

## REPRESENTATION OF THE NATIONAL CULTURAL CONCEPT IN OCCASIONALISMS

Saliyeva Shakhlo Saidaliyevna,

Assistant teacher at Kokand State University

Email: [shakhlo.rakhimova.84@mail.ru](mailto:shakhlo.rakhimova.84@mail.ru)

**Abstract.** Occasionalisms are creative, context-bound lexical units that emerge in specific communicative situations and often exist outside standard dictionaries. Despite their temporary nature, they carry strong expressive and cultural meanings. This article explores how national cultural concepts are reflected through occasionalisms from a cognitive and linguocultural perspective. The analysis shows that occasional word formations are not random innovations but culturally motivated linguistic signs that reflect collective worldview, emotional perception, and national identity. The findings highlight the close relationship between language creativity and cultural conceptualization.

**Keywords:** occasionalisms, cultural concept, linguistic creativity, cognitive linguistics, national identity, word formation.

**Аннотация.** Окказионализмы представляют собой креативные, контекстуально обусловленные лексические единицы, возникающие в конкретных коммуникативных ситуациях и зачастую существующие вне рамок стандартных словарей. Несмотря на их временный характер, они обладают ярко выраженной экспрессивной и культурной семантикой. В данной статье рассматривается отражение национально-культурных концептов через окказионализмы с когнитивной и лингвокультурологической точек зрения. Анализ показывает, что окказиональные словообразования являются не случайными инновациями, а культурно мотивированными языковыми знаками, отражающими коллективное мировоззрение, эмоциональное восприятие и национальную идентичность. Результаты исследования подчеркивают тесную взаимосвязь между языковым творчеством и культурной концептуализацией.

**Ключевые слова:** окказионализмы, культурный концепт, языковое творчество, когнитивная лингвистика, национальная идентичность, словообразование.

**Annotatsiya.** Okkazionalizmlar muayyan kommunikativ vaziyatlarda yuzaga keladigan hamda ko'pincha standart lug'atlar tarkibiga kirmaydigan ijodiy va kontekstga bog'liq leksik birliklardir. Ular vaqtinchalik xarakterga ega bo'lishiga qaramay, kuchli ekspressiv va madaniy ma'nolarni ifodalaydi. Mazkur maqolada milliy-madaniy konseptlarning okkazionalizmlar orqali aks etishi kognitiv va lingvomadaniy nuqtayi nazardan tadqiq etiladi. Tahlillar shuni ko'rsatadiki, okkazional so'z yasalishlari tasodifiy innovatsiyalar emas, balki jamoaviy dunyoqarash, emotsional idrok va milliy identifikatsiyani aks ettiruvchi madaniy jihatdan motivatsiyalashgan til belgilaridir. Tadqiqot natijalari til ijodkorligi va madaniy konseptuallashuv o'rtasidagi uzviy bog'liqlikni yoritib beradi.

**Kalit so'zlar:** okkazionalizmlar, madaniy konsept, til ijodkorligi, kognitiv lingvistika, milliy identifikatsiya, so'z yasalishi.

**Introduction.** Language is not only a system of communication but also a cultural mirror reflecting the worldview of its speakers. Every society encodes its values, traditions, and collective experience through linguistic forms. One of the most expressive manifestations of this dynamic relationship is occasional word formation. Occasionalisms are newly created lexical items used in a specific context for expressive or stylistic purposes. They are not part of the permanent lexicon but appear in speech or writing when standard vocabulary is insufficient to convey a particular meaning or emotion. Although they are often short-lived, their semantic and cultural load can be extremely strong.

This study explores how occasionalisms serve as linguistic vehicles for national cultural concepts, showing how speakers creatively encode cultural identity, emotional perception, and social values in language.

