



STUDY OF COGNITIVE PROPERTIES OF PROVERBS

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Abstract:

Proverbs are concise, culturally specific statements that impart a great deal of life experience and promote sensible judgment. The objective of this article is to explore the cognitive characteristics of proverbs by analyzing their basic cognitive functions, psychological impacts, and intercultural variation. Studying the cognitive foundations of proverbs teaches us a lot about human cognition, language acquisition, and intercultural communication.

Keywords: cognitive linguistics, human behavior, semantic systems, interpretation, wisdom, conceptualization

INTRODUCTION

Proverbs are well-known language devices that capture practical, moral, and sociocultural knowledge. These remarks offer direction, moral teachings, and behavioral standards that are discussed and passed down through generations within communities. In order to understand the underlying mechanisms of proverbs and the mental processes involved in their comprehension and application, cognitive scientists have developed a growing interest in investigating the cognitive features of proverbs in recent years.

THEORETICAL BASIS

The development of cognitive linguistics in the form of a separate direction led to the emergence of new approaches to the study of linguistic units. In particular, the meaning began to be interpreted in the context of their mutual relationship in an integral connection with the phenomenon of knowledge. In her fundamental work "Language and Knowledge", E.S. Kubryakova stated that the goal of cognitive learning is to have "knowledge about knowledge" and that the main focus in this field is the collection, storage, processing, use of knowledge and its human behavior. She emphasizes that it will be focused on the discussion of problems related to the impact on the movement and its place in the thinking activity in communication conditions.¹

¹ Кубрякова Е.С. Язык и знание: На пути получения знаний о языке. – Москва, 2004. – С.41.





It can be seen that the main object of cognitive linguistics is the relationship between language and knowledge. Because language is an important means of receiving, processing, storing, transmitting information about the world, and expressing thoughts. The systematization and organization of the language knowledge set provides an opportunity to form the linguistic landscape of the world, characteristic of each national culture.

It is known that the above-mentioned issues related to the relationship between language and consciousness were consistently discussed in the works of a number of researchers who were active in the seventies of the last century. American linguists Wallace Chafe, Charles Fillmore, George Lakoff, Ronald Langacker and Leonard Talmy, who conducted research in the field of cognitive linguistics, followed the path of language description and cognitive interpretation based on the analysis of certain phenomena. According to them, the language system performs the task of expressing different meanings, and because of this, linguistic forms are closely related to the semantic systems that they are intended to express.

New methods of analysis formed in the course of the development of cognitive linguistics allow researchers to perceive language units as a product of processing knowledge about the world, analyze the principles of knowledge formation behind a certain meaning, and interpret the meaning based on the specific structure of this knowledge.

Currently, among the approaches interested in the formation of semantic features of linguistic units, their discursive activation in the process of communicative activity, the weight of cognitive research is increasing. During the last half century, cognitology has been at the forefront of theoretical linguistics and the study of important aspects of speech communication.

One of the important aspects of cognitive linguistics is to determine the factors that ensure the linguistic-thinking process and to describe the ways of expanding the scope of human knowledge in this process. In such an approach, it is possible to interpret situations such as perception of the world, conceptualization of acquired knowledge, and categorization, which are directly related to linguistic activity.

Conceptualization is an important part of the act of acquiring knowledge about the world. In essence, conceptualization and cognition occur together. The purpose of the first of them is to determine the mental units that are the results of experience accumulated during the activity of a person aimed at knowing the world. According to Y. V. Rakhilina, conceptualization is the understanding of the expressed information, the mental inclusion of things and events that cause the creation of ideas about the world into a certain category.





The purpose of the categorization process is to group similar events in a certain relationship, to include them in larger classes of concepts. Also, categorization is related to attribution of the phenomenon observed in the course of cognitive activity to a certain category.

According to the Russian linguist N.N. Boldirev, the main goal of cognitive linguistics is "the penetration of knowledge into various structures through the study of language and the interpretation of the relationship between language and these structures."

Therefore, language is a phenomenon that represents human life, and it is an important factor in the reflection of knowledge of nature and society, understanding of reality and reaction to it. A person consciously analyzes the phenomena of reality, tries to understand their essence and tries to keep the acquired knowledge in memory in the form of various symbols. Concepts of objective reality acquired by a person through theoretical and practical knowledge take a material form through various linguistic units (words, phrases, texts). After all, "theoretical knowledge cannot be realized without empirical, that is, cognitive knowledge. Factual materials collected in the process of practical knowledge are summarized in the process of theoretical knowledge through mental thinking, and their essence is revealed." This knowledge is first processed in the human mind, and then it is expressed verbally, and language is used for this.

The famous cognitologist R. Langacker, while choosing the means of linguistic realization of the acquired knowledge, notes that we also choose the method of describing the situation and its image, and emphasizes that this choice is directed towards the communicative goal. We believe that this opinion of the scientist applies to all types of linguistic structures. Because the essence and value of any structure is manifested in its representation of this or that knowledge.

In our opinion, a proverb is a structure with such an essence. Proverbs are a nationalistic structure in terms of their origin and application, and they reflect the people's spirit, life experience, and attitude to society. Every people gathers knowledge based on life experience for centuries and expresses this knowledge through proverbs. We can see that proverbs have such a status and meaning in the definition given in the National Encyclopedia of Uzbekistan: "Proverbs is a genre of folk oral creativity; a short and succinct, figurative, grammatically and logically complete wise phrase, a sentence with a deep meaning. Proverbs are extremely rich and diverse in terms of subject matter. Various proverbs were created on topics such as homeland, work, science, friendship, harmony, wisdom, vigilance, culture of language and speech, love and affection, as well as negative qualities.





