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**TILNING LEKSIK-SEMANTIK TIZIMI,
QIYOSIY TIPOLOGIK IZLANISHLAR VA
ADABIYOTSHUNOSLIK MUAMMOLARI**

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To'plamda Respublikamiz olimlari, ilmiy tadqiqotchilarining filologik mavzular doirasidagi, jumladan, muayyan til doirasidagi lingvistik qarashlari; qiyosiy-tipologik izlanishlari; tillarni o'qitish nazariyasi va millat, milliy madaniyatning amaliy globallashuvi davrida tildan foydalanish muammolari, shuningdek, tillarni o'qitish usuliyoti; adabiyotshunoslik, tarjimashunoslik istiqbollari borasidagi fikr-mulohazalari o'z ifodasini topgan.

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LINGUISTIC FEATURES OF A NOTION “CONCEPT”

ANNOTATION

This thesis deals with one of the most essential problems in modern linguistics. That is related to the linguistic notion “concept”, its theoretical basis. The notion’s quite wide usages in linguistics are analyzed. The functions of the notion are also defined in this work.

ANNOTATSIYA

Ushbu tezis zamonaviy tilshunoslikning eng muhim muammolaridan biri bilan bog'liq. Bu lingvistik "konsept" tushunchasi, uning nazariy asosi bilan bog'liq. Tushunchaning tilshunoslikda juda keng qo'llanishi tahlil qilinadi. Bu ishda “konsept” tushunchasining til vazifalari ham belgilab berilgan.

Key words: mental process, cognition, notional system, denotation, mental unit, verbalized, inner content, extra-linguistic reality.

Kalit so'zlar: psixik jarayon, idrok, tushuncha tizimi, denotatsiya, psixik birlik, verballashtirilgan, ichki mazmun, tildan tashqari voqelik.

Cognitive linguistics is one of the most interesting and disputable branches of linguistics that studies mental processes and their linguistic reflection in people’s daily life. Cognitive linguistics is a reaction of modern linguists to truth-conditional (objectivist) semantics and generative grammar, which were the dominant approaches to the study of language meaning and grammatical forms since the middle of the last century. In modern cognitive linguistics, the core becomes the meaning of 'concept', which is increasingly used as a term researchers dealing with the problems of linguistic representation of cognitions. One such developed field is the notion of “concept”. The development of humanitarian knowledge put forward a dilemma to work out a new term which would adequately indicate the content of the linguistic sign, which would remove the functional limitations of traditional sense and meaning, and which would organically merge logical-psychological and linguistic categories [3; 365p]. The meaning of “concept” is

explored in cognitive science, metaphysics, and philosophy of mind. The term “concept” is traced back to Aristotle’s “The classical theory of concepts” definition of terms. Today, the term “concept” is widely used in various fields of linguistics. It has entered into the notional system of cognitive, semantic, and cultural linguistics. The study of the concept in modern linguistics is of the paramount importance. However, any attempt to comprehend the nature of the concept is associated with a number of the most diverse points of view. The intensive research of it in the field of cognitive linguistics has demonstrated a great disparity in the understanding of the term “concept”. Discrepancies cause ambiguity and terminological confusion. In the most general form, the concept, according to Yu.S. Stepanov, can be imagined, on the one hand, as “a clot of culture in a person’s mind: that in the form of which culture enters the mental world of a person, and, on the other hand, a concept is that through which a person himself enters culture, and in some cases and affects it. The study of the concept sphere of language (the term was proposed by D.S. Likhachev) allows you to identify the features of the mental world of a particular ethnic group, to see, metaphorically speaking, the specifics of the flight path human thought, therefore, to know the culture of the people in different stages of its development. It is believed that the best access to the description and definition of the nature of the concept is provided by the language. However, some scholars believe that as the simplest concepts, one should consider concepts represented by a single word, and as more complex ones, those that presented in phrases and sentences. However, there is no doubt that the most important concepts are encoded in the language.

