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**“CONCEPT” AS THE FOUNDATION OF COGNITIVE LINGUISTICS AND LINGUOCULTUROLOGY IN LINGUISTICS**

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**Abstract:** This article examines the concept of “concept” as the theoretical and methodological foundation of cognitive linguistics and linguoculturology—two of the most dynamically developing branches of modern linguistics. The study analyzes the multifaceted nature of the concept, its role in shaping the linguistic picture of the world, and its distinctive features compared to the terms “word” and “notion”. Furthermore, the national and cultural characteristics of the concept are revealed through examples from the Uzbek language.

**Keywords:** cognitive linguistics, linguoculturology, concept, linguistic picture of the world, ethnocultural semantics, mentality, frame, script, cognitive metaphor, cognitive structure.

**TILSHUNOSLIKDA “KONSEPT” KOGNITIV LINGVISTIKA VA LINGVOKULTUROLOGIYANING ASOSI SIFATIDA**

**Annotatsiya:** Mazkur maqolada zamonaviy tilshunoslikning eng faol rivojlanayotgan yo‘nalishlari — kognitiv lingvistika va lingvokulturologiyaning nazariy-metodologik asosi bo‘lgan “konsept” tushunchasi tadqiq etiladi. Maqolada konseptning ko‘p qirrali tabiati, uning lisoniy dunyo manzarasini shakllantirishdagi o‘rni hamda “so‘z” va “tushuncha” terminlaridan farqli jihatlari tahlil qilingan. Shuningdek, konseptning milliy-madaniy xususiyatlari o‘zbek tili misollari yordamida ochib berilgan.

**Kalit so‘zlar:** kognitiv tilshunoslik, lingvokulturologiya, konsept, lisoniy dunyo manzarasi, etnomadaniy semantika, mentalitet, freym, ssenariy, kognitiv metafora, kognitiv struktura.

**“КОНЦЕПТ” КАК ОСНОВА КОГНИТИВНОЙ ЛИНГВИСТИКИ И ЛИНГВОКУЛЬТУРОЛОГИИ В ЯЗЫКОЗНАНИИ**

**Аннотация:** В данной статье исследуется понятие “концепт”, которое является теоретико-методологической основой наиболее динамично развивающихся направлений современной лингвистики — когнитивной лингвистики и лингвокультурологии. В работе анализируется многогранная природа концепта, его роль в формировании языковой картины мира, а также его отличительные особенности от терминов “слово” и “понятие”. Кроме того, на примерах узбекского языка раскрываются национально-культурные характеристики концепта.

**Ключевые слова:** когнитивная лингвистика, лингвокультурология, концепт, языковая картина мира, этнокультурная семантика, менталитет, фрейм, сценарий, когнитивная метафора, когнитивная структура.

The triad of “language – human – culture” stands at the center of 21st-century linguistics. Today, language is viewed not merely as a means of transmitting information, but as a mirror of human thought and the national spirit. As Professor N. Makhmudov notes, investigating language without considering the human factor—detached from human consciousness and culture—does not yield the expected scientific results. In this process, the notion of the “concept” serves as a central methodological category and a transdisciplinary term. Within this context, the term “concept” is recognized as a key element that bridges the gap between cognitive linguistics and linguoculturology (cultural linguistics).

From the perspective of cognitive linguistics, a concept is the minimal unit of knowledge about the world within our consciousness and a constituent part of the global information system. In linguoculturology, however, it is regarded as a reflection of culture within language—a sort of “genetic code” of national values. The relevance of this article lies in the fact that through the analysis of the “concept”, we gain the opportunity to understand not only the language itself but also the worldview and mentality of the people who speak it.

#### **Research methods used in the article:**

**Componential analysis:** Determination of the semantic structure of a linguistic unit.

**Conceptual analysis:** Identification and distinction of the core and periphery of the concept.

**Cognitive modeling:** Investigation of the organization of knowledge in the mind in the form of “frames” or “schemas” based on George Lakoff’s theory.

**Linguoculturological interpretation:** Interpretation of cultural components within linguistic units based on etymological and historical data.

As a result of the theoretical analysis, a three-layered structure of the concept was identified:

1. *The core (conceptual layer):* The lexical meaning of the word and its primary denotative features.
2. *The periphery (figurative layer):* Additional meanings, symbols, and metaphors; the visual and associative images that arise in the human mind in connection with a given notion.
3. *The interpretative field (value layer):* Personal and social evaluations; the nation’s attitude toward the given notion and its ethnocultural significance.

#### **Comparative characteristics of the terms**

<b>Term</b>	<b>Field of Research</b>	<b>Primary Function</b>
<b>Cognitive Concept</b>	Cognitive Linguistics	Processing and storage of information
<b>Cultural Concept</b>	Linguoculturology	Expression of the national spirit and values

**Discussion and scientific perspectives.** According to scholars such as Yu.S. Stepanov and V.N. Teliya, a concept is the fundamental “cell of culture” within the human mental world. It encompasses etymology, values, and associations. In Uzbek linguistics, Sh. Usmanova, in her

research on linguoculturological concepts, places a particular emphasis on the expression of national spirit and value orientations. A concept is not merely a lexeme. For instance, the word “bread” (non) in the Uzbek language is not just a food product (a notion), but a symbol of sanctity, blessing, and hospitality (a concept). It is essential to distinguish between the terms “notion” (conceptus) and “concept” (concept). A Notion is a logical-philosophical category (e.g., water as a colorless liquid). A concept, on the other hand, adds emotionality and cultural context to this meaning. For example, in Uzbek culture, water is a symbol of purity, life, and generosity. A vivid example is the proverb: “*Suv keltirgan — aziz, ko‘za sindirgan — xor*” (He who brings water is honored, he who breaks the pitcher is disgraced).

