



Linguistic-Conceptual Description of the Concept "Ta'na-Dashnom" in Uzbeki and English Languages

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ABSTRACT

Our article's analysis shows that the recipient may follow a standard set of points of view, which will react to the insult expressed both by the directive and by the representative and the commission. However, in each of the three cases, the ratio of these maximums is not the same. This allows us to assume that the response type of the recipient depends on the type of initial copy of the taste dashnom. Since the most common class of early copies formed with the semantics of condemnation of directive speech, we analyze them in our article.

Keywords:

Concept, sxema, linguist, sinxron, cognitive-semasiological, semantika, classifier.

Introduction: In the analyzed material, the receiver follows the maximum of negative reaction reduction. Analysis of the receiver's communication behavior showed that in response to the taste dashnom, movie and rebuke expressed in the instructions, the Recipient often chooses this least categorical type of behavior. Therefore, the share of the negative reaction reduction maximum significantly exceeds the share of other maximums. Here we emphasize methods of response, such as argumentation, justification, apology, which follow it or this type of directive, with the semantics of insults at various levels. It is noteworthy that none of these reactions of the address should be tasted by the council's illusion, nor should it be reprimanded. This is undoubtedly due to the taste dashnom, cinema and rebuke rarely being expressed in the form of advice.

Research methodology. "Methodology for studying concepts... to explain the meaning of the structures that objectify some of their characteristics; In determining the taxonomic

characteristics of the patient (characteristics of many concepts), general typological characteristics of concepts studied based on these symptoms are determined. Then, on their basis, conceptual structures, cognitive models, and language schemes are distributed to integrate the characteristics of concepts, as well as to update concepts studied in comparative languages."^[1] As N.V. Kryuchkova notes: "To describe the concept in a synchronous state, it is necessary to study the appearance of the concept in the linguistic-semantic systems of the languages in synchronous terms, if possible, to fill the association results with analysis, to study the discourse of words that are linguistic expressions of experiences and concepts. Such an analysis allows you to see what content native speakers of a particular language are adding to certain concepts and to identify the connections that exist in the conceptual system of native speakers. The material of the association experiments allows you to identify the most common features of the concept, which is relevant to the state of the modern mind"^[2].

The main stages of semantic-cognitive research are:

1. Konzeptning nominativ maydonini qurish.
2. Konzeptning nominativ sohasiga kiruvchi linguistics vositalar semantikasining tahlili va tavsifi.
3. Cognitive interpretation of the results of describing the semantics of language tools is the identification of cognitive characteristics that make up the concept being studied as a psychological unit.
4. Checking the cognitive characterization obtained from native speakers.

This step is optional, but fit for purpose, since researcher subjectivity plays an important role in selecting and formulating cognitive properties in any description of a concept, and native speakers with a specific cognitive nature of a researcher can confirm or reject the correctness of a concept selection in a special experiment. It will also be possible to calculate the brightness of each feature within the concept when processing the results from the topics, allowing you to sort the cognitive properties in the concept by brightness, highlighting the core and periphery. If a researcher does not have the ability to conduct an examination, he should rely on his linguistic intuition, the native speaker's own experience. Describe concept content in the form of a list of cognitive properties. The next steps will depend on whether the researcher aims to move further into the field of cognitive-semasiological or linguistic-conceptual research (i.e., whether he or she is tasked with describing the semantics of certain linguistic units using cognitive data or modeling the concept. In the first case, the cognitive data obtained is simply used to explain the semantic development of the language units being studied. For example, cognitive characteristics, classifier concepts are used to explain the appearance of certain semas or semas, their division into groups, changes in vocabulary semantics, and the re-positioning of vocabulary semanthesis.

