

know analogues of the names. Students are forgivable but really professional translators must not limit themselves by saying: we are Muslim.

In many textbooks, transliteration and transcription are the most recommended techniques to translate names. When getting a visa transliteration is strongly recommended. There are even charts for rendering Russian sounds and letters. But translators should not always use only these two strategies for the translation of all proper names in all kinds of texts. In the religious context, translators have to be able to identify secular are biblical names and know the analogues of the last.

The influence of literature into personality development is undisputed. But to make the development more positive translation of books must be adequate and relevant. Considering translation of names with context is a very specific feature of translation which makes the translation of the whole source text more adequate and relevant.

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ПОНЯТИЕ КОНЦЕПТА В НАУЧНОЙ ЛИТЕРАТУРЕ

Аннотация

Термин *концепт* иногда считается эквивалентным термину *понятие*, потому что слово *концепт* этимологически происходит от латинского слова *conceptus*, что означает *понятие*. Из-за большого количества интерпретируемых различных анализов среди исследователей родились разные мнения о значении термина «концепт». Первоначально термин «концепт» был синонимом слова «понятие».

Значимость выполненной статьи заключается в том, что ее результаты могут найти применение в теоретических курсах английского лексикологии, стилистики и интерпретации текста, в спецкурсах по лингвокультурологии и межкультурной коммуникации, а также на занятиях по английскому и кыргызскому языкам как иностранным.

Значимость данной статьи заключается в том, что она отвечает на актуальнейшие вопросы, решение которых позволит более практично и рационально подготовить специалистов, не только понимающих язык, а и владеющих им на более высоком уровне, что позволит им быть правильно понятыми при презентации бизнеса либо других переговорах различного уровня.

Ключевые слова: *концепт, лингвокультурные концепты, коммуникативная среда, коммуникативное сознание, межкультурной коммуникации, научная литература.*

ИЛИМИЙ АДАБИЯТТАРДАГЫ КОНЦЕПТТИН МААНИСИ

Кыскача мазмуну

Концепт термини кээде түшүнүк терминине эквивалент катары да каралып жүрөт, себеби концепт сөзү этимологиялык жактан латын тилиндеги түшүнүктү билдирген *conceptus* сөзүнөн келип чыккан. «Концепт» термининин маанисин чечмелеген ар кыл талдоолор көп болгондуктан, изилдөөчүлөр арасында түрлүү пикирлер туулган. Алгач «концепт» термини «түшүнүк» сөзүнүн синоними катары кабыл алынчу.

Аткарылган макаланын маанилүүлүгү анын натыйжалары англис лексикологиясы, стилистикасы теориялык курстарында жана текстти интерпретациялоодо, лингвомаданият таануу жана маданияттар аралык коммуникациялар боюнча атайын курстарда, ошондой эле англис тили менен чет тили катарындагы кыргыз тили сабактарында колдонулушу мүмкүн экендигинде.

Бул макаланын маанилүүлүгү тилди түшүнүп гана тим болбостон, аны кыйла жогору деңгээлде билген адистерди көбүрөөк тажрыйбалуу жана рационалдуу даярдоого мүмкүндүк берүүчү маселелерди чечүүгө жооп бере турганьында, бул маселелердин чечилиши адистерге бизнести тааныштырууда же дагы башка ар түрдүү деңгээлдеги сүйлөшүүлөрдү жүргүзүүдө аларды туура түшүнүүгө мүмкүндүк берет.

Түйүндүү сөздөр: *концепт, лингвмаданий концептилер, коммуникативдик чөйрө, коммуникативдик аңсезим, маданият аралык байланыш, илимий адабият.*

VIEWS OF THE NOTION IN THE SCIENTIFIC LITERATURE

Abstract

The term concept is sometimes considered equivalent to the term notion, because the word concept is etymologically derived from the Latin word conceptus, which means notion. Due to the large number of different analyzes being interpreted, different opinions have been born among researchers about the meaning of the term "concept". Initially, the term "concept" was synonymous with the word "понятие".

In connection with a new stage in the development of closer economic, cultural and social relations between our country and the world community, the need arose for a slightly different attitude to the study of English and Kyrgyz as a connecting link of interethnic communication.

