The Principle of Selection of Lexical Units Expressing Religious Concepts

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Abstract: The article deals with the issues based on the description of the nature of the representation in the phraseological fund of the English and French languages of the main religious concepts of the carriers of these languages, who are historically representatives of the Catholic and Anglican confessions. An analysis of the phraseological activity of religious vocabulary of a theological nature, revealed as a result of studying the component composition of phraseological units, is given, as a result of which the author comes to the conclusion that the key features of the Catholic and Anglican wisdoms are reflected in the phraseology.

Keywords: phraseology, religious concepts, language, conceptual level

A concept in logic and philosophy is a unit of consciousness that reflects in a generalized form objects and phenomena of reality and essential connections between them by fixing general and specific features

The concept is called a word. Consequently, like meaning, the concept turns out to be associated with one or another sound-graphic complex. There are several points of view on the problem of the relationship between the concept and the meaning of a word:

- The first point of view is presented by looking at meanings and concepts as largely identical entities. Meanings and concepts are considered as abstractive units of consciousness of the same level. In this case, meaning is a concept associated with a sign. “The meanings are the same concepts,” writes M. V. Nikitin. The concept can be called several verbal signs, and this is its difference from the meaning. When a researcher examines a concept, he is interested in what this unit of consciousness reflects. When he considers meaning, he is interested in how this unit of consciousness is expressed.

- The second point of view on the problem unites scientists who differentiate these entities as independent units and at the same time strive to determine the nature of their relationship with each other. Allocate simple (everyday,) concepts and scientific concepts. The first correspond to the meanings of the words. Concepts-meanings differ from scientific concepts, which have a clear boundary and precise definition, by the absence of such. Thus, with one and the same object in the mind of a person, two mental entities can be correlated - ordinary, simplified and scientific, complicated. In a number of works, meaning is considered as part of a concept. The relationship between the meaning of a word and a concept is defined with the help of "mathematical metaphor", saying that meaning tends to the concept as to its limit. At the same time, the meaning is often viewed as a less profound concept, containing only the distinctive features necessary for identifying the designated, without penetrating into its essence. The concept belongs to the sphere of thinking, and the meaning - to the sphere of language, emphasizing their difference and interdependence. Thus, a concept cannot be formed regardless of the meaning of the word that calls it, and thinking is largely verbal in nature.

The meanings and concepts are considered as belonging to different levels in the human mind. The level of concepts is recognized as universal, the same for speakers of different languages. The level of meanings is considered as nationally specific, characteristic only of the speakers of a particular language. The coincidence of the conceptual level allows different people understand
each other. Differences in meanings create difficulties and translate errors. The question of the relationship between linguistic meaning and concept remains open. As science develops, new approaches to determining this ratio will appear.

In connection with the definition and description of the meaning of a word, the problem of differentiating linguistic and encyclopedic knowledge arises. This is the question of which features of the signified should be considered as components of the linguistic meaning of a word, and which ones should be attributed to additional information about the signified. On the one hand, this problem is directly related to lexicography and the tasks of practical compilation of dictionaries. An explanatory dictionary should not turn into an encyclopedia. For example, it is hardly necessary in the definition of the word cat to indicate that a cat belongs to the category of mammals, that the cat family includes, in addition to the domestic cat, a lynx, a panther and a tiger, or that different superstitions are associated with cats among different peoples.

With the emergence of the concept in linguistics, the complexity of differentiating these mental entities has increased, since, in addition to the question of the relationship between the concept and the meaning, the question arose about the relationship of each of these entities with the concept. Views on the definition of this ratio are discussed in detail in the fifth part of the textbook, devoted to the cognitive approach to language. Here it is necessary to emphasize that human consciousness and the mechanism of its functioning are so complex and multifaceted that they do not lend themselves to simplified modeling. In connection with the material side of the sign - the sound-graphic complex - not only ordinary signs or significant distinctive characteristics of the entity correlated with this complex can arise in consciousness, but also a mental picture, some vague outlines of form or color associations. Associations that arise in a person in connection with the material side of a sign can also be of a purely individual nature, due to a person's personal experience.

On the other hand, without introducing a certain formalization into the object under study, its connections and relations with other objects, research becomes impossible. What cannot be formalized cannot be studied.

One of the distinguishing features of Western society at the present stage of development is the process of secularization, which affects all spheres of society. However, in previous centuries, religion occupied a much more significant place in the worldview of European nations, which is indirectly indicated by the presence in national languages of a significant number of phraseological units (hereinafter - phraseological units), including components that verbalize key religious concepts.

At the same time, the nature and number of phraseological units with such components in the language cannot but agree with the theological foundations of the dominant doctrine in a particular country. This statement is due to the very essence of phraseology as an aspect of language, which is formed under the influence of “everyday-empirical and spiritual experience of the linguistic community” [2, p. 13].

In linguistic science, attempts have already been made to study the relationship between religion and phraseology.

Thus, within the framework of the currently actual linguoculturological paradigm of L. L. Grigorieva, phraseological units were considered that reflect the religious world of the speakers of the Russian, English and Arabic languages as a source of associations accompanying a particular religious concept in these cultures [5].

E.E. Chikina, in addition to the linguoculturological approach, considers phraseological units also from the linguistic and cultural positions, analyzing the fact of reflection in the phraseological unit of components that nominate various extra-linguistic realities associated with Christianity [13, p. 11]. She emphasizes that the fact that the linguistic national consciousness (the author’s term) of the corresponding lexical units in the process of secondary nomination indicates the importance of the corresponding elements of Christian culture in the linguistic picture of the
Religious vocabulary in Russian studies was studied and considered from different aspects: different interpretations of the term "religious vocabulary" were given, there were debates about the choice of a classifying name for this phenomenon, classification principles, styles, volume and boundaries of this vocabulary.

