

# Linguistic Units That Implement The National Conceptosphere

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**Annotation.** Proverbs, which are linguistic units, reflecting the national concept sphere of the Uzbek language, are chosen as the object of study in the article. Culturological concepts, which are considered to be one of the basic concepts of linguoculturology, have been studied. In addition, the study shows that Uzbek folk proverbs were collected and refined over several millennia, that they were created as a result of scientific and artistic thinking, were pronounced and improved among the people, are one of the best spiritual heritage that has come down to our days.

**Keywords:** language map of the world, anthropocentric linguistics, linguistic culture, concept, cultural concept, concept sphere, national concept sphere, proverbs.

## Introduction

Language is a very complex, multifaceted, social and individual phenomenon that embodies many tasks. The 20th century was considered the period when text linguistics was formed and became one of the independent directions in the history of world linguistics. This field, which studies linguistic phenomena on a large scale, is developing more rapidly in the 21st century, and is putting new problems before the science. One of such problems is the study of the language system based on the anthropocentric paradigm. The anthropocentric paradigm that emerged in the last quarter of the 20th century is considered a fundamental turning point in linguistics, and many studies are being conducted in this regard.

The study of cultural concepts, which is considered one of the main concepts of linguistic culture, has become an active process in linguistics today. A cultural concept is a mental unit, an informational structure that serves to express the units of mental and psychic resources in the mind, and reflects human experience and knowledge, the basic unit of culture, the cell of culture in the human mind, a set of knowledge in our mind about something or an event in the external or internal world. ,

images about him and positive, negative, neutral attitudes towards him, i.e. evaluations. Linguistic-cultural approach to the concept requires taking the concept as the basic unit of culture and reflects the concepts that are important for a certain culture.

When talking about the concept, it is necessary to dwell on the relation of meaning - concept - concept. First, let's talk about meaning and understanding.

The term concept is considered to be both old and new in linguistics. In 1928, S.A. Askoldov-Alekseev wrote in the article "Concept and word" that the concept is more related to the word. By the middle of the 20th century, "concept" began to be used as a term in linguistics.

In modern linguistics, there are three different views on the relationship between concepts and meanings. According to the first opinion, meaning and concept are one thing: the term meaning is used in language, and the term concept is used in thinking and logic. According to the second opinion, concept and meaning are different things. The third view is a compromise view, according to which the concept is formal and meaningful, and the meaning of the word

corresponds to the formal concept. The idea of formal and meaningful concept was put forward by S. D. Katsnelson, and in this formal concept is a language reflection of the minimal features of the subject that show its difference from other subjects.<sup>1</sup> A meaningful concept includes new aspects of the subject, which are determined as a result of the deepening of our knowledge. S.D. Katsnelson's opinion about formal and meaningful concepts A.A. It is very similar to Potebnya's opinion about the immediate and distant meanings of the word. A.A. According to Potebnya, the immediate meaning of the word is the universal meaning, so the speaker and the listener understand each other. The long meaning of the word is a personal meaning for each person. Linguist S.D. According to Katsnelson, the concept is equal to the sum of meaningful and formal concepts, A.A. From Potebnya's point of view, a concept is at the root of the sum of the immediate and distant meanings of a word.

According to Y.S. Stepanov, concept and understanding are terms of different sciences, the second of which is mainly used in logic and philosophy, and the first is a concept, a branch of logic - mathematical logic, cultural science. The concept is "the cream of culture in the human mind, the appearance of the entry of culture into the human world. On the other hand, a concept is not a "creator of cultural values" through a person, simply a person in a brochure, but enters the culture, and in some cases even influences it. According to Y.S. Stepanov, unlike the literal meaning of the term, concepts are not only thought, but also felt. They are the subject of emotions, sympathy and antipathy, and sometimes conflicts.

The concept is the main cell of culture in the human mental world. The main difference between the term "concept" and the term "concept" is that "concept" is inextricably linked with culture. Of course, there are different views on the concept in linguistics. Without

considering each of them, it is possible to summarize the main features of the concept explained in some linguistic literature.

Concept:

- "a mental unit that serves to explain the mental and psychic resources of our mind";<sup>2</sup>
- "cultural complex in the human mind";
- "the unity of thought and the generalization of concept, image and linguistic meaning is based on it. Concept formation from the birth of an individual image begins and ends with the emergence of a linguistic unit".<sup>3</sup>

While the concept is accepted as the basic unit of culture, it can be said to be polished and linguistically realized in the experiences encountered during human life. A concept is formed through language and is not only thought but experienced in it. The concept has individuality, that is, the concept has a special appearance in the worldview and thinking of a person. Based on this point of view, we can say that the concept appears in the generalization of the worldview of the speakers of each language.

