

CONCEPT BASIC OF LINGUOCULTUROLOGY AS ONE OF THE CATEGORIES

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ANNOTATION

In the article, the concept is one of the basic concepts of linguoculturology, a capsule of thought, the concept of "concept" is old in the linguistics, but at the same time, until recently it was accepted as an equivalent to the term "concept". in other areas of reference. its full specificity is acknowledged.

(Matthew 24:14 ; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Concept-linguistics is one of the basic concepts of culture.

In Latin, the form of *konseptus* - passive quality *b* - dies and means "emerging *b* is dead." The sema "fetus" is derisive from the Latin term "concept". The terms "reserveuar" and "warehouse" are based on the term "concept," such as "reserveuar". It means "inclusion, total, merger, system", "rezervuar", "warehouse".¹ Observe the work of *chi q*, which means "Xuquqgood acts formation (taxriri)", "fertilization, urug'ni qabul q ilish" It is possible.

In modern French, the concept does not die by means of a quality function: today it becomes a complete horse. Until the 19th century, the term concept was used very rarely in French, so that in ham philosophy we did not meet it in literature. In the Laland Dictionary of the early 20th century, the concept term in German scholar *Begriff* (just like in Kang) is less appropriate than the term *notion*. In the second half of the 20th century, the term concept began to be used in the sense that we were well-known *b* died from Russian-language literature in the late 20th century. (Matthew 24:14; 28:19, 20) Today, concepts *haq ida* are not considered *q* searches as a result of discussion.

It is surprising that in Italian sources, the term *sonsetto* has been used actively and efficiently since the early days of The Watchtower, when Italian and Latin were used extensively. *Sonsetto* *sis* dead enough *kchi b* to mean in his *qhouse*:²

- 1) a dream, a picture. discussion. *Idea*:
- 2) *nuqtai nazar. konsepsiya, tushunish*:
- 3) Comply. *oya*:
- 4) *reputatsiya*:
- 5) Extravagant *badiiy image, metaphor*.

(Matthew 24:14; 28:19, 20) In modern German, the *Conzeption* latin *sopser* and *o s* are a continuation of their own, and it is widely used in the quality of my medical term *h am*, not just "concept, home," but "xomila." *Konzept* shas its main meaning in classical German, which consists of "plan, concept *homaki mudha*". The "concept, understanding" meaning of the German-language *Konzept* lecture is the result of the 20th century, and it is not mentioned in

¹ Yazykovaya nomination. Part II. *Vidy naimenovaniya*, M. Science. 1977.

² Yazykovaya nomination. Part I. *Obshkiye voprosy*, M. Science. 1976.

all regulatory dictionaries. In 18th and 19th-century literature, this meaning is not found. In linguistic literature, this father, the sameqsa, has been popular since the late 1960s. Today, Konzept k is not only a "concept" (b belonging to the predecessor), but today the world h aqida primary, uzuq yuluq, notugal, sometimes noaniq, faqhorse is fair, qadrli and conflicting b undead imaginations h am means that they model a person's good concepts of xaqiq(il miy tadqi q reflected in horses) and yuzaga-specific talqin q It's swalmed.

In E. Sepir's writings, he proposes to classify the concepts of b dead (conceptual) that can be expressed using language. The concept for sepir is a capsule of ideas that reflects all aspects of life while accumulating qadar t. In modern scientific literatureortrends, the term concept is common in cognitiveists, those who work on the artificial intelligence system, psychologists, semiotics, and so on. The term "otherq acha" came into being in the early 1970s along with the beaks of semantic species. They call it a concept of a specific type of elements that are used to explain the semantics of linguistic expression. The dictionary under the auspices of A. P. Gvgenov does not contain ham, S.I.Ojegov, and N.Y.S. h vedov dictionaries ham, headqa qator dictionaries and encyclopedias h am. The 1997 Modern Encyclopedic Dictionary does not contain information about "kontsept." This term itself has been used only twice in the contextuality and nominalism of two other concepts. The concept, according to the author, is a service of the uniqueness of the language of humanitarian scholars, who in very few cases portray artifacts as q a h ramons. In Russian, concept s is most commonly used in the sense of "understanding". It is worth noting that the english word for "concept" is translated into "concept," and it is used in its linguistic sense. The term "concept" is old in linguistics, and in qitself, the new ham. Until eitherq³in yaqin, it would be attached to qabul q as the equivalent of the term "concept." The research behind the term "concept" acknowledges its completely special content in the aloh ida reference area, far from the other q a fields. The first to die in this year is that "the concept is named b dead hamda human imaginations of the "borliq" world haq expression of culturally conditioned characters b as an object of the dead "ideal world" The name A. Vejbitskayaninya is mentioned. A. Vejbitskaya madaniyatga alohida is a presenter of culture and approaches the sameqsa him "key s themselves" orqali. This scan be used to describe them as central nuqtalars, where all culture is formed around them. The structure of the concept is complex, and on the other hand, the concept is intertwined, and on the other hand, the concept structure h but it turns it into a cultural fact - headqacha qilib saidda (stimology): up to the main symptoms si History: modern associations: views and so on. (Matthew 24:14; 28:19, 20) Jehovah'sWitnesses would be pleased to discuss these answers with you. Mathematical mantleqalso defines only the content of understanding with the concept term: so qis used, and the term concept dies synonymous with the term meaning b. The term meaning is from this qyearb, the term consept becomes the meaning of the term sinonim. The term Mano dies synonymous with the content of the concept, depending on the nature⁴ of the mo h. The culture of science terms, q, should be emphasized that the term kontept applies only when the cultural content is subjected, but the structure of fa q horse haqida is mentioned. Like him, in modern linguistics, the structure of its content h am is understood.