In the second case, a concept modeling step is needed that allows the concept to be described as an indispensable mental unit and involves several sequential steps:

- Describe the macro-composition of a concept (incorporate defined cognitive characteristics into figurative, information components and explanatory areas and establish their relationships in the concept);
- Describe the category structure of the concept (identify the hierarchy of cognitive classification markers that conceptualize the corresponding object or event and describe the concept as a hierarchy of cognitive classification markers);
- description of the organization of defined cognitive properties (identifying the characteristics that make up the concept nucleus, the near, long and external periphery, and presenting the concept content in the form of a field structure).

Cognitive interpretation and inspection results allow to provide a model of the concept content being studied.

The result of the modeling of the concept within the framework of linguistic research means verbal or graphical description of its content in the form of an industry structure.

The concept is characterized by a vocabulary, a separate nucleus, an intimate, long and extreme periphery. The defined and distributed cognitive properties among the area zones contained in the concept are sorted according to the degree of brightness in their concept. It is important to remember that the field description of the concept content is not always compatible with its macrotus: bright and accordingly both the components of the image and the components of the information content, the components of the concept and its explanation area can be of the same level, the individual characteristics of these macrocomponents can be in the near and distant and extreme peripherals of the content of the concept. The fact that it or this feature of a concept belongs to a particular field zone is determined only by the brightness of the corresponding cognitive property, its affiliation with the cognitive mind, and is not dependent on the macrocomponent of the concept to which it belongs.

The advantage of a graphical model is in visualizing the image of the field structure, but it is more difficult to provide the meaningful components of the concept in it, since it is

technically difficult to place all the necessary meaningful information in it.

It is important to remember that even given the generality of the language tools that represent the concept, as well as the texts revealing the concept content, the psycholinguistic experiments conducted and the cognitive interpretation of their results do not give the full description of the concept, which always remains a description of part of the concept, because:

First, the concept is a psychological unit with a large, free structure, which is impossible to fully express with linguistic tools;

secondly, there is always a noverbase part of the content in the concept;

thirdly, there are always the age, gender, professional, as well as gender components of the concept, which are far from fully vocabulary and are not always fully found in describing the concept;

Fourth, neither any researcher nor any linguistic method can identify and record all means of linguistic and speech expression of a concept in a particular society, something is always ignored "behind the scenes" and therefore not taken into account;

Fifth, the concept value is dynamic and in many ways depends on the state of society, the social situation: "The content of the concept, as well as its relationship with other concepts, depends on changes in public life, changes in the public mind determined by changes in priorities and values[3]. Therefore, any synchronous description of the concept will always remain a description of the structure and content of the concept at a specific historical time.

Analysis and results. The nominative field of the concept "Ta'na-dashnom" includes words, phrases, as well as expressions related to this concept and represent different aspects, colors, and qualities of it. Analysis of factual materials showed that language speakers often express their dissatisfaction more in their form, such as tasting, making movies, reoffending, and giving a dictation, and are named after those names. When rebuked, filmed, and tasted dashnom, the speaker is convinced that his interlocutor is acting inappropriately or acting inappropriately that the speaker does not like. The speaker is

based on the assumption that the corresponding situation will happen, and this contradicts his specific (subjective) assessment or perception of a particular phenomenon, which does not correspond to his assumptions, his ideas about the world. This discrepancy leads to internal conflict, resulting in a negative assessment (taste dashnom, cinema, rebuke) of the taste dashnom, cinema, rebuke for a particular purpose. However, the speaker does not claim to be bad, but rather pretends to be like or indirect to him, so all appraisal elements often translate into the proposition of the word.

In English, the "taste-dashnom" concept nominative field also includes a wide range of meanings, associations and phrases. Some aspects of this concept in English:

Reproach: This is the main name of the word "taste" in English and expresses a negative attitude, reprimanding someone for something they have done or not, expressing dissatisfaction with their actions: "She reproached him for forgetting every birthday. "He condemned him for forgetting his birthday.";

Blame: This term is aimed at blaming, waiving guilt, and shows that someone is responsible for something negative or undesirable: "Don't blame me for your mistakes! Do not blame me for your mistakes!";

Censure: This is a more formal word that implies official condemnation or criticism. This can be used to appeal to more serious insults;

Criticism: represents the general meaning of criticism, may include pros and cons;

Reprimand: often refers to official reprimand, anger or dashnom, which is used in working or reading conditions;

Chide: This is an old word that means condemning or blaming someone.

