

LINGUISTIC REPRESENTATIONS OF THE CONCEPTS “HEAVEN” AND “HELL”

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ABSTRACT

The article examines the key position of linguistic representation of the concepts heaven and hell. Observations on the compatibility of the word “Heaven” and “Hell” have revealed all the variety of its connotations and allowed to model its conceptual fields. It is shown that, being a key concept of the religious picture of the world, the concepts of Heaven and Hell becomes an object of study not only for religious scholars and philosophers, but also for linguists. Various approaches to the consideration of this concept and its place in the linguistic picture of the world have determined its multi-aspect, as well as outlined the prospects for its further research. It is concluded that the imaginative representations of the concepts of Heaven and Hell are determined by its cognitive-propositional features: locality, attribution and determinism. In the. The most prominent such associations are represented in the paremiological picture of the world.

Keywords: heaven, hell, linguacultural, world view, conceptual sphere, lexeme, mythology, core.

INTRODUCTION

The world reflected in the word carries a multidimensional, most complex system of concepts that form a certain picture of perceived reality, a linguistic picture of the world, which is a certain part of the global conceptual picture of the world. The connection of the linguistic picture of the world with the conceptual one is carried out precisely through the medium of the word. The linguistic picture of the world is a special formation, constantly participating in the cognition of the world and setting patterns for the interpretation of the perceived, a kind of grid thrown over our perception, its assessment, affecting the division of experience and the selection of situations and events through the prism of language and experience, its acquisition along with assimilation language [Kubryakova 1997: 47], where language acts as a way of fixing the entire reflective activity of thinking. However, each language "writes" the picture of the world in its own way.

The concepts of "hell" and "heaven" include universal knowledge about these realities, based on the mythical idea of these polar regions, where the souls of the dead went, depending on the nature of their actions during life: sinners who transgressed the laws of morality go to hell, saints and pious - to paradise.

So, for example, we can say that in the minds of the ancient Slavs, hell and paradise were a place of concentration of good and evil forces, into the power of which fell the souls of the dead, who chose their path during life. The freedom of choice between Good and Evil was accepted by the ancient Slavs as something given, received by a person at birth from God. A person was free to choose his own life path and be responsible for it. Being the final spheres that complete the life process, heaven and hell bore the stamp of eternity: blessed eternity and painful eternity. The idea of hell and paradise in the mythological pictures of the world of different peoples shows that there was no clear division between hell and paradise. However, the images of the world,

which personified the place where the soul goes after death, in the views of the ancients, go back to the image of the natural, earthly (or rather underground) world, which has a very conditional division into evil and good. Moreover, this underground world, the world of the dead, was an integral part of the world of the living, with which it constantly interacted: the sad fate of the dead was closely connected with the fate of the living.

All this allowed us to identify the following common features of the concepts "heaven" and "hell": 1) a place in which Good and Evil are concentrated, which does not have a clear spatial position, but is separated by a river: evil forces rule in hell, the forces of darkness and eternal death, fire / cold (Chernobog, Satan, devil and all evil spirits), in paradise - the forces of goodness, eternal prosperity and peace (Belbog, Zhiva, angels, etc.); 2) attributes: in hell, stench, heat, fire, eternal night, in paradise - coolness, a wonderful garden with beautiful plants, daylight; 3) a state prepared for mortals forever and ever - painful or blissful, depending on the verdict passed by a higher power on Terrible Judgement: punishment (sinners in hell experience torment) or a gift (the righteous in paradise - bliss). But, as a rule, both fates are sad, because they mean leaving earthly life - death.

In religious development, the concepts of "hell" and "paradise" became the basis of the theological doctrine of the afterlife, Good, Evil and the Last Judgment, which awaits everyone after death.

Summarizing various mythological and religious ideas about hell and heaven, we can conclude the following: "heaven" and "hell" are concepts that have a mythological nature, have similar conceptual structures, which are characterized by spatio-temporal localization (place, phase in time), systemic internal structure (in the attributive characteristic one can single out the main signs and objects interacting with each other, and secondary ones), determinism (external and internal manifestation of the state of the subject located in a given space, direct and inverse conditionality).

An analysis of the regular and most typical linguistic representations of the concepts "heaven" and "hell", based on the data of etymological, historical and modern, explanatory, phraseological dictionaries, dictionaries of synonyms and antonyms, showed that these concepts have a common nature, they have a set of differential features, they are characterized by spatial and temporal localization, attribution, cause-and-effect relationships, role-playing attitudes that subjects who find themselves in a situation of heaven or hell take on, so we can talk about the frames "hell" and "paradise".

In the course of research, it was found that the concept of "paradise" is represented in the linguistic picture of the world in local and hedonistic cognitive models: "heavenly paradise", "primitive earthly paradise" (local model in varieties) and "paradise - living conditions" (hedonistic model), and the language concept "hell" - in two cognitive models: "hell-underworld" (local model) and "hell-living conditions" (hedonistic model).

Observations on the compatibility of the words "hell" and "paradise", which revealed all the diversity of their connotations, made it possible to model their conceptual fields: the core of the concept "paradise" - 'place after death', the near-nuclear zone - 'Eden (paradise of earthly Adam and Eve)' / 'heaven' / 'earthly life', 'inhabiting paradise' ('God', 'angels', 'righteous', 'Adam and Eve'), 'cause' ('righteousness'), 'effect' ('bliss'); periphery zone - 'nature', 'beauty', 'color', 'sound', 'smell', 'peace', 'pleasure', 'serenity', 'joy', 'happiness', etc.; the core of the concept "hell" - 'the

place after death', the near-nuclear zone - 'Hades', 'underworld', 'earthly life (unbearable conditions)'; 'inhabiting hell' ('Satan', 'devils', 'throwers'), 'cause' ('three'), 'effect' ('torments'); 'fear', 'grief', 'longing', 'torture', 'color', 'sound', 'smell', etc. will enter the periphery zone. (slot attributes). Thus, the concepts "hell" and "heaven" have conceptual fields similar in structure (core, perinuclear and peripheral zones) and go back to one kind of concept - the frame, which, in principle, is explained by the common nature of these concepts.

Since any language concept contains the meaning of a word (name), intralinguistic connections of a given word, background knowledge about the corresponding reality that can be actualized in specific speech acts, the content of the text concept can also be identified by analyzing the meaning of the word (denotative and connotative), and also its compatibility, phenomena of synonymy, semantic derivation, associative links, etc.

The presence of individual components of background knowledge in the structure of the concept allows each linguistic personality to encode and decode concepts in a specific way, which, in our opinion, determines the interest in modern linguistics in individual concepts that reflect the linguistic picture of the world of a particular person. In this regard, a special place is occupied by concepts derived from the text of a work of art. The artistic concept is a representation of the author's worldview, and the artistic text itself is its product.

Representing a system, that is, a structurally and functionally holistic education, the internal connection of the elements of which is more necessary and stable than the connection of these elements with the environment or with elements of other systems, a literary text acts as a realization of individual author's concepts.

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