

LINGUOCULTURAL STUDY OF THE TERM “FOOD” IN ENGLISH AND UZBEK LANGUAGES

Vakhobova Dilnavo Farkhod kizi

Fergana State University Linguistics (English) master student

Vakhobovadilnavo@gmail.com

Supervisor: **Akhmadjonova Shakhnoza**

Fergana State University

English department, EFL teacher

***Abstract:** Proverbs are considered the most ancient genre of folk art, they reflect the past, cultural heritage and values of the people. At the moment, in-depth research is being conducted on proverbs in linguistics, and as a result of such research, scientists are opening new aspects of linguistics. This article of ours is one of those researches, in which, through a comparative study of Uzbek and English proverbs, we not only express the degree to which the cultural and national customs of both peoples are reflected in the language, but also the similarities in the national mentality of the peoples. and aimed at revealing the differences. In order to study this issue, we analyzed the proverbs related to the theme of "food" in English and Uzbek folk proverbs from a linguistic and cultural point of view.*

***Key words:** Sema, linguistic culture, mentality, value, factor.*

INTRODUCTION

First of all, if we turn to the question of what Lingvoculturology is, then Lingvoculturology is a separate branch of linguistics. Today, in linguistics, a number of issues such as economic-political, cultural communicative processes between people, peoples, and countries, the interaction of languages and language culture, as well as the national specific appearance of the language, are emerging. This is the reason for the emergence of a new field of linguistics and cultural studies, which has its own direction and subject matter.

Linguistics (lat. lingua til + lat. cultura processing + Greek. logos ta'limot), which is one of the leading directions of anthropocentric linguistics, was created by the cooperation of the fields of linguistics, cultural studies, ethnography, psycholinguistics, the interaction and influence of language with culture, ethnos, and national mentality is a field organized based on the principles of the anthropocentric paradigm. According

to the researchers, this field was formed in the last quarter of the 20th century, and the term linguistic culture appeared in connection with the research conducted by the Moscow Phraseological School under the leadership of V.N. Telia. When talking about the emergence of linguistic culture, many researchers emphasize that the roots of this theory go back to V. von Humboldt. The views of such linguists as A.A.Potebnya, L.Weisgerber, H.Glins, H.Halls, W.D.Whitney, D.U.Powell, F.Boas, E.Sepir, B.L.Whorf, G.Brutyan, A.Vejbitskaya, D.Haims in the formation of this field in linguistics it is also emphasized that it played an important role.

In particular, V.A. Maslova divides the development of Lingvoculturology into 3 stages:

1) the creation of initial researches that motivated the formation of science (V.fon Humboldt, E.Benveniste, L.Weisgerber, A.A.Potebnya, E.Sepir works of linguists);

2) separation of linguistic and cultural studies as a separate field;

3) the stage of development of linguistic and cultural studies.

Culture, people's thinking, unique aspects of their perception of the world studying its reflection in language is the main criterion of linguo-cultural studies. This is it the object of the field is language and culture, and the subject is cultural semantics are expressive language units. The important point is that in linguo-cultural studies linguistic units carrying cultural information are studied. Such language units they are united under the term of linguistic and cultural units. Symbol, mythologeme, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the most basic linguistic and cultural units.

Identifying and studying existing national socio-cultural stereotypes are the most important tasks of linguistic and cultural studies. Language and the problem of the interaction of culture ethnolinguistics, ethnopsycholinguistics, cognitive linguistics, linguo-national studies, linguo-conceptual studies, it is also organized in fields such as linguo-personology. Therefore, these areas are considered fields close to linguistic and cultural studies.

For example, V.N.Telia writes about it as follows: Linguistic culture is human, more precisely; it is a science that studies the cultural factor in a person. And this is it means that the center of linguistic and cultural studies is a person who is a cultural phenomenon is a set of achievements characteristic of the anthropological paradigm of the village".