Scold: The word is often used to describe harsher, louder and more emotional criticism or insults;

Accusation: the term pays more attention to accusing you of something negative.

There are also many expressions and expressions in English related to rebuke and criticism. For example, *point a finger horse, lay the blame on, take issue with, express disapproval, castigate, voice dissatisfaction*, etc.

It is important to note that each of these words and phrases can have its own meanings and nuances depending on the context used.

The nominative field of the concept of "taste-dashnom" in English may vary depending on the level of impact, the intensity of anger and the tone of communication. We tested:

Normal level:

You had done better. "You could do better. I expected more from you. "I expected more than you did," she says.

It's a very, very, very unscathed. "It's sad to see this," she says.

We can also observe these phrases in English. This level of "taste-dashnom" notification is often observed.

Average level:

You really let me down with your actions. – Siz o'z harakatlariningiz bilan meni xafa qildingiz.

I'm not pleased with what you've done. – Qilgan ishingiz menga yoqmadı.

This is unacceptable behavior. – These are unacceptable behaviors.

Intensive daraja:

I'm deeply disappointed in you. – Men sizdan qattiq xafaman.

Your actions have hurt and angered me. – Sizning harakatlariningiz meni xafa qildi va g'azablantirdi.

What you've done is absolutely disgraceful. – Siz qilgan ishingiz mutlaqo sharmandalik.

Emotional bridge:

I can't believe you would do something like this. – Buni qilganinga ishongim kelmayapti.

Your behavior is beyond disappointing; it's infuriating. – O'zingni tutishing nafaqat hayratlantiradi, balki nafratlantiradi ham.

You've managed to deeply wound me with your actions. – Sizning harakatlariningiz menga jiddiy zarar yetkazdi.

Sarkastik bridge:

Oh, congratulations on your brilliant decision. – Oh, ajoyib qaroringiz bilan tabriklayman.

Well, aren't you just a shining example of responsibility? – Xo'sh, siz shunchaki mas'uliyatning yorqin namunasimisiz?

Cognitive signs from various sources—associations, phrase units, articles and writers—can be combined by cognitive interpretation of poets' opinions about "taste-

dashnom," which means that they are brought into a single metallic formula. The concept description contains only cognitive features that are validated in the experiment. The contents of the concept "Ta'na-dashnom" can be given in the form of a list of cognitive characters as follows:

1. Emotional assessment: The concept of "taste-dashnom" includes a negative emotional assessment of one individual that represents anger, dissatisfaction or frustration with another person's behavior, behavior or decisions.

2. Comparative perception: "Ta'na-dashnom" is often associated with comparative analysis, and one person's actions are evaluated against other expected mechanisms, the actions of others, or the individual's own past behavior.

3. Direct or open expression: The concept of "ta'na-dashnom" can be clearly expressed using specific words or phrases that express direct dissatisfaction, or indirect metaphor, metonics and other methodological tools.

4. Determination of faults or inadequacies: The concept of "taste-dashnom" will be related to the identification of true or imagined errors, shortcomings or inconsistencies in behavior, actions or decisions that may cause guilt or feelings of discomfort.

5. Ethical standards: When evaluating "taste", it is usually based on existing ethical standards, as it is compared to behavior, values or expectations that are defined as correct.

6. Effect on behavior: The concept of "taste-dashnom" is often designed to influence the behavior or behavior of another person, correct them, or in the future bring it to change.

7. Linguistic or non-linguistic expression: "taste-dashnom" can be expressed not only by the word but also by extralinguistic tools such as facial expressions, intonation, gestures that enhance the emotional color of the phrase.

8. Dependence on context and cultural environment: "Taste-dashnom" assessment is taken against the context and cultural environment because the acceptability and appropriateness of taste may vary in different cultures and situations.

