LINGUOCULTURAL PROBLEMS IN THE UZBEK LANGUAGE

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ANNOTATION

The object of this field is language and culture, and the subject is language units that reflect cultural semantics. Consequently, in linguoculturology, language units that carry cultural information are studied6. Such language units are grouped under the term linguocultural units. Symbol, mythology, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the most basic linguocultural units.

Key words: linguoculturology, anthropocentric linguistics, ethnography, psycholinguistics, semantics, ethnopsycholinguistics, cognitive linguistics

Linguoculturology (Latin: lingua - language + Latin: cultura - processing + Greek logos - doctrine), which is one of the leading areas of anthropocentric linguistics, is a collaboration between the fields of linguistics, cultural studies, ethnography, psycholinguistics, language culture, ethnos, national mentality. The main goal of linguoculturology is to study the language, the thinking of the people, the specific aspects of its perception of the world. The object of this field is language and culture, and the subject is language units that reflect cultural semantics. Consequently, in linguoculturology, language units that carry cultural information are studied6. Such language units are grouped under the term linguocultural units. Symbol, mythology, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the most basic linguocultural units. Linguistic culture functions. The problem of the interaction of language and culture is also studied in the fields of ethnolinguistics, ethnopsycholinguistics, cognitive linguistics,

linguistic-country studies, linguoconceptology, linguopersonology. Therefore, these areas are close to linguoculturology. Professor N.Mahmudov's article "In search of ways to perfect the study of language" provides an in-depth and well-founded account of the essence of the anthropocentric paradigm and its problems in linguoculturology in general. This article can be considered as the first work in Uzbek linguistics that contains serious comments on linguoculturology.The article provides very well-founded considerations about the factors that contributed to the formation of lingvoculturological theory, the basic concepts in it, the differences in their interpretation. In particular, N. Mahmudov writes about language and culture, which is one of the most important concepts in the field: does not show at all. Language and culture usually mean (or rather) the interpretation of a language through the study of a culture, or, conversely, the study of a culture, to be more precise, the meaning of culture in linguoculturology. the level achieved in intellectual-spiritual or economic activity, not the level (culture of speech) "but the set of achievements of human society in production, social and spiritual-enlightenment life Uzbek culture) ". In this case, the problems of studying the culture of speech are different, and the object of study of linguoculturology is completely different " As for the aspect of linguoculturology directly related to the text, it should be noted that the text, along with other language units, is one of the objects of study in this field. The author of the book "Linguoculturology" VA Maslova writes in this regard: "The text is a real crossroads of linguistics and culture. After all, text is a linguistic phenomenon and its highest level, but it is also a form of application of cultural existence. Linguoculturology studies language as an embodiment of cultural values "1. V.A. Maslova's opinion, in particular, about analogies - texts is also noteworthy. The scientist reiterates the role of analogies in the creation of the text, saying that they perform a structural-compositional function in the text and act as a means of ensuring the coherence of the text2. Observations suggest that metaphors, which are analogies and abbreviated forms, may have important cognitive-semantic significance in the text, but may also reflect aspects of the national-cultural thinking of the speakers. Texts based on metaphors and metaphors also allow us to identify

textual forms in a particular language (which can also be evaluated as precedent forms of text).

In our opinion, the study of texts containing metaphors, text-metaphors, and precedent units, standards, and speech labels is the most important source in the scientific interpretation of the linguistic landscape of a particular ethnic world.Precedent units are one of the main objects of study in linguoculturology, one of the leading directions in the study of language systems. According to research on these units, the term precedent was first used in linguistics in an article by YN Karaulov in Russian. In Russian linguistics, nouns, stable phrases, sentences, and texts that are familiar to certain linguists and are stored in their linguistic memory and are frequently used in speech are recorded as precedent units. In later linguistics, onomastic units are approached in different aspects. One of them is the theory of onomastic code in lingvoculturology. According to this view, names, especially names in a work of art, are not only a linguistic unit, but also an element of ethnocultural information in a culture that is a secondary semiotic system. According to OV Sukhareva, who put forward this view, names should be studied in an integrative approach, that is, both culturally and conceptually. The scholar also suggests the study of names from the point of view of ethno-connotation, writing: provides insight into their knowledge of culture and worldview"

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