According to G.G.Slishkin, Lingvoculturology depends on the human factor, more precisely, directed to the cultural factor in a person. Center of Linguistic Culture Being a cultural phenomenon is an anthropological science of man indicates that it is a phenomenon belonging to the paradigm".

Currently, Linguoculturology is the most of the world, in particular, Russian linguistics is one of the developed directions, and there are many textbooks on this topic created. According to linguists, it is the most famous of them. It is a textbook created by V.A.Maslova. This study methods, object and subject of the field of linguistic and cultural studies in the manual, at the same time, its flames are illuminated, together with this.

Examples of linguistic and cultural analysis of a certain language unit are shown. In linguistic and cultural studies, mainly the following issues are studied it is possible to witness that:

- 1) a certain speech genre linguistic and cultural characteristics. In this, myths and folklore are often used the language of specific genres is analyzed;
- 2) in a work written in a certain style study of linguistic and cultural concept expression. It is mainly artistic and prose the language of the works is analyzed;
- 3) works in the comparative aspect. In this, mainly Russian linguistic and cultural units in the language are compared with English, German, French languages;
- 4) Aspects of linguocultural science related to pedagogy. In this Students' ability to identify and analyze linguistic and cultural units formation is the main goal.

Studies on linguistic and cultural trends in Uzbek linguistics began to emerge in recent decades. For example, Z.I.Solieva's. Candidate's thesis is a sentence in Uzbek and French languages, that is, moral and educational aimed at organizing the national-cultural characteristics of character texts.

Prof. N. Mahmudov's search for the ways of perfect study of the language in the article, linguoculturalism, in general, anthropocentric paradigm essence and problems in this regard were covered in a deep and reasonable manner.

This article is written in Uzbek linguistics in terms of linguistic and cultural studies can be evaluated as the first work in which reasonable opinions are stated.

The article served for the formation of the linguistic and cultural theory factors, the most basic concepts in it, and differences in their interpretation. Reasonable comments are presented. In particular, N. Mahmudov is the best in the field he writes about language and culture from his basic concepts as follows:

“Language and culture is often the problem of the so-called speech culture although associatively remembered, the identity of the culture in these two countries does not show at all. Language and culture usually mean (or rather) language through this or that culture or, conversely, through the study of culture it is intended to explain language, more precisely.

The meaning of culture in linguistic and cultural studies is mental-spiritual or economic not the level achieved in the activity, the level (speech culture), but the

personality remain in the production, social and spiritual-educational life of society it means the set of achievements (cultural history, Uzbek culture).

After that, the learning problems of speech culture are different; the object of study of linguistic and cultural studies is completely different.

Directly facing the text-related aspect of linguistics and culture. If so, the text is also a study of this field among other language units is considered one of the objects. The author of the book "Lingvokulturologiya" V.A.Maslova writes in this regard as follows: Text linguistics and is a true intersection of culture. After all, the text is a linguistic phenomenon and its At the same time, it is the practice of the existence of culture is also a form. Lingvoculturology is the embodiment of cultural values of language researches as". V.A.Maslova, in particular, about simile texts his opinion is also worthy of attention. Instead of scientific similes in text analysis again, they perform a structural-compositional task in the text and the text writes that it is a means of ensuring coherence. Observations as a result, we can say that simile and its reduced form that the existing metaphors acquire the main cognitive-semantic importance in the text together with the aspects specific to the national-cultural thinking of the speakers the manifesting event takes a child. On the basis of similes and metaphors, Constructed texts are text forms molded in a specific language (they are called text it can also be evaluated in the form of precedent forms).

MAIN PART

Paremiology (Greek: paroimia - word of wisdom, idiom and ... logy) — oral transmission of a certain language from generation to generation, concise and simple, short and meaningful, as a logical summary wise expressions such as proverbs, sayings, aphorisms – parames field of study;

- a proverb, proverb existing in a certain language, wise phrases like aphorism - a series of verses. Paremas are from the generation the fact that it was passed down to generations only orally, it is a product of folk oral creativity it is considered an object of study of literary studies because most of them often resemble poetic form and include simile, antithesis, anaphora, alliteration, irony, pitch and etc. tools are used. At the same time, paremas are made up of words and are known and also of linguistics, as it consists of sentences expressing thoughts is an object of study. P. combines 2 aspects. Paremas P. who studies the origin, historical development and meaning characteristics.

