



THE CONNOTATIVE SPHERE OF THE SEMANTIC FIELD “EVIL SPIRITS”

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ABSTRACT

In linguistics, there are several definitions of the term connotation. By the term connotation, we mean the additional meaning of a linguistic unit with elements of semantics and stylistics. In the course of our analysis, we tried to identify the components of the connotation of the semantic field “evil spirits” using the example of the Uzbek and Russian languages.

KEY WORDS: *Connotation, semiotics, psycholinguistics, linguistics, macroidiom component, microidiom component, genera of lexical units.*

DISCUSSION

The term connotation first appeared in (scholastic) logic and in linguistics this term was introduced by Port Royal in the 17th century. In linguistics, this concept means emotive-colored elements of the content of expressions, correlated with the pragmatic aspect of speech [2,80]. There is no specific definition of the concept. Connotation may or may not be accompanied by denotation. Since demonological vocabulary does not have a specific denotation, the connotation establishes an ideal object, which does not have a real equivalent, but the name of a word or phrase is not devoid of meaning. The Tolia connotation is any component that complements the subject-conceptual content of a linguistic unit and gives it expressiveness, it is understood as “an additional value of an evaluative, emotional or stylistic nature acquired by a linguistic unit (i.e., fixed in the language system) in the process of its implementation in the text (both oral and written) [9, 90]. V.N. Tolia, studying the problem of connotation, distinguishes three directions: the semiotic direction, the psycholinguistic direction, the linguistic direction. The latter direction includes several branches [ibid.]. In the stylistic approach, the term connotation means expressive, stylistic and evaluative elements. Under the expressive-stylistic

coloring of a word, D.N. Shmelev understands “information that contains some indication of the speaker's attitude to the phenomena indicated by these words, signals the conditions under which speech communication occurs, which characterizes the speaker from different sides” [11, 249]. The lexicological direction studies the additional meanings of linguistic expression. O.S. Akhmanova, along with the conceptual core, distinguishes in the meaning of the word “pragmatic content” - “additional subjective knowledge about what is called by the word. Pragmatic content includes two elements: evaluative values and cultural associations” [1, 95]. The culturological approach, in our opinion, is an equally important aspect of describing the connotation, since national specificity plays an important role in the formation of traditions and ideas that prevail in a particular society. Thus, it is difficult to give an exact definition of the concept of connotation for the reason that this term is interpreted in different ways and there are many approaches and synonyms. We consider it important to pay attention to the structure of connotation in literature (demonological vocabulary), since this issue has not been fully developed by scientists.



Structure and Components of Connotation

Intralingual connotations	1. Diachronic 2. Motivational (synchronic)	Archaic Obsolete Portable
Foreign language	Functionally stylistic	Scientific, stationery, Sublime, lowered
	Idiom (macroidiom components)	Literary, colloquial, vernacular, dialectal
	Microidiome components	Slang, professional (special), marks associated with biological characteristics of a native speaker - gender, age, etc. - youth, children, etc.
	Psychological emotional	Positive, negative, neutral
	Expressive Phonomasemantic	Abusive, rude, ironic, affectionate, contemptuous, dismissive, respectful, diminutive, derogatory, humorous, disapproving, approving, familiar, reproachful
	National-cultural	Comes from national specifics

