

Article

Lexical-Semantic Field of the Concept of Patience in English and Uzbekistan

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Abstract: This article provides a comprehensive analysis of the objectification of the concept of "patience" in the English linguistic landscape and its cognitive-semantic architectonics. Based on authoritative lexicographical sources (Oxford, Cambridge, Merriam-Webster) and masterpieces of English and Uzbek literature (J. Austen, Ch. Dickens, A. Qodiriy, Chulpon, etc.), the temporal, regulatory, stress-resistance, and social-tolerance slots, which are components of the concept of "patience", are revealed.

Keywords: Linguistic landscape, conceptual analysis, concept of "patience", cognitive semantics, lexical-semantic field (LSM), cognitive slot, synonymous series, antonymic opposition, pragmatism and social discipline, behavioral, emotional, and time models.

Citation: Qizi, A. M. I. Lexical-Semantic Field of the Concept of Patience in English and Uzbekistan. Web of Semantic: Universal Journal on Innovative Education 2026, 5(5), 87-93.

Received: 20th March 2026

Revised: 28th March 2026

Accepted: 27th April 2026

Published: 31th May 2026



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Introduction

In the English linguistic world, the objectification of the concept of patience is realized, first of all, through the lexical unit "patience". The semantic architectonics of this unit embodies a complex cognitive structure, which was formed inextricably linked with the historical and cultural development of English society, its psychological determination and the system of social values[1]. The etymological roots of the lexeme "patience" go back to the Latin unit *patientia* (to endure, to endure, to tolerate suffering), which indicates that the semantics of "willpower stability" and "internal resistance to external stimuli" prevail in its cognitive core (nucleus). This proves that in the early stages this concept was categorized as a universal psychophysiological reaction of a person to unfavorable exogenous (external) factors[2].

Literature Review

Analysis of authoritative lexicographical sources of the English language (Oxford English Dictionary, Cambridge Dictionary, Merriam-Webster) shows that the concept of "patience" activates several cognitive slots (parts of meaning) in the subject's mind:

1. Temporal slot: "The capacity to accept delay without becoming angry". Here, patience is associated with the cognitive perception of the time factor. In the English mentality, time is a resource, and maintaining emotional stability while waiting for it is considered a high social skill[3].

2. Regulatory slot: "The ability to remain calm and not get annoyed". This component means that patience is not only passive endurance, but also internal regulation (self-regulation). That is, the subject maintains a state of composure by willfully restraining his negative emotions (annoyance)[4].

3. Stress-resistance slot: "Self-control in stressful situations". In this layer, patience is manifested as the ability to maintain the cognitive integrity of a person in extreme or unfavorable situations[5].

4. Social-tolerance slot: "Tolerance and emotional restraint". This component reveals the socio-communicative nature of the concept. Here, patience is a linguistic expression of tolerance and professional restraint towards the actions of others.

Research Methodology

This study employs cognitive-semantic, comparative, and descriptive methods to analyze the concept of "patience" in English and Uzbek. The research data were collected from authoritative dictionaries, including the Oxford English Dictionary and Merriam-Webster Dictionary, as well as literary works by Jane Austen, Charles Dickens, Ernest Hemingway, Abdulla Qodiriy, and Cho'lpon. More than 50 lexical units related to patience were identified and analyzed. Conceptual analysis, lexical-semantic field analysis, and contextual analysis were used to determine the cognitive structure, semantic components, and cultural features of the concept in both languages.

Results and Discussion

The results of lexicographic analysis show that, unlike the Uzbek 'sabr', the English concept of 'patience' has a more neutral-rational connotation. If in the Uzbek language patience is associated with metaphysical concepts such as 'faith' and 'merit', then in the English linguistic consciousness it is more correlated with the concepts of 'efficiency' and 'social discipline'. Consequently, for an English speaker, being patient is a pragmatic way of maintaining balance in social relations [6].

This core semantic core consists of three main components:

- psychological component: mental stability, balance, self-control
- volitional component: endurance, patient waiting
- social component: culturally appropriate behavior, ethical control, respect for others.

According to our observations, the analysis of the conceptual field of "patience" in the English linguistic landscape shows that this phenomenon, unlike its Uzbek equivalent, has not a sacred-metaphysical (religious), but mainly a psychological-social and pragmatic-utilitarian interpretation. In English, the concept of "patience" is manifested not only as a discrete lexical unit, but also as a complex lexical-semantic system. The conceptual content of this system is differentiated through interconnected synonymous series, antonymic oppositions and cultural codes[7].

