

THE NATIONAL-CULTURAL SEMANTIC COMPONENT OF CARESSING

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Abstract

In the article, it is clear that the analysis of the national-cultural semantic component of the field of caressing in English and Uzbek languages was carried out, the units included in this field were studied from the point of view of equivalence.

Keywords: linguo-cultural study, linguistic markers, linguistic and cultural aspect, cognitive linguistics.

Introduction

We consider caressing as a lingua-cultural phenomenon because it contains not only lingua-cultural linguistic markers, but also national-cultural concepts can be expressed through it. This requires us to look at caressing in a linguistic and cultural aspect. Before analyzing caressing in this aspect, it is necessary to consider the basic situation of linguo-cultural studies.

Another task of cognitive linguistics is the in-depth study of national and cultural features of functional-semantic fields. It is known that any culture develops and changes under the influence of the environment. Cultures of different nations differ from each other, initially, in terms of the difference in material and spiritual assimilation of reality, and it is reflected in their languages. Language and culture, national language and national culture are closely related. They develop interrelated. V. According to Humboldt, language also refers to phenomena within the people to which it belongs.

While studying the language, the science of linguistics goes back to its cultural and historical sources. One of the main directions of modern linguistics is cognitive linguistics and linguoculturalism, which is formed by the merging of linguistics and cultural studies and studies the aspects of national culture reflected in language.

Each language has its own form, otherwise there would be no diversity in the national-cultural characteristics of the language. Therefore, the language developed during the life of each community has its own national and cultural characteristics.

In linguistics, the term "linguoculturalology" is now also expressed by the term "linguistic culture". It can be seen that several research works have been carried out in this field in recent years (V.A. Maslova, Yu.S. Stepanov, V.V. Vorobyov, S. Akbarova, B. Ismailova, G.Sh. Atakhanova, etc.). But the national-cultural features of EFSM in English and Uzbek languages have not been deeply researched.

At this point, it is also permissible to define the concept of "culture". The culture of each nation is not single and independent, but it is related to others, so if some of them change a little, some of them will disappear completely. The concept of "culture" includes the ways and methods of



work, interests, customs, rituals, features of communication, worldview, world understanding. For example, a stone lying on the edge of the earth is not a culture, but a stone placed on the grave of the departed ancestors belongs to the culture, it indicates the way of life, traditions, customs, worldview of the respective people. National culture is in contact with the culture of other nations. M.M. Bakhtin says in this regard: "We ask other people's culture new questions that we did not ask ourselves and look for answers. As a result, the owners of that culture will answer, revealing the characteristics of our culture."

A.A. According to Abduazizov, this field is not only related to culture, but through it, it studies various national traditions, religious events, national concepts, means of conscious perception of the world through language.

Scientists explain the national-cultural characteristics of the language unit with different terms. Some scientists emphasize that it is called by terms such as "cultural component", "socio-cultural framework", "cultural coefficient", "national-cultural meaning" in linguistics, while some call it "national characteristic" in this science, "uniqueness of the national-cultural appearance of the meaning", "national-cultural interpretation", "national-specific meaning", "national-specific meaning", "cultural component of the meaning", "cultural coefficient", "national-cultural specificity", who noted that it is named by terms such as "national color", "national-cultural semantics", "national-cultural aspect (specificity)", "national affiliation scheme".

In our study, in determining the national-cultural characteristics of the lexical units expressing the meaning of caressing in the languages compared, the index markers in the lexical explanation of the words were determined using implicit and explicit ways of expression, as well as using words in dictionaries. In this case, the dictionary meanings of the lexical unit expressing the same meaning (denotation) of caress in these languages were compared. Although they mean the same thing, there are cases where the indicators of figurativeness in their figurative meanings differ from each other. This, in turn, was done using component analysis.

In the dictionary explanations of the words "chiroq" (lamp) and "circle" there are pometas (caress) only in the Uzbek language. In addition, it was observed that the lexical unit expressing the meaning of caressing in one of the studied languages does not have a denotative equivalent in the second language. For example, we observe the dictionary interpretation of the word *munchkin* in English:

Munchkin - a person who is notably small and often endearing (The Munchkins, diminutive creatures in "The wonderful wizard of Oz" prime prime (1900) by L. Frank Baum 1972).

This word is related to the name of the characters of English literature, but for the Uzbek language, it is a distant appearance. We also observe the dictionary explanation of the Uzbek word *girgitton*:

girgitton x-k. In terms of form, meaning and function, it corresponds to the words "aylanay", "o`rgilay" which means caressing and respect.

The fact that the equivalent of this word does not exist in English goes back to the concept of nationality. The lexicon of non-equivalence takes the form of historical facts of certain peoples, state institutions, national and folklore heroes, myths, mythical creatures, and so on.



So, in the course of the research, in the study of the national-cultural features of the semantic meaning of caressing, the symbols (markers) showing the national-cultural features of the figurative meaning of the lexical units expressing the meaning of caressing in the compared languages were identified.

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