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TOWARDS A LINGUISTIC STUDY OF THE CONCEPT OF "TRUTH" IN PROVERBS AND SAYINGS

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ABSTRACT

The article describes cognitive linguistics, reviews of the concert, in particular, a comparative analysis of specific aspects of the concept of reality, similar and different aspects of the concept of reality in Uzbek and English parodies is carried out, substantiating examples are given.

Keywords

Cognitive linguistics, concept, frame, parody, proverb, phrase, aphorisms, assumption, lexical meaning, etymology.

INTRODUCTION

Concepts specific to the mentality of each nation are well preserved in folk proverbs. In particular, each nation has its own reality and they are expressed using language tools. Proverbs are an important resource in this regard. This problem is studied in cognitive linguistics.

Cognitive linguistics is a branch of linguistics that focuses on language interpreted as a cognitive mechanism, a cognitive weapon (instrument), a system of knowledge that plays an important role in encoding and reshaping information [1, 53]. Therefore, the main problem of cognitive

VOLUME 04 ISSUE 06 Pages: 132-138

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linguistics is to create a model of the basis of language communication and exchange of knowledge.

V. Humboldt has already emphasized that language is the most important main activity of the soul that permeates human life and knowledge. And finally, the attention of scientists is directed to the determination of the role of language as a condition and tool of knowledge in cognitive linguistics. Any language is creative in expressing something in the world because it shapes the worldview for the speaker of that language.

Conceptual structures built with the help of language relate more to the probable experience of the individual than to the actual experience [2, 114]. Different concepts of the same system can be expressed by exactly one linguistic form. This, in turn, reflects the fact that language is not a means of expression. We say that man and horse are running, time is running, thoughts are considerations[4,25].

The notion of a concept is a response to the idea of the meanings used in a person's thought processes, which reflect the content of experience and knowledge, the results of the processes in the

running, life is running. But linguistic expressions in any case correspond to a certain concept (or its construction). Therefore, the understanding of linguistic expression is considered by R. Pavilenis as its interpretation in a certain conceptual system, not in terms of a specific set of semantic objects.

Human cognitive activity (cognition) should be considered as a phenomenon that develops his ability to determine his place in the world. And this activity is closely connected with the need to generalize and distinguish between objects: concepts arise to ensure the performance of such work. In order to define and describe concepts, it is necessary to be able to evaluate the mutual separation of certain signs, the relationship of actions with objects, and their final goals. But although cognitologists know the role of these factors, they cannot answer the question of how concepts arise and are often limited to general

form of certain "quanta" of the human activity and knowledge of the world (Petrov 1979, 55; Khintikka 1980, 90-92).

VOLUME 04 ISSUE 06 Pages: 132-138

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Now in linguistics it is possible to show three main approaches to the understanding of the concept, which are based on the general situation: the concept is a representative unit, a synonym of the meaning. The first approach (represented by Yu.S. Stepanov) focuses on the cultural aspect in the study of the concept. Because in this, the whole culture is understood as a set of concepts and relations between them. Therefore, the concept is the main link of culture in the human cognitive world. It presents concepts as a component of European culture. Concepts are central to collective linguistic consciousness, and thus learning them becomes a daunting task.

V.N. Telia also believes that "a concept is what we know about an object taken in its extensive state. Such an understanding of the term "concept" relegates the role of language to the second line. In fact, it is an auxiliary tool - a form of linguistic (transition) of the cream of concept culture.

The second approach to understanding the concept (N.D. Arutyunova and her school), T.V. Bulygina, A.D. Shmelev, etc.) interprets the meaning of the linguistic sign as the only means of forming the content of the concept. A similar

opinion was expressed by N.F. Alefirenko. He also emphasizes that a semantic approach to the concept is preferable and understands it as a unit of cognitive semantics.

Proponents of the third approach are D.S. Likhachev, E.S. Kubryakova and others. According to them, the concept does not appear on the basis of the meaning of the word, but is a derivative of the collision of the meaning of the word with the personal and life experience of a person, that is, the concept is a medium between words and existence.

Concept, according to E.S. Kubriakova, is the conceptual system of the brain as a quick meaningful unit of the mental lexicon in memory (Lingua mentalis) is a reflection of the world scene in the human psyche.

E.S. Kubryakova considers it reasonable to use concepts of science and figure used in psychology in the description of sensory processes in the concept analysis. The opposition of science and figure is related to the perception of a person as a part of the whole and in a certain science (environment, space) and the same understanding of all other objects in the universe. Thus, the author argues that on the basis of

Volume 04 Issue 06-2024

134

VOLUME 04 ISSUE 06 Pages: 132-138

SJIF IMPACT FACTOR (2022: 5.636) (2023: 6.741) (2024: 7.874)

OCLC - 1368736135











135

language and its categories, a person's experience is clearly visible, and only by referring to this experience, he can penetrate into more abstract areas and form his ideas about things and phenomena that are not given in direct observation.

