

TERMS AND THE USAGE OF LINGOCULTURAL TERMS IN LANGUAGES

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TILLARDAGI LINGOKULTURAL ATAMALARNING QO‘LLANILISHI

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ТЕРМИНЫ И УПОТРЕБЛЕНИЕ ЛИНГВОКУЛЬТУРНЫХ ТЕРМИНОВ В ЯЗЫКАХ

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Annotation: This article analyses the works devoted to the research of language and speaker (listener), language and communication, language and logic, language and knowledge of the world, language and culture are analyzed in the direction of linguo-cultural studies.

Key words: linguoculturology, cognitive, linguo-cultural studies, relationship between culture and language.

Annotatsiya: Ushbu maqolada lingvokulturologiya yo‘nalishidagi til va so‘zlovchi (tinglovchi), til va kommunikatsiya, til va mantiq, til va olamni bilish, til va madaniyat bog‘liqligi masalalari tadqiqiga bag‘ishlangan ishlar tahlilga tortilgan.

Kalit so‘zlar: lingvokulturologiya, cognitive, lingvokulturologiya masalalari, madaniyat va til aloqadorligi.

Аннотация: В данной статье в направлении лингвокультурологии анализируются работы, посвященные исследованию языка и говорящего (слушателя), языка и общения, языка и логики, языка и познания мира, языка и культуры.

Ключевые слова: лингвокультурология, когнитив, лингвокультурология, взаимосвязь культуры и языка.

Introduction

Linguoculturology, as a special field of science, brought to modern linguistics a number of fruitful concepts: lingvokulturema, cultural

language, cultural text, cultural concept, subculture, lingocultural paradigm, cultural potential, cultural heritage, cultural traditions, cultural process, etc. Also, the main conceptual apparatus of linguo-



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cultural science includes mentality, customs and traditions, etc.

The main chapter of the monograph "Anthropocentric study of the text" by D. Khudoyberganova is dedicated to the study of the linguistic and cultural characteristics of texts in the Uzbek language [Khudoyberganova D. An anthropocentric study of the text. - Tashkent: Science, 2013.]. Professor N. Mahmudov's article entitled "In search of ways of perfect study of the language..." shows the essence of linguoculturalology and the problems in this field [Mahmudov N. Perfect study of the language in search of ways...// Uzbek language and literature. - Tashkent, 2012. #5. -B. 3-16.].

Materials and methods

Language units carrying cultural information are studied in linguistic culture. Such language units are united under the term *lingvokulturrema*. Symbols, mythologems, standards, metaphors, expressions, fixed similes, paremiological units, lacunae, stereotypes, precedent units, and speech labels are considered the most basic linguistic and cultural units, or *linguocultures*.

So, *lingvoculture* is a generality. The remaining linguistic and cultural units are peculiarities. Because they are manifested in live communicative processes. Nationality is reflected in each private linguistic and cultural unit. With this sign, they unite into one commonality, that is, *lingvocultures*. Sh. Usmanova divides linguistic and cultural units as follows:

1. Irreplaceable vocabulary and lacunae. In any language or dialect, there are words that cannot be translated into another language with one word. Such words are called *lexicons* without an alternative: *pilaf*, *patir*, *surpa*, *doppi*, etc.

A lacuna phenomenon always occurs in places where a word in one language cannot find an alternative in another language. Lacuna (lat. lacuna - void, depth) is a void for which no alternative word has been found in the translation. For example, attorney "representative", barrister "supreme court lawyers," solicitor "lawyer who advises

organizations", counselor "lower court lawyer", counselor "advisor" represent different levels of the legal profession other than "lawyer", which means "lawyer."

Research and Results

There are words like In Uzbek and Russian, there is only one alternative to the above.

