BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg

LINGUISTIC AND COGNITIVE CHARACTERISTICS OF EVERYDAY VOCABULARY (BASED ON RUSSIAN AND UZBEK LANGUAGES)

Toychieva N.S., Tkebuchava I.G.
Associate Professors of the Interfaculty Department
of the Russian Language, Samarkand
State University named after Sh. Rashidov

Abstract: This article analyzes the linguacognitive and semantic properties of everyday vocabulary based on materials from the Russian and Uzbek languages. Everyday vocabulary is directly linked to people's everyday lives and shapes the conceptual system of their linguistic consciousness. The study highlights the semantic domains, cognitive structures, and cultural characteristics of everyday vocabulary.

Keywords: everyday vocabulary, linguacognitive analysis, semantics, concept, Russian language, semantic field, linguacultural studies.

Each national language reflects a specific way of perceiving and organizing the world, capturing the material and spiritual experience of an ethnic group in its lexical system. Within the modern anthropocentric paradigm and cognitive linguistics, language is recognized not simply as a means of transmitting information, but as a tool for conceptualizing and classifying reality. The language of any people is a mirror of its culture, mentality, and everyday life. Within the framework of cognitive linguistics, language is viewed as a tool of the human mind for understanding and classifying the real world. In this regard, everyday vocabulary occupies a special place, as it denotes the material environment that directly surrounds a person—their home, clothing, food, utensils, and household items. Everyday vocabulary is the set of words that people most frequently use in everyday life, in communication, and in social settings. It forms the foundation of language and supports the need for communication in society. Everyday vocabulary, which denotes the immediate material environment of a person's life: home, clothing, food, utensils, and household items, occupies a special place in the formation of a naive linguistic picture of the world. Everyday vocabulary of the Russian language represents not only a rich semantic system but also a cognitive base, accumulating cultural stereotypes and national specificities of thought.

The everyday vocabulary of the Russian language possesses not only a rich semantic system but also a deep cognitive foundation. The names of everyday objects and their figurative meanings are an important component in shaping the linguistic worldview of the Russian people. In modern linguistics, the study of language as a system linked to human thought is a pressing area. In particular, the linguacognitive approach analyzes linguistic units in relation to knowledge and experience in the human mind.

The everyday vocabulary of the Russian language is characterized by a ramified semantic structure. From the perspective of systemic lexicology, it can be conceptualized as a macro-field consisting of several large lexical-semantic groups (micro-fields) that form the core of the language's basic vocabulary.[1] Russian everyday vocabulary is semantically very diverse and can be divided into several large microfields. These words form the core of the Russian vocabulary:

- *Жилье и его части*: дом, комната, изба, крыльцо, окно, порог, стена;
- *Мебель и оборудование*: стол, стул, шкаф, кровать, сундук, зеркало;

[1] Шмелев Д. Н. Проблемы семантического анализа лексики. — М.: Наука, 1973. — С. 112-114.

- *Посуда и кухонная утварь*: нож, вилка, ложка, тарелка, кастрюля, самовар, ковш;
- *Одежда и обувь*: рубашка, палот, шапка, сапоги, валенки, платок.

Semantic analysis shows that most of these lexemes possess a high degree of polysemy (multiple meanings). Primary denotative meanings, linking a word to a specific material object, develop derivative, abstract meanings over the course of the language's historical development.[2]

According to linguacognitive linguistics, every word in the human mind represents a specific concept. Everyday vocabulary reflects concepts associated with a person's everyday experience. Here we will define the concept.

A concept is a combination of knowledge, imagination, and cultural experience formed in the human mind.[3] Concepts related to the household, although universal, also have a national character.

Many words denoting the household have different meanings in different contexts.

Below, we provide a comprehensive overview of words and their meanings from everyday Russian vocabulary. For example, the concept of "дом" (house) is often used in everyday speech. In the human mind, a house is not just a building, but also a symbol of security, stability, and family.[4]

Everyday vocabulary of the Uzbek language reflects the cultural and cognitive experience of the people.[5]

In everyday speech, Uzbek expressions are primarily based on national values (hospitality, respect for elders). For example, "to raise bread to the sky" or "to cheer someone up." Russian everyday expressions are distinguished by their rootedness in life experience and social practices.

In everyday communication, Russian is an inflectional language, actively changing word forms, and feudal conventions play an important role. Agglutination predominates in Uzbek, and logical connections are created through auxiliary words and verbs.

Alternatively, it can form a single concept with synonyms. For example, *есть – кушать – принимать пищу*.[6] *Еда* (eating) is not just a biological need, but also a cultural and social process (for example, «традиция чаепития» the "tea-drinking tradition").

The everyday vocabulary of the Russian language is closely linked to national culture, as can be seen from the table below.

