

ANALYSIS OF LINGUOCULTURAL UNITS

N.K. Ibodova

Osiyo xalqaro universiteti dotsenti, f.f.d. (PhD).

ibotovanasiba58@gmail.com

<https://doi.org/10.5281/zenodo.15034562>

Abstract. *This article analyzes the close connection between linguocultural studies, one of the new areas of linguistics, and research on issues related to communicative linguistics and text linguistics, the anthropocentric approach to text study, cognitive linguistics, pragmatics, psycholinguistics, sociolinguistics, linguo-regional studies, and ethnolinguistics.*

Keywords: *linguocultural studies, linguistics, science, communicative, text, linguistics, anthropocentric, approach, cognitive, pragmatics, psycholinguistics, sociolinguistics, linguo-regional studies, ethnolinguistics, field, issues, analysis, research, analogy.*

АНАЛИЗ ЛИНГВОКУЛЬТУРНЫХ ЕДИНИЦ

Аннотация. *В статье анализируется тесная связь лингвокультурологии, одного из новых направлений языкознания, с исследованиями по вопросам, связанным с коммуникативной лингвистикой и лингвистикой текста, антропоцентрическим подходом к изучению текста, когнитивной лингвистикой, прагматикой, психолингвистикой, социолингвистикой, лингворегионоведением и этнолингвистикой.*

Ключевые слова: *лингвокультурология, лингвистика, наука, коммуникативный, текст, лингвистика, антропоцентрический, подход, когнитивный, прагматика, психолингвистика, социолингвистика, лингворегионоведение, этнолингвистика, поле, проблемы, анализ, исследование, аналогия.*

Today, modern research pays great attention to the linguocultural aspects of similes. The author of the book “Linguoculturology” V.A.Maslova emphasizes that similes reflect the national worldview of a particular people, and substantiates this idea based on the analysis of simile devices used in Russian, Belarusian, and Kyrgyz. In her opinion, devices such as his eyes shine like Issyk-Kul, his stature is as tall as a deer, and his strength is as strong as Manas reflect the national worldview of the Kyrgyz people.

V.A.Maslova also emphasizes that the figurative thinking style of a particular people is clearly manifested, in particular, in the similes used in the language of that people. This opinion of the scientist is also confirmed by stable similes in the Uzbek language.

The materials collected for the “Explanatory Dictionary of Similes of the Uzbek Language” indicate that the attitude of the people to a particular object, sign, action, situation, associative thinking style are also reflected in similes.

Uzbek linguist N. Mahmudov names the components of simile in his articles as follows: subject of simile, standard, basis, formal indicator of simile. [1; 19-24]

The studies of D.Khudaiberganova [2;], G.Jumanazarova [3;] discuss traditional and stable similes, their role in folk oral literature. Several articles by the young researcher D. Ashurov discuss similes and their functional and cultural features in the epic poem "Alpomish" [4; 104-107]. In particular, the cultural details of similes with flower and moon components are highlighted using examples.

In her monograph "Anthropocentric Study of the Text," linguist D.Khudoyberganova classifies stable metaphors about humans in the Uzbek language into the following semantic groups:

1. Similes related to human organs.
2. Similes related to human appearance.
3. Similes related to human physical characteristics.
4. Similes related to human voice.
5. Similes related to human speech.
6. Similes related to human character.
7. Similes related to human condition.
8. Similes related to human behavior.

Let's dwell on each of these similes separately. Similes related to human body parts: tall like an alif / cypress / sambit / shamshod, small mouth like an angustifolia, red eyes like a pomegranate, sharp eyes like an eagle, red lips like a cherry, white as rice, thin, black eyebrows like a leech, thin eyebrows like a thread, round face like a smile, black hair like the night, big nose like a ladle; similes related to human appearance: ugly like Azrael, fat like a scythe / mesh, handsome like a giant, dark as rust, thin like a sprout, beautiful like the moon, handsome like a hornet, thin like a poplar, thin like a grasshopper / ghost / kosov / stick; similes related to human physical characteristics: strong as a dragon, strong as a bear, brave as an elf, graceful as a flower; similes related to human voice: roar like a bear / lion / lioness / camel, howl like a wolf, roar like thunder, ring like a bell; similes related to human speech: speak like a machine, walk like a quail / nightingale, bark like a dog, bark like a dog, chirp like a sparrow; similes related to human

character: as fragile as a walnut, as innocent as a saint, as empty as my aunt's calf, as gentle as silk, as loyal as a dog, as stupid as a cow, as harmless as a mouse, as white as milk, as straight as a stick, as cunning as a fox, as stubborn as a donkey, as meek as a sheep; Similes related to the human condition: to be stiff like a frog / candle / statue / stone, to tremble like a person with malaria, to rejoice like a young child, to turn pale like a wall / gray, to rejoice like a beggar who has found gold, to be confused like a beggar who has lost his bag, to be sad like an orphan, to melt like butter, to be impatient like a needle, to be full like a snake, to grin like a burnt head, to blush like a beet / turnip, to relax like a loaf of bread dropped into water; Similes related to human behavior: stick like glue, look like a sheep, run like a wild animal, work like a dog / giant / donkey / ox / slave, hide like a hungry hawk, protect like the apple of an eye, jump like a monkey / goat, drink like an ox / dog / pig / ox, crawl like a turtle, shoot like an arrow.

