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Language Units Represent the National Flavor

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ABSTRACT

This studies the relationship between language and culture is one of the topical areas of modern linguistics. Linguistic and regional studies aim to study the linguistic units that most clearly reflect the national characteristics of the culture of the people. Language as a way of exchanging information carries the national and cultural code of a particular people. There are words in it, the meaning of which a special part can be distinguished, reflecting the connection between language and culture, which is called the cultural component of the semantics of a language unit.

Keywords:

Reality, Connotative vocabulary, Background vocabulary, flavor, plot-thematic, logoepestems, psycholinguistic

Linguistic and regional studies aim to study the linguistic units that most clearly reflect the national characteristics of the culture of the people - the native speaker of the language and the environment of its existence.

“The need for social selection and the study of linguistic units, in which the uniqueness of national culture is most clearly manifested and which cannot be understood as they are understood by native speakers, is felt in all cases of communication with foreigners, when reading fiction, journalism, the press, when watching movies and videos, when listening to songs, etc.”

The number of lexical units with pronounced national cultural semantics includes the names:

1. Reality - the designation of objects or phenomena; characteristic of one culture and absent in another;

2. Connotative vocabulary, i.e. words that have the same basic meaning, but differ in cultural and historical associations;

3. Background vocabulary, which denotes objects and phenomena that have

analogous in the compared culture, but differ in some national features of functioning, form, the purpose of objects, etc.

For linguistic and regional studies, phraseological units are also of great interest, which reflect the national identity of history, culture, and the traditional way of life of the people - the native speaker.

The selection of units with pronounced national-cultural semantics is the task of those sections of lexicology and phraseology that act as the linguistic basis of linguistic and regional studies and can be called regionally oriented linguistics.

As a linguistic phenomenon most closely associated with culture, these lexical units quickly respond to all changes in the development of society; among them, one can always distinguish realities - neologisms, historicisms, and archaisms. Each type of reality requires an individual approach to translation.

Realities are more often used in fiction, where they serve not only stylistic purposes but also the recreation of national, local, and historical flavor. They arise naturally, as a result

of folk word creation. Considering the correlation between realities and proper names, it should be noted that the opinions of researchers regarding the belonging of a proper name to realities differ in many respects. G.D. Tomakhin distinguishes onomastic realities from the general mass of onomastic vocabulary, which, unlike ordinary proper names, are always nationally colored.

Among the onomastic realities, he includes geographical names (toponyms), especially those with cultural and historical associations;

anthroponyms - the names of historical figures, public figures, scientists, writers, artists, popular athletes, and characters of fiction and folklore;

The national originality of the work is manifested in a number of factors, such as the plot, characters, situations, and the specifics of the language, however, the performing nature of the translation work makes its own adjustments. For example, the plot-thematic side of the work is not within the competence of the translator.

The study of the relationship between language and culture is one of the topical areas of modern linguistics. Language as a way of exchanging information carries the national and cultural code of a particular people. There are words in it, in the meaning of which a special part can be distinguished, reflecting the connection between language and culture, which is called the cultural component of the semantics of a language unit. Such words primarily include culturally marked linguistic units. Despite the significant interest in the reflection of the culture in the vocabulary of the language of the nation, the revival of the Russian linguistic consciousness and Russian mentality, the functioning of culturally marked lexemes in modern literature has not yet been sufficiently studied, which is an artistic model of the surrounding reality, in which national and cultural specificity is fixed. both verbal and non-verbal behavior of the ethnic group, formed under the influence of certain historical and socio-cultural factors.

The relevance of the article is due to the need to study the linguistic material of artistic

texts and the ways of linguistic objectification of culturally specific information, which allows us to clarify some aspects of the currently actively studied problem of the interaction of language and culture, namely the problem of identifying culturally specific information in the structure of the lexical meaning of a language unit and definition the most efficient way to translate it.

The national-cultural semantics of such linguistic units found in works makes it possible to penetrate into the culture of native speakers, into their background knowledge, which is necessarily present in the minds of communication participants and largely determines the meaning of the statement.

Culturally marked vocabulary carries the basic information of the uniqueness of the culture of the people, the uniqueness of the national character of a particular culture is reflected, first of all, in the lexical meaning of the word and acts as a correlation of the word with a certain phenomenon of reality, historically fixed in the minds of people, and the meanings of the words "display and convey the way of life and way of thinking characteristic of a particular linguistic community, they are invaluable keys to understanding the culture"

The works of Abdulhamid Sulaymon oglu Cholpon, one of the great masters of Uzbek literature, are distinguished by a deep national spirit, sincerity and high artistic level. Writer colonial nation eternal love, hatred, praising efforts in the ideas of freedom works deep in the heart of the people. His "Night and Day" is the flower of the author 's creativity - the pearl of our literature.

Thus, proverbs and sayings, being an integral attribute of the folklore and culture of a certain ethnic group, carry a reflection of the life of the nation to which they belong, this is the way of thinking and character of the people, its mentality.

Language units with national-cultural semantics. Realities in culture and language, classification of realities. Linguistic and regional studies aim to study linguistic units that most clearly reflect the national characteristics of the culture of the people - the native speaker and the environment of its existence.

