

## CONCEPTUALIZATION OF THE TEXT

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**Annotation:** This article is aimed at contextually summarizing and analyzing the individual aspects of the conceptology, which is considered a modern direction of cognitive linguistics, and showing the conceptology of the Uzbek language from a linguo-cultural point of view based on one small work.

**Key words:** conceptology, epistemology, hermeneutic method, knowledge, concept, flattery, business, boasting

### INTRODUCTION

The combination of sciences is the basis of science innovations of the 20th - 21st centuries. Until this time, linguistics and all related fields and branches of science managed to find solutions to theoretical problems, including some degree of confusion and exceptional cases. Based on the topic of the article, we will express our current opinions about one of these modern branches of linguistics, conceptology. Conceptology is taught at the master's level at the State University and Institutes of the Republic of Uzbekistan (depending on the field). "What kind of science is it?", "What does science study?", "What is its origin?" "What is its role in the development of modern linguistics?" such issues have been answered so far. The motivation for the emergence of the conceptology network is mainly the connection between the science of linguistics and philosophy. In this, the integrated theory is the study of most of the modern directions of linguistics based on the language-man-universe model. The research object of such studies is the human factor. Anthropolinguistic method is used in language learning based on the human factor. This requires recourse to anthropocentric theories. Therefore, today's research is based on anthropocentric theory and refers back to previous research. As a result, the issues studied at the stage of theoretical knowledge remain novel [1].

Epistemology is derived from the Greek words gnosis - "knowing" and logos - "teaching", which means the doctrine of knowledge. Epistemology is generally considered a theory of knowledge, a philosophy of knowledge. It is a philosophical science that studies the nature and possibilities of human knowledge, the relationship of knowledge to reality, the ways and methods of determining its authenticity and reliability [2] Cognitive linguistics is also a science of knowledge. The difference with epistemology is that one is the subject of philosophy, and the other is the subject of linguistics. In cognitive linguistics, the material of study is language, in philosophy,

consciousness, philosophical outlook, relationship with external influences. So, cognitive linguistics is a part of epistemology. The connecting point of the two sciences is the object of study of the science - man.

### **ANALYSIS AND METHODOLOGY**

The term cognitive is based on the meanings of "knowing", "perception" ("cognitive" in English, "poznatelno" in Russian) [Sh. Safarov ]" There is no doubt about the object of cognitive analysis of the language system, which is the acquisition and storage of knowledge, its practical application and the source of power, its practical application and the source of power and, finally, the formative tool. Linguistic contents, thought processes is formed". Being a science of cognitology, its base is linguistics.

Cognitive cognition is a multi-step process. Nowadays, emotional (empirical) and theoretical (rational) knowledge, practical and scientific types of knowledge are separated from each other. In this respect, epistemology was separated from epistemology as a separate direction. Epistemology is the general theory of knowledge, epistemology is the science of scientific knowledge, and cognitive linguistics is the science of knowing the world through language.

Hermeneutic method. Hermeneutics (Greek: hermeneutics, hermenio - "to explain") is the science of understanding texts, the art of interpretation, and the principles of its interpretation. His method of investigation is the hermeneutic method.

Today, hermeneutics is the methodological basis of humanities. Therefore, we should rely on this method during the study of cognitive aspects of a certain text.

### **RESULTS**

#### **TWO HALF IS ONE WHOLE**

Kamol khanov was waiting for the answer "OK" to his request, and the phone rang. Department head Sulaimanov picked up the phone. - Labbay...yeah...yeah...huh? Wah-ha-ha-ha...[concept of lack of education; in Uzbek linguistic and cultural studies, to wait and to laugh without compliments in front of the person you are waiting for]

For some reason, Kamol khanov also laughed and straightened his figure and slowly sat down in his chair.

- Of course, of course, - said Sulaymanov with a serious face, - for example: fish is a good thing - how sweet it is when fried! However, if the melon smells fishy, you will feel nauseous.

Kamol khanov must have suspected that this word was said for a laugh, he was ready to laugh hard, seeing that Sulaymanov did not laugh, he furrowed his eyebrows to make himself look serious. .

