

RESEARCH ON LINGUISTIC UNITS THAT IMPLEMENT THE NATIONAL CONCEPTOSPHERE IN UZBEK LINGUISTICS

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ARTICLE INFO.

Key words: anthropocentrism, cognitive linguistics, language and culture, cultural linguistics, concept, concept sphere, national concept sphere, phraseology.

Annotation

The purpose of this article is to study the problem of language and culture, which examines the stages of the study of phraseological units from the standpoint of the traditional and new for her area of linguistics - linguoculturology. We also studied such phenomena as the interaction and connection of language and culture, the formation of this connection and its reflection outside the language as an integral system.

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Currently, the anthropocentric approach to language embodies the latest achievements of the field of linguistics and is increasingly strengthening its status as an independent paradigm. According to many researchers, cognitive linguistics and linguocultural science are the leading directions of the anthropocentric paradigm. Cognitive linguistics, which took its first steps in the last quarter of the last century, was able to become one of the leading fields of linguistics at the beginning of the 21st century. The emergence of modern cognitive linguistics is connected with the scientific works of American scientists J. Miller, J. Bruner, J. Lakoff, R. Langaker, R. Jackendoff and others. Cognitive linguistics is a branch of scientific research that connects the language with the theory of knowledge in philosophy, the psychological, biological and neurophysiological aspects of its formation and the social, cultural and linguistic phenomena. The word "cognitive" means "cognize, understand, understand" in English. Cognitive linguistics is a "borderline science" that emerged from the collision of fields such as cognitology, cognitive psychology, psycholinguistics, and linguistics. In 1975, the term "cognitive grammar" appeared in the article of J. Lakoff and S. Thompson, and in the 80s, cognitive linguistics settled in the traditional European linguistics. Cognitive linguistics entered Russian linguistics with the scientific article of V. I. Gerasimov ("Novoe v zarubezhnoy lingvistike", 1988). Another famous representative of Russian linguistics, E.S. Kubryakova, expressed the following opinion: "Cognitology is one of the multifaceted fields of science. Linguistics formed in its framework, in turn, aims at the execution of a complex task, the analysis and interpretation of relations between linguistic and knowledge structures and constant alternatives is planned. According to the Uzbek linguist Sh. Safarov, "The task of cognitive linguistics is to acquire and store knowledge with the help of language, to use language in practice, and to transfer, in general, the system and structure of the language as a reflection of the human brain, connecting it with thinking, and conducting in-depth scientific research is to achieve".¹

¹ Сафаров Ш. Когнитив тилшунослик. "Сангзор" нашриёти, 92-бет. 2006

Professor A. Mamatov, while thinking about the cognitive analysis of the language system, expresses the following opinion: "Cognitive science deals with cognition, while cognitive linguistics studies the reflection and verbalization of cognition, that is, knowledge in language. The cognitive approach to language is that the form of the language is ultimately a reflection of the human mind, thought, and cognitive structures. Cognition, according to its structure, shows the systematization of all types of knowledge based on human cognitive activity."²

By the end of the 20th century, a new field of linguistics - linguoculturalology - developed rapidly, aiming to study the problem of language and culture. Linguoculturalology is considered a general science between the sciences of cultural studies and linguistics, and is engaged in the study of phenomena such as the interaction and connection between language and culture, the formation of this connection and its reflection outside language and language as a whole system. is poisoned. It can be said that linguistic and cultural studies are somewhat close to the sciences of cultural studies and linguistics according to the object of study, but different in terms of content and approach to the object of study.

Its limiting status is that it studies national-cultural special rules for organizing speech communication in connection with the manifestation and expression of national culture in language, language mentality, nationality, language spirit, and the unique characteristics of the nation reflected in language. is engaged in researching the phenomena of determining national language characteristics.

The task of linguoculturalology is to study the cultural content of language units with familiar symbolic codes of other language elements and cultures. One of the main categories common to both fields, an important object of study, is the concept. This term was first used in 1928 by the Russian linguist Askoldov in his article. He explains the concept as "a unit that reflects the process of thinking about concepts of one kind or another." But despite this, this term is of the 20th century

Even in the 70s, it was approached as a problem that required a deep explanation. The introduction of the concept into the use of linguists in the 80s is connected with the works of English scientists Cheif, R. Jackendoff, and Lakoff³. It is in those texts that the terms conceptualization and conceptual essence are encountered. Many scientists have expressed different opinions on the dictionary meaning of the concept. According to him, there are those who consider it as a logical category, a concept of practical philosophy, and the main unit of national mentality. "Concept" is derived from the Latin word "conceptus", which means "concept". In the dictionary of cognitive terms, the term concept is defined as follows: a concept is a concept that serves to reflect mental and psychic resources in our thinking in human knowledge and skills. The term "concept" is used in modern linguistics to express the mental image of a lexical unit. In everyday scientific work, the term concept is used as a synonym for "notion". A new branch of linguistics - linguistics studies the relationship between language and culture. Concept is its central concept.