9. Recipient's reaction: The taste often results in emotional or moral reactions in the

recipient, such as self-justification, apologies, protests or irritations.

10. Subjectivity: Understanding and interpreting the "taste-dashnom" can be subjective and will depend on the nature, attitude and understanding of the parties in communication.

The cognitive signs of the concept of "taste-dashnom" are often also expressed through live phrases, articles, which include an evaluation or criticism of specific actions, decisions, or characters. Let's focus on English proverbs that show cognitive signs of "Ta'na-dashnom":

You've made your bed, now lie in it. – *You've collected the bed, go to bed now.* In this article, it represents the idea that a person should bear the consequences of his or her decisions or actions. In English, this article is equivalent to the article "What you cook, you eat."

You can't have your cake and eat it too. – *Tortingni olib yeb bo'lmaydi.*

This paremia underlines the unjustified desire to take over everything at the same time, implying that it is impossible to use everything equally. In English, the article "If you run after two rabbits, you will lose both hands" is equivalent to the phrase "put all five hands in your mouth."

The fact that the church's action outweighs the verbal promise of the English "Actions speak louder than words. (Movements speak louder than words.)" through the article . " One good deed is better than a thousand words." It can be given with an article.

You reap what you sow. – *Whatever you sow, that's what you'll wrap up.* This indicates that the results of paremia actions are proportional to decisions and intentions.

"Don't cry over spilled milk. Do not cry for poured milk. Here the idea of not being upset by inevitable mistakes or shortcomings is stated. That is, in the Uzbek people, it is called "Salute to what happened."

People who live in glass houses shouldn't throw stones. – *Shisha uylarda yashovchi odamlar tosh otmasligi kerak.*

This article urges others to be careful when it comes to criticism, especially if you have drawbacks of your own. That is, first take a

lesson from the lilies of the city, how they are growing.

Modeling the concept of "taste-dashnom" includes creating a structural description of this concept, including its relationships with key attributes, features, associations and other concepts. The major content of the English concept of "taste-dashnom" can be expressed through associations, metaphors, and visualization associated with this concept. Let's take a look at some of the ways in which we can present the major content of this concept:

The concept of "taste-dashnom" can be likened to a storm that awakens angry, dissatisfaction, and emotional well-being within a person—*Storm Within:*

Her reproachful tone sounded like a storm brewing, ready to unleash its fury. – *Uning ta'nali ohangi g'azabini chiqarishga tayyor bo'lgan bo'ronga o'xshardi.*

In English, this phrase can be compared to thunder: *Its tasting tone was as loud as the sound of thunder.*

Defamation can also be imagined as sharp thorns or thorny objects – *Sharp Thorns*, which symbolizes the recipient's "piercing dissatisfaction and criticism:

Every reproachful tone sounded like a storm brewing, ready to unleash its fury. This similarity is also available in English and is compared to wheelchairs such as a "dashnom" spear and a thorn knife.

Dark Shadows (Dark Shadows): The image of "Ta'na-dashnom" can be portrayed as dark shadows surrounding a person, reflecting protests and despair:

The weight of his reproach cast a dark shadow over the atmosphere. – *The weight of his insult put a dark shadow over the atmosphere.* In Uzbek, this phrase can be called zimiston night. From his insults, it can be said that the surrounding zimiston turned into night.

Fractured Relationships :: in a metaphorical sense, "taste-dashnom" is like a fracture in a relationship, where gaps and cracks appear due to dissatisfaction.

Every reproach caused a fracture in our friendship that was difficult to mend. – *His insult caused a mess that made it difficult to fix our*

friendship. In English: *His taste has caused an unbreakable canyon between us.*

Stormy Clouds (Storm Clouds): A description of storm clouds can be linked to a "taste-dashnom" as a sign of unpleasantness or disappointment: *Amidst the stormy clouds of reproach, their once harmonious partnership faltered.* – *Ta'na-malomatning bo'ronli bulutlari orasida ularning bir vaqtlar uyg'un hamkorligi buzildi.*

Gray Skies (Gray Sky): "Taste" can be imagined as the gray clouds in the prosperous sky, blocking the sun of joy and happiness.

