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MAIN CONCEPTS AND FEATURES OF COGNITIVE LINGUISTICS AND LINGUACULTUROLOGY

Маълумки, ҳар бир даврда ўз ривожланиш жараёнига кўра тилшунослик ва унинг турли соҳалари тараққий этган. Жумладан, XVIII асрда, асосан, қардош тиллар орасида қиёсий−тарихий қарашлар мавжуд бўлган бўлса, ўтган асрда ҳукмрон бўлган структурал парадигманинг ўрнини антропоцентрик, функционал, когнитив ва динамик парадигмалар мажмуи эгаллади. Антропоцентрик парадигмада изланувчи қизиқишларининг англаш объектларидан субъектга ўтиши, бошқача қилиб айтганда инсондаги тил ва тилдаги инсон таҳлили тушунилади.

Как известно, лингвистика и ее различные области были разработаны в каждый период процесса развития. Следовательно, мы можем наблюдать, что в XVIII веке исследования проводились в сравнительно-историческом аспекте среди схожих языков, а в прошлом веке совокупность антропоцентрической, функциональной, когнитивной и динамической парадигм заняла позицию структурной парадигмы. Таким образом, смена интересов исследователей с объекта познания на субъект антропоцентрической парадигмы, иными словами, переход к анализу языка с антропологической точки зрения является требованием времени.

As is known that linguistics and variety fields of it were developed in every period of developing process. Hence, we can observe that in the XVIII century, research carried out in comparative-historical aspect among cognate languages and in the last century collection of anthropocentric, functional, cognitive and dynamic paradigms occupied the position of structural paradigm. Change of researcher's interests from the object of cognition to the subject of anthropocentric paradigm, in other words, to the analysis of language from anthropological point of view is a demand of time.

Калит сўзлар: когнитив тилшунослик, лингвокульторология, концепт, дунёнинг концептуал тасвири, дунёнинг маданий тасвири, дунёнинг лисоний тасвири, онг, маданий концепт.

Ключевые слова: когнитивная лингвистка, лингвокультурология, концепт, концептуальная картина мира, культурная картина мира, языковая картина мира, познание, культурный концепт.

List of areas are developing in the anthropocentric paradigm of the modern linguistics and cognitive linguistics and linguaculturology are considered the urgent directions of it. Cognitive linguistics investigates language as mechanism of transformation and codification of it. The aim of this linguistics covers the cognition of the world from ones point of view and ways of appearing of receiving processes, categorization, and classification of it.

Linguaculturology is a complex scientific science direction appeared in the basis of inter reaction of linguistics and culturology. This direction investigates interconnection between culture and language, and researches the language as a phenomenon of culture. It shows the observation of the world in the certain view by the cultural prism and by a certain nation's mind and culture.

According to a number of specialists, cognitive linguistics and linguaculturology are progressing in the frame of the collection of single general cognitive sciences(5, 37–47). The term of "Cognitive science" includes learning processes jointly, receiving them and reworking, saving and using, organizing structure of knowledge and collection, furthermore, it arranges collection of a certain scientific thoughts which is joint for forming the mental activity of these structures. Cognitive science is closely connected with mathematics, logic, philosophy, anthropology and linguistics.

Thus, dyad of "Language and human being" is inherent to the two above-mentioned directions of the anthropocentric paradigm. Moreover, terms of "concept" and "world picture" have a peculiar notion and importance in these directions of linguistics.

In cognitive linguistics there is understood with the means of concept all world pictures reflected in operative multiple unit of the memory, mental lexicon, conceptual systems and mental language and notion of human being. From the point of view of cognitive linguistics, concepts are embodied in the brain, and they are complex units that are appeared in the intellect of human being in the process of thinking. With another words, concepts can be seen as units where can be saved knowledge of human being. In cognitive linguistics, concepts are the units of conceptual systems, which include the information about world and interpreted by language expressions (7, 83–90). Thus, in cognitive linguistics the dyad of "language and human being" changes into the triad "language-human being-mind". The analysis of the concept of "love" from conceptual point of view can be taken as an example and according to the above-mentioned theories, it can be investigated with the help of the frames of cognitive linguistics. For instance, love can be divided into two types of frames, it can be positive and negative:

Positive	Negative
Gladness	Sorrow
Happiness	Regret
Gift of fortune	Unreached wish and parting

It can be seen this feeling can be interpreted differently and expressed with variety of lexical units.

