

LINGOCULTURAL INTERPRETATION OF LEXEMES DENOTING HOUSEHOLD ITEMS IN ENGLISH AND UZBEK LANGUAGES

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Abstract: The names of household items, which serve as a rich source for studying specific aspects of national mentality, were analyzed in English and Uzbek from linguistic and linguocultural perspectives. The analysis focused on how these names reflect the peculiarities of lacunae, realities, and symbols that are part of linguocultural units.

Key words: linguoculturology, mythogems, lacuna, stereotype, symbols, household items, reality, national mentality.

INTRODUCTION

Issues in linguoculturology, related to the understanding of language and culture, are of great interest in world linguistics and are being investigated as a new area within modern linguistics. The rapid development, integration, and mixing of cultures, alongside globalization and scientific contacts all associated with the communicative process make the study of languages and cultures of different peoples, comparative research, and addressing the problems of world linguistics an urgent task.

Moreover, this is leading to increased trust in political, social, economic, cultural, trade, and tourism relations within our country, an increase in the prestige of our republic on the world stage, and the expansion of relations with foreign countries in various fields. Naturally, this also reflects on language and cultural ties. It should be said that the relationship between language and culture, its reflection in our social life, and the issues of learning both our own language and foreign languages require special attention.

In world linguistics, views on the reflection of national identity in language have been studied by many scholars. It should be emphasized that V.N. Telia, in his research, revealed that linguoculturology primarily studies the processes of live communication and the relationship between the language expressions used in these processes and the mentality of the people involved.¹ As previously stated, linguoculturology is a branch of linguistics that studies language as a cultural phenomenon, and its subject is the interaction between language and culture.

Linguoculturology studies the relationship and mutual influence between culture and language as a whole. Culture is created by people using language. As such, linguoculturology

¹ Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. –М.: Языки русской культуры, 1996. – С. 222.



lies at the intersection of several fundamental disciplines, including linguistics, culturology, ethnography, and psycholinguistics.²

Uzbek linguists have also conducted extensive research in the field of linguistic and cultural studies. Sh. Safarov emphasizes that the linguistic abilities and communication skills of each individual are formed and activated within a specific cultural context. Therefore, it is natural for cultural elements to be reflected in both the structural and content levels of units arising from human thought and linguistic activity.

Linguist D. Xudoyberganova provides a concise definition of linguoculturology: she defines it as a science that emerged from the collaboration of linguistics, ethnography, and psycholinguistics, and studies the interaction and influence of language on culture, ethnicity, and national mentality, based on the principles of the anthropocentric paradigm.³

For linguoculturology, the study of culture takes precedence over development because development is material, while culture is spiritual and symbolic. Myths, customs, and rituals are inherent to culture and are embodied in linguistic units and expressions as part of the people's lives and traditions. Therefore, these linguistic units are included within the scope of linguoculturology. The primary goal of linguoculturology is to study how culture, people's thought processes, and their specific perspectives on the world are reflected in language.⁴

RESEARCH METHOD

Linguistic description, diachronic method, component analysis, contextual analysis, and comparative and cross-cultural analysis methods were used in the process of writing the article.

RESULTS AND DISCUSSIONS

Therefore, it can be concluded that linguoculturology studies the means of expressing culture manifested in language that is, language as a cultural phenomenon. The main task of this science is to identify, study, and describe the cultural codes developed within language and brought to a normative standard. National-cultural codes and moral standards, reflected in each language during communication and standardized by its speakers, serve as a cultural mirror for a particular language, providing information about the lifestyle, culture, and national characteristics of the people whose language is being studied. The object of this field is language and culture; the subject is language units that reflect cultural semantics. Therefore, linguoculturology studies language units that carry cultural information. Such language units are collectively termed "linguocultural units".

Symbols, mythogems, etalons, metaphors, paremiological units, lacuna, stereotypes, precedent units, and speech labels are considered the most basic linguocultural units. The main tasks of linguoculturology are to describe the linguistic landscape of the world, the conceptosphere (a set of basic cultural concepts), linguistic consciousness, as well as to identify linguistic units reflecting the national-cultural mentality of language speakers, cultural archetypes corresponding to humanity's ancient ideas, and national socio-cultural stereotypes inherent in speech communication.

²Маслова В. А. Лингвокультуроология: Учеб. пособие для студ. высш. учеб. заведений. – М.: Издательский центр Академия, 2001 –С.35-36.

³Худойберганова Д. Лингвокультуrolгия терминларининг қисқача изоҳли луғати. –Т.: Турон замин зиё, 2015 – 162 б.

