



STUDY AND DESCRIPTION OF RUSSIAN AND UZBEK LINGUOCULTURES (CONTRASTIVE APPROACH)

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ABSTRACT

The article under discussion depicts study and description of Russian and Uzbek linguocultures (contrastive approach). The author of the article considers that within the boundaries of the newest linguistic anthropocentrism, the study of nationally separate linguistic and cultural units provides an opportunity to learn about the specificity and regularity of development and formation of human linguistic competence within the boundaries of a specific national and cultural community, a group of people. The study under discussion analyzes language implementations in two contact languages, Russian and Uzbek in particular, and searches for means of textual representation of important conceptual elements of national conceptual fields in the latest pedagogical direction.

KEY WORDS: *study, description, formation, development, cultural, linguistic, textual, competence, language, conceptual elements.*

DISCUSSION

At present, linguistics is deeply and comprehensively researching the conceptual, mental content of anthropocentrism in language. Such research, in our opinion, characterizes the culture and mentality of ethnic groups, their worldview, reflects the ethnic and linguistic picture of the world, which reflects their spiritual, moral and value attitudes. As it is known, within the boundaries of the newest linguistic anthropocentrism, the study of nationally separate linguistic and cultural units provides an opportunity to learn about the specificity and regularity of development and formation of human linguistic competence within the boundaries of a specific national and cultural community, a group of people.

Now it is impossible to study language without the modus of its existence - a human being. From the standpoint of anthropocentrism, a person cognizes the world through the awareness of himself, his theoretical and subject activities in it. Anthropocentric paradigm gives researchers an opportunity to link those moments of language's existence that were not previously sufficiently studied or remained outside the field of scientific research, which led to the expansion of scientific research in linguistics, expanding its horizons.

Man, language, culture is undoubtedly the central triad of linguoculturology.

We believe that the following V.V. Vorobyov's explanation can be an essential formulation of the general definition of the term "linguoculturology": "it is a complex scientific discipline of a synthesizing type that studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extra-linguistic content with the help of systematic methods and orientation towards modern priorities and cultural institutions" [5]. This definition is acceptable for our study. From the point of view of scientists, "eventually, the fusion of problems of linguistic knowledge in one interdisciplinary field can lead to the fact that linguocultural science can be talked about not only as a synthesizing, but also as a systematizing science" [6].

Undoubtedly, linguoculturology is represented by linguistic-cultural units, in particular, linguoculturology as one of the types of mental vocabulary.

A great contribution to the understanding of the concept of "linguoculturology" was made by V. Vorobyov, who published a weighty work "Linguoculturology. Theory and Methods". The term was introduced by V.Vorobyov. In



V.Vorobyov's understanding "linguoculturology is the totality of the form of the linguistic sign, its content and cultural meaning accompanying this sign". It dings linguistic culture to the deep meaning potentially present in the meaning as an element of its content [8].

As it is known, scientists of linguistic culture are distinguished as a special conceptual class. At the same time, it is important to note that linguoculture is a unit of linguocultural analysis. Words, word combinations, texts of national and cultural value may act in this capacity. Sources of linguoculture may be materials of national-cultural orientation (fiction, media texts, mass media, etc.). These sources, as the review and study of literature shows, are saturated with vocabulary of both cognitive and linguocultural character. In our study we used the list of linguistic and cultural units proposed by V.A.Maslova, general principles and criteria of material selection to which the scientist adhered. For "linguocultural units should represent an integral and sufficiently complete representation of the culture of the nation, a synchronous interaction of language and culture of the nation". At the same time, we believe that the system of linguoculture should be created and used in the conditions of contacts between two specific linguocultural communities (in our case: Russian and Uzbek).

In our study we relied on the list of linguistic and cultural units proposed by V.A.Maslova [4], on general principles and material selection criteria to which she adhered. Linguocultural units should represent a holistic and sufficiently complete representation of the culture of the people, the synchronous interaction of language and culture of the nation. In our opinion, the system of linguocultures is created and should be used in the conditions of contacts between two specific (Russian and Uzbek) linguistic and cultural communities. The Russian and Uzbek linguistic and cultural worlds are contrasting ethnic communities, but it should be noted that the linguistic and cultural communities have historically been in close contact for a long time.

Linguoculture "is a nationally labeled concept that represents a key mental and semantic education. The study is based on the Uzbek-language concept of 'dala-dasht' in a contrasting format (field), addressed in linguistic-cultural and psycholinguistic aspects, which involves studying the semantic characteristics of the 'dala-dasht' linguoculture that explains the national and cultural perceptions of the linguistic community. The psycholinguistic aspect, in turn, is related to the study of associative reactions of Russian-Uzbek and Uzbek-Russian bilingualism to the concept of 'dala-dasht', which is an element of ethnic and national language pictures of the world.

The concept of 'dala' in the Uzbek language is recognized as a linguoculture because it refers to the concept of 'field', the Uzbek word 'dasht' means 'steppe' as an embodiment of the national specific meaning of traditional and modern linguoculture of Uzbekistan.

