



## REPRESENTATION OF LINGUOCULTUROLOGICAL UNITS IN THE UZBEKISTAN LANGUAGE

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**Abstract:** *This article analyzes the basic concepts of linguoculturology, the relationship between language and culture, as well as language-culture relations through specific lexical, pragmatic and discourse examples in the Uzbek language. The practical part shows the cultural codes of the language - forms of address, criteria (euphemisms), cultural lexicon and speech genres with examples. The goal is to provide useful recommendations for linguistics and practical language teaching using a linguoculturological approach.*


**Keywords:** *linguoculturology, language and culture, phraseology, national values, national thinking.*

Linguoculturology is a science that studies the relationship between language and culture. Language is not only a means of communication, but also a treasure that preserves the values, ideas and social relations of society. Therefore, linguoculturological analysis is necessary for pedagogy, translation, ethnolinguistics and intercultural communication.

Below we will consider linguoculturological examples from the Uzbek language.

*1. Culturally loaded words.* In the lexical structure of the language, historical layers are associated with the cultural context. In the Uzbek language, three main layers are clearly visible: Arabic, Persian and Russian words. Arabic: science, book, adab, faith, prayer. → For example, the word adab, in addition to the simple meaning of “etiquette”, is used as “a social virtue of a person, a sign of perfection”: “Adab is the adornment of a person.” Persian: friend, homeland, love, soul, vegetable. → The word friend is often used in artistic speech as a symbol of sincerity: “A friend speaks with sincerity, while an enemy deceives with praise.” Russian: airplane, factory, institute, document, passport. → These are reminiscent of the socio-cultural environment associated with the Soviet era and are used more in official-technical speech. These layers indicate the historical ties and cultural influences of the nation.

*2. Forms of address.* In Uzbek, the pronouns “sen” and “siz” indicate social distance and level of respect. “Sen”(“You”) is used between friends, siblings, and close people. For example: → “Did you come to class today?” (sincere, close relationship). “You” is used as an expression of respect for adults, teachers, and strangers. → “Your advice is important to us.” Through single language units, social hierarchy and norms of respect in society are expressed.



3. *Types of brotherhood.* In Uzbek, brotherhood terms are widely used not only in family relationships, but also as a means of social interaction.

“sister, brother” is a form of address even to a stranger:

→ In the market: “Sister, brother, how much does this cloth cost?”

“Cousin” is used in a tone that indicates closeness:

→ “Cousin, how are your studies?”

“Father, mother” – as an expression of respect towards the elderly:

→ “Father, open your hands to prayer.”

These forms of address show that family values have expanded and been applied to the entire society.

Euphemism ensures that society follows the moral standards.

4. *Hospitality code.* The hospitality of the Uzbek people is very vividly expressed through language. The first words in the house: “Please come in, sit down and drink tea.” When observing a guest: “Don’t be offended by our service, come again.”

These phrases are not ordinary speech, but a cultural code expressing ancient values, respect for the guest.

5. *Lexicon of national traditions.* Words related to Uzbek ceremonies and traditions are also linguo-cultural units.

Wedding: greeting, bride greeting, gathering of friends, feast.

Navruz: sumalak, boychechak.

Funeral ceremony: funeral, interpretation, fatiha.

The meaning of these words cannot be explained in a simple translation, because they are closely related to cultural rituals.

6. *Phraseologisms and proverbs.* Phraseologisms express the worldview and values of the people.

“A heart as big as a mountain” - about a generous, hospitable person.

“A shield of the tongue” - careful, thoughtful speech.

“Do not enter the house left by your father” - the idea of the desire for independence, reliance on one's own labor.

From proverbs: “A guest is greater than your father” - appreciation of the guest. “Etiquette is the beauty of the people” - etiquette as a value.

Phraseologisms and proverbs reflect the mentality of the people in the most concise and figurative form.

In conclusion, such linguocultural units in our language are an important tool in preserving the spirit of the nation, its cultural heritage, and national memory. Therefore, the study of linguo-cultural studies is of great importance in understanding the spiritual wealth, social values, and historical experience of the Uzbek people and passing them on to future generations.



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