



## Linguocognitive Analysis of Litotes in English and Uzbek Languages

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### ABSTRACT

This article deals with the linguocognitive study of language units representing litho in English and Uzbek. Litota improves the meaning of words and phrases as a way of discrimination, focusing on specific events by reducing their signs. In this sense, litota is opposed to hyperbola, which is why it is also called "reverse hyperbola". Litota is often used for ethical reasons: humility and lowering one's achievements allow one to form a positive opinion about it.

### Keywords:

litota, cognitive, linguoculturology, linguistics, English, Uzbek, culture, language

At present, the scale of teaching foreign languages in schools and universities is actively increasing. In connection with this, new areas of training are opening up, new curricula and new disciplines are being developed. In the modern world, the study of foreign languages has become a requirement of the time, as we find ourselves involved in two, three or more cultures at the same time. Various life circumstances contribute to the emergence of such situations: long business trips, interethnic marriages, educational programs, immigration, and living in multilingual and multicultural regions. Knowledge of foreign languages has become necessary, because in connection with the expansion of relations between other countries, it became necessary to speak at least one foreign language.

Representatives of many professions, in addition to their specialty, must know a foreign language in order to be able to find a common language with foreigners. In recent times, world linguistics has paid special attention not only to the structure of language, but also to the study of the internal form of words in the language, ie semantics. Anthropocentric

paradigm, cognitive linguistics, linguoculturology are developing rapidly and the trends in the complex study of literary texts are improving. During the years of independence, the revival of our national values has led to the development of our native language, which reflects the spiritual world of our people, and the further expansion of its use in society. In particular, one of the urgent tasks is to study in depth and comprehensively our native language, which is "the symbol of our national identity and independent statehood, invaluable spiritual wealth, great values a solid foundation of the nation's spirituality."

In world linguistics, the main focus is not only on the semantics of the word, but also on the relationship between the word and the speech of a particular subject, its pragmatic content, evaluation relationship, national-cultural aspects.

The study of the essence of language provides an opportunity to gain a deeper understanding of the spiritual heritage, rich history, national values, cultural and spiritual riches of any nation. Litota is often used in fiction, poetry to enhance the descriptive and

expressive features of speech and in both prose and poetry it is used for figurative, euphonic speech, and emphasizes basic concepts. Litota serves to downplay the size or importance of someone or something in the literature.

Litota is used in both prose and poetry for expressiveness, imagery, euphonic speech, and emphasizes basic concepts. Types of denial in the literature - discrimination or mitigation - are determined by context, in speech - by intonation and emphasis. For example, depending on pronunciation or context, the word "not bad", can mean both ways to reduce and soften.

Often in literature and in everyday speech, such deviations are used to turn the rejection of something into morality. An example of this is: "You are not sure you can do the task." What this means is that the speaker is convinced: the interlocutor cannot perform the task. However, with the help of rejection, he absolutely reflected this. In this case, litota is a softening used in speech not to openly express your dissatisfaction, but to do it politely.

The first mention of the word "litota" is given in a letter from Cicero, an ancient Roman philosopher who used the phrase for the simplicity of life. Over time, the meaning of the word has evolved into a lower-level idea that embraces the principle of hesitation over "simplicity". Biblical phrases are also based on litota, for example: "My word ... is not repeated in vain" (Isaiah 55:11), meaning that the word is meaningful and meaningful.

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Learning languages is impossible without studying the culture of the country, the native speaker. Communication in modern society activates the links between traditional culture

(values, religion, knowledge of previous generations) and rapidly developing modern phenomena in the mass culture of our generation (clips, videos, computer games, etc.), between elite and popular culture [Derkach A.A., 1991]. Learning foreign languages is becoming more relevant, since university graduates and employees who speak foreign languages are becoming increasingly in demand from employers. All of the above creates the need to reconsider the goals and objectives of teaching. Foreign languages, as well as to create a modern teaching methodology.

Litota is an artistic concept. This method is used when they want to discredit the actual dimensions of the object or event under consideration. When a word that confirms a particular feature of lithota is replaced by a word that denies that feature, the expression can be called a methodological cycle of special softening. Litota is used in the literature to downplay the size or importance of someone or something, the opposite of the hyperbola used to enhance the visual-expressive features of speech, a rare artistic example.