Linguistic image of the world reflects the conceptual image of the world through the means of language. The concept combines language and culture in the human mind. Therefore, it is appropriate to include not only linguistic but also cultural units in its content. Language is one of the means of concept formation in the human mind. Linguistic tools related to the concept are called linguistic concepts of the concept, verbal tools.

Also, in recent times, cases of mutual differentiation between the cognitive concept and the cultural concept have been observed. In particular, G.G. Slishkin shows these differences as follows:

- 1) For cognitologists, one concept corresponds to one language unit. For linguists, the concept is formed using a number of language units it can.

<sup>1</sup> <https://inscience.uz/index.php/socinov/index>

<sup>2</sup> Kubryakova E.S. Short dictionary of cognitive terms / E.S. Kubryakova, V.Z. Demyanov. - M.: Faculty of Philology MGU im. M.V. Lomonosova, 1997. - S. 93-94.

<sup>3</sup> Safarov Sh. Cognitive linguistics. "Sangzor" publishing house. Page 92. 2006.

2) For cognitologists, each word has its own concept. For linguists, the basis of the concept is units with a certain cultural expression.

According to E.V. Babaeva, value lies at the basis of the linguistic and cultural concept. In cognitive linguistics, the main attention is paid to concept types (frame, scheme, script, etc.). Thus, it is precisely the value-expressing side of the cultural concept that distinguishes it from the cognitive concept. Also, if the task of cognitive linguistics is aimed at determining the type of concepts, as a result of linguistic and cultural studies, dictionaries of concepts enriched with concepts of cultures and values are created. At this point, it should be emphasized that concepts find their verbal reflection using units of different linguistic levels, including lexemes, phraseological units, proverbs, sayings and aphorisms. One of the most suitable methods for researching the verbal methods of a concept using various linguistic tools is to determine its content.

The structure of the concept is complex, on the one hand, it includes everything related to the construction of the concept, and on the other hand, the structure of the concept includes everything that makes it a fact of culture - in other words (etymology): history compressed to its main signs; modern associations; grades etc.

Yu.S. Stepanov distinguishes three structural layers of the concept:

- 1) the main character;
- 2) additional, or several additional, "passive" characters;
- 3) an internal form that is reflected in an external, linguistic form, and is usually not taken into account at all.

When researching the systematic structure of a concept, some scientists divide it into types according to its various characteristics: macroconcepts (a universal concept and a national character), hyper-concepts (general cultural phenomena are more numerous than mental phenomena), hypoconcepts (small, inseparable concepts). Many scientists (S.G. Vorkachev, V.I. Karasik, V.A. Maslova) note that the concept is a complex structure and claim

that it is based on: 1) meaning; 2) image; 3) value.

Constituents in a concept structure form a concept field or conceptsphere. Today, the term "national conceptsphere" is widely used in linguistic and cultural studies. Conceptsphere is a set of concepts considered characteristic of a specific nation. The concept presents a conceptual part, elements. Its elements show themselves in concrete communicative processes. Cultural constants are such concepts that have appeared in the ancient history of a certain people, nation, and have reached the present day through thinkers, writers, and ordinary linguists. Cultural constants are also certain constant principles of culture: number, counting, writing, alphabet, etc.

The conceptsphere is a set of concepts, formed from the worldview of the language owner, just like a mosaic. D.S. Likhachev introduced the term «conceptsphere» to the science, and the conceptsphere is a collection of concepts of the nation, which is formed as a result of all the potential of the concepts of the linguists. The folk conceptsphere is wider than the semantic sphere formed by the meanings of words in the language. The richer a nation's culture, folklore, literature, science, art, historical experience, and religion, the richer the conceptsphere of the nation. Conceptsphere is an organized collection of popular concepts, an informational reserve of thought. Conceptspheric mentality is inextricably linked in the process of thinking. The conceptsphere, which is the layer of knowledge of the people, determines to a certain extent the mentality of the nation (characteristics of understanding and understanding the world): the mental units that make up the national conceptsphere serve as the basis for the formation of cognitive stereotypes.

The conceptsphere is a layer of thinking and is the informational base of the cognitive perception of the people and individual. The main source of concept formation is a person's personal cognitive activity, for example, his communicative activity (communication, reading, and learning). The conceptsphere can

be studied with the help of psychological, cultural and linguocognitive methods and tools.

