

**THE CONCEPT OF CRIME IN UZBEK  
AND ENGLISH AND ITS LINGUO-  
CULTURAL FEATURES**



**Semantics**

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**Abstract**

The article provides theoretical information on the role of the organizers of the concept of crime in the linguistic landscape of the world in Uzbek and English.

Man's understanding of the being around him, his way of classifying the world, his demonstration of people's knowledge, are all expressed in language. This is because language is the only means of communication that shows and reveals all the elements of existence, whether hidden or visible. Language reflects the process of knowing as a primary means of expressing ideas. In modern linguistics, the focus of researchers is on the problem of the interaction of man, language and culture. Each language has its own way of conceptualizing reality with its own national and universal characteristics. In this regard, in recent years, the linguistic landscape of the universe has been defined, classified, and described through the conceptual understanding. Authors of rare researches and works on the concept in world linguistics - S. N. Askoldov, D. S. Likhachev, Yu. S. Stepanov, R. Jekendoff, Dj. Miller, V. A. Maslova, S. G. Vorkachev, V. V. Vorobiev, V. I. Karasik and others, in Uzbek linguistics - O. Q. Yusupov, Sh. Safarov, D. U. Ashurova, D. Bakhronova, D. Khudoyberganova and others.

In the interpretation of scientists, the comprehension of 'concept' is diverse, leading to observation and research about the concept. For example, in Russian teaching, D. S Likhachev began to look at the concept from a new psychological perspective. According to his opinion, the importance of the stock of individual cultural experience, knowledge and skills depends on the richness of the concept. [3, pp.4-5] It can be understood that the content of the concept depends not only on objective ideas or the cultural heritage of the people, but also on the subjective perception of the individual in the mother tongue.

Apparently, the scholar interprets the concept through a linguistic-cultural, i.e., linguoculturological concept. For example, Yu. S. Stepanov recognizes the concept as a mental unit and always connects it with culture. A concept is a point of intersection between the world of culture and the world of individual meanings. It is as if the concept is a powerful aggregate (clot) of culture enriched in the human mind, which on the one hand enters the spiritual world of man in the form of culture, on the other hand man enters culture as an ordinary person. Concept is a micromodel of culture, they are the basis for creating each other. At its core, the concept has the feature of extralinguistic, pragmatic and non-linguistic information. In short, the scholar describes the concept as a culturological comprehension [4, p.4].

In Uzbek linguistics, D. U. Ashurova also looks at the concept from a linguocultural point of view and cites the phrase “it is wrong to call all notions concepts.” [1, p.12]. In modern linguistics, the study of a problem with the term concept has become such a trend that it seems that almost every scholar’s gaze has made it impossible to bypass it. The radical change in attitudes towards the term naturally led to “linguocultural imitation” [2, p.115]. In our study, we also proceeded to interpret the concept of “Crime” from a national-cultural point of view and to analyze its semantics from the core to the periphery.

According to V. A. Maslova, I. A. Sternin, Z. D. Popova and others, the concept is described in terms of nucleus and peripherals. The nucleus includes the layers with the most basic, visual concrete, primary, vivid, and significant images, while the periphery includes secondary, abstract, associative-shaped expressions. The main and additional layers are concentrated in a single base-concept, and the concept content is enriched.

The concept of crime is a lexeme of the core zone ‘crime’, which has synonyms at the lexical level of the subcore zone: GUILT, SIN, CRIME, WRONG. Behavior contrary to customary norms, rules. **Гуноҳ** (sin) expresses the meaning in a stronger color than the word **guilt**. **Crime** is applied in the sense of unlawful conduct. **Wrong** is outdated. [5, p.17]

We cannot use the synonyms **айб** (guilt), **гуноҳ** (sin), and **жиноят** (crime) as meaningful lexical units that always replace each other. This is of course explained by the content of context. On the one hand, each of these words falls into the category of independent concepts, on the other hand, they are referred to as multi-layered termin-variants that complement each other:

1. - *Hello, Erboy aka. How are you? Are the family members and children fine? Yagdu's face flushed like a man caught red-handed. (Ulugbek Hamdam. Ota, 73)*

2. - *Yes, Pulatboy, you have made the right decision. What's wrong with the baby? Go and embrace as soon as possible, teach and make him become a good person, make him faithful as other people! May Allah be pleased with you! (Ulugbek Hamdam. Ota, 199)*

In the first of the examples given, the lexeme of **айб** (*guilt*) can be used interchangeably with the word **жиноят** (*crime*):  $x+x=2x$  (**айб** (*guilt*) + **жиноят** (*crime*) = synonyms, core zone) The sentence *as a person caught red-handed* means to be arrested, imprisoned, punished as a criminal through the element of analogy to the meaning of unlawful behavior. In this case, the word *guilt* in the context was used as a terminovariant that is fully consistent with the word *crime*.

