

THE INTERRELATION OF LINGUISTICS AND LINGUOCULTUROLOGY

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Annotation: In this article, the relationship between language and culture, linguistic and cultural units, cultural codes are expressed through proverbs and expressions used in Abdulla Qadiri's novel "Bygone Days", "Scorpion from The Altar".

Keywords: language, culture, linguoculturology, cultural codes, folklore, proverbs, expressions.

Introduction

Language is a mirror reflecting the spirituality and culture of a nation. Language is an important phenomenon that transmits the cultural and spiritual wealth created by humanity over the centuries to the future. Language and culture are the main tools that confirm that any nation is a nation. These two concepts are inseparable and regularly require each other. Language reflects culture in all its aspects, and culture cannot be fully expressed without language.

Literature Review

Today, serious attention is being paid to new areas of linguistics. Linguoculturology is one of these new areas and directions. This direction of language is directly related to culture, the worldview of the language speaker, linguistic and subconscious knowledge. This field first appeared in Europe and began to be studied.

Studying the connections, differences, and similarities between language and culture creates a need to further develop and study this field. Linguoculturology became relevant in the last quarter of the 20th century. In it, linguistic phenomena began to be studied as a result of the anthropological paradigm. The founder of this field is V. Humboldt (XIX), and later E.O. Oparina, V.A. Maslova, Y.S. Stepanov laid the first foundation stone, while from Uzbek linguists N. Mahmudov, A. Nurmonov, D. Ashurova, S. Akbarova, D. Khudoyberganova are carrying out large-scale work.

RESEARCH METHODOLOGY

In the last quarter of the 20th century, a number of linguistic trends began to emerge in world linguistics. These trends include new directions such as cognitive linguistics, ethnolinguistics, the anthropology of language, linguoculturology, ethnogermeneutics, pragmalinguistics, and gender studies, which focus on researching languages from a national-cultural, gender, and cognitive perspective. In the last decade, these directions (mainly linguoculturology) have also begun to enter Uzbek linguistics, and initial research in this area has been created.

In recent years, many studies devoted to linguoculturological issues have begun to appear in world linguistics. In particular, in Y.S. Stepanov's "Constants: Dictionary of Russian Culture," he researched concepts that are important for representatives of the Russian language and their essence. N.D. Arutyunov's research "Language and the Human World" is aimed at studying the terms of universal culture that exist in texts of different eras and different nations. The subject of V.N. Teliya's research and his school is phraseology, and the purpose is to describe national-cultural connotations and "characteristic features of mentality." Linguoculturology and linguoculturological terms, such as linguoculturological methods, are often not clearly justified by the authors. As a result, the linguoculturological category has freedom, and sometimes it is possible to understand even language policy under a certain term.

Linguoculturology is considered to have emerged at the end of the 20th century as a product of anthropological paradigms in linguistics. Its beginning is associated with the name of V. von Humboldt. His research is devoted to the interrelationship between language character and national character. Studies show that different languages reflect different worldviews in terms of their essence and expression in the mind. The character of a nation is manifested in the characteristics of the language, so a thorough study of the language must cover all aspects. The novelty of Humboldt's views was that the scientist, in the course of studying various language forms, distinguished the diversity and differences in the process of understanding and thinking about reality, and concluded that culture is reflected in a specific way in language.

Discussion

It is known that language is important in knowing the world. A society without language, language without society is not formed. In linguoculturology, cultural codes are recognized as an important component of the linguistic picture of the world.

Linguocultures include words, phraseological units, phrases, sentences, paremias, complex syntactic wholes, texts, and so on that reflect a part of culture.

Abdulla Qodiri, one of the bright figures of Uzbek literature and culture of the 20th century, has linguocultural units with rich content strung together like beads. In the writer's novels, themes of national unity, the fate of the nation, freedom, love, national values, and customs are revealed through proverbs and expressions, words and phrases spoken from the language of the characters. A Rolling Stone Gathers No Moss, A Sitting One is Worthless

"You are indeed a true merchant," said the trustee, "I have reached this age and have not even seen our larger cities; you have been to the Russian Shamai."

"A rolling stone gathers no moss, a sitting one is worthless," said Akrom Hoji.

Those who went to Russian cities to trade were very few in Turkestan, and Otabek, who had seen foreign lands, was special to the council...(I.2.17)

Birds of a Feather Flock Together

To'ybeka did not consider Kumush's melancholy:

"Hey... sister, you don't know yet," she said, "take a look at that young man, and you'll be amazed... not you, but even I at my age would like to marry him," she said and burst out laughing. Kumushbibi sharply turned her face away from To'ybeka.

"Marry him faster."

"If only I could marry him," To'ybeka said, "I am not worth even a strand of his hair. But you would be equal to him. 'Birds of a feather flock together.' Ha-ha-ha!..." (I.5.32)

When the Enemy Flees, Bold Men Increase

Kumushbibi looked at Pirmat's face, startled, and took a long breath. Until now, the head of the office, who had been reading the letter, had been well moved by the letter. As he gave the letter to the person next to him, he said to the steward:

"This letter completely changes our opinion about Yusufbek from Tashkent, sir! Although every elite and commoner in Fergana says that he is on Azizbek's side, no one has ever gone inside and come out. Who knows what is in everyone's heart except God alone!"