If we look at the concept in the interpretation of culture, every people and nation has its own worldview and thinking. In this way of thinking, it is possible to analyze various concepts reflecting nationality. For example, if we look at concepts such as Ibo-hayo, Honor, Iffat, Andisha, Baraka, Savob expressed in the mind of the Uzbek people, they are among the concepts unique to the Uzbek culture and reflect the special national spirit, or in that chaste concept alone, one can see qualities such as oriental manners, modesty, shyness, and.<sup>4</sup>

A cultural concept is a mental unit, an informational structure that serves to express the units of mental and psychic resources in the mind, and reflects human experience and knowledge.<sup>5</sup>, the main unit of culture, the cell of culture in the human mind, the set 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 - evaluations.

Every nation tries to understand its values and learn more about its history. In addition, the unique customs, customs, traditions, nationality, value of each nation and people were formed from the period when this nation was formed, that is, it began to be formed, or even before that. These customs and ceremonies show who the people are and what kind of nation they are. As our writer, Togai Murad said: "What is the people with the people! People with their traditions! People with their national traditions left from their ancestors!"<sup>6</sup>

K. Tumanishvili believes that proverbs are the result of the historical thoughts of the nation, and they are the "autobiographical" memory of a certain group. Proverbs are examples of the

national form and are placed in the mind of the nation in harmony and on the basis of the national system of thought. This naturally manifests the features of the ethnic group and is built as a result of genetic information.<sup>7</sup>

The influence of the people's worldview and lifestyle can be felt in the emergence of each proverb. We will try to follow this situation below.

**Ot izini toy bosadi** if we pay attention to the meaning of the proverb, it is understood that the deeds and good deeds of a good person in life will be continued by his children and students, and the name and deeds of that person will not disappear without a trace. This means that the Uzbek people pay serious attention to the upbringing of children and their morals. Also, the words "horse" and "cow" used in the proverb can tell how important this animal is in the life of our people.

**Ota rozi – xudo rozi** and the proverb reflects the idea that a person who wants to gain God's approval must first please his father's evildoer and thereby gain the Creator's approval. In addition, the proverb acknowledges the greatness of the father figure in the Uzbek nation. This, of course, is related to our moral and religious beliefs.

**Nonni mehnat topgan, mehnatni non topgan** proverb. There is a meaning in the proverb that a person can earn his bread, i.e., his sustenance, only by effort and hard work, and that a person cannot achieve anything by himself. In this proverb, the word bread is used not only in the sense of food, but also in the sense of reputation, name, success, and happiness. We know that bread is a special food in the life of the Uzbek people. Bread is never turned upside down, broken with one hand, and even if it falls on the ground, it is picked up and rubbed into the

<sup>4</sup> <https://inscience.uz/index.php/socinov/index>

<sup>5</sup> Yusupov O.Q. On the terms of meaning, concept, concept and linguo-cultural studies// Stylistics in the modern directions of linguistics: Proceedings of the scientific and practical conference.- Tashkent, 2011. page 49

<sup>6</sup> Tog'ay Murod. "The stars burn forever." Stories.– Toshkent: Sharq, 2009. – B. 47.

<sup>7</sup> Tumanishvili. The specific and the Universal in the Proverb Genre / Rustaveli Institute of Georgian Literature. Volume1, 2007.

eyes. This also has its own reasons. Let's not go too far, even in the recent past, our ancestors experienced famine due to war and similar disasters. Here they worked a lot for bread. It's true, nowadays there is abundance everywhere. But valuing every blessing even when it exists is a unique quality of the Uzbek people.

The whole of the spiritual culture created by the nation is, of course, the proverbs of that nation. Let's take a look at the oral or written memory of each nation, it contains myths and legends that are vividly preserved in the memory of mankind, primitive imaginations and concepts from the depths of long history, and the cream of life wisdom formed from centuries of observations. We see a reflection of human thought experience. Uzbek folk proverbs have been collected and refined over thousands of years as a product of scientific and artistic thinking, spoken and studied among the people, and passed down from generation to generation as one of the best spiritual heritages. The best proverbs created and used in the past, as an example of folk wisdom, are still of great educational value. Such proverbs and wise words constitute a valuable treasure of the spiritual wealth of every nation.

