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Semantic field of "family education merits" notion in Monten's philosophy and its expression in the Uzbek language

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Abstract: This article is devoted to a comparison of the lexical and semantic aspects of the French and Uzbek languages, and thus to the study of the works of the French writer and philosopher Michel de Montaigne. In this article, we argue that language change is a social phenomenon.

Keywords: Michel de Monten, philosophical views, "Virtue", the concept of vertu, conceptual field, semantic field, expression in Uzbek.

Introduction

Mankind has always lived as a community. The planet Earth is his eternal abode, his common Homeland. People living on this tiny planet in the solar system have a habit of calling the human family a society. So, in the universal sense, society represents all the changes and processes related to human life, all the epochs, places and territories in which he lived. At the same time, the same applies to the lives of people in a country, to life in certain periods of civilization. In any case, it is a general concept that an individual and an individual are called members of society. The concepts of family, community, and society, and their different names in different languages, have been studied by different linguists at different times, as well as the different names of these concepts in different languages of the world and their functions. For example, the views of the French philosopher Michel de Montaigne, who made the connection, are of particular importance in this regard. Michel de Montene's "Experiments," published in 1572-1576, was published in 1580, glorifying the Stoic virtue (vertu). In the chapter "On Virtue" the author writes: "Je trouve par experience qti'il ya bien grande entre les boutees et saillies de Gate ou une: et bien qu'il n'est rien que nous ne pumissions, voire jusques a surpasser la divinite mesme, dit quelqu'un, d'autant que c'est plus de se rendre impassible de soy que d'estre tel de sa case originelle, et jusques a pouvoir joindre a Pimbecillite de l. 'homme une asseurance de Dieu. Mais c'est par secousse. Et es vies de ces heros du temps passe, il u a quelque fois des traits miraculeux et qui semblent de bien loing overpasser nos force naturelles; mais ce sont , a la verite; et est dur a croire que de ces ainsi les levees on en puisse teindre et abreuver Gate, en maniere qu'elles lui deviennent ordinaires and comme naturelles. II nous eshoit a nous mes, qui ne sommes qu'avortons d 'hommes, d'eslancer par fois nostre ame, esveillee par les discours ou exemples d'autruy, bien loing au dela de son ordinaire; mais c'est une espece de passion qui la pousse et agite va et qui la ravit aucunement hors de soi: automobil, ce tourbillon franchi, nous voyons que, sans y penser, se debande et relache d'elle mesme, sinon jusques a la derniere touche, au moins jusques a n'estre plus celle-la ... Sauf I'ordre, la moderation et la Constance, j'estime que toutes choses sont faisables par un homme bien manque et deffaillant en gros. A cette cause, disent les sages, il faut, pour juger bien a point d'un homme, principalement contreroller ses harakatlari Communes et le surpriseendre en son a tous les jours " From the thoughts of this passage and the philosopher and the writing of the work and the thoughts of the author, as well as the style of the work, special attention should be paid to the stylistic and semantic field of the work and their expression in the Uzbek language. . Among the basic principles of historical lexicology is the recognition of the word as the basic semantic unit in the structure of language, its study as part of the LSG and

semantic fields in paradigmatic and syntagmatic aspects. Lexical units are studied not only as components of word combinations in terms of their potential semantic possibilities, but also as elements of implementation taking into account their social aspect. There is a need to further develop the fundamental problems of historical lexicology and semantics of the French language in determining the linguistic laws that govern the evolution of concepts in the world of spiritual values, and there are many unresolved issues in the Uzbek language. In this regard, we turn to the works of Michel de Monten in order to study the field. The scientific novelty of the work is that he tested a new concept in the theoretical apparatus of historical lexicology and semantics - "concept"; conceptual analysis can be interpreted as a combination of a field approach with a complex application of etymological, descriptive, semantic, distributive types of analysis, as well as step-by-step identification, comparison of translation correspondence, and quantitative calculation methods. The purpose of the study is to identify and describe the content and dynamics of the development of the concept of vertu in the French language period of the XVI century. By analyzing the semantics and functioning of the lexemes that express this concept verbally in Montene's text "Experiments", we can directly study the specificity of the language of this period and its impact on today's modern language. We can directly observe such changes in the history of the Uzbek language. Just as the Uzbek language went through several stages of development before it was formed, so the languages of the world, including French, have gone through these stages. It should be noted that there will be similar stages in the future. Because language is not socially stable, and as generations of people change, languages change their form in some way. In the traditions of French linguistics, the ideas of J. Matoret, a representative of the sociological direction, have not lost their relevance, although more than half a century has passed since the publication of his work "Methodical Lexicology". Matore defines lexicology as a

special humanities, "a social discipline that uses language material that contains words" (Matore, 1953: 13). According to their stories, the foundations of social development, material conditions, and the cultural level of a society in general are studied at a particular stage of its development. According to Matore's concept, the vocabulary of a language is a whole, like a period of its reflection. Individual words can only be learned within a group, where they form a hierarchical structure. Combined by a sociological kinship (parente sociologique), this group of scholars calls it lexicological or notionnel. Matore emphasizes the most important elements that surround the conceptual space: witness words (mat-temoins) and keywords (mot-cles). The testimony of witnesses reflects important thing. Thus, there is a certain tradition in the historical lexicology of the French language to study words of social, cultural, and historical significance, as well as the power of emotional influence. These qualities are inherent in the vertu lexeme, which verbally expresses the concept of "virtue", which is the direct object of our study. not limited to lexical meaning, it reflects the moral and ethical ideas of French speakers during the Renaissance. Around the concept of Vertu is formed a systemic formation, a conceptual field that regulates parts of the conceptual picture of the world. . It is expedient to analyze and present the units that make up the conceptual field vertex, within the framework of the person included in the LSG field, which is organized on the basis of the lexical units - carriers of the core attributes of the concept. The general structure configuration of the Vertu concept is defined the semantics of lexical expressions interrelated with the degree of philosophical knowledge based on the works of Monten, belongs to the moral principle in man. When studying the concepts of spiritual culture verbally, the role of texts with a constant culture is of great historical importance, because in them are realized the mental entities-concepts. Although the conceptual and semantic fields are linked by the unity of the linguistic picture of the world that exists in the human mind, they differ from each other. A semantic field is

defined as a series of words or their separate meanings that have a common semantic feature and are distinguished by at least one differential feature. Thus, the semantic field, unlike the conceptual field, is a pure linguistic formation that combines a series of words that are close in terms of meaning and conceptual correlation and represents the existence of a systematic organization of the lexical fund of the language. At the same time, the conceptual space is a mentally and semiotically developed field of ethnic cultural "space" that unites concepts not only as language but also as facts of culture. In summary, this research and study has provided insights into the interrelationships of languages and their lexicon.

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