S.V. Bulavina [2] addresses the study of religious vocabulary in the phraseological unit of the Russian and Spanish languages, in whose work some remarks were made regarding the fixation in phraseology of the differences between the Catholic and Orthodox faiths.

As follows from the presented review of existing works on this topic, the phraseology has already been subjected to research in order to identify the correlation of phraseology with religious beliefs in Russian, English, German and Spanish. However, in Russian linguistics there are no special works devoted to the study of the phraseological units of the French language related to religion, while such phraseological units occupy a significant niche in the phraseology of the French language due to the historically significant role of the Roman Catholic Church in the life of French society in a certain stage. In connection with this object of the descriptions of this article, along with the phraseological units of the English language, are also the phraseological units of the French language, which include the unit of religious vocabulary.

In this case is the identification of the nature of the representation of the Catholic faith in the phraseology of the French language against the background of the possible reflection of the theological foundations of the Church of England in the phraseology of the French language. A significant potential in this direction, in our opinion, is possessed by the comparison of the phrase-formation activity of religious vocabulary in the languages under consideration. Phrase-forming activity, being a reflection of how often this or that lexical units are included in the composition of the combinations that have undergone phraseologization, inevitably demonstrates the relevance of various religious concepts for a particular culture. In this case, the assessment of the degree of activity of one or another lexical units as a component of a phraseological unit requires the reconstruction of the initial free combinations with the direct meaning of the components or prototypes of the phraseological unit, where the phraseological unit prototype is understood as "the direct meaning of a free phrase that has been figuratively rethought" [1, p. 64].

Thus, further presentation will be devoted to comparing the number of lexical units of religious themes included in the prototypes of the phraseological units, in order to identify the degree of significance of certain religious concepts for the religious worldview of the people.

1. "Basic concepts of religion and theological terms." This thematic group of vocabulary has quite a lot in common in the compared languages, which illustrates the significant similarity at the confessional level that is found between the Anglican and Catholic Churches.

One of the most phraseologically active lexemes, given in both languages, is lexical units sin / péché, m - sin. Comparison of phraseological units shows that both cultures are characterized by the idea of mortal sins: the seven deadly sins - seven deadly sins [8, p. 691]; dire de qu' on les sept péchés mortels - to revile someone on what is worth (literally, to ascribe to someone the seven deadly sins) [3, p. 1172]; about original sin: the original sin - original sin; péché originel - original sin [Ibid].

For colloquial EL, it is characteristic to use the combination as sin in the composition of comparative turns in the meaning of "having any negative characteristic to a large extent," for example, Everybody knew Saxon's Lake was as deep as sin (Robert R. McCammon Boy's Life) - lit. Everyone knew that Lake Saxon is damn deep [5, p. 263].

In general, this thematic group is characterized by a large percentage of the correspondences of the components for the languages under consideration - out of 16 lexical units of this topic identified in the lexical units, 15 are also found in the lexical units French language, which
indicates a significant similarity between the religious worldview and key theological concepts at the level of consciousness of native speakers.

At the same time, in the phraseology of the EL, for obvious reasons, there is no, for example, the Catholic component - catholique - Catholic. In the prototypes of FL, this lexical unit is found in such direct meanings as: “professing the doctrine, religion of the Roman Catholic Church or being under its jurisdiction” - être plus catholique que le Pape (literally, to be more Catholic than the Pope himself) [3, p. 262], i.e. do something with great conviction; "Canonical, corresponding to norms, especially moral" (in association with the severity of Catholic canons) - (ce n’est) pas catholique - colloquial. it is suspicious, it does not inspire confidence (lit. it is not Catholic) [24, p. 148]; about milk, wine - diluted (by association with water during baptism): votre vin est trop catholique - your wine is too weak (literally, your wine is too Catholic) [3, p. 1598].

As a noun name. - "Catholic, a person professing Catholicism" - this lexical units are used in one phraseological unit: catholique à gros grains - colloquial. a person of not very strict rules (lit. Catholic in places, large spots) [Ibid., p. 764].

In general, this thematic group is one of the most saturated in terms of the number of components - in French language it includes 23 lexical units, in English language - 15 lexical units contain vocabulary of the most general theological topics.

As an example of the synthesis of the idea of love is found in the proverb charité bien ordonnée commence par soi-même - the last. ≈ before benefiting the whole world, take care of yourself [3, p. 283]; look at yourself before criticizing others (lit. a well-delivered charity begins in your home) [9].

In FL and EL this LU is captured in the meaning of "good deeds": Charity covers a multitude of sins - last. behind visible kindness, lawlessness often breaks down (literally, good deeds hide many sins) [6, p. 49] or charity begins at home - last. - who thinks about relatives, will not forget strangers (literally, good deeds begin at home) [Ibid].

Thus, the analysis of the phraseological units related to the religion made it possible to identify the common and different in the religious worldview of the peoples of England and France through the prism of the phraseological composition of national languages.

The study of phraseological units demonstrates the presence in the linguistic consciousness of the carriers of the phytosanitary and autonomous language of general ideas about the basic concepts of religion, including the ideas of God, disembodied forces, soul and sin, heaven and hell, as well as about grace, good, evil and basic Christian virtues.

At the same time, phraseological units reflected such differences that exist at the theological level between Anglicanism and Catholicism, such as the lack of faith in purgatory and limbo in Anglicanism, as well as the cult of saints, differences in attitudes towards the veneration of the Mother of God, as well as the peculiarities of the blessing procedure in Catholicism.

References:


