



Cognitive And Nominative Features Proverbs And Sayings In The Language

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Article History	Abstract.
Received: Revised: Accepted:	Language is a social tool as a tool of human interaction. Language has a complex structure, and in scientific literature, its two states - language and speech - are initially distinguished. A language is a set of knowledge consisting of language units and rules for their use in the language memory part of a person's brain, and speech is the process of using this knowledge and a derivative of this process. Language is a set of general knowledge that exists in the language memory part of the human brain. speech is a material phenomenon resulting from the process of using this abstract phenomenon, and we hear it as pronunciation units.
CC License CC-BY-NC-SA 4.0	Keywords: concept, paremiology, proverbs and sayings, phraseology, conceptualization, categorization, conceptual categories.

Introduction.

Through speech activity, a person gets information about things-events, actions-states, signs-characteristics, which he has not directly witnessed. Ancestors collect life experiences and pass them on to the next generation. [1,4] This importance of language is its accumulative function. The main function of linguistic signs in the language is to serve communicative purposes. In the process of communication, they can perform nominative and expressive functions. The events that consistently occur in a person's daily activities and the conclusions drawn from them are recorded in thinking by means of language units. As mentioned above, language structure is an expression of development in human thinking and life experience.

Research methods.

The main function of language is to express thoughts through communication. With the help of speech (language), a person perfects his thinking, knows the world around him, because words are an image that reflects the characteristics and relationships of things in the external world. [2,34] Speech, as a tool of imagination, unites the general and main characteristics of things and events in existence as one concept, creates judgments about them, allows thinking about concepts. Concept creation is a complex phenomenon involving several mental processes. Relying on his intellectual power or thinking ability, man combines his understanding, ability, desire and aspirations. As a result, the "unity, identity" of a person's mental life is

formed. [3,191] A person analyzes things and events, compares them with each other, summarizes them according to their similar signs and creates new linguistic concepts based on them. [4, 239]

Results and discussions.

Concepts are the product of thought. While perceiving the essence of things and events, ideas and concepts about them develop through the improvement of things and events. These parameters are important in the emergence of proverbs and sayings as paremic units. Folk art has its own laws and principles of development. These features are studied by the field of paremiology of folklore studies. Paremiology is a field of philological science about paremis that attracts the attention of both folklorists and linguists. The object of paremiology is paremia (parema). Paremia is a Greek word that means wisdom, proverb, wise saying. Parema is a necessary element of human communication, a unique unit and sign of language. [5,39] These signs represent concrete information, typical life and mental states and their interactions with other objects.

Paremas are a widespread independent genre of oral artistic creativity as rare examples of folk wisdom. Conditionally, it can be called the rules of public etiquette. After all, poems are a phenomenon born from a very concise, concise, dense and figurative expression of the socio-political, spiritual-cultural, moral-philosophical views of the people tested in their life experiences over the centuries. Proverbs and sayings are not specially created, but arise as a judgment as a moral assessment of the conclusion born from the tested life experience due to the requirements of a certain situation. They show that in the process of people's activities in various fields, they are the result of long-term life experiences, stable and unchanging, correct and truthful conclusions.

The main goal of the research conducted in English is to classify paremies, on the one hand, to determine their different characteristics from lexical units, and on the other hand, the question of whether or not to include paremiological units in phraseology has become a topic of wide discussion.

These ideas led to the emergence of the concepts of "broad" and "narrow" understanding of phraseology in linguistics. According to those who understand phraseology in a broad sense, all fixed phrases, proverbs, wise sayings in the language should be the object of the science of phraseology. According to linguists who understand phraseology in a narrow sense, the object of phraseology should be only stable word combinations. Determining the phraseological features and characteristics of fixed word combinations should be carried out on the basis of complex criteria based on their spiritual, formal and functional functions.

Well-known phraseologists who have been dealing with the phraseology of different languages for many years - A.V. Kunin, S.G. Gavrin, I.I. Chernishova, A.D. Reichshtein and other scientists came to the same conclusion. At this point, the criteria used by A.V. Kunin in the process of studying the phraseology of the English language to determine the signs of stagnation of phrases are noteworthy: 1. The use of phraseologism as a stable language unit. 2. Structural-semantic stagnation of phraseologism. 3. Stability of meaning and lexical layer. 4. Syntactic stagnation. 5. Morphological stability. [6, 202] According to the scientist, any stable word combination with the specified characteristics and signs can be interpreted as a phraseological expression of the language.

The following points were put forward as the main distinguishing features: non-translatability into other languages (L.A. Bulakhovsky, A.A. Reformatisky), imagery (A.I. Efimov, V.F. Rudov, Y.R. Gepner), reproducibility (N.M. Shansky, S.G. Gavrin), combination of lexemes and semes (M.M. Kopenko), structural relations (V.L. Arkhangelsky), idiomaticity (A.I. Smiritsky), completeness of the nomination (O. S. Akhmanova), relation to reality (E.N. Tolikina), semantic completeness (I.S. Toportsev), lexical inseparability (E.A. Ivannikova).

L.A. Bulakhovsky introduces phrases, constant combinations, proverbs and proverbs into phraseology. He understands idiomatics as what V.V. Vinogradov calls phraseological compounds and combinations, and phraseology means that it includes aphorisms, proverbs and sayings. [7, 39]

L.A. Bulakhovsky puts forward that the general untranslatability or the impossibility of direct translation into other languages is the main linguistic criterion of verbal expressions in phraseology. He emphasizes that it is not necessary to translate the proverbs and proverbs in accordance with the content, but to find an expression close to the meaning in the language to be translated. [8,77]

I.E. Anichkov considers proverbs and proverbs along with phrases and defines a proverb as an incomplete or short sentence, of a not very clear character, consciously referring to the experience of the previous generation. A proverb is fundamentally different from a phraseological unit as a sign of relations between concepts, and a phraseological unit is a sign of a concept. [9,39]

From the point of view of M.M. Kopylenko, aphorisms and proverbs are not phraseology of the language, but one of its effective sources. [10,190]

In the phraseological dictionary of the Russian language, edited by A.I. Molotkov, proverbs and proverbs are not included in the phraseology and therefore are not listed in the dictionary.[11,543]

"Explanatory Dictionary" edited by D.N. Ushakov understands the scope of phraseology more narrowly, that is, only in the form of phraseological combinations and phraseological units. He prefers not to include proverbs and sayings, "winged words" and compound terms as phraseological units in the dictionary.[12]

It has not yet been decided whether or not to include paremiological units of the language (proverbs, proverbs, wise words, etc.) in the phraseological fund reserve. Such a situation lies in the existence of a difference in the structural structure and form of these language phenomena. Despite a number of commonalities in their functional and semantic features, some of them are "word combinations", and some are grammatically formed as sentences. Paremas are units that are formally equivalent to sentences. But they are also readily available in the language, structurally stable, and at the same time, have a correct and mobile motivated general meaning.

As noted by the famous Russian scientist G.N. Permyakov, paremias have a generalized meaning and are "...signs of known relations between situations or things". Here, according to E.M. Vereshagin, V.G. Kostomarov, proverbs and proverbs vividly express social life and national characteristics among phraseological units.[13]

The complexity of the structure and meaning of paremiological units, on the one hand, is due to their motivation by a generalized situation, and on the other hand, it is due to the expression of the correct meaning and different connotations in them, i.e. assessment, cultural-historical, national-geographical, extralinguistic factors. In addition, one of the main semantic features of proverbs is the "instructiveness" of the meaning they express, that is, the presence of a number of moral rules and life wisdom in the scope of the content they express. In this case, thinking on the basis of proverbs is in the foreground, and in phraseological expressions lies the expression of one or another concept. It should be noted that proverbs and proverbs, along with idioms, are a "source" of national and cultural information about the state and society in general, they are a unique linguistic unit that shows the national "soul" of any nation, and as a cultural "code" the cultural wealth and life of the nation. It is one of the main means of transmitting experiences from generation to generation, and it is recognized as a language unit that preserves the spirit of the nation (according to the teaching of V. Humboldt) and the mentality of the people.