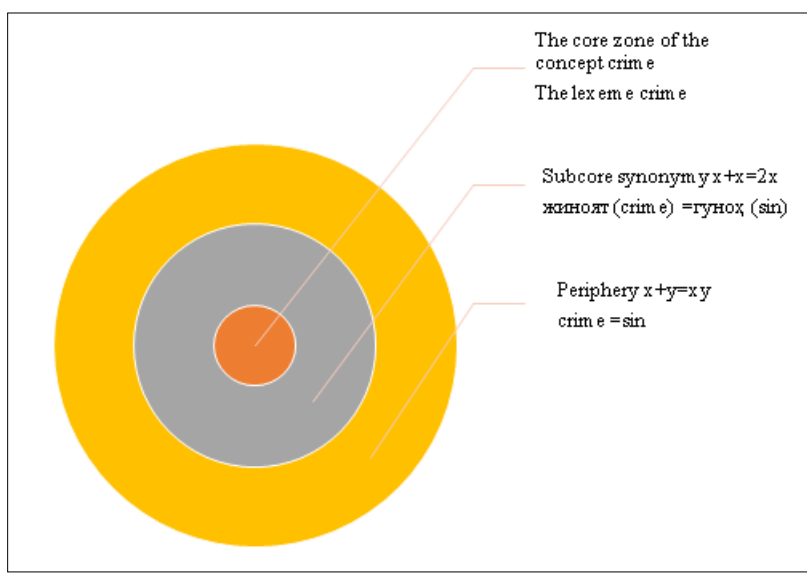
In the second example, the word *guilt* was used as an independent concept far removed from the meaning of *crime*, but in a context synonymous with the concept of *sin*. We can't use the sentence *What's wrong with the baby? as What is the baby's?* This context is shaped by the national cultural spirit, the baby is a child in which no criminal activity is observed, but his or her birth, his or her existence, may have arisen from certain sinful acts. Therefore, according to the context, *guilt* and *crime* are also manifested in the interpretation of concepts that are not close to each other:  $x+y=xy$  (*guilt* + *crime* = long periphery),  $x+x=2x$  (*guilt* + *sin* = synonymy, core zone).

Another example: *I went out, got into Maftuna’s car and drove straight to the restaurant. Maftuna’s words never left my mind until I reached the destination. The fact that rascal Scorpio killed not only strangers, but also his own child, strngthened my hatred for him. What hurt the most was that I had killed the poor girl. To this day, I have not harmed any girl. Of all the things I did, for some reason I considered it a crime. (Nuriddin Ismoilov. The ones sentenced to death, 221)*

In this example, the word **жиноят** (crime) is replaced by the terms **гуноҳ** (sin) or **айб** (guilt), and in this respect the concept of crime can serve as a close concept belonging to the core zone. The word *kill* in the sentence *that I had killed the girl* is considered a criminal term, the words *What hurt the most, poor* means someone regrets the crime they committed and it a guilt or sin:  $x+x=2x$  (crime+sin=synonymy, core zone)

*Gulsara's life, which she had to take care of herself, was unknowingly trampled on. She had children out of wedlock. She met Shamsiddin in a place without wedding, did not wear the bride's white dress, and did not receive the blessings of her parents and the people. She tarnished the sacred notion of family. She ignored the customs ... The secret meetings, the fleeting pleasures that were in fact worth a penny, turned her head, blinded her eyes and deafened her ears. (Mengliboy Murodov. Sin, 27)*

In this example, through lexemes denoting sin, situations that do not conform to religion or tradition are presented. In Islam, *having a child out of wedlock* is a grave sin, and it is a disgrace for a girl’s honor. The fact that the family is a clean and spiritually excellent place is expressed through the word *sacred*. *If having children out of wedlock* is the first sin before Allah, it is the second sin before a family, which is a sacred place. With this, the name of that family can be tarnished, and even the parent can go so far as to abandon their child. Since *secret meetings* are organized according to a person’s will, it is not a crime, but it is a sin:  $x+y=xy$  (crime+sin) = long periphery)