In the dictionary of linguistic terms, we can read the same definition: "A proverb is a folklore genre with a deep meaning, the structure is similar to a sentence, and it has unique rhythmic and melodic characteristics. Proverbs reflect people's long-term experiences, a certain assessment of life events, and their attitude towards them.

It can be seen from the definitions that the core of proverbs is knowledge accumulated during life experience. Therefore, we believe that proverbs should be analyzed from the point of view of cognitive linguistics without hesitation. Collected and linguistically expressed knowledge is embodied in proverb structures in the form of a concept. Concept (lat. conceptual: meaning, content, concept) is a term that serves to explain the mental reserves and mental units of the human mind, as well as information that reflects his experience and knowledge; the active unit related to memory, mental words and consciousness is the conceptual system of the world view reflected in the human psyche, i.e. information about the person's imagination, thoughts, assumptions, and knowledge about the objects of reality.

According to another cognitologist, a concept is an abstract derivative containing meanings used in the process of thinking. Therefore, the concept as a mental phenomenon is the content layer of linguistic units and can be realized using linguistic units of various forms. D. U. Ashurova recognizes the concept as a mental phenomenon with a logical nature and notes that its basis is the knowledge of the studied subject-phenomenon. Also, the scientist includes phraseological and paremiological units among the means of linguistic realization of the concept.

G. Hoshimov notes that the concept is a complex perceptual phenomenon by nature, and it can be expressed in language verbally and, if necessary, non-verbally. The concept has a genealogical structure that includes specific founders and is materialized by the participants of the dialogue and is perceived by everyone in a common sense.

Therefore, a concept is a mental phenomenon that is formed as a result of a series of logical actions that take place in the human mind during the perception of the world, and there is no doubt that the study of situations related to its realization by means of linguistic structures is important for the development of theoretical linguistics.

ANALYSIS

Conceptualization of the world scene, which is carried out by means of proverbs, takes place in a unique way. The paremiological landscape of the world is expressed in the meaning of proverbs that realize the attitude of the people to the environment. On the other hand, the paremiological view of the world serves as a support tool for



knowing the phenomena in reality and shows the conceptual system of knowing the world from the point of view of the national mentality.

It should be said that reality is not directly reflected in the paremiological view of the world, but through the process of processing, which is an important indicator of human thinking ability. Because imagination, emotions, and axiological actions play an important role in the perception of the world. Even imagination allows for the combination of concepts that are opposite in reality. For example, the concepts of "tosh" (stone) and "bosh" (stone) in the Uzbek proverb "*Tosh qattiq, toshdan bosh qattiq*" ("Stone is hard, head is harder than stone") contradict each other. "The enemy dies, the friend remains. In the proverb "*Dushman o'lar, do'st qolar. O'sma ketar, qosh qolar*" (*The enemy dies, the friend remains. The usma will go away, the eyebrow will remain*) the concepts of "friend" and "eyebrow" are equated.

At the same time, it should not be forgotten that the concept is not a fixed, immutable substantive concept. Their scope of meaning and possibilities of expression change and expand. Because in reality there are constant changes and new things and phenomena are appearing, the scope of human knowledge adapts to such changes.

As a result of the study of proverbs from the point of view of cognitive linguistics, it becomes possible to determine which knowledge structures are important for representatives of this or that nation. After all, the stock of proverbs of the language is, in fact, part of the cultural values that are practiced in the linguistic and cultural community.

It is clear that at the heart of each proverb there is a special form of knowledge, a conceptual structure. Therefore, based on the difference between conceptual structures, proverbs can be classified and divided into thematic groups. In this, of course, the logical connection of the proverb with a certain aspect of reality is taken into account. Consequently, more than 8,000 Uzbek proverbs were gathered in the collection compiled by T. Mirzayev, A. Musakulov, B. Sarimsakov, and 2,000 proverbs listed in the explanatory dictionary of English proverbs "The Oxford Dictionary of Proverbs" were divided into 237 groups.

The possibility of linguistic realization of several concepts is not alien to proverbs. But only one of them remains the leader. This concept, determined on the basis of cognitive analysis, is the basis for determining the general meaning of the proverb and including it in a certain thematic group.

For example, the English proverb "Devil finds work for idle hands" refers to the concept of "laziness", and therefore this proverb interacts with other constructions





in the thematic group "earn a living by working": Laziness is the devil's pillow; Lost time never found again, etc.

CONCLUSION

Proverbs provide information into the extraordinary cognitive processes that underlie language understanding and use. Their succinct and metaphorical style offers people insightful perspectives into ordinary circumstances, fostering efficient decision-making and increasing cross-cultural dialogue. Researchers can learn more about language acquisition, cultural dynamics, and human cognition by investigating and dissecting the cognitive aspects of proverbs.

In conclusion, while describing the cognitive structures that are the basis of proverbial units, we need to take into account that the categorization of the world reflected in the content of proverbs often shows a value relationship. It is also important to distinguish the cognitive features of proverbs in the implementation of such a description. In one of the next seasons of our research work, based on the mentioned theoretical ideas of cognitive linguistics, we will try to determine the cognitive properties of somatic proverb structures and describe the cognitive themes underlying them.

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