



CONCEPTS: FOUNDATIONS OF LINGUOCULTURAL STUDIES

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ABSTRACT

A concept is usually a concept (conceptus), in the Latin language there is also a word "conceptum" that explains the word "grain" - this is a kind of prototype, a tangible meaning, something that will later develop in words and deeds.

Linguistic-cultural concepts are the constitutional units of the ethnic mentality, its "points of reference", their totality forms the linguoconceptosphere as a linguistic view of the world, and their parts are. Yu.S. Stepanov calls concepts "thin films" and "the concept defines, recreates the concept. It takes into account not only logical features, but also, for example, scientific, psychological, grandiose-artistic, emotional and everyday elements of events and phenomena." V. A. Maslova also gives a clearer definition of lingo-cultural concepts: "cultural concepts are the names of abstract concepts, so the cultural message is attached to the sign, that is, to the conceptual core." This idea is correct, because the "image" of the national mind is drawn and imagined in the imagination, while concepts have an "abstract" character.

KEYWORDS: Latin language, points of reference, defines, recreates the concept.

INTRODUCTION

According to S.A. Askoldov, "our definition of the word concept: a certain kind of activity that illuminates the inherent mental processing (analysis and synthesis) fully explains how our approach to it as a concept can change the potential orientation of the concept... Concepts are the embryos of mental operations. Their development may take hours, months, years, days..." And this researcher shows two types of concepts, art and knowledge, and explains their differences from each other. This idea is close to our idea of reproduction, but we consider it from a different perspective, which is related to the full consciousness and thinking process and its cultural nature. Sh.S. Safarov gives the following definition of the term "concept":

Concepts constitute a framework of various categories that are realized in human consciousness, for which they serve as a point of reference... Although the image of the object that constitutes the framework of a concept is sufficiently clear and the secondary parts may be abstract, they are united in a mutual relationship around a single basis (nuclear framework). Here, the idea is that the concept is systematic, each subconscious mind expresses its own peculiarities, and most importantly, the core or peripheral part of this concept reveals the true meaning of our work. In this direction, the idea of S.G. Vorkachev also appears as a logical continuation of the above idea. In the linguistic-cultural sphere, the concept is psychologized and identified with a typical image (prototype, gestalt structure), and here the logical-semantic meaning and interpretation practically change their place: the denotation of the concept is sufficient and necessary information for determining the class of objects, which is replaced by

the denotation itself, and the class is represented by a typical image in the absence of its descriptions.

CONCLUSION

In conclusion, V.A. Maslova, Sh.S. Safarov and S.A. Askoldov's definition of mystical concepts are important when it comes to the linguistic and cultural approach but we fully rely on the opinions of Yu.V. Bromley, R.G. Podolny, N.F. Alefirenko, V.V. Vorobev, V.A. Maslova. Concepts, in turn, characterize the uniqueness and "uniqueness" of a linguistic person, reveal his social-emotional nature, and have a complete chain in the substantive study of folk culture.

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