



NATIONAL SPECIFICITY OF CONCEPTS

*Tursunova Zulifar Ikbaljanovna,
Fargona State University, 1st Stage Master Uzbekistan*

ABOUT ARTICLE

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Abstract: This article provides information about concepts related to different languages. In addition, the article also lists concepts that have equivalent or non-equivalent concepts in English. The scientific article presents information using reliable sources.

INTRODUCTION

The national specificity of concepts is manifested in the presence of differences in the same-name concepts in different national cultures, as well as in the presence of endemic, unique concepts that are characteristic of only one culture.

At the same time, as V. I. Karasik rightly notes, “the complete absence of a concept in a particular linguistic culture is a very rare phenomenon, rarer than the absence of a one-word expression for a certain concept”.

In close concepts of different cultures, national specificity is manifested in the fact that comparable concepts do not completely coincide in their content, and it is the discrepancies that can be very significant for intercultural communication. The following examples are illustrative:

«солнце» in Russian is not at all what «quyosh» is in Uzbek, and certainly not at all what «oftob» is in Tajik. What kind of relationship - friendly or painful - a person entered into with a heavenly body, so they were expressed by the language and pronounced. After all, the Uzbek, who lives most of the year under its scorching rays, will never say the affectionate diminutive “sun”, just like the Russian does not have the feeling that the sun can be not only fruitful and earth-renewing, but also hostile. But the Uzbek has a completely different attitude to the moon, this night luminary, bringing coolness and peace - he calls everything beautiful and desirable “moon-faced”, “moon-like”, and with such intonation that for the Russian ear it may seem at least pretentious”

“I find it difficult to explain to the Russian reader what “rtveli” is. If very briefly, it is a few weeks in September-October, when the grapes are harvested and processed in the villages of Georgia.

Some call "rtveli" work, others - a holiday, but, probably, this is both. I can't explain it in a shorter and simpler way, I'm afraid I'll spill so much into the descriptions that I probably won't say about the main thing.

... How to explain what a Georgian village is without "rtveli"? But first - how to explain "rtveli"? To say that this is the time for the grape harvest, work from dawn to dawn, and at night - a fire, a gleam of flame on human faces, sparks in the pitch darkness of wine, a valley tired during the day exhales heat, mountains silvered with early October snow stream an unearthly light on the grapes.

Why did you "reveal"?... You need the transparent clarity of this time, that inevitable clarity of it, in which we always see the end of the path. You need the very air of this time, the feeling dissolved in it ... the blessings of life, the awareness of its meaning and purpose. And more than ever, you feel that you yourself belong to this earth.

At this time of Georgian life, when the distance is clarified to the end, when the connections between the earthly and the sublime, the visible and the hidden, the personal and the communal, the fleeting and the eternal, are open, only he is unhappy who is removed from the holiday of frantic work" The sun, the moon, the time for the grape harvest - these concepts exist in Russian, Uzbek and Georgian cultures, but their content is nationally specific.

The national specificity of concepts is manifested in the presence of mismatched cognitive features, in the different brightness of certain cognitive features in national concepts, in the different field organization of concepts of the same name (what is the core in one language may be peripheral in another culture), in differences in the figurative component, interpretive field, in the presence of different cognitive classifiers and their different status in the categorization of the denotation - some classifiers are more important and brighter in one culture, others in another, etc.

However, the national specificity of concepts is most clearly manifested in the presence of non-equivalent concepts in national concept spheres.

Non-equivalent concepts can be identified through non-equivalent language units. A non-equivalent unit is always an indicator of the presence of some uniqueness, national originality of the concept in the minds of the people.

Examples of national concepts presented in the concept spheres of the Anglo-Saxon world: life quality, privacy, self "independence of the individual" quality time "time spent on a favorite or important activity", tolerance, political correctness, fun "everything that brings joy, entertainment, pleasure", fortnight "a period of time lasting two weeks", challenge "some difficult task or problem that stimulates to tackle it, requiring effort, courage and effort to solve it and providing an opportunity for people to test their strength in solving this problem, to prove their ability to rise to the occasion in solving it", fair play "fair game", diffamation "public insult, humiliation, misinformation" etc.

German non-equivalent concepts: Spass "everything that brings joy, entertainment, pleasure", Feierabend "part of the day from the end of the working day to going to bed."

Chinese non-equivalent concept: shan wei "pungent mutton smell".

The Japanese national concept: sabi ("solitary silence in nature, accompanied by hearing one sound"), is the concept of "a woman who, if she lived in another time, would have been very successful with men."

Finnish national concept: sisu - "a special Finnish fortitude and the ability to overcome obstacles steadfastly." French savoir-vivre - "the ability to live in pleasure, with pleasure."

The Indians of North America have the concept of potlatch - "a feast that ruins a person and makes him famous." In one of the Paleo-Asiatic languages, there is the concept of "going downstream in a canoe, land on the shore in order to lie on the bottom of the boat and spend the night in it."

Examples of such concepts can be multiplied. However, it must be borne in mind that verbal non-expression is not a guarantee of the conceptual non-equivalence of the concept. In another language,

the concept can be expressed by a phraseological unit, a stable combination of words, it can have a stable descriptive expression. In addition, a concept may be present in the national concept sphere, but not lexically expressed, not verbalized. For example, such is the Chinese concept *ling shi* "zero food" (for example, seeds, nuts, ice cream): in the Russian concept sphere this concept exists (we understand that such food exists, that it is not real food, we say "Is this food?"), but we do not have a language unit for its designation, and the Chinese have designated this concept nominatively.

The following situation is also possible: in the absence of a nationwide concept, the presence in the minds of individuals or groups of people of concepts inherent in the concept sphere of other peoples (cf. the Western understanding of democracy, individual rights, law, tolerance, and many others in the minds of a number of Russian politicians and supporters of liberal political views).

CONCLUSION

If the establishment of the national specificity of concepts requires a description of the concepts of two cultures and a comparison of these concepts in terms of the composition of cognitive features and their status, brightness in the structure of the concept, then the identification of non-equivalent, endemic concepts requires a thorough cognitive, cultural and historical analysis.

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