaphor, structure

A concept is a national image, symbol, idea, marked in the language. The concept has a complex structure of representation, realized by various linguistic means. Information about a cognizable object can be obtained by different ways of perception (by sight, hearing, smell, touch). Such information about a fragment of the world forms a paradigm of peripheral conceptual signs. Information about a fragment of the world can be expressed in the form of secondary categorization, which forms the core of the concept structure.

The concept reflects categorical and value characteristics of knowledge about some fragments of the world. The structure of the concept contains the features that are functionally significant for the corresponding culture.

One of approaches of conceptual analysis is based on study of the internal form of a word, its etymology. According to M. Fasmer, the word hope is borrowed from Church Slavonic, "from \*na-dedia from na and deti, deti", "cf. folk. Nadezhda, Bulgarian Nadzezha, dr.-Russian Nadezhda [Fasmer M., 37]. Hope is a pivot, a support.

The lexeme "hope" is defined in the Dictionary of the Russian language as "the expectation of something, combined with the certainty of the possibility of hope's realization [Dictionary of the Russian language, 343]. To hope means "to have hope, to count on something. To hope in the second meaning has the definition "to rely on someone/something, to be sure of someone/something. [Dictionary of the Russian Language, 344].

Cognitive signs of organizing information go back to the prototypical pattern peculiar to speakers of a particular language. One of the concepts of the prototype approach belongs to E. Roche, who defines a prototype as a unit exhibiting to the greatest extent the properties common to other units of a given group [Roche E.]. Besides, the scientist characterizes a prototype also as the unit realizing these properties most fully, without an admixture of other properties. In a prototypical sample of a word there is a schematic representation of a conceptual kernel.

A concept is an image, marked in one way or another in the language. Images of the world or fragments of the world refer to two interrelated areas of human experience - real reality and the metaphysical, ideal side of being. The whole sphere of being appears in human consciousness in the form of some stable images. Each image is formed by meaningful and insignificant details. It can be a national image, the symbolism of which is determined by the culture of the people. "Language embodies both national character, national idea, and national

ideals, which in a finished form can be represented in the traditional symbols of a given culture [Kolesov V., 15].

The concept of episodic and semantic memory arises in the study of concepts. Episodic memory includes information directly acquired from the surrounding world in the process of social and cognitive activity, semantic memory is drawn from encountered oral and written texts. The structure of any concept in the linguistic picture of the world contains both episodic and semantic memory of native speakers.

Episodic and semantic memory is traced in the attributes peculiar to the concept "hope". Cognitive models are "read" through the attributes of the concept. "Hope is a plant" is a cognitive model, which is expressed in language in the form of various conceptual metaphors. For example, hope grows; what fuels hope; hope sprouts. A conceptual metaphor is a way of seeing one domain through the lens of another. The concept "hope" refers to an abstract domain, so most combinations with the name hope are metaphorical. Metaphor in the broad sense means any figurative meaning of a word. In modern linguistics metaphor is regarded as a special way of thinking about the world, which uses previously extracted knowledge.

The collected linguistic facts testify to such verb combinations attached to the lexeme "hope":

- 1) hope + verbs of preservation (to conceal, to hide, to preserve);
- 2) hope + transfer verbs (to give, transmit);
- 3) hope + courting verbs (to cherish, nourish, awaken);
- 4) hope + verbs of being (to live, to resurrect, to die);
- 5) hope + verbs of motion (to rush away, to take off, to fly away);
- 6) hope + verbs of burning (to smolder, to burn);
- 7) hope + verbs of natural phenomena (disperse, illuminate).

The analysis of possible combinations of the lexeme "hope" shows that hope is conceptualized in three main ways: 1) hope is likened to a living being; 2) hope is reproduced through images of meteorological or natural phenomena; 3) hope is understood as a certain resource that one tries to conserve.

The concept "hope" can be represented by several spatial groups. The first group is formed by spatial vertical oppositions "heaven - earth": hope - sky / celestial phenomenon / creation (high hope, distant hope, rainbow hope, foggy hope, holy hope, vague hope, huge hope).

The second group denotes inner space: hope - home (to live in hope); hope - receptacle (to be in hope of something).

The last group of the structure of the concept "hope" is defined by the sign of "time" and "life". "Time" of hope is:

- long process/life (to continue to hope);
- lagging in the way-life (belated hope);
- end of the journey-life/point in the journey (ultimate hope);
- death, the end-point of life's journey, is indicated by the sign "the end of hopes" (the end of all hopes).

Thus, the main way of comprehending the whole world consists in comprehending its fragments by partitioning and establishing the identity between its separate components. A similar approach is used in comprehending the inner world. It is built on an awareness of the

unity of the external and internal world with a simultaneous understanding of the objectivity and subjectivity of their existence.

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