

A Comparative Analysis Of The Linguistic Landscape Of The “Home” Concept In Uzbek, English, And Russian

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ABSTRACT

This paper is devoted to the comparative-contrastive analysis of the linguistic landscape of the global concept “home-уй-дом” within the frameworks of cognitive linguistics and linguoculturology. The research employed a complex methodology, including conceptual, associative, and frame analysis, modeling, and text analysis. The analysis revealed that the concept of “home” is a multifaceted, culturally significant unit encompassing not only material shelter but also meanings such as family, homeland, personal space, and value. Comparative analysis demonstrated the specific emphasis placed on certain aspects of the concept in each language, while the core meanings are globally preserved. Frame analysis uncovered the internal structure (slots) of the “home” concept, aiding in the understanding of how the general human mental model is reflected in language.

Keywords: Concept, conceptual analysis, linguoculturology, cognitive linguistics, “Home” concept, frame analysis, comparative-contrastive analysis, linguistic landscape.

INTRODUCTION

In linguistics, there is no single, precise definition or universally recognized methodology for studying concepts. The blurred boundaries of concepts and the inconsistency in the methods used to study them are associated with the relative nature of linguistic knowledge. The most common approach to analyzing a concept—the main object of study in linguoculturology and cognitive linguistics—is conceptual analysis. The aim of this method is to understand the mental structure of a word associated with linguistic reality. However, in the opinion of many researchers, conceptual analysis is not a specific technique but rather an integration of various approaches. This method provides an opportunity to understand the world in terms of conceptual vocabulary and delve into the secrets of the linguistic consciousness.

LITERATURE REVIEW

Various methods exist for studying concepts, the primary

tool being conceptual analysis. Studies frequently employ methods such as attracting a text corpus (V.Z.Demyankov, 1994) or introspection (A. Wierzbicka, 1999). Modeling and associative experiments are also widely utilized in concept research. T.V. Bulygina and S.A. Krylov (1990) view a model as a simplified version of reality, while Yu.N. Karaulov (1990) defines associative analysis as a tool for studying the linguistic mind. The associative approach allows for the investigation of language material not divorced from its speaker, but rather reveals the abilities of language bearers’ perception of reality, their knowledge, and linguistic memory. D. Lutfullayeva also discusses lexical units that function as associative units (synonyms, antonyms, words within a frame) (2017). The theoretical framework underpinning this cross-linguistic study heavily draws upon foundational works in Cognitive Linguistics, providing a robust foundation for conceptual mapping. Specifically, the research is informed by Langacker’s (1987) extensive work on cognitive grammar and Croft and Cruse’s (2004) comprehensive approach to

conceptualization. Moreover, to deeply map the intricate semantic structure of the concept, reliance was placed on advanced models such as Conceptual Blending Theory (Fauconnier & Turner, 2002), which is crucial for understanding how disparate meanings coalesce into a coherent cultural frame. Subsequently, a comparative-contrastive analysis was conducted based on the synonyms of the “UY” (Home) concept across Uzbek, English, and Russian languages. To analyze the “Home” concept more deeply, frame structures were employed based on I.A. Tarasova’s methodology. Literary texts, folklore samples, and dictionary materials served as the primary objects of analysis, as modern humans derive much of their world knowledge precisely from texts.

METHODOLOGY

This research is based on cognitive linguistics and linguoculturology, focusing on the comparative-contrastive analysis of the linguistic manifestations of the “UY-HOME-ДОМ” concept in three languages (Uzbek, English, and Russian). To achieve this goal, the following scientific methods were applied comprehensively: conceptual analysis (e.g., V.Z. Demyankov’s text corpus

approach (1994), A. Wierzbicka’s introspection method (1999)), modeling (to systematically represent concept elements), associative experiment (to uncover lexical connections) (as Karaulov noted, this reveals the bearers’ perception of reality and linguistic memory (1990); Lutfullayeva emphasizes that associative units help reveal the concept’s expression in various meanings (2017)), comparative-contrastive analysis (to identify commonalities and differences between languages), and frame analysis (to determine the deep structure of the concept based on the theories of C. Fillmore (1988) and Sh. Safarov (2006)). Furthermore, literary and oral tradition materials formed the main source for the analysis.

RESULTS

The complex application of these methodological approaches allowed for a deep and comprehensive study of the place of the “Home” concept in the linguistic landscape, as well as its common and unique aspects across different languages and cultures. In our work, we analyzed the UY-HOME-ДОМ concept based on its synonyms in Table 1.

Table 1 Synonyms of the UY-HOME-ДОМ Concept

№	Uzbek Language	English Language	Russian language
1	Uy	Home	Дом, юрта
2	Vatan	Homeland, home town	Родина
3	Ona vatan	Motherland	Родные пенаты
4	Yurt	Country	Страна
5	Xonadon	Apartment	Квартира
6	Boshpana	Shelter	Приют, кров
7	Panohgo‘y	Shelter	Пристанище
8	Koshona	Mansion	Дворец
9	Qasr	Castle	Особняк, хоромы
10	Kulba	Hut	Хибара, лачуга, халупа, хибарка, мазанка, лачужка

Furthermore, a method of comparative-contrastive description was applied. A comparative approach allows for the analysis of different ways linguistic reality is partitioned across languages, which is crucial for

presenting a “general national picture of the world” in the future. Comparative and contrastive analysis of lexemes, phraseological units, aphorisms, and journalistic/literary texts can provide insights not only into the languages themselves but also into the cultural, spiritual, and material

levels of the people, revealing their distinctiveness, mentality, emotional world, and ideas.