In Uzbek folk proverbs, truth is expressed through the following expressions:

Justice	The truth	Right
Not enmity, but justice. The hand cut by the sword of	The truth will break your heart.	He will make a decision in the right place.
justice does not hurt. The sword of justice will be	Truth bends, bends, but does not break.	The right thing is done by the people.
sharp.	The truth is in the sky - the ladder is in the wallet	Right cannot be wrong.
	The truth does not burn in the fire, it does not sink in the water.	Right bends, wrong bends.
		Even if the truth is bent, it will not break.
	The truth is the sun, it cannot be hidden. The truth does not burn in the grass and does not sink in the water. The face of truth is bright, its hand is long.	The truth is under his hat.
		Right will pass, right will win. Truth always wins.
		Let the truth be true, and
		break the neck of the unjust.

VOLUME 04 ISSUE 06 Pages: 132-138

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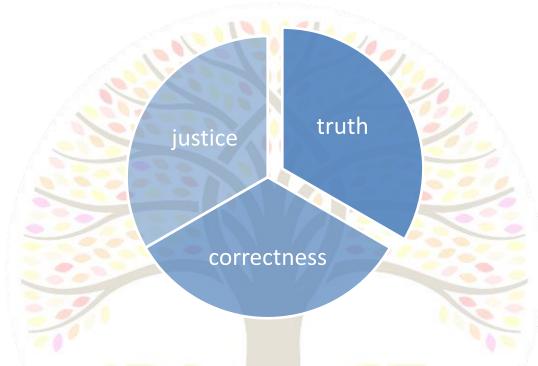






Its dictionary meaning will not be enough to reveal the essence of the concept of truth. The concept needs to be studied at the concept level.

It is clear from the analysis material that the concept of truth is expressed not only by the lexeme of truth itself, but also by various other lexemes:



The linguocognitive and linguocultural analysis of the concept of "truth" includes the study of how this concept is perceived, interpreted and used in the language and culture of a certain society. In this case, analyzing the concept of "truth" from the point of view of linguistics, cognitive and cultural approaches, several main aspects can be distinguished:

Linguistic analysis:

- 1. Cognitive models: the study of how the concept of "truth" is organized in cognitive models of linguistic consciousness and how it is related to other concepts in the cultural context.
- 2. Metaphorical concepts: analysis of metaphorical images related to the concept of "Truth" in language, for example, "bright truth", "bitter truth", etc. reality is reflected in linguistic expressions.

VOLUME 04 ISSUE 06 Pages: 132-138

SJIF IMPACT FACTOR (2022: 5.636) (2023: 6.741) (2024: 7.874)

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3. Frames: Exploring the frames that are activated when "Truth" mentioned and what associations, stereotypes and perceptions are associated with this concept in different cultural and linguistic contexts.

Linguistic analysis:

- 1. Cultural codes: the study of how the concept of "truth" reflects the values, norms and attitudes of a particular community's culture, as well as its connection with historical, religious and sociocultural aspects.
- 2. Idioms and proverbs: Analysis of the use of idioms, proverbs and proverbs related to the concept of "truth" in different languages and cultures in order to understand the specific perception of this concept.
- 3. Semantic field: to study the associations that the concept of "Truth" evokes in different cultural and linguistic groups and what meanings are reflected the linguistic cultural in and manifestations of this concept.

Thus, the linguocognitive and linguocultural analysis of the concept of "truth" allows to fully deepen the meaning of this concept in the context of language, to consider it within the framework

of cultural characteristics, and to determine the connections between linguistic signs and cultural concepts.

N. Mahmudov also touched on the issue of terminology and wrote that "despite the fact that a lot has been written about them in linguistics, still some of them, for example: "linguistic person" and "concept" have not been uniformly interpreted." In addition, the problem of separating "concept" and "notion" from each other cannot be said to have been fully resolved [3; 3-16].

Conclusion

In conclusion, it can be said that the share and place of folk proverbs among Paremias is unique. Proverbs are especially important from the point of view of expressing the concept of truth. The Uzbek people's understanding of the truth will not disappear. Thoughts about truth also express political, social, and domestic meanings. But the biggest truth is that each individual has his own truth.

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VOLUME 04 ISSUE 06 Pages: 132-138

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OCLC - 1368736135











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Volume 04 Issue 06-2024

138