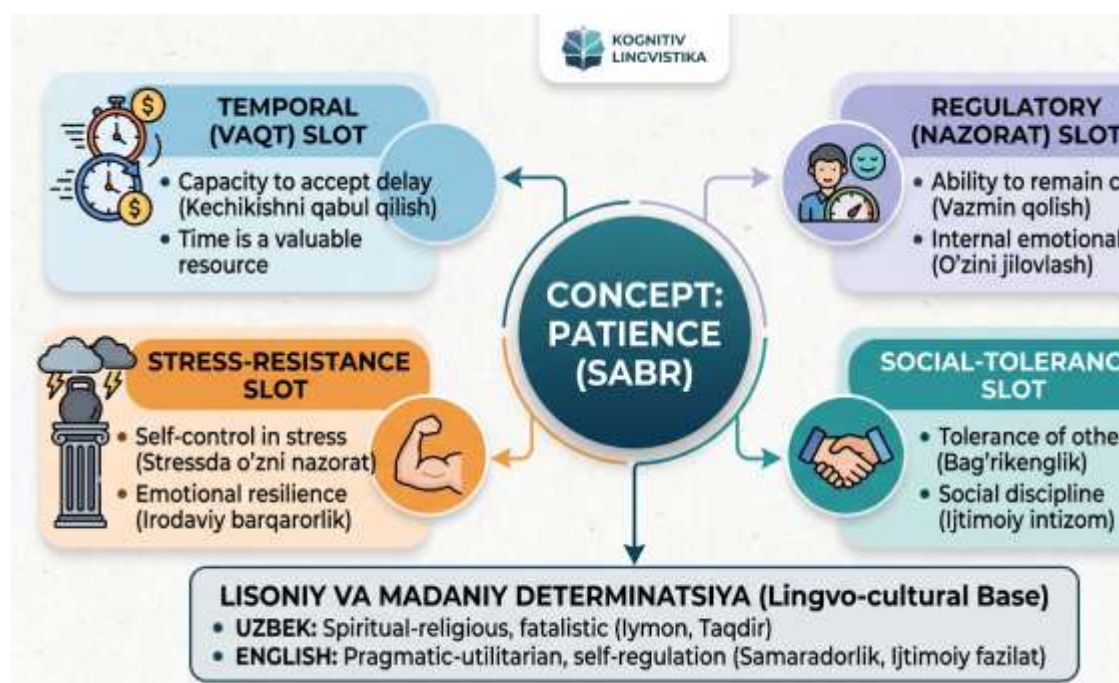


Figure 1. Cognitive-semantic map of the concept "Patience" formed on the basis of lexicographic sources.

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A. Systematic organization of the conceptual field:

- The multi-layeredness of the concept of patience in the English mentality is manifested through close to each other, but cognitively distinct units in its lexical-semantic field (LSM). These units form a dynamic model of the concept, confirming its self-regulation in the social environment[9].

B. LSM hierarchy and semantic modulations (Figure 2):

The cognitive model of the concept of "Patience" in English is deepened by the following semantic components[10]:

- Forbearance:** This unit mainly activates the scenario of "temporary waiver of one's rights" or "delaying a response" in legal and formal relations.
- Fortitude:** Represents a more internal, psychologically strong layer of patience, cognitively maintaining emotional stability in the face of severe adversity and danger.
- Endurance:** Covers the physiological and long-term temporal (time) aspect of the concept, reflecting the ability to endure continuous suffering or difficulty.
- Tolerance:** Belongs to the socio-moral layer and is interpreted as cognitive "flexibility" towards the worldview and behavior of others.

As a result of the systematic analysis, it is understood that the conceptual field of 'patience' in English is modeled not on the basis of the 'afterlife reward' or 'divine will' scenarios, as in Uzbek, but on the basis of the 'social harmony' and 'personal efficiency' scenarios.

In the English linguistic consciousness, patience is a cognitive map of the subject, which is objectified as an intellectual waiting strategy for resolving conflicts in the communication process, respecting the individual boundaries of others, and achieving the expected result. Consequently, each unit in the LSM of the concept linguistically reinforces the stereotype of 'emotional restraint' in English culture"[11].