**The concept of “duo” (blessing) in the Uzbek language.** Let us examine the concept of “duo” (blessing) within the Uzbek linguistic context. It is not merely an “expression of good wishes” (a notion), but a complex linguocultural structure that functions as a “translator” between language and cognition. Its structure comprises the following aspects:

### 1. The cognitive aspect

**Cognitive unit:** Within the framework of cognitive linguistics, “duo” is regarded as a minimal unit of world knowledge in the consciousness and a constituent part of the global knowledge system.

**Cognitive modeling:** According to George Lakoff’s theory, “duo” is organized in the human mind as a specific “frame” or “schema.”

**Scenario and actions:** The process of “duo” involves a chain of visual and associative actions (a frame-script), such as the opening of palms and the ritual passing of hands over the face (fatiha).

**Information block:** The concept serves as a ready-made information block for cognitive processes.

### 2. The culturological aspect

**Genetic code of culture:** In linguoculturology, “duo” is recognized as a reflection of culture within language and the “genetic code” of national values.

**National traditions:** The life of the Uzbek people is rich with unique ethnocultural traditions, such as receiving a blessing (“duo”) from elders, performing “duo” when baking bread, or seeking a blessing before embarking on a journey.

**Value (valent) layer:** This layer reflects the nation’s profound reverence for this concept and its high social significance.

**Cultural monument:** In linguoculturology, “duo” is studied not merely as a lexeme but as a living cultural monument.

**The Linguistic aspect.** The position of the concept within the linguistic picture of the world is revealed through its active use in various phraseological units, idioms, and proverbs.

### Linguistic embodiment and comparative analysis

**Phraseological units:** Expressions such as “*Duoga qo ‘l ochmoq*” (to open one’s hands for a blessing) and “*duosini olmoq*” (to receive a blessing) form the figurative meanings at the periphery of the concept.

**Paremiias (proverbs):** Through proverbs like “*Duo bilan el ko ‘karar*” (A nation prospers through blessings), the national-cultural characteristics of the concept are manifested in linguistic form.

**Structural composition:** While the lexical meaning of the word “*duo*” constitutes its conceptual core, the attributed symbol of sanctity defines its conceptual nature. Thus, the concept functions as a “translator” between language and cognition. It serves as an information block for cognitive linguistics and a cultural monument for linguoculturology.

### Analysis of the “duo” (blessing) concept in the English language

Based on the presented methodology, we shall analyze the English equivalent of this concept across cognitive, cultural, and linguistic dimensions. In the English language, this concept is likewise not limited to a mere “expression of good wishes.” It encompasses the following components:

**1. The cognitive aspect.** From the perspective of cognitive linguistics, this is an information block that constitutes a part of the global knowledge system in the mind of a native speaker.

**Frame and scenario:** According to George Lakoff’s theory, the process of prayer or blessing in English culture often consists of a cognitively modeled chain of actions, such as kneeling, clasping hands, or bowing the head.

**Visual imagery:** Specific visual and associative images associated with this notion are formed in the mind (for instance, light or the bestowal of divine power).

**2. The cultural aspect.** In linguoculturology, the English concept of blessing also acts as a reflection of culture within the language and serves as a “genetic code” of national values.

### Ethnocultural characteristics and linguistic representation:

**National values:** Western culture includes specific ethnocultural traditions such as saying grace before meals, church rituals, and receiving blessings during significant life events (e.g., weddings, baptisms).

**The value layer:** This layer reflects personal and social evaluations, specifically the nation’s worldview based on a sense of gratitude and faith in divine protection.

**The linguistic aspect:** The linguistic expression of the concept merges its figurative and conceptual layers.

**Fixed expressions:** The multifaceted nature of the concept is evident in phrases such as “God bless you,” “Count your blessings” (appreciating what one has), and “A blessing in disguise” (something good that is not recognized at first).

**Linguistic units:** Through constructions such as “To offer a prayer,” “To be blessed with,” and “A parental blessing,” the periphery of the concept (symbols and metaphors) is revealed.

The concept, as the foundation of cognitive linguistics and linguoculturology, facilitates the study of language in an inseparable connection with human activity. Through it, the modeling of the linguistic picture of the world and the overcoming of intercultural barriers become possible. Learning a language is not merely about memorizing words; it is about discovering the world of concepts hidden within it.

In conclusion, the term “concept” serves as a connecting bridge between cognitive linguistics and linguoculturology. It allows for the consideration of language not just as a set of grammatical rules, but as a living organism of human consciousness and national culture. As Professor D. U. Ashurova notes, it is precisely through conceptual analysis that we acquire the key to understanding the mindset and value system of native speakers.

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