

LINGUOCULTURAL STUDIES OF RUSSIAN AND UZBEK PREDICATION

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Abstract

This article deals with the study of linguistic pictures of the world, which are closely related to the study of the problems of interrelation of language and thinking, with the disclosure of national-specific features of language, its ethno-cultural originality.

Keywords: Linguoculturology, syntax, predication, predicate, sentence, utterance, function, syntaxema, linguistics, comparative analysis.

Introduction

Today, in the current state of Russian and Uzbek linguistic science, namely syntax, predication and related terms are increasingly attracting the attention of researchers trying to identify and describe linguistic facts together with extra-linguistic phenomena, taking into account the developing anthropocentric paradigm in the study of language patterns. A special place is given to the problems of interrelation of language and thinking, language and culture.

Linguistics traditionally analyses linguistic phenomena and facts, paying attention to the form and content of a linguistic sign. At the same time, when studying the linguistic content, i.e. certain meanings conveyed by linguistic units, the researcher deals not only with a specific lexical meaning, but also with the way in which language units encode the forming, changing and developing over time socially and culturally significant relations between objects, properties and other aspects of real reality for the purpose of transmission, processing and assimilation of knowledge and its further application. As V.A. Maslova writes, language is not only a means of communication between people, but also an important tool of culture. Language allows people to express their thoughts, feelings and ideas, as well as to transmit them to other people. With the help of language, texts of literature, art, science, religion are created, which are part of culture and stored as its works. At the same time, language itself is part of culture, as it reflects its history, traditions, customs and values. Language can also influence the formation of culture and social relations.

Linguistics, therefore, also deals with social, cultural, historical, political and other factors influencing language and speech production, which often determine the situational and linguistic context of communication.

A native speaker of a language, especially a non-native, foreign language, often finds himself in a situation of conflict and decision-making in the process of speech production, a situation



that becomes more difficult to master the more complex the subject or phenomenon (referent) to be voiced in speech.

In recent years, the scope of linguistics has expanded beyond isolated linguistic units. Linguistics attempts to explain linguistic patterns from the point of view of their users. The various fields of sociolinguistics, pragmatics and discourse linguistics are areas of study that are relevant to this process.

Language expressions can have a variety of meanings in communication. After all, communication is the notion that words, sentences and other expressions are containers filled with meaning, in other words, words are filled with meaning. Language functions as a conduit, transmitting thoughts from one person to another in written and spoken form, people put their thoughts and feelings into words, carry out the transmission by holding the thoughts or feelings and passing them on to others, and when listening or reading, people again extract thoughts and feelings from the words. This whole process is accompanied by a whole layer of layering of extra-linguistic character related to the psychology of speakers, their pragmatic intentions, and social attributes.

Linguocultural studies the relationship between language and culture, as well as the influence of cultural factors on language and linguistic processes, and vice versa. It investigates how language is used to express and transmit cultural values, norms and traditions, and how language tools and structures reflect the specific culture and mentality of the people who use it. On the other hand, linguoculturology also studies how language use influences the formation of cultural perceptions, norms and values in speakers and how they interpret them in their speech.

Linguoculturology grew out of the general principles of cognitive linguistics, according to which meaning arises from the interaction between human perceptual and conceptual knowledge. Linguoculturology emphasises the role of culture in conceptualising human experience of various kinds and the relationship between language, culture and concepts.

The connection between language and national consciousness and culture has long been an indisputable fact. Such prominent scientists as W. Wharf, E. Sapir, W. Humboldt and others have written about it. Languages are certainly connected with the thinking process, with the culture and mentality of the peoples speaking them: there are certain types of situations when we express our thoughts with a certain grammatical form, which can be connected with cultural peculiarities. Sometimes these forms may be unique to a certain culture and not so often used in other cultures. It should be noted that scientists are interested not only in the connection between language and thinking, but also in the national-specific features of language, ethno-cultural peculiarities of many linguistic phenomena. Such an approach to the study of languages allows us to understand the process of conceptualisation in this or that language, explains the peculiarities of the world picture.

The study of national-cultural peculiarities is of interest not only in lexico-phraseological but also in grammatical categories of language. Researchers of grammatical processes try to find national-cultural peculiarities and established behaviours of the people speaking a particular language, because in grammatical categories of a language, and in the way we use them, we



can find a reflection of the cultural peculiarities of the people speaking that language. Grammatical categories and rules used in a language can be related to the national mentality, perception of the world and social philosophy of that nation. Consequently, the linguocultural analysis of predication in Russian and Uzbek languages is aimed at revealing the cultural influence, the construction of predication in the languages being compared.

Such issues of linguistics are constantly discussed in scientific circles. Thus, in scientific articles one can often find the opinion that in Russian grammar one can trace the traditional fatalism peculiar to Russians. Uzbek linguistics also recognises the interrelation of language and reality, the reflection of the national-cultural peculiarities of the people's thinking and behaviour in their language.

The national-cultural peculiarities of predication both in the languages being compared and in all other languages are determined by its essential characteristic as a combination of sentence elements, the basis of expression that determines the relationship between subject and attribute. This is a description of the process of propositional formation in a language. A proposition is an expression that contains a statement about something, describes an event or situation in reality. The act of creating a proposition consists of combining independent objects of thought (usually a predicate and its actants) in order to describe and convey information about reality. Thus, a proposition is formed by linking individual words together to express an idea or statement about something in the world. Representing the act of forming a proposition by taking into account the relation of three components: a certain content, the subject of thought and the surrounding reality, predication is based on the relation of the thought process to reality. The exact meaning of a predicate depends on the argument with which it operates. Predication creates new meanings in each context, combining the meaning of the argument and certain senses of the predicate's meaning. Multiple meanings are by no means uncommon, especially for verbs. The basic semantic meaning of each lexical unit, being relatively stable in the language, at the same time undergoes certain modifications depending on the context. Dictionaries, in this connection, do not pretend to provide an exhaustive list of word meanings, which can be determined by many extra-linguistic, including socio-cultural factors.

As is known, one of the most important functions and purposes of any language is to state facts about surrounding objects, persons, and events. In order to achieve this goal, native speakers of a language must give an answer to the following questions: 'Who/what is being spoken about?'; 'What does a person say about an event or person(s)?'; 'What does a person say about an event or person'? The first question is answered by referentiality or identification. The other questions are answered by predication. In this case, it may be noted that the concepts of reference and predication are separate.

The Russian and Uzbek languages belong to different language groups, and therefore have significant grammatical differences. Functioning in different national-cultural environments, these languages can thus become the object of linguocultural analysis. This is due, first of all, to the fact that the peoples of Russia and Uzbekistan have been and still are engaged in intercultural interaction. For example, in the times of the USSR, Russia and Uzbekistan were nominally one nation. During this time period, the Russian and Uzbek languages were



culturally influenced. The mutual influence did not stop after the collapse of the Soviet Union. Uzbekistan is still home to a large Russian diaspora. Thus, the cultures of both peoples continue to influence each other, which is expressed in language.

Since the focus of this article is on linguocultural features, there is a constant reference to the ethno-cultural traditions of the speakers of the selected languages.

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