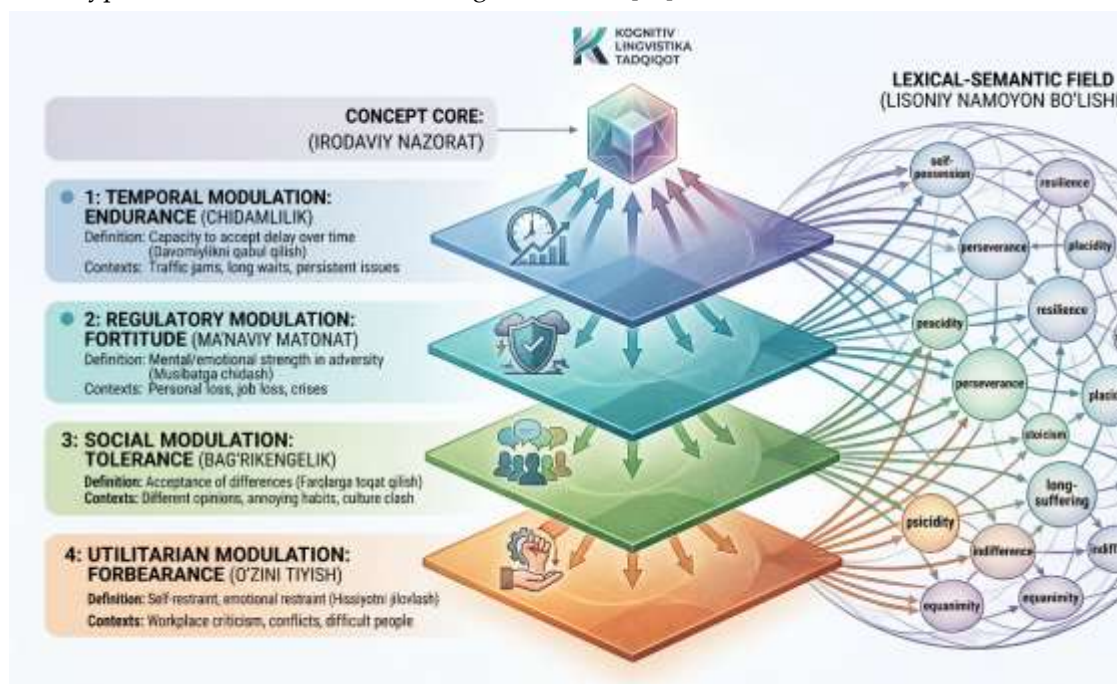


Figure 2. LSM hierarchy and semantic modulations.

In the English linguistic worldview, the concept of "patience" is not a discrete concept, but is modeled by a system of closely related near-synonyms. These units explain the functional modulations of the concept in various discursive situations[12].

Emotional-psychological modulations (Calmness, Composure):

- Calmness: This unit represents the visual-acoustic perception of patience, that is, a state of external peace. The cultural code "Keep calm" in the English mentality elevates patience to the level of social discipline. Cognitively, it is a model of maintaining a neutral reaction to a stressful stimulus.
- Composure: This unit is a psychological-regulatory component of patience, activating the scenario of maintaining internal balance. Composure is an active self-management strategy, which means the subject's ability to make rational decisions even under emotional pressure[13].

- "She had a great deal of composure; she could sit for hours without speaking, her face a mask of calm." (Jane Austen, "Sense and Sensibility")

- "There was a strange composure on the face of silver; it seemed as if it had absorbed the anxiety of the whole world and not let a drop of it out." (Abdulla Qodiriy, "Days gone by")

These linguistic examples show that the units of composure and composure express a person's strategy of protecting his inner "I" from external influences; while in the English text the social mask (mask of calm) is more dominant, in the Uzbek text the cognitive model of absorbing emotion (introverted patience) is dominant.

Socio-ethical modulations (Tolerance, Forbearance).

- Tolerance: Expands the socio-communicative layer of the English concept of patience. It is associated with cognitive "flexibility" and performs the function of accepting the individual and cultural differences of others, linguistically supporting pluralism in society.

- Forbearance: This unit combines the ethical and legal scenarios of patience. It includes the meanings of voluntarily restraining anger and showing "softness" towards the mistakes of others.

Volitional-dynamic modulations (Endurance, Perseverance, Restraint).

- Endurance: Represents the temporal (time) and physiological endurance layer of patience. It cognitivizes endurance in the face of prolonged suffering or complex processes.

- Perseverance: The most active form of patience. In this case, the concept abandons passive waiting and moves to the model of relentless pursuit of the goal, "overcoming obstacles with willpower."

- *"It was not just talent, but his sheer perseverance that allowed him to overcome every obstacle in his path."* (Charles Dickens, "Great Expectations").