We have studied the linguoculture 'dala-dasht' as an element of the national language picture of the world and as a means of access to the linguistic consciousness of bilingual speakers of Russian-Uzbek languages. The description of this linguoculture was borrowed from the Uzbek-Russian Dictionary. In the course of our work we have studied and described in a contrasting way the linguistic-cultural and psycholinguistic features of the 'dala-dasht' language culture as an element of the national culture of the Uzbek people. In this regard, we set the following objectives:

- 1) Systematization of various areas of linguaconceptology and approaches to defining the essence, typology and structural features of the national-labeled concept of linguoculture – 'dala-dasht' (field);
- 2) Analysis of the specific features of the national-labeled 'dala-dasht' (field) linguoculture in the national language picture of the world;
- 3) identification of linguistic and cultural peculiarities of functioning and ways of representing the 'dala-dasht' (field) linguoculture in the Uzbek ethnos and bilingual community on the basis of the Uzbek people's paremium fund and Uzbek and Russian works, as well as its frequency of use in the texts of ethnic and cultural topics;
- 4) Determination of the specifics of verbalization of the meaning of the national-labeled concept 'dala-dasht' (field) in the bilingual consciousness based on the method of observation and description;
- 5) Determining the specifics of understanding the dala-dasht (field) language culture on the basis of a sociological survey depending on the level of Russian language skills.

In the course of a direct associative experiment, the word 'dala-dasht' (field) was used as an incentive. The study is based on data from a psycholinguistic experiment conducted with 20 bilingual informants with Russian as their native language and 30 bilingual informants with Russian as their non-native language, taking into account the degree of Russian language proficiency of the members of each of these groups.

The analysis showed that the meaning of the linguoculture 'dala-dasht', taken separately by 'dala' - field coincides, and the concept as a whole 'dala-dasht', translated into Russian means 'field and steppe' do not coincide in their basic meaning, as each word is represented as a separate independent word: 'dala' - 1) field; 2) country estate, dacha; as well as a separate linguoculture 'dasht' is understood



as steppe, plain, field. If these two words are written with a hyphen, the following can be observed: 'dala-dasht' - boundless fields and steppes. They express different semantic shades of linguistic culture (identified in the survey material).

It is also important to note that when reviewing the materials of the periodic press, the 'dala' linguoculture is mainly used to describe field work, in particular, when it refers to cotton fields - 'пахта далалари', respectively, in Russian - wheat field, corn field (cultivation of agricultural crop), etc.

Often a saying is used in periodicals, as review has shown: 'Onaning ko'ngli bolada, bolaning ko'ngli dalada' - literally means: "The mother thinks about her child, and the child thinks about the field" (i.e. games, etc.). - in a figurative sense. Of course, here the linguoculture "field" is given in the figurative meaning, which you will not find in other languages.

It is important to note that the 'dala-dasht' language culture is synonymous with the 'dala-tosh', 'dala-tuz' language culture. 'Dasht' linguocultures (dasht-suhro - a desert plain), expresses the concept of "steppe, plain, field" in combination with "dasht-biyobon", i.e. "fields and deserts". The saying: "Men bogdan kelsam, sen - dashtdan" literally means: "If I come from the garden and you come from the steppe". In Russian, this saying corresponds to the Russian proverb: "One speaks about Phoma, the other speaks about Yeryoma" or "I speak about Ivan and you speak about Balvan". As it can be seen from the examples, each language uses background, mental vocabulary specific to its people, in this case the linguoculture 'dala-dasht' - a concept which meaning is characteristic of the Uzbek people.

Of course, both words and linguistic cultures include language segments, such as sign and meanings. But, as is known, unlike words of linguistic culture, both include segments of not only language, but also extra-linguistic cultural meaning, therefore, for example, linguistic culture 'person' - translated into Uzbek as 'inson' and, as 'odam', which in Russian and Uzbek language include segments of not only language, but also cultural meaning, both Russian and Uzbek. At the same time 'odam' and 'inson' are translated into Russian as 'person' and 'personality' in the Uzbek language linguistic culture. The word 'odam' ('person') is plural in both Uzbek and Russian and is used in the following meanings:

Odamlarga kushilmok (or aralashmok) - to communicate with people; Odamlardan o'zini olib yurmok - to be alien to people; Odamning qadr-qiyimati - human dignity; Odam ovozi - human voice; Biror odam - someone; someone; Khar bir odam - everyone; Duch kelgan odam - first person encountered; Odam bo'lmoq or odamga aylanmoq - 1) to become a full-fledged person; 2) in the

figurative sense - to recover, to get younger; 3) in the figurative sense - to correct, to become a good, real person (about a person, animal, thing); Odam bo'lmaydi - not to correct, he will remain that way; Odam qilmok - 1) to make a person, to bring him into people; 2) in the figurative sense - to raise, educate; 3) in the figurative sense - to correct, to make good, real (about a person, animal, thing); Odam bolasi or Odam farzandi - 1) human child, human (in general), for example: Tavba, khursandchilik odam bolasi nimalar qilmaydi-ya! (from the work of M. Ismoilii "Farg'ona") - Oh my God, what joy will not do to a man! Khaqiqiy inson, yahshi fazilatli chin inson. - A true man, a true man with good qualities. Proverb: Otang bolashi bulma, ode bolashi bulma. - literally: Do not be the son of your father, but be the son of a man - be a real man; 2) a man, a face, a soul (as a unit of account) - ode to the god - for every man, for every soul; 3) a man - a servant or supporter, an adherent, dependent on the higher position of a person. - Qozi odamlari bilan chiqib ketgandan so'ng, Vali aka minnatdorchilik bilan o'glining elkasiga qoqdi - After the kazi and his men left, Vali aka gratefully patted his son on the shoulder; "...madomiki men bilan birgasiz, mening odamimsiz, har bir ishni men bilan bahamjihat qiling (Oybek 'Sacred Blood') - ...as long as you are with me, you are my man, do every job by coordinating with me. Odamgarchilik - 1) humanity - Uning odamgarchiligi yoq - he has no humanity; 2) human face - odamdan chiqqan, odamgarchiligi yy'qotgan - lost human face. Odamjon is a caring guardian. Odamzod - 1) human - Odamning oyogi etmagan joylar - places where a human leg has not gone; 2) human race, humanity. Odamiy - 1) human; 2) human being. Odamiyat - love of humanity. Odamlarcha - in human terms, as a human being, as human beings. Odamparvar - human love. Odamsevmas - hates people, misanthrope. Odamsimon - humanoid, human-like (about monkeys) [1].

There are different word combinations and phraseologies with this linguoculture. These linguocultures have similar meanings in two contact languages. The following expressions can also be taken as an example for comparison: 1) A human being is a living being who has thought, speech and the ability to work. - "Inson - bu tirik mavjudod bo'lib, u ong, nutq va mekhnat qilish layaqqotlidir". 2) Human being as a living being (human being, human qualities). - Inson tirik mavjudod kabi ... (inson, insoniy phasilatlar). Bud qanday odam? - What kind of person is he/she? - The primitive man is ibtidoi odam. 2) It is a person as the embodiment of high moral and intellectual qualities. In the second sentence of the linguoculture, "a person" can be used



in the meaning of pronouns: it is him, someone 3) A person is a subordinate, boss, assistant, minister, etc. - Odam - bu yordamchi, ishchi.

All the above meanings of the linguocultures "man - odam, inson" in comparable languages (Russian and Uzbek) indicate only the coincidence of the lexical concept as a whole. However, there are also a few examples of mismatched meanings. So, the cultural components inherent in the linguistic cultures of the Russian and Uzbek languages, "man" and "odam (inson)", have both similar meanings and different meanings, due to the difference and mismatch between the Russian and Uzbek national cultures. Some meanings of these two linguocultures are caused in the minds of Russians and Uzbeks in different ways, because these peoples have different mentality, different views, world outlook, and thinking.

It is known that throughout the history of the development of linguistics, vocabulary (everyday life) has been under the scrutiny of linguist scholars. It is 'in the semantics of specific subject nouns that the closest connection between the lexical meaning of a word and the specific properties of reality is observed. Take, for example, for comparison, the linguistic culture of 'clothing' – 'kiyim, narsa'. As a rule, the names of clothing items in both Russian, Uzbek and English are based on two fundamental characteristics: 1) function and 2) appearance features. As regards the appearance of the items, material, form, colour, etc. can be used as motivational features. Generalization of motivational features makes it possible to formulate the nomination principle, which subsequently serves as a basis for newly formed names. Often, transportable meanings initially emerge as trails, figurative expressions and are used to enhance speech expression. However, as the language develops, they may well become facts. From the perspective of this study, the concepts of "metaphor" and "metonymy" are considered, since it is these trails that are used in the formation of the linguistic culture of the thematic group 'clothing' (kiyim, narsa) [2].

The study of the linguistic culture of 'dress' revealed both similarities and differences in the nominal systems of the Russian, Uzbek and English languages. The data obtained allow us to state that the specifics of the cultural labelled names of 'clothes' are such that the overwhelming majority of the linguistic cultures studied are based on either metaphorical or metonymic transference of meaning. In addition to traditional methods, the Uzbek language has a number of nominative models that are not typical for word production in the Russian language.

CONCLUSION

In our work we present the results of structural-semantic and linguistic-cultural description by linguocultures included in the thematic group 'people', 'field', 'clothes' in Uzbek and Russian.

Thus, this study analyzes language implementations in two contact languages, Russian and Uzbek in particular, and searches for means of textual representation of important conceptual elements of national conceptual fields in the latest pedagogical direction.

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