Professor scientist N. Mahmudov gives the following opinion about the study of the concept in linguistic and cultural studies: "In linguistic and cultural studies, a lot of attention is paid to the problems of expression of the concept, when you get acquainted with the Internet materials, for example, you can see that this direction is extremely widespread in linguistics in Russia. It is difficult to enumerate the works in this regard. Even in recent years, a very large part of candidate's theses is dedicated to the linguistic and cultural research of the concept in one or another language. Although this term is considered an important category for both cognitive linguistics and linguocultural studies, its interpretation in these disciplines varies.

² Mamatov A.E. Zamonaviy lingvistika [Matn]: o'quv qo'llanma/ A.E. Mamatov. - Toshkent: «Tafakkur avlodi», 2020 -168 b.

³ Ray Jakendoff, 1989: "What is a concept, that a person may grasp it". Program in Linguistics and Cognitive science Brandies University Watham.

This term was used in linguistics as a synonym for the word concept until the 80s of the last century, but today we see that its interpretation has expanded compared to the term concept. The notion of concept has been widely studied by almost all eminent linguists, all of whom have different individual interpretations of the concept. The opinion of Y.A. Stepanov and S.A. Askoldov is very close to each other, they interpret the concept as a "logical category". That is, according to Askoldov, "a concept is a form of one of the elements of culture formed in a person's thinking, it is in this form that culture enters the mental world of a person." Another Russian linguist, V.A. Maslova, looks at the meaning of the concept as a multifaceted structure, and shows that it includes the excitement, evaluation, national image and connotation not only thought by the speakers of the language, but also felt by them, and emphasizes that there is a different point of view in the concept structure. He also mentions that value is at the center of the concept, that it serves the study of culture, and that the principle of value is the basis of culture. Also, it is emphasized that each concept, in addition to its complex mental harmony, spiritual structure, and the relationship to the object representing the person, includes universal or general, national-cultural, social, individual components belonging to the language owners. In a word, the concept is the most actively used unit in linguistic culture. The concept, as a linguistic and cultural unit, shows the specific aspects of the culture of this or that nation. For example, the concept of tea is associated as follows in the thinking of Uzbek people:

- 1) Thirst-quenching drink: hot green tea that is drunk when thirsty, even in the chill of summer;
- 2) An expression of hospitality: the main product that is served on the table after the bread when a guest comes to the house. People use the phrase "have a cup of tea" to invite an acquaintance to their home;
- 3) Headache-relieving ointment: many people, especially older people, drink bitter tea when they have a headache;
- 4) Expression of bride etiquette: Uzbek culture also has its own manners of tea ceremony, i.e., in Uzbek families, brides first serve older people while standing, with their left hand on their chest and their right hand. they pass tea.
- 5) Just entertainment during the conversation.

The linguistic and cultural concept serves as a worldview model for all language speakers. The linguistic and cultural concept is considered a cultural tool influencing the formation of the national character. Cultural concepts are studied separately in Linguistics. The main concepts of culture are important in the consciousness of the collective language. The main concepts of culture mean abstract nouns, in particular, conscience, fate, fate, will, sin, law, freedom, intellectuals, homeland, etc.

Concepts of culture were developed by linguist A.Y. Gurevich divided into two groups: "spatial", philosophical categories, i.e. universal categories of culture (time, space, cause, change, movement) and social categories, i.e. cultural categories (freedom, rights, truth, labor, wealth, property). V.A. Maslova gives it another group - the category of national culture. During the analysis of concepts, a large number of culturally specific concepts in any language has been identified. For example, the potato concept is one of the unique cultural concepts. For Russians, potatoes are a poor standard of nutrition, we can see this in the example of the phraseology "sidet na odnoy kartoshke"; and for Belarusians, it is a typical national dish, a second bread, an important food. Or if we take the concept of bread, if bread is considered an important food standard for Uzbeks, it is not considered an important food for Korean, Japanese, and Chinese peoples. For them, rice is the main standard of food. In Uzbek linguistics, the concept of "concept" has different interpretations. For example, Sh. Safarov mentions that "the perception of the material world is the birth of the concept of the object - events that are being perceived at the same time, and later this concept is formed as a mental model concept and receives a material name." Linguist O. Q. Yusupov states that the concept is "a complex of knowledge in our mind about something or an event in the external or internal world, images about it and positive, negative,

neutral attitudes towards it, i.e. evaluations". In distinguishing between concept and concept, the scientist expressed the following opinion: "concept and concept can be compared to an iceberg. If a concept is an iceberg, the tip of it is a concept." As a result of studying the above points, we can come to the following conclusion: the concept concept is individual for each person and national for society, it is a process that takes place in the connection of consciousness, language and psyche, and it is a topic that requires further study in linguistics. As a result of studying the opinions of different scientists in cognitive linguistics, it is known that no unanimous conclusion has been reached, and we can know that it is a subject of linguistics that requires more in-depth study.

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