Verbal structure of lithota comparison, metaphor, epithet. Litota is often used in prose and poetry to describe events or characters in a work of art more accurately and colorfully. In the richest Russian language there are many speech twists, phrases that allow to give any dictum the desired emotional color, to make it more or less bright. Among these conditions, litota occupies one of the last places. It is an intentional artistic discrimination that can be applied to a person or object, to the characteristics of a particular event or phenomenon. As a rule, such a distortion of speech is avoided if the narrator doubts that this action has been fully performed, or if the person has this or that feature in maturity.

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. is an area of study that

interacts and interacts with anthropocentric paradigm principles. Researchers say that the field was formed in the last quarter of the twentieth century, and the term "linguoculturology" appeared in connection with research conducted by the Moscow School of Phraseology under the direction of V.N.Telia. When it comes to the emergence of linguoculturology, almost all researchers point out that the root of this theory goes back to V. von Humboldt. The views of linguists such as A.A.Potebnya, L.Weisgerber, H.Glins, H.Holles, D.U.Powell, F.Boas, E.Sepir, G.Brutyran, A.Vejbitskaya, D.Haims in the formation of this field in linguistics played an important role.

V.A.Maslova, who has created serious research in the field of linguoculturology, divides the development of this field into 3 stages:

1) the creation of the first research that led to the formation of science (the work of linguists such as V.Humboldt, E.Benvenist, L.Weisgerber, A.A.Potebnya, E.Sepir);

2) separation of linguoculturology as a separate field;

3) stage of development of lingvoculturology.

The main goal of linguoculturology is to study the culture, the thinking of the people, the linguistic expression of 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 studied. 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-state studies, linguoconceptology, linguopersonology. Therefore, these areas are close to linguoculturology.

In particular, V.N.Telia writes: "Linguoculturology is a science that studies the

human, more precisely, the cultural factor in man. This means that the Center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon." According to G.G.Slishkin, "Linguoculturology focuses on the human factor, more precisely, the cultural factor in man. The fact that the Linguoculturology Center is a cultural phenomenon shows that human science is a phenomenon of anthropological paradigm." Although there is a consensus on the object of study of linguoculturology, there are some controversial views. For example, according to V.N.Telia, linguoculturology studies only the simultaneous connection of language and culture. V.A.Maslova believes that this field studies the language both synchronously and diachronically. V.N.Telia also emphasizes that the object of linguoculturology has a universal character, while V.A.Maslova emphasizes that the linguocultural features of the language of a particular people or fraternal peoples should be studied separately.

Linguoculturology is currently one of the most advanced fields in the world, especially in Russian linguistics, and a number of textbooks have been developed in this area. Linguists admit that the most famous of them is the textbook created by V.A.Maslova. This textbook describes the methods, object and subject, directions in the field of linguoculturology, examples of linguoculturological analysis of a particular language unit.

Linguoculturological research can be seen in the study of the following issues:

1) lingvoculturological 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, mainly linguistic units in Russian are compared with English, German, French;

4) aspects of linguoculturology related to pedagogical science. The main goal is to develop students' skills in identifying and analyzing lingvoculturological units.

Research in the linguocultural approach has begun to appear in Uzbek linguistics in recent decades. For example, Z.I.Solieva's dissertation is devoted to the study of sentiment in the Uzbek and French languages, ie the national and cultural features of moral and educational texts.

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, which contains serious comments on linguoculturology.

The article provides very well-founded considerations about the factors that contributed to the formation of linguoculturological 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)".

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" V.A.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 the embodiment of cultural values. 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 text. Observations suggest that metaphors, which are analogies and abbreviated forms, may have important cognitive-semantic significance in the text, but they 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).

Another textual phenomenon in linguoculturology is the precedent text issue. According to researcher O.E.Artemova, precedent genres are "accumulators" of cultural information.

Another issue related to the text in linguoculturology is sentiment. Sentence is a moral-educational language unit that expresses intertextuality.

Z.I.Salieva, comparatively studying the national and cultural features of English and Uzbek sentiments, considers the author's modified expression of didactic ideas in the works of thinkers who played a significant role in the history of a particular nation as a manifestation of intertextuality. As an example, the researcher cites didactic texts narrated by Navoi in Oybek's novel "Navoi". This feature can be seen in other works written in the Uzbek language.

It is known that the concept of the linguistic landscape of the world, introduced into linguistics by L.Weisgerber, has a special place in linguoculturology. The linguistic landscape of the universe is a language-sealed structure of reality perception and specific to a particular linguistic community, a universal and at the same time nationally adapted way of perceiving and conceptualizing the universe. Each natural language is a unique linguistic landscape of the universe.

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.

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