

LINGUOCULTURAL INVESTIGATION OF UZBEK AND TAJIK LINGUOCULTUREMAS

Shodiyev Sanat Ergashevich

a head of the Department Language and translation.

Samarkand state institute of foreign languages.

shodiyev198004@gmail.com

Saifulloeva Shahnoz Izatullaevna

a head of the Department of Art History,

State Institute of Fine Arts and Design.

saifulloeva86@mail.ru

***Annotation.** This article is devoted to the investigation of Uzbek and Tajik linguoculturemas. These shared aspects contribute to a sense of mutual understanding and solidarity between the speakers of Uzbek and Tajik, and they play a crucial role in shaping the identity and cultural life of both countries. Overall, the linguistic and cultural similarities between Uzbek and Tajik serve as a testament to the close historical and social ties that bind the people of Central Asia together.*

***Key words:** Uzbek, Tajik, languages, historical ties, social ties, term, mutual understanding, solidarity, identity, cultural life, Uzbekistan, Tajikistan*

INTRODUCTION

Linguoculturology is a branch of linguistics that focuses on the relationship between language and culture. It examines how language and culture are interconnected, how language reflects cultural values and norms, and how culture influences language use.

Moreover, linguoculturology also explores the impact of cultural factors on language learning, communication, and intercultural interactions. It is an interdisciplinary field that draws on insights from anthropology, sociology, psychology, and other disciplines to better understand the complex interplay between language and culture.

LITERATURE ANALYSIS AND METHODOLOGY

Linguoculturology is a fascinating and interdisciplinary field that explores the intricate relationship between language and culture. It delves into how language

shapes and reflects cultural norms, values, and behaviors, as well as how culture influences the development and use of language.

V. N. Telia writes about it: "Linguoculturology is a science that studies the individual and cultural factor as a whole" and V. Maslova's analysis the term "linguoculturology" means that the science, that appeared at the intersection of linguistics and culturology.

This science investigates the question of reflection and consolidation of nation's culture in language¹. "The object of linguoculturology is studied at the "crossroads" of two fundamental sciences: linguistic and cultural studies²".

By studying the intersection of language and culture, linguoculturologists gain valuable insights into the diversity of human communication and the ways in which language and culture coalesce to shape our identities and interactions.

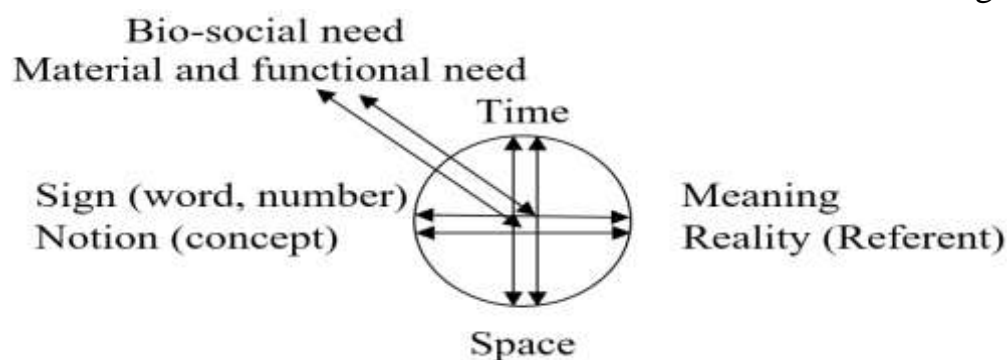
This dynamic field offers a rich and complex terrain for exploration, shedding light on the intricate connections between language and culture in societies around the world.

RESULTS

"Linguoculturology is a branch of linguistics that arose at the junction of linguistic and cultural studies and explores the manifestations of the culture of the people, which are reflected and entrenched in the language³".

"Notions are our understanding concerning reality, but lexical meaning appears when we decide to convey certain notions and ideas through language units⁴.

Figure -1



In previous work, the relation of language and culture through cognitive processes of understanding reality, all aspect of interrelationships among units. And all these aspects of numbers interconnected and interdependent [figure-1].

¹Маслова В.А. Лингвокультурология: учеб. пособие для студ. высш. учеб. заведений / В.А. Маслова. – М. : Издательский центр «Академия», 2001. – 208 с.

² Степанов Ю.С. Константы: Словарь русской культуры.–М.: Академический Проект, 2001.– 990 с

³Телия В.Н. Роль человеческого фактора в языке: язык и картина мира / Сост.–М.: Рус. Язык, 1988.– 267 с.

⁴Shodiyev S.E. "Bio-social need to the study of lexical meaning" Journal of Positive School Psychology <http://journalppw.com> 2022, Vol. 6, No. 9, 4771-4777.