Following the saying "When the enemy flees, bold men increase," the city elders, who had been silent until now, understood the issue and began to join the conversation:

"God did not make the truth unjust, the blood of the poor young man was not spilled unfairly." (I.19.101)

If the Cure for Pain Comes, the Healer Will Come on His Own Two Feet

As they say, "If the cure for pain comes, the healer will come on his own two feet," hearing the news that Otabek was in Margilan, the Khan and I were very happy... this is our purpose in calling you. Again, we will listen to what your opinion is on this matter. Otaboy qushbegi completely believed Musulmonqul's words, but Khudoyor was greatly disturbed by these last words because he knew his previous intentions well. (I.23.123)

A Mouth That Eats is Ashamed

After this sitting, Uzbek Oyim became very lively and the next day ordered Olim Ponsadnik to harness the cart again. In this second match making they were received as if they were relatives. Olim ponsadboshilar, "We will become relatives with Yusufbek Hoji," were very agitated and increased the honor and respect beyond measure. Following the saying "A mouth that eats is ashamed," Uzbek Oyim also treated them like relatives, even saying: "Bek's father and I have reached an agreement. The only thing left is Otabek's arrival." When she returned home in the

evening and told this, Hoji bit his lip and said: "You will never get any sense."
(II.1.135)

Idioms:

Like a Chicken With Burnt Feet

When I came out, I started running around in all directions like a chicken with burnt feet. (II.8.204)

To Leave His Word on the Ground

At the same time, they did not think that he would leave his parents' word on the ground. (II.10.214)

To Be Fed Up With the World

"You speak wrongly, mother!" said Kumush and: "You were worthy to live in the world, but I caused you to be fed up with the world and to cry blood." (II.10.217)

To Drop One's Watermelon From Under One's Arm

Seeing this quarrel, Qalandar's watermelon fell from under his arm and said, "Returning the five Aqchas is a sin?!" (II.14.247)

To Split a Hair Into Forty Pieces

Even the wise men who split a hair into forty pieces cannot find anything wrong... (II.17.263)

Linguocultural elements in word form: daricha (window), ayvon (terrace), hujra (cell), fотиha (blessing), tokcha (shelf), mahsi (soft boots), taxmon (pantry), paranji (veil), zulf (curl), chopon (robe), chiroq (lamp), kir (dirt), mulla (Muslim scholar), kafsh (shoe), salla (turban), to'n (gown), yaxtak (jacket), jevak (cash), donad (small coin), mohiyona (monthly salary), habba (grain), xatna (circumcision), irin (pus), munshiy (scribe), shahnishin (balcony), hamoqat (folly), chimildiq (bridal chamber), naqdina (cash), guppi (gossip), mohazara (lecture), gardan (neck), hijja (spelling), cho'ri (slave), masjid (mosque), zarxarid (gold brocade), mo'ychinak (snowdrop), ihmol (negligence), fosih (eloquent), chuvalchang (earthworm), maymun (monkey), gulxan (bonfire), payrav (subordinate), chaqa (small coin), zaifa (weak woman), dalla (broker), musohib (companion), jamila (beautiful woman), kanizak (maid), visol (union), hajr (separation), ko'ch (move), sandal (sandalwood), sadoqat (loyalty).

Compound words: moltopar (cattle dealer), oqbo'z (white linen), g'avg'ο solmoq (to make a fuss), oshxona (kitchen), olago'sht (mixed meat), mehmonxona (guest room), mashqxonа (training room), maktabxonа (schoolroom), devonxonа (chancellery), faqirxonа (poorhouse), bachchataloq (divorced), jilovxonа (stable), ishorat qilmoq (to gesture), taqrir etmoq (to confirm), mirzaboshi (head scribe), maktabdorlik (teaching profession), olachalpoq ko'laga (dappled shade), oshiq bo'lmoq (to fall in love), salom bermoq (to greet), sotib olmoq (to buy), shuhrat topmoq (to gain fame), xotinlik bo'lmoq (to marry), kaltakesak (lizard), g'iybat so'y-lamoq (to gossip), ishorat qilmoq (to gesture), tahorat qilmoq (to perform ablution), jalb etmoq (to attract), isror etmoq (to insist), xayoli fosid (corrupt mind),

ishorat qilmoq (to gesture), sayohat qilmoq (to travel), yo'l boshlamoq (to lead the way), yengillik his etmoq (to feel relief), jarohat ochmoq (to open a wound), oh chekmoq (to sigh), xatim bag'ishlamoq (to dedicate a khatm).