The significance of this article lies in the fact that it answers the most pressing questions, the solution of which will allow more practical and rational training of specialists who not only understand the language, but also speak it at a higher level, which will allow them to be correctly understood during business presentations or other negotiations at various levels.

Key words: *concept, linguocultural concepts, communicative environment, communicative consciousness, intercultural communication, scientific literature.*

Cognitive linguistics is one of the most interesting and controversial branches of linguistics that studies thought processes and their linguistic reflection in people's daily lives. In this science, the main attention is paid to the language as a communicative unit, which differs not only from the point of view of peoples and cultures, but also one person from another. Each person has his own communicative goal and linguistic pragmatic features that reflect his picture of the world, which is formed in the process of synthesis in his mind of everything around him.

The processes of obtaining, processing and systematizing knowledge that help a person to exist and navigate in a world ordered by the forces of his consciousness are commonly called categorization and conceptualization. Categorization is understood as the process of ordering the acquired knowledge, that is, the distribution of new knowledge according to certain headings that exist in the mind of a person, and often given categories of the language of which this person is a native speaker. Conceptualization is the process of determining a set of cognitive features (including categorical) of a phenomenon of the real or imaginary world, allowing a person to have, remember and supplement with new information some emerging concept and idea about this phenomenon and distinguish it from other phenomena. [1, p. 193]

Language is a specific human cognitive ability, but the cognitive processes responsible for storing and retrieving linguistic and non-linguistic knowledge are basically the same. Language opens a window into cognitive function, providing insight into the nature, structure, and organization of thoughts and ideas. Thus, the most important difference of cognitive linguistics from other approaches to the study of language is that language reflects certain fundamental properties and characteristics of the human mind. [2, c. 55]

"Cognitive linguistics is the study of language in its cognitive function, where cognitive activity is related to

the decisive role of intermediate information structures in our encounters with the world. Cognitive linguistics... [suggests] that our interaction with the world is mediated by information structures. However, it is more specific than cognitive psychology because it focuses on natural language as a means of organizing, processing and communicating this information. "What unites the various forms of cognitive linguistics is the belief that linguistic knowledge includes not only knowledge of language, but also knowledge of our experience of the world as mediated by language." [3, c. 75]

For cognitive linguistics, meaning is a central issue, the meaning of words as well as the meaning of sentences; in other words, the meaning of any language expression.

The term "concept" was used for the first time by S.A. Askoldov-Alekseev in 1928. The scientist defined the concept as a mental formation that replaces in the process of thought an indefinite set of objects, actions, mental functions of the same kind (the concepts of "plant", "justice", "mathematical concepts"), "The question of the nature of general concepts or concepts - according to the medieval terminology of universals - an old question, long standing in line, but almost untouched in its central point. The general concept, as the content of an act of consciousness, still remains a very mysterious quantity ... and the nature of concepts still remains sufficiently mysterious. [4, c. 155]

Concept - a term that serves to explain the units of mental resources of our consciousness and the information structure that reflects the knowledge and experience of a person; a unit of random access memory, a mental lexicon, a holistic picture of the world, reflected in human psychology. The concept corresponds to the idea of the meanings that a person operates in the process of thinking and which reflect the content of experience and knowledge. The content of all human activity is poured into the processes of cognition of the world in the form of certain "quanta" of knowledge. The concept is understood as a global mental unit, which is a

quantum of structured knowledge.

Concepts can be classified as ideal entities that are formed in the human mind:

1) from his direct sensory experience during the perception of reality by the senses;

2) from the direct operations of a person with objects, from his objective activity;

3) from the mental operations of a person with other concepts already existing in his mind - such operations can lead to the emergence of new concepts;

4) from linguistic communication (a concept can be communicated, explained to a person in a linguistic form, for example, in the learning process, in the educational process);

5) from independent knowledge of the meanings of language units (example: a child asks what democracy is, an adult looks up the meaning of an unknown word in the dictionary and through it gets acquainted with the corresponding concept). "The national concept is the most general, maximally abstract, but specifically representative (linguistic) consciousness, subjected to cognitive processing, the idea of "the subject in the totality of all valence connections marked by national and cultural features." [5, c. 131]

The concept was defined as a unit designed to link together scientific research in the field of culture, consciousness and language, since it belongs to consciousness, is determined by culture, and is objectified in language. Cultural entities in their internal diversity demonstrate that the concept of the modern world cannot be understood outside the analysis of cultures as structures of identity.

