



THE ROLE OF LINGUVOCULARY IN THE STUDY OF NATIONAL AND CULTURAL FEATURES OF SPEECH UNITS

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ANNOTATION

Today, the connection between speech and culture is important in linguistics, and its field of study is expanding day by day. This article highlights the important aspects of linguacultural in the study of cultural and national features in the study of speech units.

Key words: speech units, national and cultural, lingvokongnitiv, lingvokulturema

If we analyze the units of speech in English and Uzbek, it is necessary to study them on the basis of the transition from the modern object to the subject in the coverage of national and cultural aspects. It is mainly the change of interests in the shell of the anthropocentric paradigm in modern linguistics from object to subject, that is, the analysis of man in language and language in man. In the words of I.A. Baudouin de Courtenay, "language exists only in the individual brains, in the minds, and in the psyche of the individuals that make up the language community." [4.11] Understanding all things in their own right gives man the right to create an anthropocentric order of things in his mind. It will be possible to study it not on a domestic level, but on a scientific level. This order, which exists in the human brain, determines his spirituality, values and motives for his behavior. All this can be understood by studying human speech, in particular, its most commonly used expressions. The formation of the field of anthropocentric linguistics (or anthropocentric paradigm; neolinguistics) in linguistics is associated with the study of the factor of the language owner - the speaker. The anthropocentric shift in linguistics is explained by the fact that researchers have shifted their focus from "how language is built" to "how language works. In order to study the functioning of language, it is necessary to look at language from the point of view of the person who possesses it." [1.24] they say. According to VAMaslova, the human mind, like the human being, cannot be imagined without language and the ability to create speech and comprehend speech" [5.23]. pragmatic conscious use and, most importantly, a person who speaks / writes in the full course of social dialogue, as well as in



providing scientifically based solutions to a number of linguistic and linguocultural problems related to a complex process such as communication. This is due to the fact that the role of the factor is unique, as well as the fact that the constant focus on this factor is directly recognized by researchers in the field and is strictly adhered to. Linguocultural research can be seen in the study of the following issues: 1) Linguocultural features of a particular speech genre. It explores the language of myths and genres of folklore; 2) the study of the expression of the linguocultural concept in a work written in a particular style. It mainly analyzes the language of fiction; 3) comparative research. Most Russian units are compared to English, German, and French; 4) aspects of linguoculture related to pedagogical science. The aim is to identify and analyze linguocultural units for students in the social sciences. Significant contribution to the field of linguoculture by research of linguists of our country D.A. Shurova, Sh. Safarov, M. Djusupov, A. Abduazizov, J. Yakubov, G. Makhkamova, A. Mamatov, M. Hoshimov and others on the conceptual problems of linguoculture are added. Linguoculture as a special field of science has given rise to a number of productive concepts in modern linguistics: linguoculturema, language of culture, cultural text, concept of culture, subculture, linguocultural paradigm, cultural universality, cultural potential, cultural heritage, cultural traditions, cultural process, cultural guidelines, etc. Also, the main conceptual apparatus of linguoculture includes mentality, rituals, customs, cultural sphere, type of culture, civilization, paganism and others. The basic concepts of linguoculture are the terms "concept" and "linguoculturema", the first of which is the unit of consciousness, the second is the unit of language. Due to the fact that these concepts reflect a part of culture, they are considered synonymous in the works of some linguists. Therefore, the "concept" is the main object of study, which is developing and refining linguoculture and cognitive linguistics. In the study of the conceptsphere of language, users of this method study the national and cultural specificity of the relevant concepts, the reflection of the specifics and content of the concepts in the conceptual sphere of a particular culture. V.V. Vorobyev, who first introduced the term linguoculturema, defines it as follows: "Linguoculturema as an interlayer unit of language reflects the dialectical integrity of linguistic and non-linguistic factors" [3.3]. As it embodies language and culture, it deals not only with language and language units, but also with culture and cultural units. Linguocultures include words, phraseological units, phrases,



sentences, parems, complex syntactic units, texts, etc. that reflect a part of culture. Linguoculture has a plan of content and expression, the plan of expression consists of the above units, and the plan of content consists of the semantics of those units. Thus, lingvokulturema differs from the concept in that it has its own plan of content and expression, the main task for lingvokulturology is the linguistic expression of folk culture. According to him, the concept of "lingvokulturema" is useful for comparative linguistics, "zero language is a cultural fact, an integral part of the culture we inherit, and at the same time a weapon. Folk culture is verbalized through language, it activates the basic concepts of language culture and expresses them in the form of symbols, that is, through words "[2.15]

It is obvious that Linguoculturema has a broader concept than reality and lacunae, and has a plan of content and expression. Linguacultural can include phraseological units, phrases, pares, complex syntactic units, sentences, texts, which are an integral part of culture. When we compare linguacultural with words, we see that they have a deeper, deeper and broader meaning than words. For this reason, we include in it units of language, such as phraseological units, word combinations, which express forms and semantically complex meanings. Commenting on the meaning of linguacultural, O. Yusupov said that "the semantics of linguacultural includes words, phraseological units, phrases, sentences, parems, speech clichés, complex syntactic units, texts, etc., which reflect a part of culture. [1.24]. It can be concluded that linguacultural is specific to a particular nation or people, expresses the interdependence of language and culture, combines linguistic and non-linguistic factors, and, as noted above, manifests itself in any unit of language. is the object of lingvokturology. AE Mamatov says about linguoculturema: "Linguoculturema reflects the linguistic and extralinguistic dialectical unity, which includes the concept and the subject matter. Dialectical communication in the process of understanding the object requires, on the one hand, the linguistic and non-linguistic components of lingvoculture, their inequalities, differences, and, on the other hand, their compatibility, exact similarity. As an integral part of linguacultural, language informs not only about its "superficial" meaning, but also that its "complete" content is the basis (element, segment) of culture "[1.32]. Below we will try to consider the national and cultural words that exist in our speech, that is, each of the inter-level language units of the event on the basis of empirical examples Safari, sari,