**Materials and methods.** The research is based on qualitative linguistic analysis of occasional lexical units collected from literary texts, spoken discourse, and media communication. The study applies a linguocultural and cognitive linguistic approach, focusing on the interaction between language structure and cultural meaning. The theoretical framework draws on the works of George Lakoff, who emphasized that human cognition is structured through conceptual metaphors, and Roman Jakobson, who highlighted the poetic and creative functions of language. These theories help explain how occasionalisms emerge as expressive tools shaped by cultural cognition. The analysis procedure involved identifying occasional lexical formations, classifying them according to word-formation patterns, and interpreting their cultural meanings in context. Special attention was given to how these units reflect national values such as hospitality, respect, collectivism, and emotional expressiveness.

The analysis of occasional lexical units in Uzbek, English, and Russian reveals that occasionalisms function as culturally embedded linguistic innovations rather than random or purely stylistic deviations. The results demonstrate that such formations consistently reflect underlying national cultural concepts, which are encoded through metaphorical, emotional, and cognitive mechanisms. One of the most significant findings is that occasionalisms act as linguistic indicators of culturally salient values, allowing speakers to creatively reinterpret shared social experiences.

In the Uzbek language material, occasionalisms are strongly associated with culturally central concepts such as hospitality, respect, and social harmony. Expressions like “*mehmondo ‘stlashib ketdi*” or “*mehmonjonlik darajasi oshib ketdi*” illustrate how the cultural importance of hospitality is linguistically intensified through morphological creativity. These formations are not standard lexical units, yet they are immediately understandable to native speakers because they activate shared cultural knowledge. This suggests that occasionalisms in Uzbek discourse often rely on collective cultural memory, where meaning is constructed not only through linguistic form but also through culturally inherited values.

In English language data, occasionalisms tend to reflect modern socio-cultural dynamics, particularly those related to individuality, digital communication, and psychological states. For instance, formations such as “*friend-ghosting*”, “*work-life blur*”, or “*self-care overload*” demonstrate how contemporary English speakers use lexical creativity to describe emerging social phenomena. These occasionalisms often arise in response to rapidly changing social environments, especially in digital communication contexts. The findings indicate that English occasional formations are strongly influenced

by technological culture and individual-centered worldviews, where language adapts quickly to new social realities.

In Russian language material, occasionalisms are predominantly characterized by emotional depth and poetic expressiveness. Examples such as “*двуесвет*”, “*тоскорадость*”, or “*времечувствие*” reveal a tendency toward semantic condensation and emotional intensification. These formations often combine abstract concepts into compact linguistic units, reflecting a culturally specific inclination toward philosophical and emotional interpretation of experience. The analysis suggests that Russian occasionalisms frequently function as tools for expressing complex inner states that are difficult to convey through conventional vocabulary.

A cross-linguistic comparison of the data shows both convergence and divergence in how occasionalisms represent cultural concepts. On the one hand, all three languages employ similar cognitive mechanisms, such as metaphorical extension, blending, and morphological innovation. This supports the idea that linguistic creativity is a universal cognitive capacity. On the other hand, the semantic orientation of occasionalisms differs significantly across cultures. Uzbek occasionalisms are more socially and collectivist-oriented, English formations are more individualistic and technologically influenced, while Russian examples tend to emphasize emotional and philosophical depth.

From a cognitive linguistic perspective, these results confirm that occasionalisms are closely linked to conceptual blending processes, where speakers integrate multiple mental spaces to generate new meanings. As suggested by George Lakoff, human thought is fundamentally metaphorical, and this is clearly reflected in the formation of occasional lexical units. The data also supports semiotic interpretations of language proposed by Vyacheslav Ivanov, where linguistic innovation is seen as a continuous reconstruction of cultural symbols within discourse.

Importantly, the study also reveals that occasionalisms are not marginal linguistic phenomena but play an active role in shaping and reflecting cultural identity. They emerge most frequently in emotionally charged or socially significant contexts, suggesting that language users resort to lexical creativity when standard linguistic resources are insufficient to express culturally specific meanings. This reinforces the idea that occasional word formation is both a linguistic and cultural strategy of meaning-making.