Based on the opinions of linguists who have deeply analyzed the paremias (proverbs, sayings) of various languages, we can define paremias as follows: "Paremias are stable word combinations in languages, have a sentence structure, and are a language unit that represents a specific generalizing "instructive" semantics. Although they differ in form from phrasemes, from the semantic point of view, they are units with the same phraseological meaning as phrasemes. As a "mirror" of morals and traditions related to the social life of the people in historical times, proverbs and proverbs, wise words are considered a very valuable linguistic unit. They perform a communicative function as a language unit representing a certain "situation", that is, they serve to call up certain informative information in the minds of the speakers.

At this point, it is appropriate to understand the scope of phraseology in a narrow sense, where a phraseological unit with a proverb has only one point in common. That is, both a proverb and a phrase are considered idioms. But this similarity does not negate other differences in them, for example, if a proverb is a conclusion of the views formed on the basis of deep observation, and phraseologism is the expression of ready-made word combinations, and in this case it becomes a stable word combination. In addition, proverbs are equivalent to at least one sentence and mean judgment; and the phrase has a terminological feature in the sentence and represents a lexical concept. In a proverb, idiomization occurs as a result of the expansion of the figurative meaning, and in a phrase, as a result of the narrowing of the figurative meaning. In the language, both the proverb and the phrase are semantically united on the basis of one commonality, which is that they all have the character of an idiom. From the main concepts of conceptual analysis, it is necessary to list, first of all, conceptualization and categorization. These two terms serve as the main terms and concepts in describing human cognitive activity and cognitive ability.

Conceptualization means mental processing of the information coming to the human brain, concepts of the world's things and events in the form of concepts, concepts that are formed in the human mind as units of knowledge, such as house, time, space, eternity, movement, etc., the main part of which is important in the language as the meanings of specific words. takes place.

This, in turn, makes it possible to save and transfer acquired knowledge from one person to another, as well as from one generation to the next.

Conceptualization and categorization are both grouping activities that differ in their end result or purpose. The process of conceptualization is aimed at extracting minimal meaningful units of human experience and knowledge structures.

The process of categorization deals with uniting units of knowledge that have similar or common characteristics into larger categories.

Categorization is dividing the world into categories. It includes similar categories, classes, and groups of things and events, including concept, concrete content, and conceptual categories. Categorization as a cognitive process determines the position of the object and subject belonging to a certain category in the taxonomy.[14,46]

The main issues of cognitive linguistics today are:

- 1) manifestation of the personality factor in language;
- 2) the influence of language on a person's thinking and character;
- 3) interaction of language and society;
- 4) the interaction of language and the spirit of the people;
- 5) dependence of national mentality and national creativity on language.

A proverb is an example of a linguistic representation of the world. Proverbs and proverbs are always subject-oriented, more precisely, they are not created to describe the world, but they are created to interpret the world, evaluate it and express a subjective attitude towards it.

Conclusion.

In cognitive linguistics, there are a number of specific principles for analyzing the stock of proverbs and proverbs in a language. They are:

- 1) proverbs and proverbs are one of the important means of showing the differences between the real world and the conceptualized world;
- 2) in many cases, the existence and conceptual world in the content of proverbs and proverbs do not fully match each other;
- 3) the meaning expressed by proverbs and sayings is the result of conceptualization;
- 4) proverbs and proverbs describe the structure of the conceptualized world;
- 5) cognitive operations used in sorting linguistic information are used by people in the systematization of proverbs and sayings;
- 6) people have an innate ability to systematize proverbs and sayings expressed in cognitive processes as information;
- 7) a person uses proverbs and sayings in the processes of creating his mental world;
- 8) it is very difficult to differentiate between the semantics and pragmatics of proverbs and sayings;
- 9) a continuous cognitive phase and special cognitive processes take place in the human mind, through which the meaning of proverbs and sayings is realized in the act of speech.

It is clear from these principles that for a comprehensive analysis of proverbs and sayings, the researcher should have a certain idea about the fields of antropocentrism, cognitivism, semantics, pragmatics, pragmatic features of language elements, pragmalinguistic aspects of analyzing proverbs and sayings, and the psychology of the peoples who speak the studied languages.

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