currency, samurai, money, ruble, kopeck, shilling, pound, sterling, pence, penny, cent, borsh, chops, barbeque, drugstore, cloverleaf, sponge, cuckoo's call, kimano, lord, jazz, rock, pop, mosque, parliament, abbot, cabin, pound, frank, kuyoykochdi, atala, surpaochdi, surpaqoqdi, wrapping, dimlama, boiling, sum, coin, dough, yolk, mullajiring, dollar, etc. Some of the words are an integral part of Uzbek culture and language like ours. These are completely incomprehensible realities for other peoples and nations that are not our brothers. This is mainly due to the fact that cognitive semantics is specific to the thinking of a certain group of language speakers, and may be unknown, insignificant, or unnecessary to others. The most important of these concepts are cultural, cultural background, cultural concept, and cultural connotation, which can be expressed through the linguistic units of cultural information. The term lingvokulturema began to be used in scientific research.

Lingvokulturemalar (meaning of language-nominative meaning, subject meaning), as well as national-cultural (non-linguistic cultural meaning). A word (sign-meaning) as a unit of language is an integral part of lingvokulturema. If the word represents the events in the language, lingvokulturema represents the content of the subject. Linguoculture can be expressed in words, sentences, terms, phrases, depending on the language. Linguoculturema is a complex phenomenon in relation to language unity. It expresses the expression of language, along with the imagination, the environment outside the language (situation, reality), existence. Any person who is fluent in their mother tongue or other foreign language has a cultural meaning in their speech. Without a cultural meaning, we cannot enter into the essence of this or that text, we cannot comprehend its content. We cannot understand the cultural phenomenon in the context of the text. Knowledge of the national mentality is necessary to imagine the uniqueness of a nation.

Linguoculturema, while expressing its own nominative meaning, provides an opportunity to understand the cultural-enlightenment, national mentality and associative ideas. Researchers have long been interested in the semantics of linguocultures, as they reflect the customs and traditions, culture, history, way of life, national cultural features of a particular people in connection with the economic environment. The science of linguoculturology, which has a more practical nature, became more relevant in the XIX century, when the study of linguistic phenomena as a product of the anthropological paradigm began. By the last quarter of the XX century schools of linguoculturology



Yu.S.Stepanov, N.D.Arutyunova, V.N.Teliya, V.Vorobev, V.Shaklenay were formed. In addition to the above, it can be said that linguoculturology is a field that directly and indirectly deals with the nation and its values, and this, of course, is reflected in its language. As V.A. Maslova noted, "language is the verbal treasure of the nation". [6.5]1.*Tandir* –a special clay oven for baking bread; to build an oven, to light a fire in the oven, to bake bread in the oven. There is no in the house, there is a double tandir on the roof (proverb).

2. *Atlas*-one side glossy, floral, local silk fabric.

3. *Belbog`*-a piece of fabric with or without flowers in the shape of a rectangular scarf, which can be tied at the waist. Are you young and proud of your youth? In the sense of [8.28]

4. *Beshik*-A special four-legged device designed to hold and shake the baby to sleep. To shake the cradle is to cherish, to develop, to contribute to that field. Did you shake my cradle? _ to be ungrateful to oneself

5. *Qumg`on*-a teapot-shaped vessel, often made of copper; tea pot, copper sandstone, cast iron sandstone [7.62]

6. *To`n*-1. Bought open long top national dress; chopon. 2. To act according to something or someone. Everyone dances according to himself. 3. To enter the night - to enter the appearance, the color. 4. To put on the cloak upside down - to be angry with someone or something, to work, to be upset.

7.*Do`ppi*- An aura-lined, often floral, plate-shaped, floral or non-floral hat with a sloping top and a hem. If the head survives, the doppia will be found. (Proverbs.) There is a man under the doppia. (Proverbs).When the dope is narrow1.when the work is urgent or unavoidable. 2. In the event of a deficiency, in the place of the Doppisi peninsula, the tsar is an idol, with no worries. As if nothing had happened to our "sartiya", the doppia is half full. 8. *Atala*- 1. A liquid dish cooked with flour and water on a heated side. 2. Mobile. Such a liquid thing as food. 3. Atala is about a very loose, lazy, lazy person.

9. *Lapar*- A national song sung by boys and girls at weddings and gatherings.

10. *O`choq*- 1. A device that is usually closed on three sides, with a fire inside and a cooking pot on top. 2. Mobile. The place, source, center where something appears, takes place, spreads. The hearth of knowledge, the hearth of enlightenment.



11) *Andisha*-1. Thoughts that are thought out or thought out; caution. Andisha's horse is cowardly. (Proverb) 2. Thought in general, reflection. 3. Shame, honor; shame A man without worries. To worry 1) to think, to meditate, to meditate. Although Bahri wanted to go, he seemed to be thinking of something, and when he heard this, he seemed to spread his wings. (A. Qahhor. "Women")

12) *Barokat* – in the sense of increasing goodness, kindness, contribution and share. We can define this word in English. Barakat- in the sense of goodness, kindness, and increase of share.

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