

BASIC CONCEPTS IN PROVERBS.

<https://doi.org/10.5281/zenodo.10275284>

Valiyeva Mukhayo Salimovna

Lecturer of the Department of Theory of Primary Education of the KSPI.

Khamzayeva Gulbakhor Nabievna

teacher of Russian language and literature of the Academic Lyceum of KSPI

Annotation.

Proverbs have not lost their relevance, despite the changes that have occurred recently due to advances in technology and the transition of communication to the digital space. Proverbs have not lost interest in the press, everyday communication, as well as in scientific circles. These issues are discussed in the article.

Keywords

proverbs, sayings, moralizing, wise words.

Аннотация.

Пословицы не потеряли своей актуальности, несмотря на изменения, которые произошли в последнее время из-за прогресса в области технологий и перехода коммуникации в цифровое пространство. Пословицы не потеряли интереса в прессе, повседневном общении, а также в научных кругах. В статье рассматриваются такие вопросы.

Ключевые слова

пословицы, поговорки, нравоучения, мудрые слова.

In Russian linguistics, the concept of concept was introduced in the first quarter of the twentieth century by the philosopher S. It is introduced into scientific circulation by Askoldov. According to the scientist, by means of concepts, representatives of different nationalities enter into dialogue, according to which the creation and perception of concepts is a two-way communicative process. Such a system that exists in linguistic space determines the uniqueness of the national landscape of the world⁵². In the first quarter of the 20th century, reflections on the concept are approached critically. Only by the 80s does the need for this term reappear. Yu.S. In his research, Stepanov addresses the etymology of the word concept, trying to unravel the essence of mental formation⁵³.

⁵² Аскольдов С.А. Концепт и слово //Русская словесность. От теории словенности к структуре текста. Аналогия. – М.: Academia, 1997. – С. 267*280.

⁵³ Usmanova Sh. Lingvokulturologiya. Darslik. -Toshkent, 2019. -С. 44

Professor N.Mahmudov writes about the study of concept in linguoculturology: "in Linguoculturological research, a lot of attention is paid to the problems of the expression of the concept, when familiar with internet materials, for example, in linguistics in Russia, this direction is extremely common, it is difficult to count and count the work on it. Even in recent years, a very large part of the favored candidate dissertations is devoted precisely to the linguocultural study of the concept in one language or another"⁵⁴.

It seems that in cognitive linguistics and Linguistics, the concept of concept occupies a central place. In cognitive linguistics, it is defined as "the unity of the information system, reflecting the mental and mental capabilities of the human mind, its knowledge and experience, the unity of collective consciousness, which has the character of mentality in linguistics and linguistic expression, characterized by ethnomasonic identity."⁵⁵

"So the concept is considered the most actively used unit in linguoculturology. As a linguistic unit, the concept represents the specific aspects of one or another folk culture. For example, the concept of the house is assumed in the thinking of Uzbek people as follows:

- a) place of making - building-multi-storey house-courtyard-apartment-family;
- b) big, small, beautiful, cozy, bright, new, old;
- c) House of kindness, House of Rest, House of culture.

Mobile units are brought to the surface; domestic "family members", home demolition "divorce of the couple", "husband to die" (in Bukhara), house burning "to be abandoned", "someone from the family to die" (in Kashkadarya)⁵⁶

There are many different definitions given to the concept, but the main thing is that the concept reflects the world of culture, while the result of this process is preserved in the consciousness of the nation in the form of national-mental concepts. So, concepts are the founders of culture. G.V.Tokarev shows that the concept can be of two types according to its content structure:

1) the concept of the first type in itself represents a complex of knowledge that is considered significant for all mankind, that is, it denotes generality. For example, scientists engaged in scientific research work use generally accepted concepts. The author calls such concepts universal concepts;

2) concepts of the second type give themselves a certain character (language, history, culture, religion, tradition, etc.) that combine with the linguomadani

⁵⁴ Махмудов Н. Тилнинг мукамал тадқиқи йўлларини излаб...// Ўзбек тили ва адабиёти. -Тошкент, 2012.- №5. - Б.9

⁵⁵ Худойберганава Д. Кўрсатилган луғат. – Тошкент, 2015. – Б. 25.

⁵⁶ Usmanova Sh. Lingvokulturologiya. Darslik. -Toshkent, 2019. -С. 45

concentrate the National specific knowledge inherent in the community and can be called a cultural concept.

So, concepts can be divided into general and private concepts. Concepts with the sign of commonality represent the same concept for all peoples, that is, become universal. Concepts with a specific designation, on the other hand, are cultural concepts that belong to a specific community.

