



Interpretation of the Concepts of Linguoculturology

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ABSTRACT

Linguoculturology as a special field of science has given rise to a number of productive concepts in modern linguistics: lingvoculturema, cultural language, cultural text, cultural concept, subculture, linguocultural paradigm, cultural universality, cultural potential, cultural heritage, cultural traditions, cultural process, cultural process instructions, etc. In this article researchers discussed some points of linguoculturology, especially, linguocultural aspects of texts in the process of translation.

Keywords:

linguoculturology, mentality, cultural semantics, a cultural process, cultural space, cultural semantics, a cultural fund, cultural information.

Introduction. Linguoculturology as a special field of science has given rise to a number of productive concepts in modern linguistics: lingvoculturema, cultural language, cultural text, cultural concept, subculture, linguocultural paradigm, cultural universality, cultural potential, cultural heritage, cultural traditions, cultural process, cultural process instructions, etc. Also, the main conceptual apparatus of linguoculturology includes mentality, rituals, images - customs, cultural sphere, type of culture, civilization, paganism and others. The most important of these concepts are cultural sema, cultural background, cultural concept, and cultural connotation, which can be expressed through the linguistic units of cultural information. Cultural semantics are semantic units, semantic characters that are smaller and more universal than words. For example, the following cultural semantics can be distinguished in the words palov, do'ppi, o'choq: Palov- Uzbek

national dish made of rice, carrots, meat, onions and butter: Do'ppi - rectangular Uzbek national hat: O'choq is a device in which a fire is lit and a boiler is mounted on top for cooking.

Cultural background is a description of nominative units (words and phraseologies) that represent social life and historical events. For example, the legacy of Daqqiyunus // Adam's legacy is very old, ancient ", jamalak comrade" childhood friend ", red (used as a word for belonging to the October Revolution, the Soviet regime, the army). two types of information are present in the denotation and are well studied in linguistics.

Because cultural concepts are the names of abstract concepts, here cultural information is attached to the signification, the core of the concept.

Cultural heritage is the transfer of cultural riches and information that are important for culture

Cultural traditions are a set of valuable elements of social and cultural heritage.

A cultural process is an interaction of elements related to a system of cultural events.

Cultural space is a form of cultural existence in the minds of representatives of culture. Cultural space is related to cognitive space (individual and collective), because it is formed by a set of all representatives of this cultural-national society, all individual and collective spaces. For example, Russian cultural space, English cultural space, etc.

The linguocultural paradigm is the ethnic, social, historical, scientific, etc., of the worldview. is a set of language forms that reflect interrelated categories. The linguocultural paradigm combines concepts, categorical words, and so on. Language forms are the basis of the paradigm.

Cultural tradition is an integral phenomenon that represents the experience of social stereotyped groups that accumulate and regenerate in society.

A cultural fund is a set of knowledge of a representative of a culture. some of his views on national and world culture. However, it is not the property of an individual, but a set of those basic units that belong to that culture.

Mentality is a manifestation of the worldview in the categories and forms of the mother tongue, which combines the intellectual, spiritual and volitional features of the national character. The unity of mentality is the concept of this culture. A. Ya. According to Gurevich, mentality is a way of seeing the world, it is not like an idea. Mentality is not a philosophical, scientific, or aesthetic system, it is a level of social thinking in which thought is inseparable from emotion. Folk mentality is relevant in important concepts of language. Mentality (German: *mentalität* <lot. *Mens*, *mentis* - mind, cognition) is the level of thinking, cultural potential of a society, nation, community or individual, their ability to analyze the laws of life, mental ability in certain social conditions, mental strength. Mentality is a category that reflects the mentality of a people, the internal structure and differentiation of its mental and spiritual power.

Main Body. According to the scientific literature (Yu.D. Apresyan, Ye.S. Yakovleva, O.A. Kornilov), the term mentality refers to a deep mental structure that depends on socio-cultural, linguistic, geographical and other factors. The mentality of a society, nation, or individual also includes their specific traditions, rituals, customs, religious beliefs, and superstitions. The language of culture is the formation of the structure of existing, or re-created imaginations, concepts, images, and other spiritual constructions through a system of signs and their relationships. Subculture is a secondary, dependent cultural system (for example, youth subculture, etc.). Cultural connotation is the interpretation of aspects of denotative or figuratively motivated meaning in the categories of culture. Cultural connotation is an indicator of the level of culture in a language sign. N. Yu. Shvedova singled out 20 categories of general meaning in Russian: vitality, action, state, object, dimension, place, time, and so on. These categories constitute the spiritual critique of language. However, there will also be specific figurative associative mechanisms that provide additional portable meaning for each nation. In Russia, for example, the dog (along with negative events) associates loyalty, fidelity, simplicity. In particular, in phraseological units such as, *собачья переданность*, *собачья верность*, *собачья жизнь*, these features are reflected: in Belarus, the dog represents negative features: *ушыцца сабсчую скуру* ("becoming incompetent, lazy"), *собакампадшыты* ("bad man"). In Uzbeks, Kyrgyz, and a number of other Turkic peoples, the dog is an insult. In Russia, the pig is a) unclean, b) ungrateful, c) rude: in the British, the pig represents a pig, in the Uzbeks, Kyrgyz, Kazakhs and other Muslim peoples, the pig represents a purely religious insult; in Vietnam, the pig has become a symbol of stupidity.

Conclusion.

Thus, the words dog and pig connote different characters in different peoples. This shows that these peoples have their own

unique, individual figurative thinking in the formation of the worldview. The above examples show that the formation of connotations with specific additional meanings is specific to each language, each culture.

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