³ Axmanova O.S. Dictionary lingvitchiskiy Terms, Mr. Se. 1966, (42b)

⁴ Reformatitskiy Ret. Vvedeniye yazikoznaniye. M. Prosvesheniye. 1967. (17. 286)

Concept is always in the bee because of the structure, it is the most important part of this system (full stone), because only the idea on this system can die. That is why ham does not have the concept shape: it itself is an internal form derived from the form of tashqi, s itself q atiy. The similarities used by Russian philosophers at different times are characteristic of explaining the concept, or, in such a sense, the concept obtained: a foggy thing (Askoldov), a periodic b undead content (Frank) grass s own (Trubetskoy), circular volumes (SHpet), a principled meaning (Losev), and so on. However, as the formation of thought from the image to the form of a y-shaped idea is developed as a lah zasi of the past, the concept is understood to be the mustaqil adriyati of the linguistic character h ajmi, and suddenly reflects the cultural concepts of the image. When the concept is qabul q as a manifestation of the concept, the image is rejected in the form of a symbol, in turn, in favor of the image as a sign. The semantic syncretism of the concept is formed in the image, and the concept is based on understanding. In amzda, on the other hand, b dies as a unit of "thoughts and feelings", and then in one and aqt itself, it can place the concept h am, the image ham, the symbol ham - a conceptual image, or a figurative concept. The concept is the launcher nu q of the semantic t kill of this linguistic sign.

The resulting embryowas allowed to proveto be an embarrassment to a modern-day new world translate. Therefore, in a nutshell, the existence of a nut q idea dies as real b as if it were a life-threatening mu him b die for any culture, as specified as the fan-known "noumens" of this tomo nlanguage, phonema, morphine, and so on. The concept is such that it s creates practical capabilities that do not last in its sign semantics and, conversely, language-nutq nesting and directs the opinions of sudden q lipstick and s learners in that language when choosing them. Images are the first form of b's death in a concept. The content of the concept is symbolic. The real sign does not die by distinguishing it from the other qalarms; it is taken out of the language as a result of the natural language scanning. The image can be described, the concept can be suddenly qlashed, but the character needs to be searched b dies. The sign faqatgina is not synthesized with image and understanding. Perhaps this chukurroq is the absorption of existence and existence synthesis into the concept as one of its forms.

A.A. Vetrovs emphasizes that the terms chosen for the continuation phases of the process of increasing their meaning are not random. They⁵ have q content from the first meaning of the word. Grammatical signs of the head qaruv: image - what? and meaning - what? but understanding - what? and what haqida? The concept is generally not expanded with the h ech qanday question. Chunki is the completion of the process in a new sat h ida of the semantik taraqqiyoti of living in the language: it k majority shape and ma' is a source of general content that reflects the relationship between noses. According to V.V. Kolesov, the concept was not assigned the same "fetus" of the divine logos, but was given. Many are constantly grammatical and content forms. First of all, it is the archipeligo of thought that extends its figurative forms

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From the opinions presented in the yuq orchid, you can imagine that while the concept, the word "pure mano" b on its own dies, k can't die k o'p-meaning b - it's synthetic. The concept is

⁵ Kubryakova E.S. Bad i znaniye. M. 2006.

⁶ Smimitskiy L.I. Leksikologiya angliyskogo yazika. M. 2008. (44.68)

reality - object and potential - b dies as a semantic dominant that connects the subject's knowledge. It is "a dialectic of whole and parts.

The concept mohiyatini t sonq q amrab, but always tried to feat it, holda's idea performs three incomprehensible actions: k reading and perception in art, finding and understanding science, working in culture, and naming.

The concept, while bdies in the k view (image), it strives for the completion of the shapes. Chunki its natural existence k is a symbol of itself, and its content secondary (smoked k view: understanding - image, figurative understanding) comes from esd mohandbecomes its symbol. In recognition of all that is said, the author understands different concepts in general.

From a semiological point of view, the concept is "always historical and intensifying in the foots of q andaydirsudden q, shu and qt. Kontsept qsearch qarshi side hech qanaqasiga mavhum" on its own is organized into "unfulfilled informal circuit associations", but biroq u "qandaydir is given as a whole." It relies on chuqurine, not continuity.

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