Closely related to phraseology. P. all the different ones that exist in the language studies phrases, and phraseology is only mobile as part of it learns meaningful stable compounds. In this respect, they differ from each other.

The unit of the learning object, i.e. a stanza consisting of several words, check stable compounds similar phraseology with P., general is the side. Collecting and

studying paremas Mahmud Koshgari From the times of “Devonu Lugotit Turk” and Gulkhani (“Zarbulmasal”) to the present continues for days.

We know that language is an important factor in expressing the spirituality, value and unique aspects of each nation. Referring to the linguistic and cultural qualities of proverbs, Nida, one of the scholars, states the following: “one of the most challenging aspects of investigating proverbs of a language is the fact that, being considered as one of the best examples of cultural-linguistic interaction, its categories and identified units are continuously changing, so as culture and language are. This is due to the fact that, contrary to fol or intuitive conceptions, language does not lie in dictionaries nor in grammars, but it only exists in people’s minds. [75;55-75]

Nida believes that it is natural to study the language and culture of that people directly when studying proverbs. The lexeme present in the language originates from the way of life of that people, that is, from the language of the people, which directly participates in proverbs and the culture of the people is reflected through proverbs.

In fact, language and culture develop interdependently. He believes that it is natural to study the language and culture of that people directly when studying proverbs. The system existing in the language originates from the way of life of that people, that is, from the people’s language, which is directly reflected in proverbs, and through proverbs, the culture of the people is revealed. [1]

In fact, it is one of the most important steps to consider the linguistic and cultural characteristics of English and Uzbek proverbs, which is one of the main parts of our research work, and compare their similarities and differences. Therefore, based on the above-mentioned theories, we made a deep analysis of a number of Uzbek and English proverbs about the meaning of "food". We tried to give examples of the extent to which the people’s way of life is expressed in them and to show the similarities and differences between the proverbs in the two languages through a comparative analysis.

DISCUSSION

When we compare and analyze proverbs from other languages with our native language, we can see similarities and significant differences. Of course, cultural and social aspects between peoples play an important role in this.

Below we will analyze a number of English and Uzbek proverbs:

“Forbidden is the sweetest” – “The neighbor’s chicken looks like a goose, the daughter-in-law is a girl”

“The rotten apple injures its neighbor’s”

“The sauce is better than the fish”

“He must have a long spoon that eats with the devil”. English version: *If you sit down to eat with Satan, take a longer spoon.* Uzbek version: *If you wear a bad coat, give it to the wedding.*

A similar aspect is that proverbs using the words shaitan and hell in Uzbek and English languages have a negative meaning in many cases, and in this respect, some concepts in the religious views of the Uzbek and English people are understood in the same language and is used.

CONCLUSION

So, in Uzbek and English folk proverbs, it is possible to find equivalents of proverbs that are similar in terms of subject. As a result, do not take a proverb on any topic; it has its alternative version in both languages. The main reason for this is that all human characteristics are characteristic of all nations.

However, with these thoughts, we cannot give the opinion that proverbs in Uzbek and English languages have exactly the same place of use. We just want to find out whether the topics found in English and Uzbek proverbs are present in proverbs in both languages. If we analyze the proverbs separately, we can see that their meaning is not the same in all of them. Importantly, we proved that proverbs on a certain topic in English can also be found in Uzbek, or vice versa, proverbs on a certain topic in Uzbek can also be found in English. So, according to our research on English and Uzbek proverbs, we came to the conclusion that all the topics found in Uzbek proverbs can also be found in English proverbs.

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