We are sure that the above concepts are also synonymous in the English section. The word *crime* is given four different synonyms in “Webster’s New Dictionary of Synonyms”, while “The Oxford Thesaurus An A-Z Dictionary of Synonyms” gives seven different synonyms:

***Crime*** – offence, vice, sin, scandal [9, p.199].

***Crime*** – *offence, violation, misdeed, wrong; felony, misdemeanor; lawlessness* [10]  
Another ancient dictionary “Synonyms and Antonyms” contains six different synonyms:

***Crime*** – *offence, misdeed, wrong, misdemeanor, felony, enormity* [6, p.73].

***Offence*** is seen as: 1. A violation of the law by a citizen, an act against the law, a crime or illegal activity for which there is a punishment [8, p.1034], and we can say that *crime* is an illegal act in a narrow sense, not in a broad sense. The reason is that in addition to the criminal meaning, there is also a relatively lighter definition of it. It is unlikely that a criminal case will be initiated: 2. Feeling or being angry, upset, or insulted, caused by something that someone says or does: cause/give offence complaints about advertisement that cause offence [8, p.1034]. But *offence* is the closest terminovariant among the equivalents of *crime*, and in almost every dictionary we find it as the first synonymous form.

*What worried me even more was the fact that none of them had more than one offence. Furthermore, they had robbed without using any weapons.* (John Kiriamiti. My life in Crime, 65) / *What worries me even more is that none of them had more than one crime. They also looted without using any weapons.*

In this case, *offence* and *crime* are used as substitute lexemes, and the first meaning of offense is implied.  $x+x=2x$  (crime+offence=synonymy, core zone).

However, we see the long periphery of the concept of crime in definitions of offense as *making someone upset and angry, hurting*.  $x+y=xy$  (crime+offence=long periphery)

*But if he recognized her meaning it failed to abash him, and he went on in the same tone: “I didn’t mean to give offence; excuse me if I’ve spoken too plainly. But why ain’t you straight with me—why do you put up that kind of bluff?...”* (Edith Wharton. The House of Mirth, Chapter XV, 173) / *Гарчи агар у унинг нимани англатаётганини тушунган бўлсада, бу уни хижолат қилмаслигини билдирди ва у худди шу оҳангда давом этди: “Мен хафа қилишни хоҳламаган эдим; агар тўғридан-тўғри гапирган бўлсам узр сўрайман. Лекин нега сиз мен билан очиқ ойдин гаплашмаяпсиз-нима учун бундай ёлгонга йўл қўйяпсиз?”*

The sentence *Excuse me if I’ve spoken too plainly* is used to give the meaning of hurting someone’s feelings of the word *offence*, and that this sentence consists of compounds belonging to the independent concept of Offence.

*His sermon was a forthright denunciation of **sin**, an austere declaration of the motto on the wall behind him: he **warned** his flock against the evils of **heady brews, gambling, and strange women** (Harper Lee. To kill a Mockingbird, Chapter XII, 124)*

*Унинг ваъзи **гуноҳни тўғридан-тўғри айблаш**, унинг ортидаги ширини қаттиқ баёнот қилиш эди: у сурувини маст қилувчи ёмонликлар-шароб, қимор ўйинлари ва **фоҳиша аёллардан** огоҳлантирди.*

The evils that lead to sin in the passage quoted - **heady brews, gambling, and strange women** prove and warn about *alcohol drinks, playing for money and fancy women*. While drinking wine is not a crime, gambling and being with unfamiliar women brings out the smell of crime. While the verb *warn* signals the need to abstain from sin, the word *evils* (bad things harming others) generalizes these sins. In this case, the concept of crime and sin corresponds to the formulas of subcutaneous and long periphery:  $x+x=2x$  (crime+sin=synonymy, core zone),  $x+y=xy$  (crime+sin=long periphery).

