



## **STUDY OF UZBEK AND ENGLISH LANGUAGES DESIGNATION OF QUALITY FROM A LINGUO-CULTUROLOGICAL POINT OF VIEW**

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### **ANNOTATION**

*This article discusses the issues of studying the linguoculturological features of lexemes denoting signs in the Uzbek and English languages and the general parameters of sign expression in a transverse aspect.*

**KEY WORDS:** *language and culture, national mentality, concepts, linguistic and cultural problems, symbol, linguistics.*

## **ИЗУЧЕНИЕ ЛЕКСЕМ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКОВ, ОБОЗНАЧАЮЩИХ КАЧЕСТВО С ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЙ ТОЧКИ ЗРЕНИЯ**

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### **Аннотация**

*В данной статье рассматриваются вопросы изучения лингвокультурологические особенности лексем, обозначающих знаки в узбекском и английском языке и общие параметры знаковой экспрессии в поперечном аспекте.*

**Ключевые слова:** *язык и культура, национальный менталитет, концепты, лингвокультурологические проблемы, символ, языкознание.*

The study of the language and culture of different peoples remains one of the urgent tasks in an environment where international relations are developing and interaction is increasing. In linguistics, by the end of the 20th century, the assumption was made that "language is not related to culture, but itself grows out of culture and is a means of its expression." Meanwhile, language plays an important role in the creation, development and preservation of culture (in the form of texts).

Linguistics (lat. lingua - language + lat. Culture - processing + Greek logos - teaching), considered one of the leading areas of anthropocentric linguistics, was created by the cooperation of the fields of linguistics, cultural studies,



ethnography, psycholinguistics, the interaction of language with culture, ethnicity, national mentality and is a field that studies influence based on the principles of the anthropocentric paradigm.

“Cultural linguistics studies folk culture, reflected and fixed in language and discourse. First of all, he studies the myths, legends, customs, traditions, customs, principles and symbols of a particular culture.[1.]

In almost all research and educational literature on linguistic culture, the anthropocentric approach to language, although it is explained that it arose anew in the late 20th and early 21st centuries, is rooted in the German scientist V. Humboldt's ideas. W. von Humboldt said: "Linguistic diversity is due not only to differences in sounds and signs, but also to differences in how we see the world." B. Humboldt's idea that "language is the mirror of culture" reflects the essence of the field of linguistic culture. At the same time, Alisher Navoi can be recognized as the first researcher of concepts in the field of cultural linguistics. The thoughts of the great thinker about being, the universe, nature and society, social relations, linguistic situations, the human world, the inner world, the psyche, language and speech, language and thinking, the relationship of language and culture are still important today. In the lyrics, epic and scientific works of Alisher Navoi, views on linguoculturalism are reflected, which are considered from new directions in modern Uzbek linguistics.

Sh. Usmanova's treatise "Linguoculturological Aspects of Translation" outlines views on the expression of linguoculturological research in text translation.[2]

Researcher D. Tosheva "Linguoculturological features of proverbs with a zoonymic component" presents information about the origin and development of linguoturology, examines the linguoculturological features of proverbs with a zoonymic component. The number of proverbs with a zoonymic component in the Uzbek language compared to Russian and English is large, and the social and cultural factors of this are highlighted. Proverbs with a zoonymic component were analyzed on the basis of a linguocultural concept. It is shown that the active occurrence of zoonyms in literary sources is determined by the way of life, consisting of cattle breeding and hunting.[3.]

3. Linguistic and cultural problems in the pedagogical process (a study of teacher-student communication in the social sciences).

4. Cross-sectional analyzes (based on comparison with Russian, English, French, German).

Today, linguoculturology has formed and is developing as a separate linguistic direction in Russian and other foreign linguistics, and has entered the system of philological higher education as a subject. The tasks of this direction, whose task is to describe and study the interaction of language and culture, language and ethnicity, language and mentality, are considered as a topic for studying Uzbek linguistics in a more complex aspect.

