

LEXICAL-SEMANTIC AND LINGUISTIC-CULTURAL STUDY OF LANGUAGE UNITS EXPRESSING NATIONAL MENTALITY IN ENGLISH AND UZBEK LANGUAGES

Khatamova Dilbarkhon

English teacher of Khojaabad specialized school

Abstract:

In this article, information is given about units representing national and cultural characteristics in English and Uzbek languages.

Keywords: Linguistics, proverb, ethnopsycholinguistics, linguoculturology, national, language, English language, national and cultural units.

Cultural linguistics is a young, rapidly developing linguistic discipline that was formed in the 90s of the 20th century. The field of study of the new science has become language-culture, which is expressed in the linguistic and conceptual pictures of the world, as well as in the ideas of national language cultures. A person is symbolically absorbed into the cultural environment, and the linguistic material is recognized as the true guardian of culture. The relevance and novelty of this article is determined by an attempt to present and analyze a number of main categories of linguistic and cultural studies and their main features.[1] The modern interpretation of the problem of intercultural communication as a problem of communication of national consciousness goes back to the classic idea of W. von Humboldt: "Different languages are not different signs of the same thing, but different views. From it, each language has its own worldview". Through culture, language brings linguistic cultures to the consciousness of its carriers; this vector (language A culture A consciousness) linguoculturology and other branches of anthropological linguistics (cognitive linguistics, ethnolinguistics, linguocultural studies, etc.) is seen as a fundamental difference between. If we consider what is cultural in linguistic culture, the meanings are "spread" in the language, that is, the methods of lexicalization of cultural units. The main object of linguistic culture is the relationship between language and culture should be considered as some types of linguocultures. Based on the research objectives, linguoculture can be seen as a set of textual works created in the national language and modeling ethnoculture and self-awareness. On the other hand, linguoculture is objectified in language and "o can be understood as a collection of 'can do' events and cultural products. Linguistic analysis is carried out either as a whole linguistic culture, or as a part of it - a separate linguistic field of a certain linguistic type with semantic isolation. The direct subject of linguistic culture can be a part of linguistic culture or a linguistic field.[2] The field of interest of linguoculture includes any language units

(phraseological units, metaphors, proverbs, etc.) that have a symbolic meaning and reflect cultural information. For the effectiveness of studying the national identity of language cultures, they can be viewed conditionally through the prism of the conceptual field, which divides the entire linguistic and cultural space into "lights of meaning" - concepts. It is very important that it is embodied in the sections: myths, rituals, ceremonies, superstitions, stereotypes, speech acts, etc. terminological system, which will not be the result of the sum of its two component sciences - linguistics and cultural studies. It should be recognized that the general concern of linguists about the state of terminology has not bypassed linguoculturology: the regulation and evolution of its categorical apparatus has not yet been completed. The reason for the relative vagueness of the list of basic concepts and their synonymy, in our opinion, is partly in the vagueness of the subject of research, because, as mentioned above, the object of attention of linguoculturalists is culturally determined linguistic units. In this regard, it should be noted that the criteria for determining the cultural characteristics of language units are unfortunately difficult to define, since almost any language unit contains information of cultural significance. Also, there are different ways of doing it.[3] And yet, by analyzing the semantic content of lexemes and their contextual connections, we can get maximum information about cultural meanings. It is not enough to eliminate the language barrier to ensure effective communication between representatives of different cultures. The development of linguistics has also found its expression in translation. Translation began to be seen as intercultural communication rather than interlinguistic. New scientific approaches especially "emphasized" the linguistic personality and the conditions of its formation in the cultural context. Since cultural and linguistic competence are not mutually exclusive, the "transition" of linguistic competence to cultural competence is based on the interpretation of linguistic signs in terms of cultural code. , characterized by a number of features, the most important of which are: 1. Cultural linguistics is a natural degree in the field of philology and other humanities. It is a synthesis-type scientific discipline that borders on the social sciences that study culture and linguistics, and is not a derivative aspect of language teaching. 2. The main object of linguistics is to study the relationship between culture and language in the process of functioning and to interpret this interaction as a single system integrity. The main problems are methodological (philosophical) and philological (linguistic, etc.). The content of linguo-cultural studies, justifying its selection as an independent field of knowledge, should have as its subject the national forms of the existence of a specific historical society, reproduced in the system of language communication and based on cultural values. Thus, the linguistic model of translation is related to the new scientific paradigm in the context of the triad "language - culture - person" and includes ways of implementing the translation process, which is considered as a type of interlinguistic and linguistic mediation. intercultural