In another example, the forgiveness of sins by Allah, and thus the opening of the paths to heaven, came about through the units that make up the conceptsphere of Sin:

*He stood appalled, **judging** himself with the **thoroughness of God**, while the **action of mercy** covered his pride like a flame and consumed it. He had never thought himself a **great sinner** before but he saw now that his true depravity had been hidden from him lest it cause him despair. He realized that he was **forgiven for sins** from the beginning of time, when he had conceived in his own heart **the sin of Adam**, until the present, when he had denied poor Nelson. He saw that **no sin was too monstrous** for him to claim as his own, and since **God loved in proportion** as He **forgave**, he felt ready at that instant to **enter Paradise**. (Flannery O’Conner. The complete stories, The Artificial Nigger, 279)*

*У Аллоҳнинг барча марҳаматлари билан ўзини хукм қилиб даҳшатга тушиб турди. Раҳм-шавқатэса унинг мағрурлигини аланга каби ётиб, уни ютиб юборди. У илгари ўзини ҳеч қачон буюк гуноҳкор деб ҳисобламаган эди, аммо умидсизликка тушмаслик учун унинг ҳақиқий аҳлоқсизлиги ундан яширинганлигини энди фаҳмлаб етди. У гуноҳлари бошиданоқ кечирилганини англади, юрагида Одам Атонинг гуноҳини шу кунгача олиб юргани, бечора Нелсонни инкор қилган пайтни ўйлади. У оғир гуноҳлар барқарор эмаслигини, шу билан бирга ўз гуноҳини бундай эмаслигини тушуниб етди. Аллоҳ уни қандай кечирганига мутаносиб равишда севилганлиги сабабли, ўша пайтда у жаннатга киришига тайёр эканлигини ҳис қилди.*

In the given *Sin* scenario, a longer periphery is observed than in *Crime*. The reason is that the conceptology of ‘Sin’ is embodied in the circle of linguistic units in its shell: *Judging, thoroughness of God, action of mercy, great sinner, forgiven for sins, the sin of Adam, no sin was too monstrous, God loved in proportion, enter Paradise*.  $x+y=xy$  (crime+sin=long periphery) As a result of our research, we found that **commit** is an active verb within the concept of *Crime*:

The phrase “*commit an offense*” is synonymous with the phrase “*commit a crime*” and means to commit a crime. The verb “*commit*” is a combination of the concept of “*crime*” and is used with almost all synonymous forms of “*crime*”. The concept of “*Crime*” forms verb forms such as “to commit a crime, to do a crime, to break the law, to act in an unlawful manner”:

*Commit a crime, commit an offence, commit a sin, commit a foul, commit an act, commit an iniquity, commit in injustice.*

We can also see that other types of crimes related to the concept of “*Crime*” are also formed through the active verb form *commit*:

*Commit suicide-ўз жонига қасд қилмоқ, commit excesses-жамоат тартибини бузмоқ, безорилик қилмоқ, commit a break of etiquette-одоб-ахлоқ қоидаларига риоя қилмаслик, commit a contributory infringement of a patent- ҳуқуқни тасдиқловчи ҳужжат нормаларига риоя қилмаслик, to commit a larceny-ўғирлик қилмоқ, to commit cheats-ёлгон гапирмоқ, нотўғри гувоҳлик бермоқ, to commit murder-қотиллик содир этмоқ, to commit rape-номусига теғмоқ, to commit robbery-кисовурлик қилмоқ, талон-торож қилмоқ.*

*What! That poor little moneyless cousin of his who had committed first the unpardonable offense of looking like him and, second, of coming here to Lysurgus and fixing himself on this very superior family.* (Theodore Dreiser. An American Tragedy. Chapter 30, 191) / Қандай! Унинг бечора қашшоқ кичкина амакиваччаси, биринчидан, у каби **кечирилмас жиноят содир этган**, иккинчидан, Лисурга келиб, бу жуда зўр оилага боғланиб қолган.

Several verb forms related to the formation of the concept of ‘crime’ and its scenario are stable [7, Б.110.]. Most verbs have their own preposition: *to accuse someone of a crime: to say someone is guilty - кимнидир жиноятда айбламоқ*

*An official portrait unveiling for former President Barack Obama at the White house isn’t expected to occur anytime soon as his successor, President Donald Trump, accuses him of unsubstantiated and unspecified crimes [11].*

*Оқ уйда яқин орада собиқ президент Барак Обаманинг расмий портрети пайдо бўлиши кутилмайди, сабаби унинг ўринбосари Дональд Трамп уни асосиз ва аниқланмаган жиноятларда айбламоқда.*

*To charge someone with (murder); to bring someone to court - кимнидир нима биландир (қотиллик билан) айбламоқ*

*Harrisburg police charged a 14-year-old boy with involuntary manslaughter in connection with the accidental shooting death of his friend Tyrone Gibson May 26, police said Wednesday [12].*

Чоршанба куни полициянинг хабар беришича, Харрисбург милицияси 14 ёшли болани 26-май куни дўсти Тайрон Гибсоннинг тасодифан отиб ўлдирishi муносабати билан мажбурий равишда ўлдирishiда айблади.

