

LINGUOCOGNITIVE ANALYSIS OF THE CONCEPT OF "DEATH" IN UZBEK AND ENGLISH EUPHEMISMS.

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Abstract: Knowing and perceiving objects and events in reality is a structured activity that involves several logical-spiritual actions. In order to understand this activity, the science of cognitology, which emerged in the 19th century as a unique field in linguistics, plays an important role. With the help of cognitive linguistics, which is an integral part of cognitology, we can scientifically study the events that take place in our thinking. If we study euphemisms, which are considered to be a factor in the development of a society's culture, through cognitive analysis, we will get a glimpse of their essence and meaning. As long as human beings are alive, they will always keep in mind the concepts of "death and life" and recognize that "death" is real at every moment. This article discusses the concept of "death" in the process of conversation through euphemistic units in both languages, which are studied in terms of "death" and its reflection in the mind of the listener using the analyzed structures.

Key words: «ergon» (activity product), «energeia» (activity), cognition, cognitive linguistics, stereotype, cognitive stages, frame, "euphemism", "religious euphemisms", "secular euphemisms", subframes, "scenario", "slots".

INTRODUCTION

Mankind has emerged, and one of the first important signs that sharply distinguishes it from the animal kingdom is language. Through language, a person communicates, interacts, and tries to find his or her place in society. Language and society are inextricably linked. "Language is only a social weapon that exists among people in a society. The fate of a language, the development of its survival, depends only on the society that speaks that language. Language dies with society, just as it dies with society". Different views on the problem of language and

society E.Sepir, B.Warf, G.O.Vinokur, B.A.Larin, N.Ya.Marr, E.D.Polivanov, L.V.Shcherba, L.P.Yakubinsky also occurs in research. As society develops, so does language. As a proof of our opinion we cite one of the antinomies (contradictions) of the nature of language put forward by the founder of general linguistics Wilhelm. von Humboldt: "The second antinomy: language is an ever-evolving dynamic phenomenon. On the one hand, if the language is an activity, on the other hand, the product of the activity... In fact, language is not "ergon" (product of activity), but "energeia" (activity) itself".

The theme of life and death is always relevant. Mankind's thoughts and ideas about life and death are reflected not only in philosophy, culture, literature, but also in the language of every nation. The problems of the relationship between language and culture are still among the most pressing problems. It was as a solution to similar problems, as well as the development of society, that a new paradigm emerged in linguistics, namely cognitive linguistics.

MATERIALS AND METHODS

Cognitology originated in 1956 and is the result of a combination of fields such as linguistics, psychology, sociology, and cultural studies. Cognitology is the science of the human cognitive process. Cognitive linguistics has also emerged as a field that studies language as a means of reflecting human consciousness, takes on a unique twist in linguistics, and identifies national characteristics within it. Cognitive linguistics is the cornerstone of cognition, and the word cognitive means "cognitive- connected with thinking or conscious mental processes» in English, meaning to perceive the world, events through thinking, and to know them through human mental ability. In order for us to express a situation around us in our speech, we first embody that situation in our minds, and then, using the knowledge we have, we receive, collect, process, organize, and convey information to the listener. It is these stages, that is, the stages of thinking that receive, collect, process, and organize information about a state or reality, which are the *cognitive stages* of cognitive linguistics.

The science of cognition is closely related to human thinking. An object about an object in reality first appears in our minds with the help of our own emotions. Then, according to the database in our memory, this concept is conceptualized, that is, we embody the image of the object in reality in our thinking. The final stage ends with the linguistic materialization of the subject in conceptual reality. Any notions and concepts are formed on the basis of patterns that have emerged during the development of society. "The repetition of events and situations in reality, their coherence, requires that they have the same standard appearance, and cognition takes the same *stereotype* (in the same pattern). This type of knowledge allows you to fully recover and describe the situation being covered, as well as information about it.

RESULT AND DISCUSSION

Such cognitive patterns include conceptual system units such as "frame", "script", "scenario", "gestalt". From these cognitive patterns we want to dwell on the conceptual structure of the frame. The word frame means "**frame**- a border which surrounds and supports a picture, door or window, foundation" in English. The word was first introduced to linguistics by the English scholar Charles Fillmore. According to Ch. Fillmore's teaching, any new information is perceived according to the previous data model stored in our memory. We consider the conceptual structure of the frame in the example of euphemistic phraseological units related to the concept of "death" in English and Uzbek.

- So, what is a "euphemism"?

The word "euphemism" is derived from the Greek words "eu" - good, "phemi" - spoken, used in oral or written speech, the meaning of which is neutral - emotional in its function, and is used instead of rude or obscene words. Here we would like to quote the famous expression of the founder of general linguistics W. von Humboldt, known to linguists: "Folk culture is reflected in language." It is in the expression of folk culture that euphemisms reflect the peculiarities of the national mentality; illuminates concepts stigmatized in a particular culture. Comparing the

lexical-semantic fields of different languages, in which the formation of euphemisms is particularly active, also makes it possible to reveal differences in the system of taboos peculiar to different linguistic cultures. Traditionally, it is not a good habit in many cultures to talk directly about death. The subject of "death" is almost always spoken orally with the help of euphemisms.

In both research languages, the term "death" is used to describe a situation that is depressing and depressing to the listener. Initially, death-related euphemisms were divided into religious and secular euphemisms according to their content. A. Omonturdiyev, an Uzbek linguist who has studied euphemisms, argues that "religious euphemisms are based on the notion of the existence of the soul, its departure from the body, its going to the world - to God, its place in heaven or hell." Among the euphemistic units of religious discourse, such as giving life, surviving death, and going to eternal sleep, the expression I call death also takes a new form. For instance:

I call myself to death to get rid of this day, this grief. (A.Qod. "Last days")

The linguist also expressed his views on the secularization of a group of euphemisms over time. Examples of this group are units with euphemistic meanings, such as “ сўнгги соати етмоқ -direct translation: to make the last hour”, “ қазо қилмоқ - direct translation: to die”.