The concepts that arise in the minds of people are based not only on the meanings of words taken from dictionaries, but also on the basis of individual, national, cultural and historical experience, and the richer the experience, the wider the boundaries of the concept, the greater the possibility of an emotional aura of the word, which is reflected in all aspects of the concept. Here we fully agree with the author Likhachev.

There are different classifications of concepts. For example, concepts can be divided into artistic and non-artistic. It seems to be possible to say:

1) about a communicative, "non-artistic" concept, which is universal, common to all native speakers and their cultures through a mental construct, explicated in the process of communication;

2) about the artistic concept, reflecting both general artistic and individual author's understanding of common mental entities, expressed in original ways of verbalization based on an individual system of assessments and associations (for example, "Rose" in Western European poetry in general or "God" in the poetry of M. Tsvetaeva)

The concept-universal is a mental-linguistic complex that can include both verbal and non-verbal explications in its content. This complex has a basically stable ratio of the core and periphery of the associative-semantic field, representing a concept oriented towards pragmatic information and generally similarly presented in the linguistic picture of the world of any linguistic personality.

Speaking about the artistic concept, we draw attention to the fact that in recent years it has attracted increasing interest from researchers. Linguists have long been trying to create a typology of both non-artistic and artistic concepts. [6, c. 28]

Also, concepts can be divided into macro concepts and micro concepts. Microconcepts are understood as concepts

of a smaller volume of meaning, capable of fully or partially becoming a component of the concept of a general volume. Macroconcepts are understood as concepts of the ultimate wide creation, capable of including other concepts (in whole or in part) in their associative-semantic field, which, in comparison with the micro concept, is more voluminous and complexly structured. For example, in the language picture of the world of the religious philosophers of the school of unity S. Yesenin, the macroconcepts "Motherland", which includes the microconcepts "Nature", "Love", "Faith", etc. and "Love", and micro-concepts - "Nature", "Man", "Fire-Light", etc. [7, p. 35]

Concepts can be distinguished as universal macroconcepts and universal microconcepts, as well as artistic macro concepts and artistic micro concepts. In addition, universal concepts according to the predominant content component can be divided into:

1) Emotive concepts, in the content of which the emotional layer is the most significant ("Joy", "Boredom", "Longing", "Fear");

2) Axiological concepts, in the content of which value meanings are especially obvious ("Good", "Evil", "Lie", "Truth");

3) Logically constructed concepts are concepts in the associative-semantic field, which are clearly dominated by subject-logical rational information ("Life", "Death", "Time");

4) Cultural, or culturally determined concepts, in the associative-semantic field of which the most important content components are inextricably linked with the cultural and "civilizational specifics" of society ("State", "Money", "Man");

5) Mythological concepts - in the associative-semantic field, they occupy fantastic elements associated with the mythology of any nationality. Fantastic elements can also be included in the linguistic picture of the world of another nationality ("Brownie", "Mermaid", "Ghost"), thereby determining similarities and differences;

6) Figurative or aesthetic concepts, in the content of which the content components associated with the figurative and (or) aesthetic meanings of their verbal words ("Fire", "Water") are of fundamental importance for the linguistic picture of the world of all native speakers. [8, c. 115]

Such a classification, in principle, can be applied to an artistic concept, but in relation to it there is no main meaning, first of all, since it is not always possible to single out the predominant content component. It is important to classify artistic concepts according to the degree of displacement of the components of the associative-semantic field, i.e., in essence, according to the degree of individuality of the content, since this is what determines the specifics of the artistic concept: [9]

1) a general artistic concept or mental construct, the content and explicants of which basically coincide in various literary texts ("Rose", "Nightmare");

2) individual-author's concept - information integrity, the content and verbalization of which are inherent in the work of only one author ("war", in the work of N. Gumilyov - see Bespalov 2002, "Flight" in A. Blok's cycle "Poems about the Beautiful Lady".

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