It is a known fact that modern humans derive much of their knowledge about the world not from direct experience but from texts in all their diversity. Heard or read texts significantly influence human formation, including providing a framework for producing, modifying, and understanding texts in one's native language. From this perspective, the interpretation of prior texts holds great significance for researchers. Text is inherent to any average member of a linguistic and cultural community, and its ideas are constantly renewed in the community's speech.

Linguistically, the lexical-phraseological and individual-authorial means of objectifying the "Home" concept are identified and systematized, thereby filling the terminals of the concept's mental model. Various features of the "Home" phenomenon are actualized by native speakers of systematic languages. Text analysis and interpretation hold a special place, encompassing artistic works, various genres of oral literature (phraseological units, proverbs, tales), scientific, journalistic texts, and aphorisms.

We attribute a vital role to the associative experiment in studying the "Home" concept. Analyzing the associative links of lexical units belonging to the "Home" field allows cognitive linguistics, with its multifaceted experience, to reveal the specific structure of meaning and the deep model of connections and relationships developed through speech and thought.

In the final stage of the research, the comparative-contrastive description method is used, enabling the identification of common features and the most significant differences in expressing the "Home" concept in English, Uzbek, and Russian. We believe this is applicable to the concept of "Home" because when integrated into artistic

text, it can also be expressed as a cultural or artistic concept.

The analysis of examples in this study demonstrates that a frame is a multi-component concept of a large scope, closely related to the concept of a semantic field. It represents a body of knowledge accumulated throughout human life and also serves as an underlying model of perception. Taking into account the theoretical views of scholars on "frame," generalizing and enriching them, we align with the theoretical views of M. Zhurayeva (2016) and propose the following definition:

A frame is a concept with potentially infinite components, which expresses a comprehensive system of various pieces of information and situations through types of substantive and meaningful foundations, stylized by various molds and distinct linguistic constructions. These are directly utilized during human conversation, reflecting a world of additional linguistic information and contexts. Simultaneously, this method is one of the ways that helps humanity store acquired information in consciousness, based on socio-cultural data accumulated over a lifetime. Their role is significant in interpreting metaphorical expressions (2016).

Since our research primarily relied on dictionary material, the standard example of declarative knowledge can be considered the interpretation of words in ordinary explanatory dictionaries. The use of the frame as a cognitive structure is a very logical and natural epistemological choice.

Frames are usually presented in a tabular form, where the rows represent the slots; each slot has its own name and content. We proceed accordingly to present the concept of "Home" in Uzbek, English, and Russian in the form of frames (See Table 2):

Table 2. The "Home" Frame in the Uzbek Language

Slot Name	Slot Composition
Subject Home	1.A. Existence; 1.B. Non-existence
Object Home	2.A. House, material wealth; 2.B. Family; 2.C. Any valuable object
Relation to Norm	3.A. Norm; 3.B. More, quite
Evaluation	4.A. Positive; 4.B. Negative; 4.C. Aesthetic
Price	5.A. High; 5.B. Cheap

Part of Speech Classification	6.A. Feature; 6.B. Abstract feature; 6.C. Dynamic feature; 6.D. Characteristics of the sign
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The detailed semantic decomposition of the slots within the ‘Home’ frame reveals complex relationships between ownership, value, and normative positioning. For instance, the relationship between physical dwelling (Slot 2A) and familial units (Slot 2B) often determines the ultimate positive evaluation (Slot 4A), a dynamic evident in the differences across the analyzed languages.

For instance, based on the above examples (second meaning), the “Family” frame structure incorporates one of its slots, such as “Family Members,” and accordingly activates relevant extra linguistic information: parents, sisters, brothers, grandparents, and so on.

Thus, the studies reviewed in this section regarding the “Home” concept indicate that a significant number of dissertations based on the scope of lexemes possessing the “Home” concept have been carried out in Romance-Germanic linguistics and Russian linguistics. Naturally, we have expressed our own views on these perspectives.

In studying the socio-cultural concept of “Home,” the primary sources for constructing an integral image of the object under consideration are literary texts and religious books. The influence of religious books on the history, mentality, and language of nations over millennia is immense.

DISCUSSION AND CONCLUSION

The research results confirmed that while universal concepts such as “UY-HOME-ДОМ” possess unique cultural codes in different languages, their core meanings (security, family values) are preserved. The comparative-contrastive approach allowed us to identify these common and specific aspects in the material of Uzbek, English, and Russian. Through frame analysis, we demonstrated that the “Home” concept possesses deep socio-cultural components (e.g., relation to norm, positive evaluation) beyond surface meanings. This research holds practical significance in considering intercultural differences in language teaching and translation activities.

In conclusion, this study analyzed the linguistic landscape of the “Home” concept across three languages using a complex methodology, revealing its intricate and multifaceted structure. The scientific significance of the research lies in providing an effective methodological basis for studying global concepts within the scope of linguoculturology and cognitive linguistics. It would be advisable to expand this research in the future by studying other socio-cultural concepts.

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