

Isaqova Gulzira Fazliddin qizi

[gulziraisaqova0@gmail.com](mailto:gulziraisaqova0@gmail.com)

Samarqand tuman, ipakchi mahalla, 13-sonli umumiy o'rta ta'lim maktabining ingliz tili fani o'qituvchisi

**Abstract.** this article deals with identification concepts and linguistic picture of the world with vivid examples from prominent linguists who contributed in this sphere. In addition, author provides the main features of emotive words and emotive semantics.

**Keywords:** *concept, ideal, reality, emotional experiences, emotive words, emotive semantics.*

Language is closely connected with thinking, a person's thought is fixed in language, therefore, when learning a language, especially a foreign one, it is impossible to ignore the culture that grows out of language; only by studying language and culture as a whole, we can understand its features and meaning for native speakers.

The word "concept" seems to be an important element of research primarily in cognitive science, including linguistics. There are different definitions of the concept of "concept". One of the first definitions of the concept belongs to A. Vezhbitskaya: "This is an object from the world of the "Ideal", having a name and reflecting certain culturally conditioned ideas of a person about the world of "Reality" [1]. Yu.S. Stepanov proposed the following definition: "a concept is like a clot of culture in a person's mind; that is, in the form of which culture enters the mental world of a person. And, on the other hand, a concept is something by which a person – an ordinary, ordinary person, not a "creator of cultural values" – enters culture himself, and in some cases influences it. The concept is the basic cell of culture in the mental world of a person. "And if we talk about language, the concept of one word is understood as a set of ideas, concepts, knowledge, associations, experiences that accompany this word" [2]. In this case, the concept is a combination of the dictionary meaning of a word and a person's experience. Unlike the term, "concepts are not only thought, they are experienced. They are the subject of emotions, likes and dislikes, and sometimes clashes. The concept is the main cell of culture in the mental world of man" [2].

Language is the most important way of formation and existence of human knowledge about the world, fixation of the results of cognition in the word [3]. Linguoculturology is a branch of linguistics that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language. Its purpose is "to study the ways in which language embodies, preserves and translates culture in its units" [3]. Following V.A. Maslova, we consider national cultural information to be the object of linguoculturology.

The linguistic picture of the world is different from the conceptual or cognitive model of the world. The conceptual picture of the world is a mental reflection of reality and the result of sensory cognition. The linguistic picture of the world is all the information about the external and internal world given in the language. The basis of the conceptual picture of the world is information in concepts, the basis of the linguistic picture of the world is knowledge fixed in words and phrases of specific languages [4]. The conceptual picture of the world differs from the linguistic picture of

the world also in that the conceptual pictures of the world may be different for different people, for example, representatives of different epochs, different social, age groups, different fields of scientific knowledge, etc. People who speak different languages may, under certain conditions, have similar conceptual pictures of the world, and people who speak the same language are different. Consequently, the universal, national and personal interact in the conceptual picture of the world [4]. Since not all concepts have a linguistic expression, the conceptual picture of the world is wider than the linguistic picture. Both verbal and nonverbal types of thinking participate in the conceptual picture of the world.

The key term of linguoculturology is the linguocultural concept. For linguocultural studies, the most acceptable is a broad understanding of the concept, where the cultural concept is an abstract concept [3], “the basic unit of mentality, comprising a figurative representation and a bundle of associations and connotations, represented verbally by linguistic units of different levels (word, phrase, the whole word–formation paradigm, etc.)” [4].

According to G.G. Slyshkin, the concept exists on three levels:

- 1) as a systemic potential, that is, a set of means of appealing to a concept offered to a native speaker by culture, as a linguistic asset accumulated by culture, fixed in lexicography;
- 2) as a subjective potential, that is, a linguistic asset stored in the consciousness of an individual;
- 3) as text implementations, that is, appeals to the concept for specific communicative purposes; this level is the natural existence of the concept, reflecting its property of dialogic orientation [5].

The concept has a complex structure: “on the one hand, everything that belongs to the structure of the concept belongs to it (this is the brief initial part of this article); on the other hand, the structure of the concept includes everything that makes it a fact of culture – the original form (etymology); history compressed to the main features of the content; modern associations; assessments, etc.” [2]. In linguocognitive studies, the structure of the concept receives a field description. The cognitive field has a nuclear peripheral organization and an open structure, a set of explicitly and implicitly expressed components of cognitive structures.

The vocabulary of emotions is a lexis that means emotional experiences, for example, astonishment, fear, joy, sadness, jealousy, anger, satisfaction. Emotional vocabulary is a vocabulary expressing emotional experiences. Emotional vocabulary includes emotionally colored words containing a sensual background. Emotions are an integral part of human life, therefore lexical units denoting emotions are studied in the text.

The lexical meaning of the word is used to: 1) indicate the designated object, phenomenon, process or feature; 2) indicate the attitude to the designated by the speaker; 3) indicate the general type of communicative situations in which this name can be used. In accordance with these assignments, there are three main aspects of the lexical meaning of words:

- the signficative, that is, the main meaning of the word, the relation of the word to the concept;
- denotative, that is, the subject meaning, the relation of a word to a specific subject, situation;
- connotative, that is, the speaker's attitude to the object indicated by the sign, including subjective-evaluative components and a communicative situation [4].

Words can be ambiguous. Polysemy is “the presence of several related meanings in the same word, usually arising as a result of the development of the original meaning of this word” [6]. According to N.Y. Shvedova, the meanings in a polysemous word are capable of forming new semantic units and all these meanings are internally interconnected. A polysemous word is an open system and “the openness of a word consists in its various interactions with other lexical units through word production, synonymy, homonymic repulsions” [7].

An emotive value is a value whose structure contains the seme of emotivity. The emotive meaning depends on the primary conceptual content, on the personal relationship between the speaker and the perceiver. Emotive meaning, like emotions themselves, has many shades. However, the emotive meaning of the word is not individual, but is a generalized reflection of “social emotion”. V.I. Shakhovsky in the “Linguistic Theory of Emotions” noted that the function of the word is important for the expression of emotions, not its meaning; this function is set by the context and conditions of communication. Shakhovsky identified 4 types of emotive semantics of the word:

1) Conceptual correlation. It is fixed in the generalizing function of an emotive word (the process of reflection, generalization and signification is a synchronous process: a person's logical and emotionally–evaluating attitude to the world is reflected in the semantics of the word simultaneously). Emotive words, like all words, tend to the concept.

2) Denotative correlation. The emotive semantics of the word in any case is an indication, albeit a specific one, of the world. Human emotions, as part of the world, are conditioned by certain objective or subjective signs of a denotation – one's own or someone else's for a given word. The denotative correlation of emotives can be direct or biased, but it is the same for all speakers.

3) Emotional correlation. It refers to the correlation of a specific emotive word with a specific social emotion of the reflecting subject.

4) The functional-stylistic correlation of the emotive semantics of the word is manifested in typed and socially conscious situations of using the emotive [8].

The lexis of emotions allows you to reveal the mentality of a feeling person. There are universal and innate emotions that are common to all people. Emotions are connected with the needs of a person; they underlie the motives of his activity. The choice of a vocabulary group with the meaning of “astonishment” is due to the fact that the emotion “astonishment” is part of the basic emotions of a person.

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