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A Cognitive Study of Chinese Loanwords

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Abstract: The article presents a cognitive analysis of words adopted from the Chinese language into the Uzbek language. In particular, the conceptualization of acquired words are discussed. The main content of the article is the assimilation of the acquired words and concepts into the Uzbek language, their reimagining in the mind of the nation in the process of conceptualization, the formation of a new concept, and the creation of new words on this basis (around the same concept).

Keywords: loanwords, cognitive linguistics, cognitive analysis of loanwords, concept, scenario, frame, gestalt, lexicology, semantics, lexicography, ethnolinguistics, cognitive linguistics.

Introduction. All nations that exist to this day have formed their culture for centuries. During a long historical process, this phenomenon was mixed with the culture of other people and assimilated. As a result of this process, cultural values and new words from other languages entered a certain national language. It can be said that this process will continue as long as humanity exists. This phenomenon creates a large group of words in the language – the layer of loanwords. In particular, the Uzbek language also has a layer of loanwords, the largest part of which is made up of words borrowed from Arabic, Persian and Russian languages. Among the loanwords in our language there are words of Chinese origin, the process of their acquisition goes back several centuries. Of course, these words are a minority in terms of quantity. However, we believe that there are also linguistic phenomena after Chinese loanwords were transferred to Uzbek, and these should not be ignored by linguists.

In this article, based on the methods of cognitive linguistics the words borrowed from the Chinese language in our language are researched.

Literature Analysis and Methods

In the last century, new approaches appeared in linguistics. One of them is the field of cognitive linguistics, which studies language in its integral relationship with human thinking. This field studies the linguistic realization of thought. Cognitive linguistics was officially announced at an international symposium organized in 1989 (Skrebtsova, 2011: 256). The scientists such as Charles Fillmore (Fillmore, 1982), George Lakoff (Lakoff, 1980), Ronald Langacker (Langacker, 1991) are recognized as cognitive linguists. Major works on cognitive linguistics in Uzbek linguistics were carried out by scientists such as Safarov (Safarov, 2006), A. Mamatov (Mamatov, 2019), N. Mahmudov (Mahmudov, 2017).

Comparative, analysis-synthesis, hermeneutic methods were used in the article.

In the studies of lexicology created in the last century, it was noted that words borrowed from Arabic, Persian and, in recent years, Russian constitute a large part of the stock of the Uzbek language, and other languages have not left a significant trace. In particular, the words like *tea, lagman, shed* and *jambul* are examples of borrowings from the Chinese language (Uzbek language lexicology, 1981: 80). In the etymological dictionaries, it can be seen that about twenty words from the Chinese language have been adopted into the Uzbek language. Importantly, the process of word assimilation covers the period from the time of the ancient Turkic language to the present day. Some of the words that have been adopted from the Chinese language into the Uzbek language go back to ancient times. In particular, the word altun (this word is derived from the Turkic al - red, and the Chinese tun - copper) is often found in ancient Turkic writings. One of the folk proverbs in "Devoni Lug'ati-t-Turk" is as follows: Bar - baqïr, yaq - altun (Meaning: There is copper (without value), no - gold (valuable)) (Devoni Lug'ati-t-Turk, 2017: 145) In the current Khorezm dialect, the words *tuncha/tungcha* are used, meaning a small cup made of copper for boiling tea (Aliyev, Sodikov, 1994: 19).

So, this word is not only in the composition of a compound word, but it is not alien to Turkic languages either. The most interesting thing is that until the etymology of the word *tuncha/tungcha* is

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determined, it is currently known only as a pure Uzbek lexical unit specific to the dialect. The word *shoti* can also be added to the list of such words that have been adopted from Chinese. This word, which means ladder, is also used only in the dialects of the Ferghana Valley.

There is also some confusion about the word gold in our language. For example, the word "gold" in "Altin Orda" (Golden Horde) is not related to the name of the metal, but is a pure Turkic word *altin* meaning "before, below, following". But Golden Horde seems to mean golden (metal) when it actually does not (Aliyev, Sodikov, 1994: 19). The translation of this word into Russian (золотая орда) confirms our opinion. In fact, there is the meaning of lower Horde here, and such a name is connected with the fact that the historical border of this region is located in the lower part of the Volga River. This phenomenon means that the spelling and pronunciation of the Turkish+Chinese word *altun/altin* with the pure Turkish word *altin* is the same, resulting in a process of linguistic thinking error.

In general, under the influence of socio-political and cultural relations, the Chinese language became a prominent language among the Turkish educated people and nobles during the ancient Turkish and Uighur khanates (Sadikov, 2020: 136). From this it can be concluded that a lot of words from the Chinese language have been adopted into the Turkish language, and in some cases the translation of religious literature (created in the Buddhist environment) has confirmed this. To date, most of them are out of use. As mentioned above, the number of Chinese borrowings in the explanatory dictionary of the Uzbek language is close to twenty (it may be more, because some words are not included in Annotated dictionary of the Uzbek language).

The cognitive linguistics approach to the study of idioms has several distinctive features. In particular, a certain concept and word appears in the perception of another nation and then in its language. In the process of intercultural exchange, this concept and word enters the culture and language of another nation. In the same process, the adopted concept and word are re-imaged in the people`s mind. In particular, in the process of mastering and reshaping the concept of *tea*, which is of special importance to Uzbek people, new words were created based on this word.