For example, the concept of science is general or a universal concept: to obtain science is to dig a well with a needle, IDTI V nauku – terpet muku. It seems that in both nations it becomes clear that the path of science is laborious.

In a private concept, there will be a sign of nationality: drink yourself cooked soup - rolled, drink taught. Sam zavaril Kashu, Sam I raskhlbivay, The content of both Proverbs is close to each other, but if the Uzbek nation has a soup dish as a primary, then the Russian people have a Kasha dish as a primary one.

For linguoculturology, it is the analysis of national-cultural concepts that reflects the uniqueness of the national mentality that is of great importance. The task of linguoculturology is to highlight the cultural content of linguistic units, reflecting the national-cultural mentality of the nation, to identify cultural stereotypes through its language and, through them, to reveal the value system of this culture, in general, the discipline of perception. It is known that Proverbs and sayings are widely studied in folloviars as genre texts. And the study of them as a colloquial genre in linguistics is just beginning. Proverbs may use pragmatic meanings such as pointing, comforting, exhorting, advising, warning, prohibiting.

As you know, the landscape of the universe is of two types: conceptual and linguistic. The conceptual (cognitive) landscape of the universe is understood, first of all, the emotionally perceived, perceived, felt landscape. In other words, a conceptual landscape refers to the sum of theoretical knowledge about the universe. The linguistic landscape of the universe is a linguistically embodied, expressive representation of the conceptual landscape. In other words, from theoretical accumulated knowledge, the process of practical application, realization, is understood.,

While the conceptual landscape of the universe manifests as the sum of concepts, the linguistic landscape of the universe is the sum of the meanings of linguistic units and the ways in which these meanings are expressed. Consequently, the linguistic landscape of the universe is not equal to its conceptual landscape-it is the part of it that is expressed in language.

So the linguistic landscape makes part of the conceptual landscape realistic, only.

BIBLIOGRAPHY

1. Mieder. "Proverbs are traditional-this is the sense of historically-derived authority or of community – sanctioned wisdom that they Conway-that makes them work. Proverb-voice from the cultural past". 2004: 16.
2. Valiyeva, Mukhayya. "Cognitive foundations of metaphorization." Interpretation and research 1.1 (2023).
3. Akhmanova O.S. Slovar lingvisticheskix terminov. Izd. 2-OE, stereotype. - M.: "SOV. Encyclopedia", 1969. - S.197
4. Baranov X.K. Arabsko-Russky slovar. - M.: Russky yazik, 1989. - S. 665.
5. Valieva M. S. "Linguoculturology I paremiologicheskie aspect yazika". Journal mejdunarodnix mejdissiplinarnix issledovaniy Galaxy 10.12 (2022).
6. Valieva Mukhayo Salimovna I Khamzaeva Gulbakhor Nabievna. "Narodnie poslovisi I ix osobennosti". Web of Scientist: Mezhdunarodny nauchno-issledovatelsky Journal 3.4 (2022)
7. Valieva, M. S., and G. N. Khamzaeva. "Paremiologichesky Aspect Yazika." Central Asian Journal of Theoretical and Applied Science 4.3 (2023)
8. Dzhusupov M., Saparova N.B. Proverb as a kind of paremiological cliches // BULLETIN OF Kaz. gos. Al-Farabi University. Philological Series, No. 7/41/, Alma-Ata, 2000. – pp.20-25.
9. Konstantinova A.A. Anglo-American paremiias in media discourse: cognitive-discursive analysis [Text] / A. A. Konstantinova ; Ministry of Education and Science of the Russian Federation.- Tula : TuLSU Publishing House, 2012
10. Maslova V.A. Linguoculturology. – M.: Academy, 2007. – p.32
11. Ozhegov S.I. Explanatory dictionary of the Russian language. -M., 2008
12. Potebnya D.M. The image of the world in the writer's word.- St. Petersburg, 1997. – p.
13. Russian proverbs and sayings. Edited by V. P. Anikin.M., "Fiction"1988 -P.6
14. Telia V.N. Russian phraseology. Semantic, pragmatic, linguistic and cultural aspects. School "Languages of Russian culture", Moscow, 1996. - p.240
15. Uzbekiston milliy encyclopedias. 5-gild. Konimeh – Mirzokush. Taxr xayati: Aminov M., Daminov T., Dolimov T. va bosh. – Toshkent: "Uzbekiston milli encyclopedia" Davlat ilmiy nashrieti, 2003. – p.543
16. Ushakov D.N. Explanatory Dictionary.-M., 2009
17. Yartseva V.N. Linguistic encyclopedic dictionary. -M., 1990