[2] Апресян Ю. Д. Лексическая семантика. Синонимические средства языка. — М.: Наука, 1974. — С. 56.
[3] Кубрякова Е.С. Когнитивная лингвистика. — Москва: Наука, 2004. С. 52.
[4] Попова З.Д., Стернин И.А. Когнитивная лингвистика. — Воронеж: Истоки, 2007. С. 74.
[5] Кубрякова Е.С. Основы когнитивной лингвистики. — Ташкент: Издательство Национального университета Узбекистана, 2018. — с. 47.
[6] Маслова В.А. Лингвокультурология. — Москва: Академия, 2001. С. 61.

Лингвокультурологические особенности бытовой лексики

Лексическая единица	Значение и культурные особенности	Иллюстрация
дача русский быт и образ жизни	Дача – это загородный дом или участок, используемый для отдыха, выращивания овощей и фруктов. Дача является важной частью русского образа жизни, символом единения с природой и семейного отдыха.	
чаепитие социальное общение и традиция	Чаепитие – это не просто употребление чая, а особая традиция общения, символ душевного тепла, уюта и гостеприимства. Чаепитие сближает людей, создаёт атмосферу доверия и дружелюбия.	
гостеприимство важная культурная ценность	Гостеприимство – это важная черта русской культуры, выражающаяся в радушном приёме гостей, готовности делиться лучшим, уважении и доброжелательности.	

From the table above, it can be seen that the units presented in it reflect the relationship between language and culture.[7]

In Russian everyday vocabulary, it is very common to name objects after parts of the human body (*антропоморфные метафоры*). For example, *носик чайника, горлышко бутылки, ножка стола/стулья, ручка двери.*

The cognitive potential of everyday vocabulary is clearly evident in Russian proverbs, sayings, and set phrases. Everyday objects serve as a cognitive resource for explaining abstract concepts (character, social status, relationships). For example,

- *Идти как по маслу* — indicates that things are going very smoothly and without problems (household and kitchen sphere);
- *Сесть в калошу / в лужу* — get into an awkward, funny situation (clothing/footwear sphere);
- *Сметь грязное при людях* (to air one's dirty laundry in public) — to reveal a family secret or problem to strangers. In this case, the «изба» (хижина) is the inner, pure world; «сор» (мусор) — symbol of negative internal problems;
- *Два сапога пара* — refers to people who have the same character or nature (often in a negative sense).

These examples demonstrate that everyday vocabulary preserves folk wisdom and cultural codes through its connotative and symbolic meanings, rather than its literal (denotative) meaning.

Each language perceives meaning differently. For example, the concept of "Ko'ngil" (soul/душа) in Uzbek is very broad and encompasses a person's inner world, mood, desires, heart, and so on. In Russian, these concepts are divided into separate categories, such as "soul" and "mood."

In conclusion, based on Russian language materials, it can be concluded that everyday vocabulary represents a complex system in both linguacognitive and semantic terms. It shapes concepts in human consciousness and expresses cultural experience. Everyday vocabulary

[7] Арутюнова Н.Д. Язык и мир человека. — Москва: Языки русской культуры, 1999. С. 88.

demonstrates the inextricable link between language and culture. Everyday vocabulary is the most stable layer of the Russian language vocabulary, evolving alongside the development of society. Semantically, it encompasses all material aspects of human life and is characterized by a high level of polysemanticism (multiple meanings).

In Uzbek, everyday words are formed primarily through word formation (compounds, affixes), whereas Russian makes extensive use of abbreviations and suffixal methods.

Cognitively, everyday vocabulary serves as the basis for a metaphorical understanding of the world. Abstract concepts are materialized and reinforced in linguistic consciousness through anthropomorphic and sociomorphic metaphors.

References

1. Апресян Ю. Д. Лексическая семантика. Синонимические средства языка. — М.: Наука, 1974. — 367 с.
2. Арутюнова Н.Д. Язык и мир человека. — Москва: Языки русской культуры, 1999. — 896 с.
3. Кубрякова Е.С. Когнитивная лингвистика. — Москва: Наука, 2004. — 312 с.
4. Маслова В.А. Лингвокультурология. — Москва: Академия, 2001. — 208 с.
5. Попова З.Д., Стернин И.А. Когнитивная лингвистика. — Воронеж: Истоки, 2007. — 256 с.
6. Степанов Ю.С. Константы: Словарь русской культуры. — Москва: Академический проект, 1997. — 824 с.
7. Телия В.Н. Русская фразеология. — Москва: Школа «Языки русской культуры», 1996. — 288 с.
8. Шмелев Д. Н. Проблемы семантического анализа лексики. — М.: Наука, 1973. — 280 с.