

SEMANTIC, PRAGMATIC AND LINGUOCULTURAL FEATURES OF THE CONCEPT “GUNOH” IN TERMS OF ENGLISH AND UZBEK LANGUAGES

Umurzaqov Dorobjon Bahodirovich
Teacher of Andijan State University
dorobjon1981@gmail.com

ABSTRACT:

At the present time observing various types of concepts is very crucial and essential in linguistics. Figurative component of concept “Sin” correlates with perceptive and cognitive parts of human being. Perception represents linguistic embodiment of examined phenomenon. The interconnection of verbal and non-verbal means of communication in the speech of a certain society, the theory of non-verbal communication comes into close contact with linguacultural studies and paralinguistics are investigated.

Keywords: antroposentric, concept, “sin”, semantic field, conceptual metaphora, broad sense, denotation, conscience, spiritual life.

INTRODUCTION:

Language is an instrument of presenting culture, and knowledge influencing culture. The content of linguacultural research includes the study of the linguistic expression of the tradition of mankind and its life. The mentality of the people is the psychological behavior of people as an invariant of socio-cultural changes. The inevitability of reliance on non-linguistic reality is the understanding that a complete testimony of linguistic structures, the creation of a complete “image of a language” is impossible without resorting to linguacultural issues. The direction of linguacultural study: non-verbal communication studies the correlation of non-verbal and verbal communication in speech. It includes: gestures,

facial expressions, body movement (kinetic components) and features of tempo, timbre, voice (phonetic components). With these, not all gestures and facial expressions are meant, but those that are used in a particular society (direction) as standardized semantic signs, communicatively significant contacts.

RESEARCH METHODOLOGY:

Studying the interconnection of concept means of communication in the speech of a certain society, the theory of non-verbal communication comes into close contact with linguacultural studies, the object of study is language and culture. V. Turner wrote: “... the ritual and symbolism are not just epiphenomena or a disguise of deeper social or psychological processes ... they have an ontological value that has a certain relation to a person’s condition ... Deciphering the ritual forms and revealing the origin of symbolic actions is perhaps more useful for our cultural growth than we have so far assumed”. Victor Turner “Symbol and ritual”. Scientists consider the study of ritual both from the point of view of linguacultural study and with the theory of concept “Sin”.

DISCUSSION:

In history, rituals were non-verbal texts of human culture, and the knowledge of rituals was a symbol that determines the social significance and culture of the individual. Thus, cultural and ethnic values are part of the rituals that show the methods of transmitting information in a given society. Verbal illusions are considered an object of study of

linguoculturology and the theory of the concept sin. Culture lives and develops in a "language shell". Verbal illusions play a large role in creating social stereotypes that shape national prejudices. Kinesthetic components are inseparable from the culture of society and are its integral part. As a result, we can conclude about the inseparability and the relationship between linguoculturology and the theory of non-verbal communication. The subject of linguoculturology is the compatibility of the basic oppositions of two or more cultures representing the results of the actual human consciousness - profiled in myths, legends, rituals and rites. In this article, I identify the connection between linguoculturology and related disciplines, such as: culture study and paralinguistics. Thus, linguoculturology is an interdisciplinary science that interacts with many other sciences, thanks to a huge range of views of culture, language and a human being. Linguoculturology is not only from related disciplines, but also presents the main and necessary material for researchers of various disciplines about a person, language and culture. The gesture is not the movement of the body, but the movement of the soul. Speech, gestures, facial expressions, movements are a single, interconnected flow of a person's inner life. Following the facial expressions, gestures, posture, movements of our interlocutor, it is easier for us to delve deeply into the process of his thinking. And the speaker's knowledge of the classification of gestural facial expressive means of expression, their importance, role in oratory help him to find a relationship with the audience or personally with the interlocutor. Paralinguistics (from the Greek para - near, outside) - the phenomenon and factors that accompany speech, but not related to verbal materials: volume, pauses, facial expressions, gestures, voice modulations, visual contact between communicants is studied by paralinguistics. Paralinguistic - "non-verbal

sound signals that make up speech, tonality, voice volume, pace of speech, pauses and sighs, which emphasize not what is said, but how it is said." Silence is another important type of "Paralinguistics" with the help of which people are able to convey their feelings, like contempt, hostility, challenge and severity, but also respect and good attitude.

RESULTS:

Theoretical and historical data of "Sin" is also considered. Language has absolute and comprehensive power. It establishes the norms of thinking and human behavior, dominates the renewal of logical categories, penetrates into all aspects of a person's social and individual life, determines the forms of his culture, accompanies man and leads him. Researchers are interested in paralinguistics in the middle of the last century. In the 60s and 70s, there are many scientific works on paralinguistics and in kinesics in particular. Since then, interest in paralinguistics has been rising. Its basis is the cultural component of modern linguistics. Paralinguistic agents are described as culturally specific, which leads researchers to their lexicographic description. On the other hand, the basis of interest are new information tools, primarily the language of the global computer network. Both the study of the national specificity of para-language and the study of its functioning in the network imply a normative aspect, however, the question of the norm in relation to paralanguage in a wide context has not been raised.

CONCLUSION:

The concept has centuries-old roots. Paintings of the concept people can be found in the archaeological site, an outstanding monument of culture of people of Uzbekistan. This concept is characterized by movements on the half-bent legs, shaking shoulders and arms, with ringing bells attached to them. Thus,

linguoculturology is an interdisciplinary science that interacts with many other sciences, thanks to a huge range of views of culture, language and a human being. Linguoculturology is not only from related disciplines, but also presents the main and necessary material for researchers of various disciplines about a person, language and culture. The gesture is not the movement of the body, but the movement of the soul. Speech, gestures, facial expressions, movements are a single, interconnected flow of a person's inner life. Following the facial expressions, gestures, posture, movements of our interlocutor, it is easier for us to delve deeply into the process of his thinking. And the speaker's knowledge of the classification of gestural facial expressive means of expression, their importance, role in oratory help him to find a relationship with the audience or personally with the interlocutor. While the scenery dance represents these feelings through concrete movements, its interpretation focuses on improvisation as the rhythm and dance movements become more dynamic, and the amplitude and sequence of movements can change. The concept sin is a key form of self-expression of bad habit of people and is transmitted across the generations through the creation of new versions of performances.

- 6) Helena Yakovleva "Verbal designation of characters' gestures when transmitting direct speech in an artistic text" Rostov-na-Donu, 1980
- 7) Victoria Yartseva "Linguistic encyclopedic dictionary" Moscow, 1990.

USED LITERATURE:

- 1) Ўзбек тилининг изоҳли луғати, I-V томлар. Т.: Ўзбекистон миллий энциклопедияси, 2006.
- 2) O'zbek tilining izohli frazeologik lug'ati. Tashkent: O'qituvchi. 1978. - 405 б
- 3) O'zbek xalq maqollari. Tashkent: Adabiyot va sanat nashriyoti. 1989. - 511 б.
- 4) Lakoff,J., Johnson M. Metaphors we live by. The University of Chicago Press. 1980.-pp.
- 5) 5.Evgeniy Ilin " Emotions and feeling" Saint Petersburg, 2001