At this point, let us talk about the concept - the main unit of cognitology, including cognitive linguistics. The concept is considered a linguocognitive phenomenon in linguistics. It reflects the moral values of the nation as a unit of thought.

Concept formation begins with the birth of an individual image and ends with the emergence of a linguistic unit (Safarov, 2006: 17).

So, the concept of tea originally originated in Chinese culture and language. Tea is a national drink for the Chinese, a medicinal herb. In some places, its importance coincides with religious and philosophical views. Tea, which reached the Turkic people through trade routes, was initially considered an expensive drink. Later, some figurative expressions appeared to us. A question arises here. Has tea been formed as a concept in the Uzbek people`s mind?

Definition of the concept is carried out using different methods:

The goal of cognitive linguistics is "to choose such a "pattern" for a given content or to determine the reasons for its emergence" (Kubryakova 2004: 16). For example, in the Persian-Tajik language, *hargush* means rabbit. The naming of this animal occurred in the process of analogy and comparison. That is, the composition of the words har (donkey) gush (ear) made the word rabbit. This is mainly based on the similarity of the ears of a rabbit and a donkey.

The etymology of tea is naturally related to the Chinese language. Although tea is named in Chinese as an object, it can be seen that the figurative-symbolic possibility of the lexicon has changed when it comes to the Uzbek language. The meaning of this word is explained as follows:

Tea (t.f. < chinese *cha*) 1. An evergreen shrub growing in southern countries, whose leaves are drunk. *Tea plantations*. 2. The leaves of this plant are specially processed, grounded, and drunk as a tincture. *Blue tea. Indian tea. Ceylon tea. Georgian tea. A drop of tea. Tea box.* 3. Aromatic drink brewed from specially processed, crushed leaves of this plant. *The tea drunk by Indians is real tea*. "Gulnorpari" 4. Eating with this drink. *At the tea place, sometimes laughing, sometimes crying, he talked about himself and his children*. A. Qahhar. "Qoʻshchinor chiroqlari"

In cognitive linguistics, a number of conceptual system units (scenario, script, frame, geshtalt) are involved in the process of preparation of the concept and linguistic realization (conceptual stage).

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In the intermediate stage, for example, the concept of tea acquires a different image for different people based on their needs. In particular, the concept of tea for Uzbek brides have perceptual generalizations such as *tea brewing, tea pouring, tea giving*. For adults, the same concept evokes the concept of *drinking tea*. Because tea is not grown in Uzbekistan, concepts about *tea trees* and *tea plantations* are not associated with the concept of *tea* in the public mind. Similarly, in the concept of *lagman* the cognitive process, intermediate stages and linguistic realization of the cook and the consumer are different. As a result, concepts such as *stretching lagman* for the cook, and *eating lagman with pleasure* for the consumer appear. Vegetables such as *jusai, basai*, used in the process of cooking *lagmon*, *sai* prepared from them, spicy *laza* used with *lagmon*, are not adopted by all speakers. These are often found in the vocabulary of cooks, housewives and food vendors.

The intermediate stage proposed by cognitive linguists includes the following processes:

The scenario is the illumination of the interrelated facts characteristic of a typical event in the example of a model form reflecting their coherence (Safarov, 2006: 35).

The script is considered as a type of model conceptual structures, it is an example of a normative sequence of events in existence reflected in human thinking (Safarov, 2006: 38).

Frame is a process in cognitive linguistics that helps to reproduce events and express them in a short form (Asadova, 2022).

Gestalt means a generalization of mental structures, signs and characteristics that provide the unique integrity of images (Safarov, 2006: 47).

These types of intermediate stages serve to create new concepts and words that reflect them in the process of linguistic realization based on a specific concept.

In the Uzbek language, a lot of new words were created from the word tea in various ways: *teahouse, sweet tea, chaydish (in dialect), tealover, teahouse keeper, black tea, honey tea,* etc. This word is also active in creating various phrases and figurative meanings using cognitive metaphors: *calling for tea, drinking tea from the bride's hand (tea made by the bride) (hospitality), I will make tea, let's drink tea (gratification, bribery), drinking tea (eating in the general sense).*

In general, as a result of these processes, each concept has its own concept sphere. Below we consider the conceptual space of concepts conveyed by several Chinese borrowings:

Ginseng - plant, root, medicine, healing, "root of life", Chinese, medicinal;

Lanka - a special type of game, goat skin (skin), lead, kicking, children (boys), spring (it is played in the villages before field work, early spring, when the days begin to hang), a ball made of unnecessary rags;

Lag'mon - dough, national dish, soup (sai or vaju), jusai, basai, laza, celery, jandik, lagmonkhana, Uyghur lagmon, fried lagmon, stretching dough, lie (deceiving lagmon in the ear);

Shed - field, light, farming, cooling, lunch, recreation, porch.

Conclusion

In conclusion, it can be said that each word goes through certain processes in the framework of thinking. The etymology of Chinese acquisitions has been resolved in Chinese linguistics. Most of them were re-imaged in the thinking of the native speakers and created new concepts when they were assimilated into the Uzbek language. New concepts and lexicons are created in the intermediate stages of thinking. In particular, although tea is an acquired concept, it was formed in Uzbek mind as an integral aspect of its culture.

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