

THE CONCEPTOSPHERE OF DIVINE LANGUAGE IN ENGLISH LINGUACULTURE

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ABSTRACT:

This article takes into consideration the specific issue of divinity and religion in the English language from both linguistic and linguacultural point of view including some authentic examples on it and additionally investigates the distinctive intercourse between language and culture.

KEYWORDS: linguacultural situation, a plan of expression, a plan of content, linguaculturology, cultural concept, religious discourse, religious vocabulary, patterns of synonymy, Christian context.

INTRODUCTION:

In terms of describing linguistic phenomena in their correlation between cultural ones, it is evaluated that the term of the linguacultural situation, understood as "all manifestations of human spiritual activity, as well as socio-ideological and ideological processes reflected in the language".

Components of a concept in linguistic and cultural points of view should be considered in their interaction with philosophy, culture and society. The linguo-cultural notion of the concept is differentiated. Headfirst, it is recognized as a cultural object. Stepanov defines, "a slot of culture in the human mind". In cultural linguistics, a concept is a multistrata, multisized structure that comprises ideas, emotive, historical, etymological components. The descriptions above show two matters, two arrangements of a concept:

- a plan of expression;
- a plan of content.

Based on a lot of specialists, cognitive linguistics and linguistic culturology

(linguaculturology) is going on in a procedure framing of the collection of single general cognitive sciences. Linguaculturology is a complex scientific science discipline appeared on the basis of interrelation between linguistics and culturology. This discipline researches inter-reaction between culture and language and investigates the language as a phenomenon of culture. It indicates the accompaniment of the world in a specific view by the cultural point of view and by a certain nation's mind and culture.

The scientist V. Telia says that culture is described as a world-conception, world-perception and world-comprehension of a people. Therefore, lingua-culture is the verbalized culture, the culture embodied in signs of language. Hence, signs of language are regarded as the subject-matter for signs of culture. On the other hand, culture is simply a backbone of knowledge but rather a framework.

In addition, V.Vorobyov gave a precise definition of linguaculturology. He says that it is a complex scientific discipline studying interrelation and interaction of culture and language. At the same time, S.A.Kosharnaya gives a definition it as the scientific discipline studying process of comprehension and reflection in national language of elements of material and spiritual culture of the people.

Cultural concept is thought as multifunctional mental designation. According to the opinion of Yu. S. Stepanov concept is a part of the culture in the mind of human being and with this, he includes the culture into the mental world of human being.

Thus, it is important in usage that linguistic-cultural point to foreign audiences in teaching

language, as linguaculturological knowledge is an urgent substance of the communicative competence of foreign students, particularly externalized in the semantics of linguistic units. Linguaculturological information enforces the formation of linguistic-cultural communicative competence.

In order to give a definition for religion and divinity as a form of linguistic behavior is central feature and therefore to present it fairly. It is undoubted that to deny that religion is more an issue of how men live than how they talk. Nevertheless, a human form of life is identical linguistic. It is the fact that language is weaved into all the activities and also that gives our language its peculiar character.

The intercommunication between language and religion is so perspicuous around the world that it cannot be neglected. Contemporary world and people obviously has certain relationships of attitudes and religion within and between people of societies. Specifically, language is the medium and mean of communication. Language by its subdivisions in the macro level and micro level can be the medium of every communication. The basis of communication can be different in different contexts, genres, and situations.

The functions might contain saying the prayer, saying the rosary, leading a procession, giving a sermon, performing burial and funeral rites and etc. It can also comprise verbal and nonverbal uses of language to fulfill a function. Different contexts, situations and different discourses confine the use of languages to perform an action. Moreover, social status of the people, their pedagogical place, and policy making of the society may handicaps. Sociological and sociolinguistic policies in a society and culture can impact on the use of language. Various divarication can body the society in diverse countries throughout the world.

Media and education play an important role by controlling the discourse and paradigms of the society. Education is treated as a position where state and society are reflected and challenged, where tensions arise over control of minds and bodies, and over interpretations and uses of religion and culture.

Based on discourse and information structure theories, writers, journalists, speakers reproduce a context what they prefer. Additionally, their reproductions are contextually based on the mentality which is considered to be acquired in the society. Those are all liked to the Meta communication aspects of language that is creation of power, dominance and other functions.

There are various terms for the type of language use: English for Theological Studies, Christian discourse, Islamic discourse, Religious language, English for Bible and Theology, Theological English, Christian religious language, Islamic English, the Public Language of Worship, the English Religious Dialect, a Liturgical language, etc. and we will present some of them with their characteristics. "Religious vocabulary" is a notion, which is definitely difficult to restrict. We may imagine a set of concentric circles, the center of which is constituted by a relatively small set of obviously religious terms like God, baptize. Secondly, intermediate field would be composed by items of thought such as love, truth, fellowship.

Thirdly, larger circle encircles "ordinary" items used most frequently outside the religious register to refer to objects, attitudes and relationships, but which can be utilized in an "extraordinary" manner to a divine or religious referent like father, kingdom, shepherd, rock of ages, vine. This meaning may be stipulated by biblical or liturgical tradition. However, the process as everyday items "adopted" into religious language is still productive in present-day theological discourse.

Specifically, at the third of these lexical levels, a number of remarks are considered in order. The character of religious language reflects lexical choice, and a number of words and meanings or appear with a necessarily various rate of frequency (abide, behold, betray, covetousness, dwell, everlasting, fowls).

Patterns of synonymy and of collocation are differentiated from those words in ordinary usage: "Father in heaven" cannot be paraphrased as "Daddy in the sky"; and God "dwells", but does not "live" in a particular loci. Furthermore, those collocations that are biblically stipulated such as King of Kings, Heart and soul, Valley of the Shadow of Death and like that. The Christian context also comprises for a number of words and expressions which outside the liturgical context may seem extemporaneous:

- The combination precious + death refers to the power of Chris's sacrifice;
- Eat + body and drink + blood have here no cannibalistic connotations.

The language of a liturgy is a set of particular verbal forms used in official communities on behalf of a religion. This is a completely exceptional language usually used by the speech-community.

In conclusion, the distinctive goal of English in religious and divine point of view is to help learners become more proficient at reading and understanding theological issues written in English, providing a clear instruction on that matter as they are about to comprehend theological books and publications of English.

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