Here are some delicate ways to discuss death and dying:

A.In English:

1. Deceased. Dead - the dead person. This is probably the most popular way of avoiding saying "dead." It is also used frequently in lieu of the dead person's name, e.g., "Don't you think the deceased would prefer the mahogany model?"

2. Departed. Dead as in the departed, the dear departed, and the departed one. "...Beth, who sat making a winding-sheet, while the dear-departed lay in state in the domino-box" (Louisa May Alcott, Little Women, 1871).

3. Expire. To die - the longer, softer, Latinate word (FOP Index of 2.3) lingers on the lips, delaying and evading the awful moment - its primary meaning, "to breathe out," has been extended to include the unstated thought that this breath is the last one. "Expire" is the formal, somewhat technical equivalent of PASS AWAY

We can give more examples for the term “**death**”, “**die** ”: there are hundreds of euphemisms such as,

- fall/fallen
- ethnic cleansing
- negative patient outcome
- bought the farm
- wearing cement shoes
- bit the dust
- croaked
- put to sleep
- kick the bucket
- go west and etc.

But in daily communication, English people may use “to be gone”, or “ to be no more ”.

B.In Uzbek:

As mentioned above, there are 330 euphemisms for "**death**" in the Uzbek language, some of which are as follows:

- 1. Абдий йўқ этмоқ .** Мана энди лаънати ажал, номард ўлим ана шундай улуғ одамни йўқ этиб... (С.Зун., < Асарлар>, 93-бет)
(direct translation: **Eternal destruction** - And now the accursed death, the immortal death, destroyed such a great man)
- 2. Ажралмоқ.** Ахир болани онасидан ажратиб бўладими,... отасидан ажралгани ҳам етади-ку!(< Саодат > 1992,№3,41-бет)

	B) funeral	
A) deceased		C) grave
	D) coffin	

It is clear from this form that when a person hears about "death" in any situation, this is the standard structure in our thinking. However, in the interpretation of linguist Ch. Fillmore, the concept of "frame" has a much narrower meaning. In his interpretation, the frame is a cognitive structure that models the experience, and this structure is formed through linguistic units, and forms the basis of the concept. Sensing these inconveniences, Ch. Fillmore later emphasized that they are frame-cognitive structures, and noted that knowledge of these structures is implied in the context of the concept, which is conditionally expressed through words:

(frame) “ are cognitive structures (...) knowledge of which is presupposed for the concepts encoded by the words” (Fillmore, Atkins 1992:75)

We can see in the definition of M.Minsky that the content of the frame is a generalization of the obligatory (requiring participation) and non-obligatory (non-participation) features. He also proved that a frame is a complex structure with his scientific views on the separation of *subframes* (small frames) within the main structure. In addition to the main frames, such as corpse, funeral, coffin, grave, a number of subframes related to the environment of “Death” (such as “washing the corpse”, “blessing”, “lifting the coffin”) fill the details of the event. Indeed, what is happening around us is manifested in a complex system. That is why our knowledge of these events is also formed in a complex frame system.

Another form of the process of linguistic realization of the concept is the scenario. A scenario is the illumination of interrelated facts specific to a typical event in the form of a model form that reflects their interdependence. The process that takes place using this structure is more vividly reflected in our thinking. The concept of the scenario was first introduced by artificial intelligence experts R.

Schank and R. Abelson. (Schank et al.1975). According to their doctrine, this concept is necessary to show the sequence of events, their interconnectedness. Each scenario consists of *slots* (small parts), in which the role of the participants, the purpose, etc. are highlighted.

Here is an example of a “Death” scenario:

Scenario: Death

Roles: corpse, relatives, washer, monk, coffin, burial.

Purpose: to follow the dead person to the final destination.

Scene 1: Death awareness:

Find out from friends and relatives about the deceased,

Inform the neighborhood about the funeral through the person who always announce ,

Scene 2: Cleaning the corpse and placing it in the coffin

Washing the dead with the help of a washer and relatives.

Wrap him in a shroud and place him in a coffin,

Scene 3: The funeral is read and followed to the final destination

The monk offers a funeral service for the deceased,

The coffin is lifted by children and relatives,

The coffin is placed in a grave dug by an undertaker,

Once again the prayer is recited and buried.

It can be seen that each action has a causal connection with each other, i.e. the previous action creates the conditions for the next.

However, we divide the euphemisms related to the concept of "death" into 2 groups:

- ❖ 1. “Good death” - going to sleep forever; to enslave; passed away, dearly departed. This group includes euphemisms that indicate death as a natural state.

- ❖ 2. "Bad death" - involuntary death, suicide. For example, to eat the head, to cut the head; taking the edge off "murder". In all cultures, suicide is one of the greatest sins. That is why the "death" scenario is different in this case. Also, depending on the norms of each religion, these slots will vary.

CONCLUSION

In conclusion, since language is seen as the most important means of interpersonal communication, we must use it appropriately and wisely. The language tool that defines and limits the culture in a society is euphemism. Many of the euphemisms in speech are words and phrases that are used instead of words that are found to be morally and culturally inconvenient to pronounce, and their effective use requires skill. By focusing on some of the structures of cognition and cognitive analysis, a new field that is seen as a new paradigm in linguistics, we have given just one example of how reality is perceived in our minds. But both thought and language are broad ocean- the more studied, the more it becomes clear.

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