Her reproachful remarks turned the vibrant day into a landscape of gray skies. – *Uning haqoratli so'zlari jonli kunni kulrang osmon manzarasiga aylantirdi.*

Crumbling Bridge (Broken Bridge): The visualization of the damaged bridge can mean a breakdown of communication or trust due to protest.

His reproach acted like a hammer, weakening the bridge of our understanding. – *Uning malomati bolg'a kabi harakat qilib, bizning tushunchamiz ko'prigini zaiflashtirdi.*

The information content of the concept is shaped by cognitive characteristics that describe the essence of the concept being studied and the differential components.

The materials studied show that the concept of "Ta'na-dashnom" is expressed in different forms and contexts of speech according to their illusionary purposes. In the case of "ta'na-dashnom", the recipient's speech behavior is regulated by four main points of view:

- the perspective of positive attitude;
- the view of reducing the negative reaction;
- the view of a hidden negative attitude;
- the maximum of an open positive attitude from a positive attitude.

As you know, the main purpose of directives is to force the interlocutor to do something. When it comes to directive speech movements with the semantics of rejection, their goal is always to change the actions of the Recipient, actions that are negatively assessed by the speaker. Since taste dashnom, cinema and rebukes are always expressed indirectly, taste dashnom, cinema and rebuke can be considered, in fact, as any statement that is at least the slightest gesture of what the speaker does not like. At the same time,

as factual material shows, in statements with taste dashnom, film and rebuke semantics, directive, motivational intonation is carried out in directive speech movements of various forms. These can be 1) guidelines in the right sense, such as demand, advice, request; 2) statements fulfilling the illusive purpose of the promotion; 3) issues where the motivational intent exists indirectly.

With taste dashnom semantics, all of these guidelines encourage the speaker to change his behavior. The difference is that if the requirement, in the consultation, tells the speaker what he wants and expects directly from the address, then only in the statements to the indirect address conveys that he does not like his actions. Nevertheless, in such displeasing statements, the nature of motivation outweighs a simple explanation of the state of affairs. Often, such statements are intended to inform the interviewees, to change his stance so that he can change their behavior for the better in the future. Even in a taste in the form of an interrogation, the speaker encourages the address to explain his actions so that he can eventually admit his mistake and correct it.

These types of instructions are distinguished by the grammatical, linguistic, synthetic structure of expression. Motivations are easy to distinguish from questions and requirements in the right sense. As for the difference between requirements, requests and advice, imperative design is mainly used to express them, where, according to R. Conrad, the level of role relationships of the interviewees and, as a result, the obligation of the recipient to comply with the requirements, advice, and conditions in demand is an important criterion:

- must perform an address (replication) – requires taste dashnom, cinema, and rebuke illokution;
- does not have to perform an address - taste requires or advises dashnom, cinema and rebuke illokution[4].

According to N.I. Formanovskaya, the difference between requests and advice is that the survey and offer are directed to the speaker in their final results (I ask myself) and that advice and suggestion are effective for the Recipient (I advise you")[5].

Conclusion: Thus, the speaker can choose one of five directives to express taste dashnom, cinema and rebuke: advice, survey, demand, motivation, question. They differ in the form of expression, and their selection by the speaker is determined by the state of communication.

Above, the concept of "taste-dashnom" was considered and analyzed from various perspectives, including semantics, figurative content, information content, cognitive characteristics and linguistic and cultural characteristics. "Ta'na-dashnom" is an expression of discernment, criticism, and disappointment towards an individual or his actions and has emotional, moral and socio-cultural aspects. It also considered various methods of expressing the concept of "taste-dashnom" in English and English, including images, illustrations and English articles.

These analyses helped to better understand the essence and meaning of the concept of "taste-dashnom" in English and Uzbek, its role in communication and culture.

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