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INTERPRETATION OF THE CONCEPT IN THE WORKS OF O‘TKIR HOSHIMOV

Annotation:In this article, the fact that language is a social phenomenon, the issues of harmonious development of the fields of linguistics: semantics, syntax, stylistics and pragmatics, the formation of text linguistics and pragmalinguistics, the scientific researches carried out by linguists in this field, the text and the linguistic and lexical units that create it, their pragmatic features, the concept and its content are highlighted.

Key words:Linguistics and its development, cognitive linguistics, anthropocentric principle, pragmalinguistics, stylistics, concept.

Today, linguistics, like all fields of science, has developed is going Syntactic-structural approach to the text in world linguistics was approached, from the beginning of the 21st century, the analysis began according to anthropocentric principles. Cognitive linguistics is a branch of linguistics that studies the problems of the relationship between language and consciousness, the role of language in conceptualizing and categorizing the world, generalizing human experience in cognitive processes, the relationship with individual cognitive abilities of a person, and the forms of language and their interaction. In particular, it is recognized that cognitive linguistics appeared in 1956. In cognitive linguistics, the explanation of the term cognitive is related to the English word "cognitive". Cognitive linguistics is closely related to human cognitive activity. Concept, script, cognition, frame terms are central concepts of cognitive linguistics. Among them, the term concept is used in several directions. Concept is a derivative of the Latin word "conceptus". The concept was used in Russian linguistics in the first quarter of the 20th century by the philosopher S.Askoldov. This term was used as a synonym for the word concept in linguistics until the 80s of the last century, and it should be noted that today its meaning has expanded. The concept has a twofold nature. Because, on the one hand, culture enters the mental world of a person in the form of a concept, on the other hand, a person enters culture with the help of a concept and sometimes influences it.

The concept was defined by the famous Russian linguist V.A. Maslova as follows: "It is a semantic structure in which linguistic and cultural identity is noted and which describes the owners of a certain ethnoculture in one way or another."

The linguist scientist N. Mahmudov in his article entitled "Research of the Language System" entitled "Looking for the ways of the perfect study of the language..." writes that "...the concept is a meaningful mental concept related to thinking, but it is quite controversial to consider it as a phenomenon completely free from national and cultural elements." Among the definitions given to the concept, professor N. Mahmudov stated that the best one is the definition of V. A. Maslova, according to whom, "the concept is a semantic structure that has a linguistic and cultural identity and describes the owners of a certain ethno-culture in one way or another, among other things, there are concepts and conceptual units in all style texts".

Prose texts also have a concept, which is formed through the writer's pragmapoetic thinking and expressed through various means. Each work is the fruit of creative thinking. This way of thinking is manifested in a unique way through speech. Messages about events that have happened or will happen in the world, things in the real world or in imagination, information, processes are synthesized in the observation of the creator's thinking.

Hypotheses, views, various assumptions, and socially defined experiences put forward by writers in prose texts also appear in poetic expressions as conceptual units. While conveying information in prose texts, the author wraps the conceptual landscape in a national-cultural dress. It creates a national mentality, national character, national consciousness, national thinking, that is, a unique image of each nation. Nationalism is manifested in the poetic thinking of any creator, and it is revealed through various genres, linguistically researched and analyzed. We will analyze it through the following small text.

Water flowing in front of you

They say, "The water that flows in front of you has no value." If we really throw away the water that flows in front of us, it will endure. If we wash our hands - it will last. If we wash our face - it will endure... But... If we spit in the water flowing in front of us, if we stick a stick in it and make it muddy, if we knock over the head... What is the sin of the water flowing in front of us?!

There is a concept that corresponds to the meaning of the proverb "The water that flows in front of you has no value" typical of the Uzbek people. Under this proverb, it is recognized that the person next to a person, the blessing in front of him, and the opportunity are not appreciated at all times. Also, there is an emphasis on how important the denotative and connotative meaning of a blessing like "water" is, the person who cleanses the human body, the person next to us, the opportunity.

Before birth...

A guest came to your house. You're having a party. Kebab is cooking at one end of your yard... Your wife slowly comes and whispers in your ear. "Daddy, before distributing the kebab, separate the two sixes: the neighbor's daughter-in-law's head..." he says. What is the name of this? This means that a human child needs love from birth, so do not spare each other love.

The two men got angry with a flimsy excuse. He is right in his own way, and so is he. If you stay silent, the quarrel will grow. Then a wise man steps up and says. "Hey-hey-hey, coffin makers, Baraka topkurs, stop talking," he says. The burning fire immediately goes out.

What is the name of this? This means that people need love even after death, so don't spare each other love.

This is called Uzbek udumi, Uzbek mentality!

In this small text, there is a concept of national character, kindness, and Uzbek grace, characteristic of the Uzbek people, like the Uzbeks. In no nation is there any respect for a guest, even if he does not eat himself. And this is incorporated by the writer in the above prose text.

The poetic text describes the national character, psychology, communication behavior of the Uzbek people, as noted by the linguist scientist S.M. Mominov: "It is impossible to study the problem of communication behavior without taking into account the national character, the unique customs, values and traditions of the people of the nation." Because communication behavior is an integral part of the character of the nation, and they are closely related to each other. The text expresses the unique national nature of the Uzbek people. It can be seen that the simple factual information expressed in the text also has a certain pragmatic essence. Any prose has the character of textuality, temporality, reality, accuracy, and according to its nature, the thoughts in it are expressed explicitly.

Such expression gives the creator freedom of creation. In the prose text, the author uses lexemes with stylistic color to express his inner goal in speech. In the text, the meaning of the lexeme changes according to the purpose of the author and the text, and the denotative meaning becomes connotative. Understanding this meaning depends on the cognitive thinking of the addressee.

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