One of the actively used linguoculturological concepts is the concept. Sh. According to Safarov, “The concept is also a unit of thought, and it is based on a generalization of the concept, image and linguistic meaning. Concept formation begins with the birth of an individual image and ends with the appearance of a language unit. V.A. Maslova defines the concept as follows: “The concept is a semantic structure in which linguistic and cultural identity is noted and which in one way or another characterizes the bearers of a certain ethnic culture[4]

In Russian linguistics, some lexemes denoting signs were studied in the linguoculturological aspect. Based on the concept, Russian and English lexemes are studied. Within the framework of the Russian and English languages, a number of works have been carried out aimed at studying the Russian language in a hybrid aspect. Including A. R. In the study of Kopacheva, a lexeme representing the white color is defined, and the range of its possibilities in poetic speech is analyzed using examples from a literary text. The emphasis is on neutral, positive and negative connotations. In it, the white color is interpreted as a symbol of the pessimistic, i.e. depressed state (death, fate). The study noted that there are universals in the symbolism of colors and that black, white and red are considered universal in all languages[5]

In English linguistics, some lexemes denoting signs were studied in the linguoculturological aspect. Based on the concept, English and English lexemes are studied. Within the framework of the English and English languages, a



number of works have been carried out aimed at studying the Russian language in a hybrid aspect. Including A. R. In the study of Kopacheva, a lexeme representing the white color is defined, and the range of its possibilities in poetic speech is analyzed using examples from a literary text. The emphasis is on neutral, positive and negative connotations. In it, the white color is interpreted as a symbol of the pessimistic, i.e. depressed state (death, fate). The study noted that there are universals in the symbolism of colors and that black, white and red are considered universal in all languages.

D. Sergeeva analyzed the concept of "joy" in English and English in a hybrid aspect using the methods of cognitive science, contrast linguistics and philological text research. The researcher says that "emotion is formed in a cultural and historical context. The expression and receipt of emotions in the language is determined by the historical context in which this or that cultural symbol is expressed. Fiction is the scope of such "emotional culture". The paper shows the universal and ethnic aspects of the expression of emotions based on the methods of contrast linguistics on the example of a corpus of texts in two languages[6]

Symbolic lexemes are found in texts of various contents. The literary text expresses the essence of these lexemes, their role in highlighting the characteristic aspects of the picture of the world, their significance in creating a holistic picture of things and events. Each creator uses word-symbols to express the content of a work of art, to increase its effectiveness, to reveal its idea, to express national culture in words, to fully describe the spirit of the time and the psyche of the characters. The writer chooses the right words for each situation and uses them skillfully. Therefore, when studying the characteristic cultural symbols in the Uzbek and English languages, in addition to explanatory dictionaries, literary texts of connotative content were taken as a source. Famous English and Uzbek writers A. S. Pushkin, L. The works of Tolstoy, Abdulla Kadiri, Cholpon are used. The works of Alisher Navoi were used when referring to the history of processes in a synchronous state, in a diachronic approach.

The lexemes denoting signs in English and Uzbek are analyzed by dividing them into lexemes denoting a sign of a person and a sign of an object. In the semantic analysis of lexemes denoting signs in English and Uzbek, in addition to the denotative and significant meanings of lexemes, there is also an expression scheme determined by national cultural values. Clarification of linguistic and cultural problems on the basis of semantic analysis also provides sound scientific conclusions. Since the semantic structure of the lexeme expresses important features of the denotation, these features express the cultural setting. V. A. Zvegintsev "approves the analysis of the semantic development of words from the point of view of logical and semantic events. It should also be analyzed in connection with the history of the people and the structural features of the language.

In any pragmatic sense, a cultural theme is reflected. The lexical meaning is a sememe, and a sememe consists of a seme. Symbols include cultural symbols related to the external environment, expressed through pragmatic meaning. Based on the analysis of the semantics of the lexeme on the example of a literary text, linguoculturological features of lexemes denoting signs in the Uzbek and English languages are highlighted.

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