

## LINGUOCULTUROLOGICAL ASPECTS OF ENGLISH AND UZBEK LANGUAGES

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### ANNOTATION

**Topicality of the theme:** The modern world is characterized by an unprecedented growing dynamics and diversity of cultural exchanges in the political, economic, educational, sports, scientific, business, cultural, and tourism spheres. In these conditions, research on the problems of intercultural communication is becoming essential. At the same time, a significant role is assigned to the theoretical and practical aspects of linguoculturology as a factor contributing to the harmonization of international communication, creating an atmosphere of trust between representatives of different peoples based on respect for the diversity of cultures.

**The aim of the article.** This paper is devoted to the analysis of linguoculture features of some English and Uzbek texts. The equivalents of some words in a target language are given for interpreting them in the other language to find out several important innovative ways of translation and contrasting their peculiarities in the English and Uzbek languages. The results and examples of this paper can help to distinguish some differences in the meanings of the English and Uzbek words and to learn linguistic peculiarities of them.

**Key words:** linguoculture, linguoculturology, linguistic worldview, culture, intercultural communication, speech etiquette.

Linguoculturology is one of the new directions of linguistics, and it is a science that studies culture, customs, and traditions that are formed on the basis of the collision of language and culture which are simultaneously reflected in the language of all nations

Linguocultural approach involves the formation of linguocultural competence that is a system of both knowledge and skills about the culture and the ability to use them in a particular communicative situation. The linguo-cultural situation is complex; it incorporates a linguistic, cultural, social, and ethnic situation. The essence of each linguo-cultural situation is a complex of nationwide, group and individual features in the language of the period. Uzbek is a Turkic language closely related to the Uyghur language, and both languages belong to the Turkic language family. It can be concluded that English and Uzbek languages are from different family. English belongs to Indo-European language family and the Uzbek language belongs to the Turkic language family.

There are four basic aspects of language that have been studied: phonology, syntax, semantics, and pragmatics. In the XVII-XVIII centuries, both natural sciences and socio-historical actively developed. The concept of "languages" is being revived again, now in a culturological aspect, as a synonym for culture. Thus, when studying synchronic and diachronic analysis in English and Uzbek in the modern world, it is necessary to see the difference between formational and civilization approaches. These languages can be studied as a single line of human development ("human culture as a whole", a formational approach that highlights what is common to all peoples), as well as as an original feature of any people ("local culture", a civilization approach that studies the uniqueness of each culture of speech).<sup>3</sup>This science is engaged in the study of various kinds of cognition, studies a person in all his features and manifestations, and also deals with the relationship of two principles, such as: science and its application in practice. It should be noted that many scientists often try to explore these two concepts in more detail and make their interpretation in the history of linguistics on the example of the Enlightenment, Romanticism, and so on. It can be said that linguistics is part of the cultural heritage from which the main types of human activity originate. From

this theory it is pertinent to say that linguoculturological aspects of any language is considered to be one of the most crucial side of the comparative analysis of the two languages to identify what cultural heritage this or that nation, ethnos and society carries on. Relying on this statement, it should be mentioned that linguocultural aspects are usually realized through the manifestation of pragmalinguistic aspects of language in discourse. Let's consider from this position some phrases of a cultural kind in Uzbek and English. The phrase “to work like a horse” is translated into Uzbek like “eshshakdek ishlamoq”. The fact is that among the ordinary Uzbek people a donkey was more common than a horse – an expensive animal that wealthy people and servants of rich nobles could afford. The horse did not do the work of a donkey and for the most part served only as a vehicle for the rich. And all the menial work was done with the help of donkeys, who were harnessed to carts, loaded with goods, forced to turn mill wheels. There were comparatively fewer horses than donkeys, their meat was considered edible, so horses were treated differently than donkeys. There is another set of expressions to be analyzed such as “ko'z bo'yamoq” – “to throw dust in someone's eye”. The semantic component of these phraseological units, at first glance, seems that it should have a universal character, but this is not always the case. Literally, these phrases mean “to paint the eyes”, but based on the linguistic and cultural aspects, they mean “to deceive, to tell a lie.”<sup>4</sup> The thing is that the concept of norm is various in different cultures. Based on this, representatives of different cultures evaluate the same situation differently. For example, in the Uzbek language there is a phraseological unit like “Mehmon otangdan ulug' ” (the guest is more valuable than the father), but in European culture the guest is not so exalted, so phraseological units\set of expressions associated with the guest are rare. Let's analyze the other expression that demonstrates cultural differences. In English, there is an expression “to make a confession”, meaning repentance. It has two synonyms: 1) to come clean; 2) to make a clean breast.<sup>5</sup> Repentance among Christians is usually performed in churches, in special rooms where a church worker cannot see the newcomer to repent

of a person's sins. A representative of the clergy and a person do not see each other and talk through the window.

In conclusion, it should be noted that the interaction of English and Uzbek languages are two completely different concepts, they can be interpreted only in the history of linguistics. In my opinion, a synchronic and diachronic analysis of the interaction of the English and Uzbek languages is only partially possible, as a consequence of the global transformations taking place in today's world on a political platform

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