Considering the table described by E.M. Storozheva, we can conclude that the composition of intralingual components includes a motivational component. It supplements the objective meaning of a linguistic unit with an associative-figurative representation of the designated reality based on the internal form of the name, that is, on the basis of features that motivated the rethinking of this phenomenon [8, 90]. In literature and in works with a historical theme, archaisms are often used to denote the color of that era, and they also perform a stylistic function to create an atmosphere of solemnity in the text. The image of Satan and the demon in Uzbek literature is based on the legends about him in the Koran. There are about 11 mentions of the word Iblis, (suras 2; 34/7; 11/15; 31/32; 17/17; 61/18; 50/20; 116/38; 74/75) which in some contexts is unambiguous with the word Satan (Suras 2; 36/7; 20/20/120) is also used about 88 times. Jaloliddin Rumi in Masnavi's work draws great attention to demonology: *"Shunda u: hop seni ko'r shayton, la'nat bo'lsin deyamin g'irladi. Buni eshitgan shayton tezda kamgarga ko'rinib, shunday dedi: — Ey shumkampir... Sening bu qilig'ing umrim bo'yi xayolimga ham kelgan emas. Qur'ondagi zarhallarni olib, yuziga yopishtirish kimning ham aqliga keldi? Nega meni ayblaysan? Sen hiyla va yovuzlikda yuz shaytonga dars berasan. Menga tuhmat qilma..."* Demonological images have always been relevant in the literature of many nations and nationalities, this image has always had and has its place in the visual arts, in oral folk art, folklore and

in modern literature. In our opinion, this is the main reason that archaisms are rarely found in demonological vocabulary, since the essence of demonological images has always had its significance in Uzbek, Russian and foreign literature. Since outwardly linguistic connotations include macroidiom and microidiomal aspects. Macroidiom connotations include literary, colloquial, vernacular, dialectal. Demonological vocabulary is widely used in the literature of all nations and people of the world. Such works as Byrom Manfrede, Goethe Faust, W. Barlow "The Demon of the Lord" K.Barker "The Book of the Demon" in Russian Literature N.Gogol "Evenings on a Farm Near Dikanka" M.Lermontov "The Demon" M.Bulgakov "Master and Margarita" N.Gogol "Viy" V.Orlo "Altisi Danilov" in Uzbek literature J.Rumi "Masnavi", Attar "Ilahi-name", A.Hamadoni "Azat" A.Kodiriy "Jinlar bazmi" are vivid examples of works by the main character which is the image of evil spirits. In our opinion, demonological vocabulary cannot be divided into literary and colloquial, since the same lexical units are used in both macroidiom components. Microbiome components include jargon, professional (special), marks associated with biological characteristics of a native speaker - gender, age. M. Ford in "Luciferian Witchcraft" divides Lilith into younger and older. The word Lilith is of Hebrew origin, which translates as a demoness. In the Talmud, she is described as a woman with long hair and wings. J. Blair in his doctoral dissertation concludes that the word Lilith in the biblical text means a bird. Ushakov's dictionary gives the feminine gender of the word devil, which has the



connotation of an evil woman. Pisemsky A.F. in his work "Bitter fate" uses the word devil "Matryona". I will not curse Ali so that you, devil, fall into tartars and torments of eternity, here is my motherly word for you!" The lexical units of demonological vocabulary can be heterogeneous, have an association of the opposite sex, and a group of lexical units have no gender at all.

Gender lexical units of demonological vocabulary

Male. p Female p has no gender

Demon demones (Lilith) ghoul

Devil bream

Vampire flywheel

- mermaid chitnik

Brownie – blaznila

Expressive connotation is of great importance in demonological vocabulary. The specificity of demonological vocabulary and the semantic field of "evil spirits" is that almost all phraseological phrases and lexical units belong to the category of abusive words marked in the dictionary with a swear word, an abusive expression, a swear word. (Damn it, go to hell, damn it, damn it, damn it, what a leshak, etc.). Since the national specifics of each nation is less changeable than other spheres of everyday life, and it is this that determines the national spirit that has been formed over the centuries. For linguodidactic purposes, it is advisable to carry out a simultaneous description of the national specifics of the semantics of only one language, while the second acts as a mirror reflecting the national specifics of the first, as the background of the description, the Russian word Leshy "Master of the forest in mythology" are two words, each of which is semantically different from English.

The English word goblin is a forest owner, silvan is a bream. The national specificity of the semantics of the lexical unit of language A relative to language B does not coincide with the national specificity of the unit of language B relative to the language A.

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