



LINGUOCULTURAL PROPERTIES OF WORDS IN THE TARGET LANGUAGES

Sh.Halikova

TITLI, independent researcher

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ABSTRACT

The article discusses linguoculturology is a relatively new direction in linguistics, which formed into a related scientific discipline. Tight obvious connections between language and material and intangible culture tours in society can say a lot about the culture of society and its nationally specific characteristics.

Necessity and consistency to linguistic and cultural topics in this work due to the fact that recently the problem has become acute rethinking and clarifying ideas about language in connection with analysis its functioning. Studying the functioning of language entails attention to the issue of "linguistic sphere" (E.F. Tarasov): interaction of language and thinking, language and personality of the speaker, language and culture. It is the latter complex that was chosen as the object partial attention and careful study within linguoculturology, a relatively young field linguistics. In essence, LC marks the emergence of a new type of analysis linguistic units. The purpose of this analysis is to explore and describe cultural space of a particular linguacultural community through the prism of language and discourse and cultural background communicative space [1,60p].

Linguoculturology is a relatively new direction in linguistics, which formed into a related scientific discipline. Tight obvious connections between language and material and intangible culture tours in society can say a lot about the culture of society and its nationally specific characteristics. Significant lexical units form a linguacultural code, and namely, a system of interconnected meanings that demonstrate a historically grounded and very special the sphere of interpretation of the surrounding reality, as well as understanding it [2,112p]. The following describes the problem practical application of the results of linguistic and cultural studies scientific research and its scientific significance, as well as a research on the problem.

The phenomenon of culture allows us to organically connect not only the production of things and consciousness in its abstract forms, but also the production of man himself as a social man. Being one of the forms of manifestation of the essential forces of man, an indicator of the level and measure of progress of society, its classes and social groups, culture represents the unity of various forms of social consciousness and practical activity, which are



aimed at the material or spiritual embodiment of ideas, views, value orientations. In culture, the social and personal qualities of creative labor are reflected and consolidated.

Each human society has its own specific culture, or sociocultural system, which to some extent coincides with other systems. Differences among sociocultural systems are associated with physical conditions and resources, the range of possibilities inherent in different areas of activity, types of language, rituals and traditions, the production and use of tools, and the level of social development. In sociology, two types of culture are distinguished: material (products of crafts and production, tools, instruments, structures and buildings, technology, etc.) and non-material (ideas, values, knowledge, ideology, language, the process of spiritual production, etc.) [3, № 2]. Studying small and large, traditional and modern societies, sociologists, cultural scientists, anthropologists, and psychologists gradually identified certain elements that are necessarily present in every social culture. Language, social values, social norms, traditions and rituals are distinguished as the main, most stable elements of culture. Language is a system of signs and symbols endowed with a special meaning. It arises at a certain stage of development of society to satisfy many needs. Its main functions are the creation, storage and transmission of information. Language also acts as a distributor (retransmitted) of culture [4, 90p].

"The modern anthropocentric direction of linguistics places the problems of the interrelationship between language and personality, language and culture at the center of attention. Linguacultural studies is a discipline of a synthesizing type that arose at the junction of linguistics and cultural studies, "based on the triad - language, culture, human personality [Benveniste 1974: 45]" it studies the manifestations of the culture of a people that are reflected and fixed in the language. Analysis of culture from the standpoint of linguistics and its methods significantly enriches the understanding of both the culture itself and the language.

"The problem of intercultural discrepancies is the central issue of linguacultural studies". "Linguacultural studies is a complex area of scientific knowledge about the relationship between the mutual influence of language and cultures [Karasik 2002: 73]. Considering the phenomenon of man in language, scientists have come to the need to study the linguistic personality, distinguishing it as an individual formation in dynamic or static aspects.