Conceptual researches have an important role as well in linguaculturology as cognitive linguistics. Cultural concept is considered as a subject of research of linguaculturology, when the subject of the research of cognitive linguistics is cognitive concept. In linguaculturology concept can be understood as "cultural-mental-lexical" expression.

Cultural concept is considered as multifunctional mental expression. According to the opinion of Yu. S. Stepanov concept is a part of the culture in the mind of human being and with this, he includes the culture into the mental world of human being (11, 40–76). The dyad of "language and human being" of anthropocentric paradigm changes into the construction of "language-human being-culture" in linguaculturology. As an example, we can also analyze the concept of "love". Now it can be analyzed from lingualucturological point of view. Moreover, in linguaculturology this concept can be investigated by dividing it into three big categories:
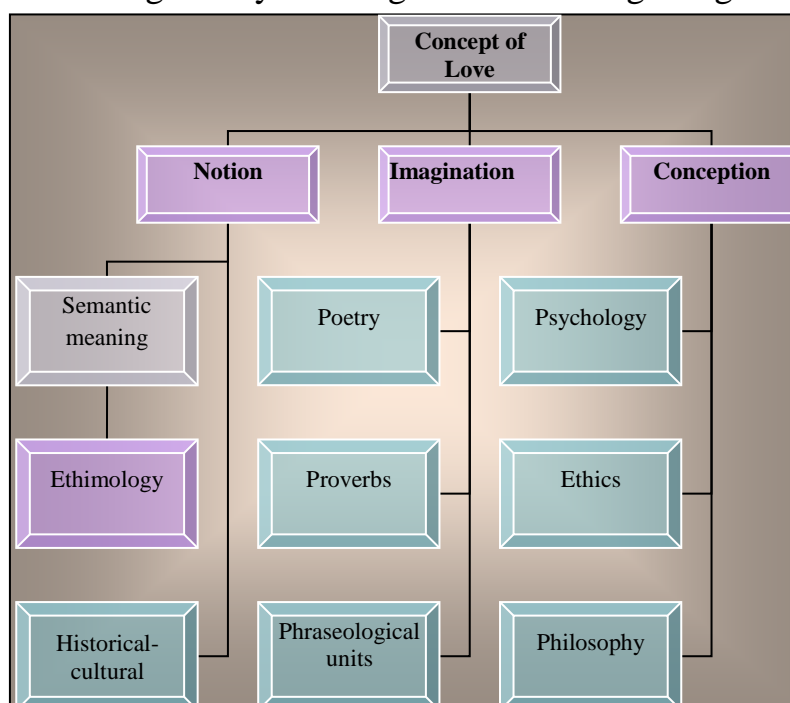
Cluster above shows that the concept "love" has broad sense and it can be interpreted with variety of notions and conceptions from cultural point of view. Hence, if we see it from philosophical point of view, this concept can be analyzed as tracident-

social-financial level in different nation and culture. Besides, the national-cultural features of this concept explicitly shown in the literature and poetry of variety nations. For example, in Western nations this concept is devoted to human being with great passion and feelings, but in Eastern poetry mostly the great love is devoted to God from religious point of view.

The task of differentiating the cognitive concept from cultural concept is becoming important issue. Some scientists differentiate them in a different ways. G.G. Slyshkyn expresses these distinctions as follows:

1) due to cognitivists one concept is equal to one verbal unit. Linguo-culturologists consider that one concept can be expressed by several language units.

2) as for cognitivists each word has its own concepts. Nevertheless, linguoculturologists think that the basis of the concept is consists of certain cultural units(10, 8, 22).