2. Mythologized language units. These are archetypes, mythologies, traditions, legends, dishes, and customs.
3. Paremiological foundation of the language. This includes proverbs and sayings. For example, the guest comes through the door, and the sustenance comes through the hole.
4. Phraseological foundation of the language. For example, stretch your legs toward the blanket.
5. Similes, symbols, and stereotypes. For example, meekness like a sheep, a cross, the orderliness of Germans, the hospitality of Uzbeks, and the and the stubbornness of Kazakhs.
7. Metaphors and images. Image is an important linguistic essence that gives the main information about the relationship between words and culture. Imagery is a real property of language units that create the ability to embody "pictures" in our minds [2]. Stylistic layer of languages. The existence of interaction between literary language and non-literary language forms affects all stages of the development of the cultural history of society.
8. Speech treatment.
9. Speech etiquette. Social and culturally specific rules of speech behavior in human interaction".

So, *linguo-cultural studies* of live communicative processes—people's culture and mentality, i.e., their consciousness, mass traditions, and customs—examine the use of language expressions related to habits.

Linguistics is a branch of linguistics that is developing today. As a result of this, there is a serious impetus to the emergence of works devoted to the research of the issues of language and speaker (listener), language and communication, language and logic, language and knowledge of the world, and language and culture are dying. Cognitive linguistics is closely related to linguocultural science because language development in linguocultural science is related to culture and language, one of which is the influence of culture on each other. The mutual synthesis of characteristic features and the genesis, characteristics of language units of linguo-cultures, and manifestation of linguistic and extra-linguistic features in a dialectical unity are studied. This unit has a deeper meaning than the word.

7. A custom of a certain nation in the semantics of linguistic cultures—national with customs and traditions, culture, history, lifestyle, and economic environment—is also characterized by the ability to reflect cultural characteristics.

All lexical and syntactic units of the language can perform the function of *lingvokulturema*. Including terms is no exception. In fact, in the language, each element has its own function, scope of meaning, laws of connection with other elements, and units. A writer who is perfectly aware of these laws and has a high level of skill puts a linguo-cultural burden on the terms, and as a result, the term fulfills the function of *lingvo-kulturema* and can create the national culture and identity characteristic of the nation. traditions of the Uzbek nation, tradition-will also have an idea about their habits. In this case, on the basis of the selection, sorting, and polishing of units that are extremely suitable for the artistic image in the national language, the variety assigned to them is based on the linguistic and artistic laws. A kind of artistic-achieved through the correct application of aesthetic meanings. By synthesizing such processes, he turned the terms into a linguistic and cultural goal and created Uzbek culture in the eyes of the reader. We will prove our point by referring to the works of writers who achieved true manifestation. *If a man with a daughter does not appear, the rules of the law of "diplomacy" are violated.* (Takhir Malik "Shaitanat"). In the explanatory dictionary of the

Uzbek language, the term diplomacy is defined as follows: Fran. "diplomat": two folded sheets, a document. A field in which officials are specially trained to conduct official contacts or negotiations with foreign countries and are appointed as representatives by their own government for such work. In Takhir Malik's "Shaytanat" the courtship ceremony is compared to diplomacy. According to the centuries-old national traditions of the Uzbek people, *sovchilik*, a tradition passed down from generation to generation—is considered one of the habits. We know that the actions of the diplomats gathered to solve the problems of the two countries, from greetings to farewells, from their problems, smiles to frowns, are clearly developed. In the same way, the courtship ceremony is based on Uzbek mentality and is performed on the basis of strict rules that have been established for a hundred or even a thousand years. Like diplomats, women who go to matchmaking plan in advance what to say and how to act. These laws and regulations are the law of diplomacy—as the rules do not change at all. Based on this, the writer is one of the women who went to courtship in the work—By using the term diplomacy, he embodies his attitude towards each other in the eyes of the reader, and at the same time, the term fulfills the function of linguo-culture in the work and achieves the manifestation of the most delicate aspects of national culture^[3].