The representation of a concept in a language is usually attributed to a word, and the word itself gets the status of the concept name – the linguistic sign reproducing the concept content in the fullest and most adequate way (e.g., the word freedom in English denotes the concept of freedom in this culture). The connection of concepts with the verbal means of expression is noted in almost all cognitive and linguistic-cultural definitions: “the notional (significative) image reflecting a fragment of the national picture of the world, summarized in a word”; “any discrete unit of the collective consciousness, which reflects an object of the real or ideal world, and is stored in the national memory of the language in a verbally designated form”, and others. However,

researchers have not yet agreed on the specific meaningful language units, which concepts are related to. Regarding the problem of concept verbalization, two statements deserve special attention. The first statement is that a concept always has its verbal expression, it is always identified by a word, and otherwise it is impossible to talk about the concept existence (G. Slyshkin, S. Vorkachev, A. Babushkin and others). There is an opinion about absolute identity of a concept and a word. Any path to understanding always goes through denotation – “the mind has no empty forms, and it has no concepts without names”, “for a man, every object exists only when it is comprehended by him, when it enters his mind and is expressed by a word”. The second statement is as follows: “in the human mind, many fragments of reality are presented by images; many things can come in his view and be seen (and understood) without a special designation to him [2; pp.25-36]. Whole episodes unrelated to language often emerge in the human memory, which stores a variety of prints of the past – faces, objects, entire scenes”. Sharing this viewpoint, we believe that a “concept” is a mental unit, able to actualize a set of different attributes. At the same time, it is independent of language, which confirms that verbalization is not a prerequisite for the concept existence.

The theoretical importance of the study is determined by its contribution to solving the general linguistic problem of the correlation of language and thinking units, by the need to distinguish the terms “concept”, “notion” and “meaning”. 1. A concept, being a unit of conceptosphere, may or may not have a verbal expression. 2. It is impossible to capture and describe all means of the language and speech representation of a concept. 3. A word is understood as a semantic content reflected in a lexical form and revealed in a dictionary entry; a concept is the cognitive content reflected in the same lexical form. 4. The inner content of a word is its semantics plus connotations. The inner content of a concept is a set of meanings. 5. Structure and content: a concept has layers, lexemes have sememes; concept includes components (conceptual signs), sememes – semantic features (semes). 6. There is only one notion in one word but it may have multiple meanings. Any notion is universal for all mankind; lexical meanings belong to specific nations. 7. A concept is richer and semantically deeper than a notion; it is close to the human mental world, culture and

history. 8. A concept is a kind of hyperonym for a notion, image, meaning; it may include associations, emotions, and evaluations.

When a concept acquires its linguistic expression, the linguistic means used for this purpose act as means of verbalization, language representation, linguistic objectification of the concept. In language, a concept can be verbalized by existing lexemes, free phrases, phraseological and paremiological units, structural or positional sentence schemes and even whole texts. It is important to bear in mind that a phenomenon name or designation is not equivalent to a concept. Concepts as elements of consciousness are quite independent in the language. According to V. Evans, concepts are intermediaries between the words and extralinguistic reality. Only those phenomena of the reality can become a concept, that are relevant to and valuable for a particular culture, which have a large number of language units for their fixation, are the subject of proverbs and sayings, poetry and prose texts, i.e. they are considered to be the bearers of the national cultural memory [1; 448 p]. Although words and concepts materialize in the same sound (literal) complex, we must distinguish between these terms. We understand a word as a semantic content reflected in a lexical form and revealed in the dictionary entry, a concept – as a cognitive content in the same lexical form. Therefore, a word is the central conception of the lexical semantics and a concept – of cognitive semantics. Studying lexemes involves finding causes and ways of evolution in their semantics, as well as understanding of cross-relation with other lexemes, analysis of the lexical meaning structure and semantic classification. Studying concepts aims to explore the language consciousness of native speakers.

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ОБУЧЕНИЕ ОМОНИМАМ АНГЛИЙСКОГО ЯЗЫКА КАК
МЕТОДИЧЕСКАЯ ПРОБЛЕМА

Обучение омонимам английского языка представляет собой важную, во многом не решенную методическую проблему. В определенной степени с данной проблематикой сближаются работы, посвященные проблеме обучения лексической полисемии при чтении текстов на английском языке. Так в диссертационной работе М.А. Назаровой проблема усовершенствования методики обучения лексической полисемии при чтении текстов на английском языке решается посредством обращения к теории семантических полей. По мысли автора основная задача учащегося заключается в том, чтобы уметь различать интерференционные трудности перевода в любом контексте, используя грамматические формулы и те слова, выражения, сочетания и обороты, которые, как правило, приводят к неправильному переводу, независимо от тематической направленности текста. При этом в качестве конкретных приемов преодоления указанных трудностей автор предлагает следующее: «следует пользоваться словарями: одноязычными (толковыми) словарями, в которых смысл слов описывается, а не переводится, и значение слова воспринимается так, как оно понимается людьми, для которых язык является родным; восприятие значения

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