Deeper analysis of proverbs and their reflection of national-cultural and universal values in different languages is an urgent problem of modern linguistics. If we study in comparison, we can see that all the languages of the world have their own characteristics, and it is this phenomenon that distinguishes different languages from each other. But it is clear that language learners acquire a foreign language on the basis of a certain connection between the mother tongue and this language. These languages are united under certain categories. These categories include grammatical categories, lexical-semantic categories, linguistic signs similar to functional categories. So, generalizing categories provide universality in languages. At the same time, proverbs are a

unique linguistic unit found in every language, and they also have something in common. G. L. Permiakov comments on this as follows: the feature of generalization of situations, that is, combining the same or similar situations, is observed in proverbs of different peoples. This uniformity in proverbs provides universality, and in many cases they have a special logical meaning. From this it can be understood that the proverbial world is related to world civilization, it is completely wrong to say that it belongs to only one nation. Universality in proverbs is the main edge of paremiology, which summarizes similar and identical situations in proverbs and occurs even in unrelated languages, regardless of their history, ethnicity.<sup>8</sup>

K.Y. Alibekov emphasizes that nowadays proverbs are studied not only as a sample of folk art, but as a unit of linguistic culture. By comparing the concepts of "health" and "hygiene" in Russian, Uzbek and Kazakh languages, he comes to the conclusion that while the concepts of "health" and "hygiene" are a precious necessity in Russian culture, Uzbek and Kazakh in their languages, these concepts are associated with wealth. It can be seen that in the national culture of the three peoples, this concept has almost similar meanings.<sup>9</sup>

K. Tumanishvili says that proverbs are the result of the historical thoughts of the nation, and he calls them the "autobiographical" memory of a certain group. Proverbs are examples of the national form and are located in harmony in the mind of the nation and based on the national system of thought. This naturally manifests the features of the ethnic group and is built as a result of genetic information<sup>10</sup>.

Therefore, many studies have been conducted on the possession of universal and national characteristics of proverbs. If universal features are manifested in the structure, monosyllabicity and multisyllabicity, and themes of proverbs, the reason for this is historical development, strengthening of

<sup>8</sup>Permyakov G.L. Basic structural paremiology. - Moscow, 1988

<sup>9</sup>Alibekova K. E. Obuchenie tryukoyazychnyx studentov meditsinskoy lexike i proslovitsam

russskogo zyyka s bazovymi konseptami "zdorove", "hygeana". -Tashkent, 2006.

<sup>10</sup>Tumanishvili. The specific and the Universal in the Proverb Genre / Rustaveli Institute of Georgian Literature. Volume 1, 2007.

international relations, and growth of universal values. National characteristics are a reflection of national character, national spirit, and are characteristics of a specific ethnic group. It will be absolutely impossible to understand the essence and meaning of a certain ethnic group without knowing the necessary aspects such as its place of residence, history and nationality. Proverbs to be alert, to distinguish a friend from an enemy, to be humane, kind, sweet words, to be loyal, to value parents, relatives and friends, to respect elders, to be kind to children calls to be: "If you walk with good, you will be pleased, if you walk with bad, you will be ashamed", "If you respect, you will be respected." The proverbs that call people to cleanliness and health are short and simple words, but they have a deep, profound meaning and are aimed at the same goal: "If your eyes hurt, stop your hands, if your stomach hurts, stop your ego!" ", "A man is tougher than steel, more delicate than a flower", "If you want health, don't eat too much, if you want honor, don't say too much!", "Your purity is your health" are widely used in our nation. is one of our spiritual heritages.

Also, in the worldview of the Uzbek nation, there is special respect for people older than themselves. As confirmation of this, we can take the following proverb: "Respect the elder, honor the younger." In addition, in the proverb, it is recommended to be kind to those younger than oneself.

In general, many studies have been conducted on the ownership of proverbs and national characteristics. If these features are manifested in the structure, monosyllabicity and multisyllabicity of proverbs, as well as their themes, the reason for this is the historical development, the strengthening of international relations, and the growth of universal values. National characteristics are a reflection of national character, national spirit, and are considered characteristics of a certain ethnic group. It is absolutely impossible to understand the essence and meaning of proverbs of a certain ethnos without knowing the necessary aspects

such as its place of residence, history and nationality.<sup>11</sup>

In conclusion, it can be said that the whole of the spiritual culture created by the nation is, of course, the proverbs of that nation. If we look at the oral or written heritage of each nation, it contains myths and legends that are vividly preserved in the memory of humanity, early ideas and concepts from the distant past, and the cream of life wisdom formed from centuries of observations - the experience of human thought. we can see the opposite. Uzbek folk proverbs are also one of the best spiritual heritages that have been collected and refined over thousands of years as a product of scientific and artistic thinking, spoken and perfected among the people, and have reached the present day. The best proverbs created and used in ancient times, as an example of folk wisdom, are still of great educational value. Such proverbs and wise words are a precious treasure of the spiritual wealth of every nation.

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