- *"His perseverance and will for this work melted all obstacles like wax in front of him."* (Oybek, "Navoiy") [14].

In this conceptual parallelism, perseverance and perseverance appear as the most active and purposeful forms of patience; here patience abandons the scenario of passive waiting and is transferred to the dynamic frame of "overcoming obstacles."

- Restraint (Self-control): A structural-boundary element of the concept of patience. It performs the function of restraining emotional impulses at the linguistic and behavioral levels, defining the boundaries of one's "I".

- *"He had the endurance of a man who had faced the vast, empty sea for months, waiting for a sign of life."* (Ernest Hemingway, "The Old Man and the Sea")

- *"Zebi could not bear this fate, but he endured every painful day as if he were looking for light from the bottom of a dark well."* (Cholpon, "Night and Day")

In these examples, the temporal (time-related) nature of the units of endurance and endurance is explicated; while the English writer cognitiveizes patience as physical and professional endurance (the image of a sailor), in Uzbek literature it is linguistically reflected as a fatalistic-volitional stability in relation to fateful hardships.

In the English linguistic worldview, the conceptual field of "patience" is limited not only by a synonymous series, but also by a system of antonymic oppositions. In cognitive linguistics, opposing units serve to define the "negative" pole of the concept in the mind and the boundaries of emotional conflict. Impatience: The central antonym of the concept, expressing the cognitive resistance of the subject to temporal (time) constraints. In the English mentality, impatience is not only haste, but also has a negative axiological connotation as a loss of willpower and a violation of social discipline [15].

- *"His **impatience** was like a wild animal pacing in a small cage, clawing at the bars of time."* (F. Scott Fitzgerald, "The Great Gatsby").

In this example, the impatience unit is cognitized through the metaphor of a "wild animal in a cage." Here, impatience is not simply described as a rush, but as the subject's aggressive resistance to the bars of time, representing a violation of the temporal component of patience.

Frustration: This is a reaction to the "barrier" scenario of patience. This unit reflects the internal cognitive dissonance arising from the imbalance between the expected result and the temporal resource spent.

- *"She felt a surge of **frustration** so thick it was like a fog, obscuring every path of reason and **patience** she had tried to follow."* (Virginia Woolf, "To the Lighthouse")

The author likens frustration to a "fog" to its ability to block the paths of patience and logic. Cognitively, this antonym is linguistically reflected as an emotional barrier that contradicts the rational-logical nature of patience.

Irritability: A state of extreme reaction to minor stimuli, which contradicts the emotional stability (composure) of patience. It linguistically expresses the weakening of a person's "psychological immunity".

- "A certain **irritability** had taken hold of him lately; his once famous **composure** had withered like a leaf in a dry wind." (Oscar Wilde, "The Picture of Dorian Gray")

In this example, the author believes, the binary opposition between irritability and composure (a synonym for patience) is clearly manifested. The fact that patience withers like a "dried leaf" cognitively models that it is an internal emotional resource, and when this resource is exhausted, anger begins.

Intolerance: Opposite of the socio-ethical layer of patience (tolerance). This unit indicates the lack of acceptance of the individual boundaries of others and the absence of cognitive "adaptability".

- "His **intolerance** for other people's weaknesses was the shadow that eclipsed his own virtues." (George Eliot, "Middlemarch")

In this example, intolerance is presented through the metaphor of "shadow" in contrast to the social layer of patience. This unit reflects the lack of cognitive flexibility of the individual and the inability to accept the individual characteristics of others.

Short temper: Contrary to the themes of patience and restraint, it indicates the priority of impulsive behavior.

Conclusion

Based on the conducted analysis, the essence of the concept of "patience" in the English linguistic worldview can be summarized as follows:

- Pragmatic and rational nature: Unlike the sacred-religious (faith, afterlife) interpretation in the Uzbek language, English patience is neutral-rational and serves social discipline and personal efficiency.
- Four cognitive slots: The concept includes the layers of time (temporal), internal control (regulatory), stability (stress-resistance) and tolerance (social-tolerance).
- Field dynamics: Synonyms such as forbearance, endurance define the positive-active aspects of the concept, and antonyms such as impatience, frustration define its negative boundaries.
- Differences in cultural codes: While in the English worldview, patience is more of an external "social mask" (mask of calm) and professional endurance, in Uzbek culture, the absorption of emotions and fatalistic-volitional fortitude are paramount.

In the English linguistic consciousness, patience is not passive endurance, but an active intellectual-strategic action aimed at resolving conflicts in communication and achieving results.

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