Combined Words: vijdonsiz (unconscionable), tokcha (shelf), taxmon (pantry), sufacha (dais), sovchilik (matchmaking), palovga urnashmoq (to settle down for pilaf), moltopar (cattle dealer), oqbo'z (white linen), g'avg'o solmoq (to make a fuss), oshxona (kitchen), olago'sht (mixed meat), mehmonxona (guest room), mashqxon (training room), maktabxona (schoolroom), devonxona (chancellery), faqirxona (poorhouse), bachchataloq (divorced), jilovxona (stable), ishorat qilmoq (to gesture), taqrir etmoq (to confirm), mirzaboshi (head scribe), maktabdorlik (teaching profession), olachalpoq ko'laga (dappled shade), oshiq bo'lmoq (to fall in love), salom bermoq (to greet), sotib olmoq (to buy), shuhrat topmoq (to gain fame), xotinlik bo'lmoq (to marry), kaltakesak (lizard), g'iybat so'ylamoq (to gossip), ishorat qilmoq (to gesture), tahorat qilmoq (to perform ablution), jalb etmoq (to attract), isror etmoq (to insist), xayoli fosid (corrupt mind), ishorat qilmoq (to gesture), sayohat qilmoq (to travel), yo'l boshlamoq (to lead the way), yengillik his etmoq (to feel relief), jarohat ochmoq (to open a wound), oh chekmoq (to sigh), xatim bag'ishlamoq (to dedicate a khatm);

Paired Words: Kiyim-kechak (clothes), Bola-chaqa (children), tosh-tarozi (weights and measures), murod-maqсад (aims and objectives), osh-suv (food and drink), qalin-palin (bride price), gungurt-qora (bitumen), salla-chopon (turban and robe), do'st-dushman (friend and foe), cho'zma-chalpak (a type of bread), oziq-ovqat (foodstuffs), is-chiroq (light), er-u xotin (husband and wife), ahdiy-sha'riy (contractual), fazl-u zakovat (virtue and intelligence)

We deemed it necessary to provide linguocultural terms used in the works "Scorpion from the Pulpit" and "Bygone Days" in the form of words, specifically through examples.

Mirzaboshi: head scribe, history. In the Uzbek khanates (mainly in the Kokand Khanate) the head of the mirzakhona. Safar bozchi: Would any mudarris "domla" in the city refuse if the mirzaboshi promotes them? [2,24]

Kafsh [f-t] old. kt. same. Kavush.

Anvar freed himself from Anvar's embrace and stood up. He went to the steps of the sofa and put on his shoes. [2,116]

Salla [ar] a long, white cloth that prayerful men wrap around their heads.

Despite all precautions, the white linen turban with its tassels hanging down in several places is one of the amusements of the people of the neighborhood. [2,15]

To'n [A long outer national garment with or without cotton, open in the front; robe. Kimkhob robe, Banoras robe, Zarvaraq robe.]

Apart from these, there is also a banoraz robe that is worn only on holidays and weddings, and an adras guppi that is worn inside when it is colder. [2,15]

Yaktak [f-t] A long, open-fronted men's coat

When the time comes, let's also mention Makhdum's summer clothes in one row: a jacket made of yolliq, red calico linen, a shirt and shalwar with a white calico linen collar, and light sagri kafsh to wear, but the turban is the same in winter and summer. [2,16]

Linguocultures in the word position in the novel "Bygone Days":

Dalv (Arabic) - the name of the month from January 22 to February 22.

1264 Hijri, the seventeenth of Dalv month, one of the winter days, the sun has set, the evening adhan is heard from everywhere... (1. Page 6)

Tom () - full, complete. His loyalty and devotion to his master Yusufbek Hoji, especially to his master Otabek, was tom, and in return he received trust and respect from them as well. (1. Page 8)

Siporishlar () - assignments, tasks. That is probably why he became attached to Otabek and treated him like his own child: "If he reads a word of the Quran to my soul after I die, if he remembers that Hasanali Ota was also sick at one time, that is enough for me," he decided and from now on he was a kind-hearted slave who gave orders to Otabek in this regard and received sincere promises from him. (1. Page 8)

Muvofiquttab'(Arabic) - suitable for the taste, appropriate.

Otabek welcomed Rahmat's words with sincerity.

"There is no doubt about the correctness of your words," he said, "but it must also be added that while the wife you are going to take is suitable for you, the husband should also be suitable for the wife." (1. Page 10)

Ashrof (Arabic) - dignitaries, elders.

He is a wealthy person himself; Since he is related to many of the Tashkent Ashrofs, perhaps your father knows him. (1. Page 12)

Mushovir (Arabic) - Advisor.

Otabek: - He stands next to the Tashkent Beg as a consultant. (2. Page 14)

Valine'mat (Arabic) - In fact, the owner of the bounty, the provider, is used here in the sense of "Master". Conclusion. Thus, linguoculturology, an independent direction of linguistics, emerged on the basis of studying the interaction and dependence of language and culture.

The main feature of culture is its ability to be a means of spiritual enrichment of a person. In the process of acquiring a language related to material and spiritual culture, a person plunges into the "world of culture". The national character of culture requires the enrichment of the "fundamental foundations" in the world culture formed in various interethnic language and culture relations, and in the development of humanity. At the same time, it should be especially emphasized that culture and language mutually require and enrich each other.

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