*To **plead guilty or not guilty**: to swear in court that one is guilty or otherwise – кимнидир айбдор қилиб эътироф этмоқ ёки айбсизликда танимоқ*

*Subsequent to the indictment, Griffiths, who in spite of almost overwhelming evidence, has persisted in asserting that the alleged crime was an accident, and who, accompanied by his counsel, Alvin Belknap, and Reuben Jephson, of this city, was arraigned before Supreme Court Justice Oberwalter, pleaded not guilty. He was remanded for trial, which was set for October 15<sup>th</sup>. [Theodore Dreiser. An American Tragedy, 205]*

Айблов хулосасидан сўнг, деярли жуда кўп далилларга қарамай, тахмин қилинган жиноят бахтсиз ҳодиса эканлигини таъкидлаган ва унинг адвокати Элвин Белнап ва шу шаҳарлик Рубен Жефсон билан бирга судга топширилган Гриффитс, Олий суд судьяси Обервалтсер суд олдида ўзини айбсиз деб топди ва 15 октябрга белгиланган судга юборилди.

*To **defend/prosecute** someone in court: to argue for or against someone in trial – кимнидир судда ҳимоя қилмоқ ёки қораламоқ*

*To **pass verdict on** an accused person: to decide whether they are guilty or not – судланувчи инсон устидан якуний хулоса чиқармоқ*

*To **sentence** someone to a punishment: what the judge does after a verdict of guilty – кимнидир жазоси учун суд ҳукми чиқармоқ*

*To **acquit** an accused person of a charge: to decide in court that someone is not guilty (the opposite of to convict someone) – айбдор инсонни айбловдан оқламоқ*

*To **fine** someone a sum of money: to punish someone by making them pay – кимгадир қанчадр миқдорда жарима солмоқ*

*To **send** someone to prison: to punish someone by putting them in prison – кимнидир қамоқхонага жойламоқ*

*To **release** someone from prison/jail: кимнидир қамоқхона/турмадан озод қилмоқ*

*He murdered a sixth woman the summer after his **release**. His most recent victim was murdered thirty-six days ago, and now he's murdered himself. [Robert Crais.Chasing Darkness, 23]*

У озод қилингандан сўнг ёзда олтинчи аёлни ўлдирди. Унинг сўнгги қурбони ўттиз олти кун олдин ўлдирилган эди, шундан сўнг энди у ўзини ўлдирди

*To **be tried**: to have a case judged in court – суд қилинмоқ, сўроққа тутилмоқ*

Some verb forms representing a crime are formed in the name of the person who committed the crime and give the form of a noun. [7, Б.110]:

crime	definition	criminal	verb
murder	killing someone	murderer	murder
shoplifting	stealing something from a shop	shoplifter	shoplift
burglary	stealing from someone's home	burglar	burgle
smuggling	taking something illegally into another country	smuggler	smuggle
arson	setting fire to something in a criminal way	arsonist	to set fire
kidnapping	taking a person hostage in exchange for money or other favours.	kidnapper	kidnap

Hence, one of the main bases for the study of linguoculturology is the concept, which reveals it in various forms. The concept cannot be imagined without linguoculturology. For this reason, linguoculturology and concept are complementary aspects. Each concept is interpreted nationally and culturally, and related concepts play an important role in its expression.

The concept of 'Crime' that we have studied is one of them, that is, the concept of 'Sin' is combined with the concept of 'crime' as a semantic universal under the concept of 'crime'. The reason is that these concepts as an element of the conceptsphere are embodied in both the field of law and social mental views. As we have said, punishment is inevitable for both of them. Admittedly, any crime is a sin, but not every sin is a crime.

The concept of 'crime-sin-punishment' in the concept of 'crime' is a concept-frame, the content of which is full of slots, scripts, scenario, reveals the crime. Although these concepts are interpreted differently in terms of a nation's origins, traditions, and other social factors, they are characterized by universal semantics and categories that bind them together. Each of these consists of a wide range of segment units.

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