In another example, when Tahir Malik uses the term "bez medicine" in the speech of the hero, the Uzbek way of life is one of the spells in the family. The reader draws attention to his linguistic and cultural characteristics as well as his attitude towards each other. As a result, the creator achieves his ideological goal by using terms as a generator: *a. A cloth just like its owner Ah, I repented.* (Tahir Malik)

In the work, the anatomical term gland is applied to the cock. *Ovsini* was used by Abad Khan against Robiya's cock. Abadkhan, who poisoned Robiya's rooster, which was walking among the flowers and basil in the yard, curses the rooster with a rag and blames the hunt and its children. There is a linguo-cultural essence to the portable meaning of the term "bez." This essence served the writer's artistic intention.

In the process of speech communication in the Uzbek language, different units of reference are expressed by different lexical means in spoken and written speech. Especially in the process of showing the highest example of the meaning of Uzbek grace and respect, artists skillfully use terms as units of reference in an artistic work. As a result, the term, which has become a derivative of linguopoetic purpose, also shows linguistic and cultural characteristics. An excerpt from the work of art proves our point: There will be a lot of free time over there. *If you don't worry about the farmer, if you don't call it fertilizer or trouble... Ah, teacher, what did you say? (Erkin Azam, "Where is Heaven itself?")*.

The word *domla* in the speech of the main character of the work is used to refer to a publisher working in a publishing house. Using this word, the writer shows linguistic and cultural relations; that is, this term as a unit of reference is unique only to the Uzbek people, and since ancient times, the Uzbeks have glorified intelligent people and used this term in the sense of respect for them. used in the artistic text for the purpose of revealing. In many parts of the work, we noticed that the term *teacher* is used not only for educated people, but also for people who have earned the respect of everyone in the neighborhood with their honesty and hard work. So, in the work, this word performed the function of *linvokulturema* and served as a factor in revealing the specific subtle aspects of the Uzbek mentality.

Conclusion

Nowadays, some linguistic and cultural terms have become active; they have been raised from the level of term to the level of term, that is, their meaning has become narrower. In particular, the complete or partial acceptance of another nation's culture by a nation or a representative of a nation in the process of cultural interaction is called "acculturation." Acculturation is divided into initial, acclimatization, adaptation, relaxation, homecoming adaptation, and final stages.[4]. For example, cutting the cake, which is now a tradition at weddings, or deliberately blowing out the candles on the cake on birthdays. A fixed image that appears in the minds of individual people and is widespread in a certain

culture is expressed by the term "archetype." [5]. For example, see Noah's Ark. The perception of an object as a whole is understood as "gestalt" (whole image). The theory of linguistic *gestalts*, proposed by one of the founders of cognitive linguistics, J. Lakoff, J. Lakoff says that thoughts, perceptions, emotions, cognitive processes, and language are composed of "gestalts," which are the same structures states that. *Subculture* is a secondary, subordinate cultural system. Names related to famous texts or situations are called precedent names: *Alpomish*, *Shiroq*, etc.

Professor Mahmudov has shown the peculiarities of each nation's perception of the world through the medium of language, using the example of stable similes in different languages. Noting that the simile standard is used in Uzbek in four meanings (beautiful, shining, clear, and beautiful), he writes the following thoughts: "But in the Russian linguistic culture, any of these four meanings of the simile standard in Uzbek language do not exist; it is the month in linguistic culture where the image is more associated with a sad, gloomy, cold scene... In China and Korea, the standard of the moon is interpreted only in positive terms, It is very common to compare a beautiful woman to the moon, as in Uzbeks month, the image serves to represent qualities such as beauty, brightness, and pleasantness. OR in Chinese and Koreans, there is a comparison of a woman's face to an apricot, a willow branch, and a beautiful face circle (oval shape) is emphasized by a standard tool consisting of pumpkin seeds, which are Uzbek, Russian, and other linguistic mentalities, and' he is a stranger to his mother. Therefore, the selection of analogical standards in different languages is also different nationally-ethnic perception is decisive".

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