communication, its social goal (translation) is the exchange of information for cognitive purposes in terms of language expression of national and cultural characteristics. In the model, linguistic and cultural units of translation are distinguished - they are compared with cultural phenomena found in the comparison of the internal contexts of the receivers of texts in the source language and in the receiving language. A set of interpretations of different knowledge established in the respective culture as a basis for mutual understanding in communication. For example, if we take the word hero as an example of linguistic and cultural realities, it works as an active linguistic element describing a brave and brave guy - a young man. Among the Turkic-speaking peoples, the hero is an epic hero, his famous name and heroic deeds are glorified in folk tales, he reflects the most characteristic and rich paradigms and events of the people's life, people's philosophy, ethnic culture, and embodies his spirit. The image of fairy-tale heroes reveals the national-cultural uniqueness of the language being studied using various artistic means. Of course, the use of linguistic and cultural realities in translation creates certain national conditional associations among foreign readers. level of emotional perception. In my opinion, the essence of the linguistic-cultural model of translation is related to the interpretation of the text. As a product of word art, proverbs are also an artistic phenomenon. In them, you can find dozens of meanings of one word, artistic image tools, and all examples of poetic movements. Proverbs can be used in their own sense as a product of word art. That is why we come across various forms of artistic and visual means in them. When proverbs come in succession, one can seem to contradict the other. In fact, it should not be forgotten that the usage expresses different meanings depending on the situation. Pay attention to the following proverbs: For example: He who insults many is left without a burial, He who insults many is buried. Or: Not a calculated friend, A calculated friend is inseparable.[4] A collection of proverbs is not a work that can be read in one sitting. It can be addressed by people of all fields with different attitudes, all the time, every day. Only then, if the collection can meet the needs of those who refer to it, the creators will have achieved their goals.[2] As another example, we can consider the analysis of proverbs from O'tkir Hashimov's work "Between Two Doors": The key to the truth is in the sky. All doors are open for everyone. Comment: if this wise word - "The truth is in the sky, but the sky is in the land ", it leads to a violation of the meaning and stylistic functions. Using a figurative expression, we translate it in the form of "All doors are open for everyone". Mercy is in the eyes. Out of sight - out of mind. Note: We can translate this two-word wisdom neither literally nor through a pen. We can only do it through the alternatives available in English. In this case, in two languages There is also meaning and stylistic harmony. Fifteen days of the moon are bright, fifteen days are dark. Every cloud has a silver lining. Note: In order to maintain adequacy in the proverb, it is appropriate to translate using alternative options. In the proverb, the light and dark nights that

occur every month are used as antonyms, representing the good and bad side of each work. And this is present in the language of comparison - represented by the silver line of the cloud. A bitter truth is better than a sweet lie. Unpalatable truth is better than sweet lie. Note: The translation was made through equivalents that are compatible with each other in terms of meaning and stylistic function and number, and differ in lexical structure by one or two components. In Uzbek, it is more about continuity of inheritance, while in English, it is about mentor-discipleship and generational relationship. Patience is yellow gold. Diligence is the mother of success. Note: This proverb is a direct translation. They are also compatible with each other in terms of meaning. If the property does not resemble its owner, it will die impure. Like master like man. Explanation: Alternativeness is preserved in the translation through false alternatives, that is, in the Uzbek proverb, the expression of a human trait or character is meant by the image of an animal, and in English, the image of a person is meant. They look similar but differ stylistically. ("Between two doors" O'tkir Hashimov, Tashkent publishing house of literature and art named after Gofur Ghulom, 1989 p. 356) The horse turns around and finds its peg. Every bird lives its own nest. Note: In this verse, we can observe that the translation is done using alternate options. Although the figurative expressions of each language are different, the meaning and stylistic functions are similar. The proverb is described by the figurative expressions of both languages. Neither good nor bad goes unanswered. One good turn deserves another. Note: This proverb uses the comparative type of proverb translation. ("Between two doors" O'tkir Hashimov, Tashkent Literature and art named after Gafur Ghulam Eat honestly on the street. [5] You are honest, go with pride. Note: This proverb is a proverb used the direct method of types. There are examples of this. The above aspects are also expressed in proverbs and poems in the works of W.Shakespeare. The reason for the possibility of translation from one language to another is that, although the peoples of the world speak different regional languages, their laws of thought are the same. V.Shakespeare The proverbs and sayings of the 20th century also embody the concepts that were created based on the people's thinking of the life of their time. [5] E. V. Kukhareva conducted research on Arabic and Russian proverbs and concluded that most proverbs have a common theme and situation. Paremiologists base this commonality in different ways: one group of scientists bases the similarity in proverbs on ethnic origin and kinship, other scientists say that it is the introduction and acceptance of new domestic and cultural relations, and the third group of scientists says that it is the result of historical development stages. and they argue that the ideas are in harmony. The term "universality" is derived from the Latin word "universalis" which means "common" and it covers the characteristics of almost all languages. Universals come in two forms: deductive universals - language features such that they occur in all languages and are clearly expressed. These mainly include the use of various structural types of sentences; and

inductive universals exist in almost all popular languages. In conclusion, he explains that the definition of Proverbs should be suitable for all national cultures and satisfy them. [4] For example: Love and cough cannot be hidden - Love and cough cannot be hidden and If you hide the sick, the fever will reveal even though the proverbs are characteristic of different cultures, that is, one is for the English national culture and the other is for the Uzbek national culture. Although there are language combinations related to the culture, the logical content in them is almost the same, that is, if you hide the sick person, the fever will be revealed. The universality of different languages and national cultures is clearly seen in the above proverbs.

Conclusion:

So, many studies have been conducted on the possession of universal and national characteristics of proverbs. If the universal characteristics are manifested in the structure, monosyllabicity and multisyllabicity of proverbs, as well as their themes, the reason for this is historical development, the strengthening of international relations and the growth of universal values. National characteristics are a reflection of national character, national spirit, and are characteristics of a certain ethnic group. It is absolutely impossible to understand the essence and meaning of a certain ethnos without knowing the necessary aspects such as its place of residence, history and nationality. As a result of studies, we learned how to translate proverbs correctly and how to avoid problems in translation skills. Including, we got acquainted with the translation works of writers.

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