1. Human bio-need and social need
2. Time and place
3. Reality (objects and processes) and notions (ideas)
4. Sign (word, number) and meaning(content)

Generally, it can be seen that in the study of linguoculturological research the following issues:

- 1) linguoculturological features of a particular speech genre. It often deals with myths, the language of folklore genres;
- 2) the study of the expression of the linguocultural concept in a work written in a certain style. It mainly analyzes the language of fiction;
- 3) comparative work. In this case, linguistic and cultural units;
- 4) aspects of linguoculturology related to pedagogical science.

DISCUSSION

Linguocultural and semantic analysis of comparing Uzbek and Tajik languages highlights the interrelations of two nations. Uzbek is a language which belong to Turkish family and belong to the Iranian branch of the Indo-European language family, but they are two closely related languages in terms of linguoculturology. They are spoken in Uzbekistan and Tajikistan, two neighboring countries in Central Asia. Despite some differences in vocabulary and pronunciation, these two languages share many similarities in their linguacultural aspects.

Moreover, the word *navruz* came out from tajik language which means nav-new, ruz- day. The traditional New Year festival celebrated in both Uzbek and Tajik cultures. Oshi palov is a meal which is called palov. A traditional rice dish, reflecting their shared culinary traditions.

One of the most striking similarities between Uzbek and Tajik linguocultures is their shared history and cultural heritage. Both languages have been heavily influenced by Persian, which was the lingua franca of the region for many centuries. As a result, they share a significant amount of vocabulary, grammar, and literary traditions. At the same time, both languages use the Arabic script and have borrowed many words from Arabic and Persian. For example, *adabiyot* is connected with Arabic language and culture. Literature, reflecting the shared literary traditions and heritage.

Furthermore, Uzbek and Tajik linguocultures share many customs, traditions, and social norms. Both languages have a strong tradition of hospitality, respect for elders, and emphasis on family values. For example, linguoculturema *mehmon* is borrowed from tajik language which means guest, reflecting the emphasis on hospitality in both cultures. They also share many culinary traditions, such as the use

of pilav (a rice dish) and various types of bread. Mantu(manti), fatir(patir), sambusa (somsa),tuxum are borrowed from tajik language. Many words which express fruits as shaftolu (shaftoli), gelos(gilos) kadu(kadi) are borrowed from tajik language.

Moreover, both languages have a rich tradition of music, dance, and other forms of artistic expression that reflect their shared cultural heritage. For example, dutor(du-tor) means two string musical instrument, another word from tajik is *Doira* which means round, circle. A traditional drum used in music and dance, showcasing their shared musical traditions.Tanbur is borrowed from Arabic into Persian and then moved to Uzbek language.

In terms of linguistic structure, Uzbek and Tajik also exhibit many similarities. Both languages interconnected with each other, one is the Turkic language family, the second the Indo-European,and as a result, they share similar and divers grammatical features such as agglutination and vowel harmony. Additionally, both languages have a complex system of honorifics and politeness markers that reflect their shared cultural values.

It is also found that the professional terms used in different historical periods of the Uzbek language were formed by adding Uzbek or Arabic parts to the pure Persian-Tajik or Persian-Tajik part. Let's get acquainted with the linguistic analysis and description of purely Persian-Tajik professional terms.

Abzal – (Persian – tool, working tool) – 1) a tool used in work, making: Sartaroshlik abzallari (hairdressing tools) – razor, shaver, mirror, etc.; Duradgorlik abzallari (carpentry tools) - hand hoe, plane, handsaw, etc.; 2) ot-arava abzallari (horse-drawn carriage accessories) - saddle, yoke, etc.

Andaza – (Persian - measure, template) - sample, copy. It is specially made from paper, cardboard, etc. It is used for copying the shape in such works as making clothes from fabric and shoes from leather.

Duradgor – craftsman, who makes buildings and various other things from wood.

Sozanda – musician, a person who plays a musical instrument, especially as a profession, or is musically talented.

Mirob – A person who supervises water distribution and irrigation networks.

Bastakor – creator of traditional, classical music (composer).

Chavandoz – left-handed arrow (bow) shooter; left-handed, skillful horseman, jockey). A person who has mastered the art of riding a horse, riding a goat, playing on a horse.

CONCLUSION

In conclusion, Uzbek and Tajik linguocultures share many similarities due to their shared history, cultural heritage, and linguistic structure. Despite some differences in vocabulary and pronunciation, these two languages have much in common in terms of their religious, social, and artistic traditions. These similarities highlight the deep connections between the people of Uzbekistan and Tajikistan and their rich linguistic and cultural heritage.

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