“The need for social selection and the study of linguistic units, in which the uniqueness of national culture is most clearly manifested and which cannot be understood as they are understood by native speakers, is felt in all cases of communication with foreigners, when reading fiction, journalism, the press, when watching movies and videos, when listening to songs, etc.”

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In realities, the closeness between languages and culture is most clearly manifested: the emergence of new realities in the material and spiritual life of society leads to the emergence of realities in the language, and the time of the appearance of new realities can be established quite accurately. Thus, vocabulary is sensitive to all changes in social life.

In comparison with other words of the language, the distinguishing feature of reality is the nature of its subject content, i.e. close connection of the object, concept, and phenomenon designated by reality with the people, the country, on the one hand, and the historical period of time, on the other. It follows

from this that the realities are inherent in the corresponding and/or national color. Color, in addition to the meaning of a general nature (combination of colors), has a meaning - a set of features (epoch, personality), the originality of something. “It is color that makes a “nationally colored” reality out of a neutral, “uncolored” unit. Coloring is that coloring of a word that it acquires due to the belonging of its referent - the object it designates - to a given people, a certain country or locality, or a specific historical era; thanks to a referent characteristic of culture, life, traditions, features of reality in a given country or region, in a given historical era, unlike other countries, peoples, eras. In stylistic terms, realia are an accessory of the national literary language, and in this, they differ from scientific terms, localisms, jargon, etc.

In the linguistic sciences, the classification of realia-words is based on the linguistic principle. Leading linguists to distinguish several groups of classifications: 1) realities - proper names 2) depending on the local historical flavor 3) national realities. Let's take a closer look at one of the largest groups of "realities as proper names" - including geographical, ethnographic and socio-political realities.

As a linguistic phenomenon most closely associated with culture, these lexical units quickly respond to all changes in the development of society; among them, one can always distinguish realities - neologisms, historicisms, archaisms. Each type of reality requires an individual approach to translation.

Realities are more often used in fiction, where they serve not only stylistic purposes, but also the recreation of national, local and historical flavor. They arise naturally, as a result of folk word-creation. Considering the correlation of realities and proper names, it should be noted that the opinions of researchers regarding the belonging of a proper name to realities differ in many respects.

From the point of view of cultural studies, the logoepistema is the material embodiment of knowledge, thoughts, traditions, customs, signs, and ideas; conveys the features of the national character, being the only way of its naive explication; semiotic and symbolic,

since it is an element of the system of signs and symbols used by society; it is hermeneutical since its understanding requires correlation with other texts; didactic, since mastering it is possible in the process of getting an education in the sense of "growing into culture" and characterize the logoepistema from different points of view, in particular, from the point of view of linguistics, the logoepistema has a verbal expression, and can be expressed not only in a word, but also in a phrase, in a sentence, and in a superphrasal unity; it is characterized by reference to a particular language; is an indication of the text that gave rise to it, the situation, knowledge, information, event, a fact that stand behind it; in the process of communication, logoepistems are not created a new, but are renewed; they can also be modified within the limits of recognizability.

In all languages, numerous logoepistems are found, which most clearly reflect the national and cultural specificity and are transmitted by special means in accordance with the laws of the given language. Both in life and in literary processed speech, such "ready-made intellectual-emotional blocks", that is, logoepistems, enrich the statement with thoughts and imagery and provide understanding. Logoepistems become the verbal basis of speech-behavioral tactics that exist in speech culture, in the speech etiquette of every nation. Logoepistems provide rich material for the reflection and development of many new ideas.

Logoepistems play a significant role in the normal communication of people, in the structuring of new texts, especially in journalism and works of art, as they are able to concisely, figuratively, and vividly express some meaning, opinion, and not directly, but referring to the general cultural knowledge inherent in this people. However, it should be noted that not all phraseological units, winged words and expressions, and quotations can be attributed to logo systems. Logoepistema is a linguistic expression of reality in the minds of native speakers as a result of their comprehension of the spiritual values of national and world culture. In order to identify and describe the national-cultural component of the linguistic

semantics of units of a certain circle - logoepistems, a group of word concepts is selected in which these units are contained.

Some authors believe that, by their nature, logoepistems are a common name for such linguistic units as words, phrases, phraseological units, winged expressions, and precedent texts that provide cultural and regional information. Vereshchagin argues that logoepistems are not reducible to well-known linguistic categories: it is not a word or phrase, not a phraseological unit or cliché, not a metaphor or allegory, etc. - this is knowledge "carried by the word as such - its hidden inner form, its individual history, its own connections with culture".

Logoepistems do not include personal knowledge, but the ideas of society members about this society, which are regularly updated in their speeches. Logoepistems, on the one hand, are the result of the action of perceptual models specific to each linguistic society, and on the other hand, they preserve and set these models, creating opportunities for their transmission from generation to generation. This, in turn, determines the linguistic and cultural unity of the members of this community. Logoepistems, therefore, are linguistically valuable units that have theoretical and practical value in teaching a foreign language. Within the framework of the psycholinguistic approach to the linguocultural unit, a scientific and methodological direction was developed that seeks ways to familiarize with a foreign culture through its figurative language and on the basis of taking into account the relationships between the cultures of the contacting peoples: co-studies are features of the culture not necessarily of another country, but first of all of another people, another ethnic group".

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