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PROVERBS AND SAYINGS AS A PRODUCT OF THE NATION'S COGNITIVE THINKING

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Proverbs and sayings in any language are the product of the cognitive thinking of the nation that speaks that language. In this regard, the issues of "cognitive linguistics" are being studied in world linguistics today, and in this relatively new field, great attention is paid to the unity of language and thought.

The theoretical basis of cognitive linguistics is the thesis that "thinking is without language, but during communication it emerges through language, that is, it is expressed." The most basic concept of cognitive linguistics is the "concept", which is a unit of thinking. A concept is a process of thinking, a phenomenon, a unit of thinking that arises through linguistic units (e.g., word, sentence, text, etc.) and is the result of the process of human cognition.

A concept is a mental structure that is a quantum or generalization of knowledge of different content and appearance. The concept is also a unit of thinking, based on the generalization of concepts, images and linguistic meaning. The formation of a concept begins with the birth of an individual image and ends with the emergence of linguistic units.

In cognitive linguistics, the human factor, the paradigm of anthropocentrism, comes to the fore. In cognitive linguistics, the product of speech by the speaker, in our case, has a number of anthropocentric parameters that directly affect the creation and acceptance (understanding) of proverbs and sayings, the enumeration of which allows to understand theoretical issues in later stages of research.

Thus, anthropocentric parameters are manifested in the following:

- 1.Perception of the being by the speaker;
- 2.A person's perception of the world;
- 3.Language expression of the person's worldview;
- 4.Linguistic thinking of the person;
- 5.Language skills of the person;
- 6.Speech activity of the person;
- 7.Knowledge of the person about the object of speech;
- 8.Psyche of the person;
- 9.The person's attitude to reality;
- 10.Occupation, lifestyle of the person;
- 11.Age of the person;
- 12.Gender identity of the person;
- 13.The religion of the person.

All of these parameters determine the individual and national identity in the order and laws of how human beings create speech products using language. These factors determine the level of understanding and application of proverbs and sayings by the speakers. Individuals who speak the same language differ from each other in their attitudes to these parameters. If 30 million people speak a particular language, 30 million different speech products will be created in that language. Only cognitive linguistics can explain the nature of this phenomenon.

The proverb is an example of a linguistic image of the world. Proverbs and sayings are

always subject-oriented, more precisely, they are not created to describe the world, but they are created to interpret (interpret), evaluate, and express a subjective attitude toward the world.

In cognitive linguistics, there are a number of specific principles for analyzing the fund of proverbs and sayings in a language. They are:

- 1) proverbs and sayings are one of the important means of illustrating the differences between the real being and the conceptualized world;
- 2) in many cases the existence and the conceptual world in the content of proverbs and parables do not fully correspond to each other;
- 3) the meaning expressed in proverbs and sayings is the result of conceptualization;
- 4) proverbs and sayings describe the structure of the conceptualized world;
- 5) people use cognitive operations used in the systematization of linguistic information in the systematization of proverbs and sayings;
- 6) people have an innate ability to systematize as information the proverbs and sayings expressed in cognitive processes;
- 7) man uses proverbs and sayings in the process of creating his mental world;
- 8) it is very difficult to distinguish the semantics and pragmatics of proverbs and sayings;
- 9) There is a continuous cognitive phase and special cognitive processes in the human mind, through which the meaning of proverbs and sayings is expressed in the act of speech.

It is clear from these principles that in order to comprehensively analyze proverbs and sayings, the researcher must have a certain understanding of pragmatics, pragmatic features of language elements, pragmalinguistic aspects of proverb and proverb analysis, as well as the psychology of peoples speaking the studied languages.

Proverbs and sayings are an echo of the national thinking of the people, the product of their intellect, its judgment, centuries-old experiences, attitudes to various standard and non-standard, recurrent or interactive events in life. The proverb is created in everyday life, in the way people relate to each other. The sorrow in the proverb is the wrath of the people; the laughter in the proverb is the laughter of the people.

The proverbial fund of languages is also enriched at the expense of other peoples and cultures, assimilates proverbs and sayings from others, creates new proverbs and sayings while retaining the main idea, or at least creates its own variant by calming it down.

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