

CONCEPTUAL MODELS AND THEIR PRAGMATIC INTERPRETATION IN O'TKIR HOSHIMOV'S PROSE

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Annotation. This article discusses the fact that language is a social phenomenon, the issues of the harmonious development of the fields of linguistics: semantics, syntax, stylistics and pragmatics, the formation of text linguistics and pragmalinguistics, scientific research conducted by linguists in this area, the text and the linguistic and lexical units that create it, their pragmatic properties, the concept and its content.

Keywords: Linguistics and its development, cognitive linguistics, anthropocentric principle, mental world, pragmalinguistics, stylistics, concept.

In cognitive linguistics, the term “cognitive” is explained as being related to the English word *cognitive*, meaning “pertaining to cognition or knowledge.” Cognitive linguistics is regarded as being closely connected with human cognitive activity. Terms such as concept, scenario, cognition, and frame are considered the central notions of cognitive linguistics. Among them, the term concept is used in several directions. The concept is a calque of the Latin *conceptus*, meaning “notion” or “idea.” In Russian linguistics, the term concept was introduced in the first quarter of the twentieth century by the philosopher S. Askoldov. Until the 1980s of the last century, this term was used in linguistics as a synonym of “notion,” whereas in contemporary research its meaning has significantly broadened.

The concept possesses a dual nature. On the one hand, culture enters the human mental world through concepts; on the other hand, a person enters culture through concepts and, at times, influences it. The well-known Russian linguist V. A. Maslova defines the concept as follows: “a semantic structure in which linguocultural specificity is fixed and which characterizes the representatives of a particular *ethnoculture* in one way or another.” The linguist N. Makhmudov, in his work *Ways of Studying the Linguistic System*, in the article titled “In Search of Ways for a Comprehensive Study of Language...”, notes that “...the concept is a mental, semantic phenomenon related to thinking, but it is quite debatable to regard it as a phenomenon entirely devoid of national-cultural elements.”

According to Sh. Safarov, a scholar of pragmalinguistics and cognitive linguistics, “...human beings acquire language and the material world in a similar manner and along similar trajectories. The perception of the material world simultaneously necessitates the formation of concepts about perceived objects and phenomena; subsequently, these concepts develop into mental models—concepts—and eventually acquire material linguistic expression.”

Linguists have offered various interpretations of the notion of concept. In world linguistics, A. Arutyunova writes: “a concept is a cultural layer between man and reality.” A. Askoldov defines it as “a phenomenon of thought.” Z. D. Popova and I. A. Sternin describe it as “a broad mental unit,” while V. A. Maslova characterizes it as a “linguocultural semantic structure.” In Uzbek linguistics, the concept has been defined as follows: Sh. Safarov interprets it as a representation of reality reflecting human worldview. U. Yigitaliev defines it as a unit that actively functions in human perception of the world, is mentally manifested in consciousness, and reflects the worldview and national-ethnic characteristics of language users.

Among the definitions of the concept, N. Makhmudov considers V. A. Maslova’s interpretation to be the most comprehensive. According to Maslova, a concept is a semantic structure that records linguocultural specificity and characterizes members of a particular ethnoculture in various ways. In general, conceptual and conceptual units are present in all types of stylistic texts. Narrative texts also contain concepts, which are formed through the writer’s pragma-poetic thinking and expressed through various linguistic means.

Every literary work is the product of creative thinking. This mode of thinking is manifested in a specific form through speech. Events that have occurred or may occur in the world, objects and phenomena in reality or imagination, and information about processes are synthesized in the creative thinker’s mental reflection. In narrative texts as well, hypotheses, viewpoints, various assumptions, and socially conditioned experiences proposed by writers emerge in poetic expression as conceptual units.

While transmitting information in narrative texts, the author “wraps” the conceptual worldview in a national-cultural form. In this process, national mentality, national character, national consciousness, and national thinking—that is, the distinctive identity of each people—are created. National identity is manifested in the poetic thinking of any creator and is expressed through various genres, being analyzed within linguistic studies. This can be analyzed through the following short text: **“Oldingdan oqqan suv ...”**

The saying “The water flowing in front of you has no value” is commonly used among the Uzbek people. Indeed, if we waste the water flowing before us—it endures; if we use it for washing our hands—it endures; if we rinse our face—it endures. However, if we spit into the water flowing before us, insert sticks into it to make it muddy, or pour dirty waste into its source... what fault does that water have?

In accordance with the meaning of this proverb, which is characteristic of the Uzbek people, there exists a corresponding concept. Under this proverb, it is emphasized that a person often fails to appreciate those who are near them, the blessings they possess, and the opportunities available to them in a timely manner. Moreover, the lexical item “water” carries both denotative and connotative meanings, symbolizing its vital importance as a

purifying element for the human body as well as a metaphor for the people and opportunities surrounding us.

Before birth...

A guest has arrived at your home, and you are hosting a feast. In one corner of your courtyard, kebab is being cooked... Your wife quietly comes and whispers into your ear: "Husband, before serving the kebab, set aside two skewers—the neighbor's daughter-in-law is pregnant and craving food."

What should this be called? This reflects the idea that a human being is in need of kindness even before being born; therefore, one should not withhold compassion from one another.

Two people suddenly become hostile over a trivial matter. Both consider themselves right, and if left unresolved, the conflict may escalate. At that moment, a wise elder intervenes and says: "Come now, come now, you are bound by a shared fate; do not let this quarrel continue." Immediately, the burning tension subsides. What should this be called? This expresses the idea that even after death, a human being is in need of compassion; therefore, people should not withhold kindness from one another.

This is called Uzbek tradition, Uzbek mentality.

In this short text, concepts characteristic of the Uzbek national character—such as compassion, mutual respect, and Uzbek-style politeness—are manifested. No other nation places such emphasis on honoring guests and sharing even what one has not yet consumed. These values are embedded by the author within the narrative text above.

In narrative discourse, the author employs lexemes with stylistic expressiveness in order to convey their internal intention. Within the text, under the influence of the author's purpose and textual requirements, the original meaning of lexemes may shift, and the denotative meaning transforms into a connotative one. The recognition of this meaning depends on the cognitive competence and interpretive capacity of the addressee.

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