
**THE FRAME “LAUGHTER” IN GERMAN AND UZBEK AND THE VERBS
THAT REPRESENT IT**

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Annotation.

This article reflects on the frame of laughter in German and Uzbek and how it is expressed in its own way.

Keywords

laughter, frame, society, semantics, culture, smile.

Comparing, researching the culture and customs of the Garb and Eastern peoples is one of the pressing problems today. As we know, laughter is the greatest force that lifts the human psyche, gives it Relief and pleasure, helps to forget about old troubles. His influence is so strong that even the bitter khaqiqats hidden in Zamiri do not disappoint. He brings a certain situation to the surface in the life of society, motivates a person to think, to change himself. The cultural and spiritual consciousness of some society can also be determined in a certain way by what the people of that society laugh at. To date, researchers have been studying different aspects of laughter. That is, if some scientists say it is an aesthetic category, some interpret it as a philosophical category. Despite the fact that the problem of laughing as an aesthetic phenomenon has a long history (philosophy has been engaged in this since the time of Aristotle), it is still considered one of the most controversial problems in modern aesthetics. The reason is, first of all, the connection with the extremely volatile and impenetrable nature of laughter. R.M.Tuleyxanovna considers laughter as an aesthetic phenomenon. In his study Kuznetsov Yu. A calls laughter a philosophical category, condemning it as one of the most important cultural and linguistic concepts, one of the main concepts of the phenomenon of art and psychology. He argues that laughter has ethnocultural characteristics associated with national life, traditions, and cultural identities. Smiling and laughing is one of the most important innate emotional expressive acts of a person, and he develops his influence not only in himself, but also in society together with other people. We want to consider in this study the concept of laughter in Uzbek and German and its expression in a unique way. Reflecting on

this topic, we found it permissible to mention that it is understood differently in different peoples. Unlike other cultures, for example, the Japanese laugh when they feel ashamed, when they feel bad, in sad situations. Even when one of their loved ones dies, they express their grief with laughter. This situation is negatively assessed in the culture of Turkic peoples. Therefore, during communication with the Japanese, it will not always be correct to understand their laughter as an expression of joy, happiness.[1] this can create complexities and mutual misunderstandings between peoples and nations today as they approach each other, seeking to understand each other. The Russian scientist Shirmamedova, in the form of a smile and laughter, smile is far from a laugh. Laughter can cause something very funny, some kind of joke or story, but when we see a person, we can't laugh because we see him, or because he is coming to us, but we can smile at him, just because we see him, just because he is happy that he is coming to meet us, we welcome that person. [2]. We will mention a different side of a smile than a laugh, with the researcher agreeing with this idea. That is, in this, the smile is used as a nonverbal tool. The reason is that through a smile on a person's face, he expresses his own emotion.

One of many scientists. M. Qurbanov, reflects the smile in his study that communication is a nonverbal tool: in addition to the language, which is considered the central organ of speech, in the process of nonverbal communication, the goal of communication through a smile, gesture, tone of voice, body parts, hand gestures and other methods is fully achieved. For example, when expressing human joy, there are more than 10 types of laughter, such as Smile, Smile, hangover, laugh, laughter, bowel movements, ridicule, teasing, Calaca, there are levels of laughter in the brain such as laughter, sarcastic laughter, ironic laughter, sincere laughter. These cases are studied in science in gelotology.[3]

Researcher M. Qurbanov's thoughts about a smile are observed to the thoughts of scientist Shirmamedova. That is, while a smile only gives information to the speaker through facial expression, there is a certain voice involvement in laughter. Another Russian scientist Yu. Chipsimaa, on the other hand, studies the German smile as a verbal, nonverbal medium and mental unit of consciousness in three interconnected aspects of interpersonal communication.[4]

His study shows that the semantic differences or semantic typology of smiles originated in the community of people from primates and primitive people. Already in the animal world, there were factors that cause a certain type of smile (strict status hierarchy, courtship, attack, threat, fear), types of smile that attract IT: submission, peace, friendship and reciprocity, aggression. However, the nonverbal

signals that people inherited from their ancestors, began to play a decisive role in socialization, have changed a lot in terms of shape and function over the millennia. Since the problems associated with the cognitive foundations of language and speech are relevant in linguistics at the beginning of the XXI century, one of the main concepts of research is carried out in various forms - frame, model, concept-script and cognitive scenario. In our article, we compare laughter as a frame in two unrelated languages, examining their specific semantic structure, similarities and differences between ula. To do this, we will first answer the question of what the frame itself is and refer to several theoretical points for this term. As we continue our opinion on this topic again, below we turn to a number of linguistic factors in order to more deeply reveal the essence of the term typology. Currently, one of the common techniques in cognitive linguistics is frame semantics.

The concept of frame was originally developed by introduced into consumption by Minsky understands the concept , the image of something –objects , event - event, which is present in human thought, memory. But this concept is quite comprehensive, it can cover even the language system in its integrity. In other words, the language system assumes a system of frames. While the term frame was first aimed at solving problems related to artificial thinking, it later began to be applied to linguistics. The first scholar to use the term in linguistics was became Ch. Fillmore. In his definition, the frame is a cognitive structure that expresses the content of the concept conditionally expressed in the medium of words. Laughter is a phenomenon that is the focus of many disciplines: psychology, psychiatry, sociology, cultural studies and linguo culturology, history, ethnology. Laughter belongs to nonverbal reactions, accompanied by sighs, coughs, smells, cries and even silence, which have long been studied in various fields of science, including linguistics. In linguistics, laughter can be considered within the framework of communication theory, speech analysis and semantics. In this article, we will reflect on the verbs in the German language that express laughter.

In German and Uzbek, verbs denoting laughter movements are very different in terms of semantics. If we summarize the existing landscape , there are three verbs in German that mainly denote the main types of laughter:, laughing and laughing. All other existing characters are constructed using different word-making tools from these three words, often using prefixes (laughter, loud laughter, laughter). . And in German, lachen-laugh, kichern - squeak, sich totlachen – laugh with a broken gut, prusten - laugh with a splash of water from the mouth, quieken – laugh with a loud, short voice, gackern-(used to refer to young girls)-laugh with excitement about something not so important, lächeln- smile, grinsen - feats.An

integrated approach to the study of the conceptual field of "laughter" begins with the study of dictionary definitions. Analysis of footnotes the eight most frequent verbs presented in the four dictionaries ("Longman", "Macmillan", "Webster", "Oxford")1, we have identified the words in which the interpretation is constructed. When we analyze the lexical-semantic field of laughter at the dictionary level the relationship of the elements of the analyzed lexical-semantic groups and the actual use of modern fiction and periodicals in speeches, the composition of the studied dictionary obtained by selection is modern journalism and fiction, with a significant number of units in the dictionary list by the number of nominatives.

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