As is known, a native speaker forms his vision of the world not only on the basis of independent processing of his thoughts and experiences, but also within the framework of the cultural experience of his linguistic ancestors fixed in the language. Language names what is in the culture, and also develops in the culture. In this regard, it seems very important to distinguish between the types of national specificity of the semantics of linguistic units, which represent a special type of understanding of reality in the national consciousness of a particular people [5,87p]. It is relevant that giving a separate word the status of cultural or key for a given linguacultural tradition requires linguistic justification, in identifying the so-called cultural dominants through a comparison of value judgments, which, in the opinion of scientists working in the mainstream of the aforementioned direction of science, follow from behavioral stereotypes and are fixed in the meanings of words, set expressions, and precedent texts. Research that explicitly identifies and describes linguacultural significant meaning



conditioned by specific facts of a specific national culture, phenomena, occurrences and processes that take place or were once recorded in the culture of a particular people in order to establish the fact of national-cultural specificity of the semantics of linguistic units seems to be in high demand [5, 116p].

The study of the national-cultural specificity of language within the framework of the linguacultural aspect of the study of word meaning presupposes not only the identification and description of national-cultural meaning in the paradigm of explanatory linguistics, but also their lexicographic fixation.

Research into the national specificity of the semantics of lexical units is necessary for a positive and creative dialogue between representatives of different cultures, their knowledge and self-expression, the development and flourishing of the entire world culture, of which they are components, and, ultimately, for progressive movement forward. The following statements by the authors help to illustrate the importance of linguacultural studies for modern linguistics. "... each nation has its own cultural vision of the world, similar to each style of painting. The same haystack, painted by a realist, impressionist, cubist, abstract artist, etc., will be seen and look completely different, although in the real world it is one and the same haystack. Language can be compared to the brush of an artist painting the world from life, but passing it through his artistic consciousness, creating a picture of the world. The reflection of the world in language is the collective creativity of the people speaking this language, and each new generation receives with their native language a complete set of culture, which already contains the features of national character, worldview, morality, etc." [Ter-Minasova 2004: 86].

The research is devoted to the study of everyday vocabulary of the target language in comparison with other language. Everyday vocabulary is very extensive and constitutes an important part of the vocabulary of the language. It is associated with the expression of the most necessary and vital concepts. The semantic layers of everyday vocabulary cover numerous aspects of human existence in everyday life. Many household and everyday objects come to us from ancient times and, although the appearance of words is modified, the meanings of words do not change. The study of everyday vocabulary of any language allows not only to identify the lexical and semantic features, the nature of the functioning of this category of vocabulary, but also to get acquainted with the material culture of the people, with their present and historical past.

During the historical development of a nation, changes occur in the economic, social and cultural life of society, which leads to changes in various spheres of life, including everyday life. All these changes are reflected in the language, and first of all, in its vocabulary. Therefore, the study of the vocabulary of a language is one of the urgent tasks of the science of language [9,32p].

The study of the everyday vocabulary of a language allows not only to identify the lexical-semantic features, the nature of the functioning of this category of vocabulary, but also introduces the material culture of the people. The lexical units of this thematic group clearly respond to the slightest deviations in any of the spheres of the original life of the people. Changes in environmental conditions, spiritual life, everyday life and other factors affect the vocabulary of the language. The everyday vocabulary of dialects and subdialects of the



language includes many ancient, often unique elements closely related to the material culture of the people. The study of everyday vocabulary, containing a large number of words that are absent from the literary language, in many cases provides rich material for studying the history of the language, as well as the ethno genesis of the people. In addition, it can serve as one of the sources of enrichment of the terminological system of the literary language. The main goal of the work is a systematic description of the everyday vocabulary of the language, clarification of the main ways of enriching this group, its semantics, compatibility, determination of the place of individual units in the everyday vocabulary of the language [8, 53p].

To achieve the intended goal, it is necessary to solve the following tasks:

- 1) to identify the complete list of everyday vocabulary used in the language;
- 2) to classify everyday vocabulary of the language by lexical-semantic groups;
- 3) to describe the semantics of everyday vocabulary units;
- 4) to study the methods of formation of lexical units of everyday vocabulary of the language;
- 5) to analyze the names of everyday objects from the point of view of their origin.

Everyday vocabulary of the language is a system consisting of six lexical-semantic groups: "names of clothing and jewelry", "names of dwellings and outbuildings", "names of tools", "names of kitchen and household utensils", "names of harness and harness", "names of types of leather and wool products". Each lexical-semantic group is, in turn, subdivided into subgroups.

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