Overall, the findings highlight that occasionalisms operate at the intersection of language, cognition, and culture. They are not only reflections of national cultural concepts but also active tools for their reinterpretation and transmission. The comparative analysis further demonstrates that while languages differ in their cultural orientation, they share a common cognitive foundation that enables creative linguistic expression across diverse communicative contexts.

**Results and discussion.** The analysis shows that occasionalisms frequently function as cultural markers. They encode meanings that go beyond literal interpretation and reflect

shared cultural knowledge. For example, in Uzbek discourse, creatively formed expressions related to respect or hospitality often reflect deeply rooted traditions. Such formations are not simply linguistic experiments but symbolic representations of national identity. From a cognitive perspective, occasionalisms emerge through conceptual blending and metaphorical extension. Speakers combine familiar linguistic elements in novel ways to express culturally specific meanings. This process reflects how abstract cultural concepts are mentally structured and linguistically realized.

Occasionalisms often arise in emotionally charged contexts. When standard vocabulary fails to express intensity, speakers create new lexical forms. For example, expressive formations like “*love-stormed heart*” (English creative usage) or Russian-style poetic blends such as “*душесвет*” (soul-light) demonstrate how emotional experience is linguistically intensified.

Language	Occasionalism	Meaning	Cultural Reflection
Uzbek	“mehmondo‘stlashib ketdi” (creative extension)	extreme hospitality behavior	reflects strong hospitality culture
English	“friend-ghosting”	suddenly disappearing from friendship	modern digital relationship culture
Russian	“душесвет” (poetic formation)	inner spiritual light	emotional and spiritual worldview

These examples show that occasionalisms reflect not only linguistic creativity but also cultural and social realities. In literary discourse, occasionalisms are widely used to create stylistic originality. Writers employ them to emphasize national identity, enhance emotional depth, and create unique aesthetic effects. Through such formations, cultural concepts are linguistically reinterpreted and artistically reconstructed. Although occasionalisms are temporary, they operate within the morphological and semantic rules of the language. This ensures that even newly created forms remain understandable. This balance between innovation and structure demonstrates the flexibility of language as both a stable system and a creative process.

**Conclusion:** The study confirms that occasionalisms are meaningful linguistic units that reflect national cultural concepts. They function as creative tools for expressing identity, emotions, and collective worldview. From a cognitive-linguistic perspective, they demonstrate how culture shapes language creativity and how language, in turn, preserves cultural memory. Further research may focus on comparative analysis of occasionalisms across different languages to better understand how cultural identity is linguistically encoded in diverse societies.

#### References:

1. George Lakoff G. *Metaphors We Live By*. – Chicago: University of Chicago Press, 1980. – 256 p.
2. Roman Jakobson R. *Linguistics and Poetics*. – Cambridge: MIT Press, 1960. – 350 p.
3. Viktor Vinogradov V. *Style and Language*. – Moscow: Nauka, 1963. – 420 p.
4. Vyacheslav Ivanov V. *Semiotics of Culture*. – Moscow: Progress, 1998. – 310 p.
5. Noam Chomsky N. *Aspects of the Theory of Syntax*. – Cambridge: MIT Press, 1965. – 251 p.

6. Elizabeth Traugott E. *Grammaticalization*. – Cambridge: Cambridge University Press, 2003. – 350 p.
7. Leonard Bloomfield L. *Language*. – New York: Holt, 1933. – 564 p.
8. Anna Wierzbicka A. *Semantics, Culture and Cognition*. – Oxford: Oxford University Press, 1992. – 480 p.
9. Dirk Geeraerts D. *Cognitive Linguistics and Language Change*. – Oxford: Oxford University Press, 2010. – 300 p.
10. John Lyons J. *Semantics*. – Cambridge: Cambridge University Press, 1977. – 800 p.