⁴Сабитова З.К. Лингвокультуроология учебник. –М. Флинта: Наука, 2013. – С. 10-14.

Linguoculturology is interested in the symbolic aspect of a symbol. For example, in Uzbek national culture, a “**dasturxon**” a symbol of *good fortune, abundance, and hospitality*.

An example in the Uzbek language:

Dasturxonda bir chinni kosa suv bilan ikkita tandir non bo'ldi. [Tog'ay Murod. Oydingda yurgan odamlar. 7-bet].

When comparing words and texts in different languages, we often find that the lexical unit of one language may not have an exact equivalent in another. As cultures around the world are constantly in contact and cooperation, they ensure continuous development. We analyzed realities as linguistic and cultural units using the example of household items. Reality encompasses words and expressions for material elements characteristic of a culture. Because reality is heavily influenced by national context, it often presents challenges for translation. In this case, we can use a **beshik** (*cradle*) as an example of reality, as it reflects our national culture.

A *cradle* (*beshik*) is a household item designed to rock and soothe a baby to sleep. There is also a cradle-rocking ceremony in Uzbek national culture, which is held when a child is born.

An example in the Uzbek language:

Tushimda Oypopukni beshikka belayotganmishman. Voy, kap-katta bolani beshikka belab esimni yedimmi deb mundoq qarasam, beshikda yotgan qizim emas, Shokir akam emish. [O'tkir Xoshimov. Ikki eshik orasi. 180-p]

Beshik to'yi asosan to'ng'ich farzandni beshikka solish munosabati bilan o'tkaziladigan tantnali marosim. [Mullajon qozi beshik to'yi qilgan. Abdulla Qahhor. Anor asari].

In English national culture, we can take the word **cradle** as the exact equivalent of the Uzbek word “**beshik**”.

A *cradle* is the tiny bed with rockers that the infant sleeps in. The word *cradle* comes to English language from the Old English word *cradol* which meant “*little bed or cot*”.

A *cradle* a small bed for a baby, especially one that moves from side to side. [Cambridge dictionary].

Symbolic meaning of *cradle* in English language:

- *Motherhood and Parenthood;*
- *Security and Protection;*
- *Reconnecting with Childhood.*

Because the national mentality of every nation worldwide, including Uzbekistan, is formed within its own historical, ethnic, natural, and climatic conditions, it is undeniable that its attitude towards household items is also unique. In this regard, linguoculturology is interconnected with philosophy, axiology, and the national and cultural mentality of people. Specifically, the names of household items are lexemes that reveal to a certain extent the traditional values and specific national and cultural characteristics of the linguistic world of various languages.

For example, a teapot (**qumg'on**) is a jug-shaped vessel with a handle and lid, often made of copper, whitened with tin, for brewing tea; a large teapot.

An example in the Uzbek language:

“Toyir aka qumg'onni yana olov tomong'a itarib qo'ydi:

- Hozir damlaymiz, taqsir, hozir.” [A.Qodiriy “Mehrobdan chayon.]

The word “**qumg'on**” belongs to a lexical layer with national-cultural meaning and has been used for centuries as part of the people's unique lifestyle.

The *xontaxta* is also a significant element of Uzbek national culture. It symbolizes family gatherings, unity, and togetherness.

An example in the Uzbek language:

Oyim xontaxtaga engashgancha guruch tozalar, derazadan tushib turgan nurda yuzi rangsiz, dardchil ko'rinar, ingichka, uzun barmoqlari bilan shoshilmay guruch terib, yonidagi sirli tog'orachaga solar edi. [O'tkir Xoshimov. Ikki eshik orasi. 13-p]

The *chest furniture (sandi)* also unites our nation's unique traditions. The Uzbek nation is distinguished by the tradition of the new bride gathering her blankets and blankets on a new chest and storing the dowry she brought with her in the chest.

An example in the Uzbek language:

Ikki yuz tillodan ko'ib oqchasi (bu oqchalarni husuli 2 to'g'risida keyin so'z bo'lur) va savodlik bo'lg'an bolalar ziyofatidan kiygan ikki sandiqcha sarposi bor edi. [Abdulla Qodiriy. Mehrobdan Chayon. 8-p]

Our analysis revealed that the names of household items can also provide insights into the lifestyles and customs of a people. National names for household items often reflect national realities.

CONCLUSION

Analyzing the similarities and differences between language cultures through an understanding of linguistic and cultural units enables us to foster meaningful cultural exchange and dialogue amidst globalization. This approach also enhances the effectiveness of foreign language acquisition

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