-When? - said Sulaimanov bitterly, [getting angry] - you know, brother, that I will carry a thousand flatterers wet and bring them back dry! My father used to know whether a cow was poor or poor [arrogance, boasting; experientiality outside the text]. No, no, believe me! Yesterday, when I was getting a ticket to enter the bathroom, the

cashier said, "Do you need soap?" says. What does this mean? I know, brother, when a serpent moves under the earth [boast, arrogance; wit outside the text]

Having said this, Sulaimanov looked at Kamolkhanov: with this look, he only wanted to say, "You see, I am such a person." Kamolkhanov stuttered to himself and blushed madly, but he did not reveal his secret.

Sulaymanov hung up the phone and solemnly pressed the button. The secretary entered.

-Say, should food be brought? - said Sulaymanov and turned to Kamolkhanov. - What will happen now, brother, it is very difficult, very difficult, brother. Kamolkhanov smiled.

- I know, Comrade Sulaymanov, I came to you only because it was difficult. Now, you are humbly pretending that it is difficult. If you hide the donkey, it will be embarrassing [to be exposed]. Don't let it bother you, I will give you an example, for the sake of my frankness... If you bury the wheel of the cart in the ground, God forbid, the cucumber will turn blue! [Flare, praise] Sulaymanov was very pleased, and in order to hide the smile of satisfaction on his lips, he started stroking his left mustache with his right hand. Food was brought. Sulaymanov pulled a small date in front of him like a quail's mouthful and, unable to find a single word, described the cream:

- The cream of one city is different from the cream of another city - da ?

-Yes, of course!

- Yes, bless you! Can you tell which city's cream is the cream with one lick of cream? [The master is farangic, businesslike] I will say right away [insolence, boasting]. Bye bye ... if you drain the creams that I have eaten into a ditch, there will be no dam. That's why I immediately distinguish between good and bad cream. I have never eaten such cream in my life. Check it out, it's great!

Sulaymanov handed a spoon with bread. Kamolkhanov hesitated: wouldn't a spoonful of cream, for example, be flattering?

Did the phone ring? Did Sulaymanov pick up the phone? Kamolkhanov smiled and delicately spread cream on the bread and took a bite. Surprisingly, such praised cream gives the taste of yogurt! Even when it's yogurt, what kind of sour yogurt it is! Kamolkhanov took a bite of the bread and shook his head, indicating that he enjoyed it.

- How? - said Sulaymanov, hanging up the phone, - have you ever eaten such cream in your life?

- Really... The cow must have something to say. I ate the best cream in Margilon, which is better than milk with flour. Tell me how it smells.... Sulaymanov took a spoonful of cream and drank it, and suddenly, apparently, he squirmed, looked for a place to put his shoe, and spat it out <sup>1</sup>.

"Well, you're not dead," he said, wiping his mouth, "after all, it's yogurt!" Kamolkhanov jumped and laughed: [ <sup>1</sup> and <sup>2</sup> contradict each other and the ratio of the texts to each other requires a concept under the theme of flattery, cotton]

- No, really? - he said in a hurry and licked the load from the spoon and tasted it for a long time, - it really looks like yogurt.

- Yogurt itself! Poof... Look at the heat, sour yogurt!

"Indeed, curdled yogurt," said Kamolkhanov and licked it again, "no, it's spoiled cream." Although I still ate the face. The surface of good cream is like cream!

Two people entered the office. Kamolkhanov stood up.

- Shall I start work now?

- It's not right if I don't make a promise.

- It's enough if you promise, it's okay if you don't [self-interest].

Kamol Khanov tiptoed out. At a meeting of office officials, Sulaymanov was slandered [criticize] . Whatever Kamolkhanov says is "True!" [hypocrisy] [4].

### **DISCUSSION**

From the conclusion of the research, it became clear that the conceptology of the text clearly manifested the concepts of flattery, flattery, and arrogance based on a collection of concepts with small-sized themes. On the basis of the text, we would like to express the linguistic and cultural aspects of the concepts with the following conclusion: flattery is a type of "knowledge" expressed in the context of the text (real events are described) to a person with a higher level of personal interest, and its presupposition is to cause a corrupt situation. It means the event that is happening. Analyzing the concept of individualism in terms of rational knowledge, we will be able to understand such meanings as "not being able to give a normal assessment to oneself", "departing from one's self". We, the divers of the Soz River, are looking to show the best of its species.

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