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LINGUOCULTUROLOGICAL DESCRIPTION OF ZOONYM COMPOSITE PARTIAL SIMILARITIES

ZOONIM O‘XSHATISHLAR VA ULARNING LINGVOKULTUROLOGIK TAVSIFI

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ОПИСАНИЕ ЧАСТИЧНЫХ СХОДСТВ ЗООНИМА

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Abstract

In the study of the language system, the principle of linguistic research, now called anthropocentrism, is of great importance. The anthropocentric paradigm is not only the study of language, but as a system of signs, but as an open system based on live communication, it closely analyzes it. It is a set of doctrines related to other systems - society, man, culture, psyche, etc. Without taking into account the human factor, the creator of language, it is absolutely impossible to fully explain the essence of this amazing phenomenon. This article is devoted to the linguistic and cultural description of analogies with zoonym components.

Annotatsiya

Til tizimini o‘zlashtirishda lingvistik izlanish tamoyili, bugungi kunda antropotsentrizmlar katta ahamiyatga ega. Bu holatda antropotsentrik paradigma faqatgina tilni o‘zlashtirish emas, balki jonli muloqotga asoslangan ochiq tizim sifatida, yaqindan tahlil etadi. Boshqa tizimlar - inson, jamiyat, madaniyat, psixika va boshqalar ila bog‘liqlik ta’limotlar majmuidir. Til sohibi bo‘lgan inson omilini hisobga olmay turib, bu murakkab hodisaning mohiyatini to‘liq anglash mutlaqo mumkin emas. Ushbu maqola zoonim tarkibiy qismli o‘xshatishlarning lingvokulturologik tavsifiga bag‘ishlanadi.

Аннотация

В изучении языковой системы большое значение имеет принцип лингвистического исследования, именуемый ныне антропоцентризмом. Антропоцентрическая парадигма - это изучение не только языка, но и как системы знаков, а как открытой системы, основанной на живом общении, она внимательно анализирует ее, представляет собой совокупность учений, связанных с другими системами - обществом, человеком, культурой, психика и др. Без учета человеческого фактора, создателя языка, совершенно невозможно полностью объяснить суть этого удивительного явления. Данная статья посвящена лингвокультурологическому описанию аналогий с компонентами зоонимов.

Kalit so‘zlar: *zoonim komponent, tarjima, tilshunoslik, etnos, mentalitet, lug‘at.*
Key words: *zoonym component, translation, linguistics, ethnos, mentality, dictionary.*
Ключевые слова: *зоонимический компонент, перевод, языкознание, этнос, менталитет, словарь.*

INTRODUCTION

Linguistic-culturalism, which is one of the main branches of the anthropocentric direction recognized as one of the leading paradigms in world linguistics, was created in cooperation with ethnography, linguistics, cultural studies, and psycholinguistics. Linguistics studies the relationship and influence of language with culture, ethnicity, national mentality based on the principles of the anthropocentric paradigm. It is known that this field was formed in the last quarter of the 20th century, and the term "linguculturalology" appeared in connection with the research conducted by the Moscow School of Phraseology under the leadership of V.N. Telia. When it comes to the emergence of ling culturalism, almost all researchers agree that the roots of this theory go back to V. von Humboldt.

MATERIALS AND METHODS

The idea of integration of language and culture is expressed in one way or another in the work of scholars who laid the foundation stone of Uzbek linguistics and made a great contribution to its development. However, it should be noted that the linguistic and cultural analysis of language in our linguistics has been carried out seriously and systematically since the second decade of the 21st century. N. Mahmudov, E. Begmatov, A. Nurmonov's first articles on linguistics and culture were published in "Uzbek language and literature" magazine. Professor N. Mahmudov's article "In search of perfect ways to learn a language..." covers the essence of the field of linguistic and cultural studies, and the problems in this regard in depth and comprehensively [1,2,3]. Reasonable comments are given in the article about the factors that motivated the formation of the linguacultural theory, the main concepts in it, and the differences in their interpretation. The scientist's article "Similarities are a product of figurative thinking" describes the relationship of stable similes in the Uzbek language to language and speech, as well as their "units that reflect the national figurative way of thinking."

RESULTS AND DISCUSSION

As a result of the above analysis, linguistic and cultural studies emerged as a separate field in Uzbek linguistics. Today, Uzbek linguistic and cultural studies is one of the independent disciplines with its own scientific apparatus. The most important achievement of such studies is that the language is interpreted as an accumulative phenomenon that connects generations, embodies the culture and spirituality of the people, and the connection of the language with the culture is highlighted by the example of the Uzbek language [4]. Uzbek linguistics of the 21st century is being formed as a new linguistics that studies the unique charm of our native language on the basis of new thinking and new scientific views. Linguistic studies play an important role in this. They serve to describe the essence of our language more deeply, to create a unique image of the Uzbek language personality. This is one of the most important issues in today's globalization era [5].

As a result of creating a linguistic image of the world through rhetoric in our language, such unique units have appeared in which specific aspects of the relationship between the world and language can be observed. Consequently, the analysis of Uzbek word combinations together with the creation of the linguistic landscape of the world serves to further expand the scope of linguistic and cultural research. Linguistic codes are one of the unstudied topics in Uzbek linguistics. Linguistic and cultural codes play a key role in the formation of these units, especially in phraseology and language. For example, somatic codes (head, eye, hand, nose, foot, liver, lung, paw) and zoomorphic codes (dog, cat, sheep, rooster) are the main component in the formation of many phraseologisms has been In general, each figurative stable connection is based on a certain linguistic and cultural code.

CONCLUSION

By studying the phraseology of the Uzbek language from this point of view, by classifying it on the basis of linguistic and cultural codes, it is possible to create models of Uzbek thinking, to shed light on the mechanisms specific to the linguistic consciousness of the nation. Linguistic codes are also found in folk proverbs. This is especially true of figurative and comparative proverbs. Linguistic and cultural codes used in such articles clearly reflect the people's attitude to their values. This can be seen in many proverbs, such as *Sabr tagi – oltin, Kekkayish terakka yarashar, Ona yurting – oltin beshik*. In recent years, with the increase in the volume of scientific research, new terms related to linguistic and cultural studies have entered our language. Some of them are different. For example: linguokulturology / linguocultural studies / linguistic culturology, linguistic landscape of the world / linguistic picture of the world, linguocultural unity / theory of linguistic relativity, temporal code / time. Evaluation of such units based on terminological criteria, development of practical recommendations is one of the necessary tasks. Expanding the scope of linguistic and cultural studies is also an important task of linguistic and cultural studies. We have such figurative expressions, stable units, a language whose study in the linguistic and cultural approach serves to show the undiscovered aspects of the language. Uzbek language. Riddles, phrases, proverbs are among such units. In our linguistics, semantic and grammatical features of riddles are studied.

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