According to Babaeva the basis of cultural concept is tradition (3, 110–111). Moreover, the main attention is paid to the types of concepts (such as frame, scheme, and scenario) in the cognitive linguistics.

Thus, the feature of expressing tradition differentiates cultural concept from cognitive concept. Furthermore, there can be said that the task of cognitive linguistics is to identify the types concepts, and the research of linguistic culturology is to create conceptual dictionaries enriched with notions of cultures and traditions.

One more term "world picture" was added in the list of the terminology of linguistics in the end of the last century. The emergence of the term "world view" in linguistics is due to the turn of science to the problem of reflection a human being in language, to consideration the language as a key phenomenon that forms man's personality. It is general view of the world in the cognition of human being. In another words, it is one of the fundamental concepts that expresses the relationship between man and the world. The images of the world are extremely various, as it is always a unique perspective of the world, its semantic construction in accordance with certain logic of viewpoint. They have historical, national, social determinism. There are as many images of the world as there are the ways of worldview, because each person perceives the world and build its image considering his experience. Likewise, in different sciences world picture is also developed differently. For instance, Ludwig Wittgenstein introduced the term "world picture" in his work "Logico-Philosophicus Tractatus", who believed that intellection is the nature of speech and basically it is an activity with signs. In anthropology, the term "world picture" has been considered in the works of the German scholar Leo Weisgerber, who tried to bring the philosophical ideas of Wilhelm von Humboldt and Herder in the concept of language. V.I. Postovalova understands the world view as a "global image of the world, that underlies in the human's worldview,

representing the essential features of the world and as a result of all spiritual activity of a man." In modern linguistics, this term is called "linguistic world picture" and through this, the collection of knowledge about world in the language can be understood (8, 8-69).

It is important to differentiate conceptual picture of the world with linguistic picture of the world in the research of cognitive linguistics. Conceptual picture of the world has wider and richer collection of concepts than linguistic picture of the world. According to many scientists' opinion, a conceptual world picture makes the basis of the linguistic world picture. "Every natural language reflects a certain way of conceptualizing (perception and organization) of the world and thus the concepts expressed in language form a unified system of beliefs, which is a kind of "collective philosophy" and it is "imposed" to all native speakers as mandatory. According to V.A. Maslova, "linguistic world view matches the logical reflection of the world in people's minds in general." This is explained by the unity and universality of an abstract nature of human intellection, a single categorical system and a single biological organization of a man (6, 30-32).

In linguoculturology it is requested to investigate cultural picture of the world together with complex mores in the language. There are a list of circumstances in investigating the cultural picture of the world, which is introduced by a number of specialists (such as N. Terebikhin, V. Toporova, G.Gachev):

1) cultural world picture includes all humankind and their distinctive features in the language.

2) in the cultural world picture cultural notions, which are used and kept in the language, cultural-traditional dominants, concepts that create certain types of culture, can be observed.

3) cultural world picture cannot express universal understanding in the frame of one language culture. Because various nations can have various mores.

4) cultural world picture exists not only in the individual cognizance but also in social cognizance (4, 5).

Likewise, linguaculturology shows the separation of cultural world picture from the universal picture of world from the linguistic point of view.

It is important to point that in the basis of cognitive linguistics and linguaculturology a number of directions are developing. For instance, in the recent ten years of the last century based on cognitive linguistics and policy science political linguistics is appeared which studies the complex communication units of discourse. Together with this in linguaculturology also developed axiological linguistics which investigates the mores with philosophical naming.

As a conclusion, it can be said that there was done a brief analysis of differentiating the notions of "concept" and "world picture" in cognitive linguistics and linguaculturology. As the result of the analysis, it can be shown as general similarity of usage of the same terms in both cognitive linguistics and linguaculturology, integrative approach to the language, the main attention which is paid to the dyad of "language and human" in investigating concept and world picture. In the other hand, usage and expressing of these concepts in their own limits and in certain conceptual and cultural frames can be observed.

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