The Uzbek language's human-related metaphors show that the number of metaphors expressing human states and movements is greater than that of other linguistic groups. Next in line are metaphors expressing human limbs. So, it can be concluded that Uzbek speakers more often express human states of movement figuratively.

The words chosen as a standard for similes are also linguistic units that indicate the linguocultural characteristics of the Uzbek language. It is known that in similes related to the character and behavior of a person, Uzbek speakers use more words denoting various animals and species as standards. For example, loyal like a dog, stupid like a mule, harmless like a donkey, stubborn like a donkey (related to character); to work like a dog, jump like a goat, crawl like a turtle, crawl like a snake, walk like a nightingale (similes related to behavior).

In the Uzbek language, the use of plant and fruit names as metaphors is also common.

Examples of such metaphors include words such as sambit, shamshod, cypress, poplar, beet, turnip, cherry, apple, walnut, etc. It is obvious that the use of words denoting animals as metaphors is associated with the act of expressing a person's subjective attitude. For example, the number of metaphors in which the word dog has been used as a metaphor is more than ten, and all of them are applied to humans. The snake metaphor also has this feature.

V.Maslova, paying special attention to the anthropocentric aspects of analogies, wrote: "The fact that the objects being compared belong to different circles that are far from each other reveals a whole chain of additional associations that require each other, which, while ensuring the completeness of information, also enhance the impression; the further apart the objects being compared are in reality, the brighter their impression becomes.

The heuristic function of analogies is also manifested in the fact that they allow us to learn the realities of the world more deeply and broadly, to understand their various and often unexpected aspects.”

In general, similes are recognized in the literature on linguistic and cultural studies as a linguistic and cultural wealth of the language, along with metaphors, metonymy, proverbs and idioms. Such cultural units are sometimes evidence of the mentality of an ethnic group, as well as the level of expression of real reality through language. They also indicate the socio-spiritual development of the people. Stable similes are stored in linguistic memory on the basis of a certain pattern and are in the form of a stable combination with a connotative color. In a certain sense, they rise to the level of a standard. The standards of similes reflect the history, present, living conditions, and thoughts of the speakers of the language. M. Juraev puts forward the idea that the use of animal names as the basis for similes in folk epics is also associated with religious beliefs [5;]. Indeed, the occurrence of animal names in anthroponyms, phraseologisms, and stable similes somewhat confirms this. D. Ashurov concludes that the original source of stable similes is the creators who grew up among the people, and that, in fact, each simile is the product of someone's creativity [6; 104-107].

REFERENCES

1. Mahmudov N. O‘xshatishlar – obrazli tafakkur maxsuli // O‘zbek tili va adabiyoti. – Toshkent, 2011. – № 3. – B. 19-24.
2. Xudoyberganova D.S. Semanticheskij i stilisticheskij analiz konstruksiy upodobleniya v uzbekskom yazike: Avtoref. diss. ... kand. filol. nauk. – Toshkent, 1989; Matnning antropotsentrik tadqiqi. – Toshkent: Fan, 2013.
3. Jumanazarova G. Xalq dostonlaridagi o‘xshatishlarning lingvopoetik imkoniyatlari. – Toshkent: Fan, 2011; Jumanazarova G.U. Fozil Yo‘ldosh o‘g‘li dostonlari tilining lingvopoetikasi (leksik-semantik, lingvostilistik va lingvostatistik tahlil): Filol. fan. dok. (DSc) dis. – Toshkent, 2017.
4. Ashurov D. 2. «Alpomish» dostonida qo‘llangan o‘xshatishlarning lingvokulturologik xususiyatlari // FarDU. Ilmiy xabarlar. – Farg‘ona, 2019. – № 2. – B. 104-107; shu muallif. «Alpomish» dostoni variantlarida qo‘llangan erkin o‘xshatishlarning lingvomadaniy xususiyatlari // «Filologiyaning dolzarb masalalari» mavzusidagi xalqaro ilmiy-amaliy konferensiya materiallari. – Farg‘ona, 2019. – B. 221-223; Shu muallif. «Alpomish»

- dostonida qoʻllangan turgʻun oʻxshatishlarning lingvokulturologik xususiyatlari // «Oʻzbek filologiyasida matnshunoslik va manbashunoslik muammolari» mavzuidagi 2-anʼanaviy respublika ilmiy-amaliy anjumani materiallari. – Namangan, 2018. – B. 268-270.
5. Joʻrayev M. Mif va uning «Alpomish» dostonidagi oʻrni / «Alpomish» dostoni va jahon xalqlari epik ijodiyoti» mavzusidagi xalqaro konferensiya materiallari. – Toshkent: Fan, 1999.
 6. Ashurov D. «Alpomish» dostonida qoʻllangan oʻxshatishlarning lingvokulturologik xususiyatlari // FarDU. Ilmiy xabarlar. – Fargʻona, 2019. – № 2. – B. 104-107.
 7. Komilovna I.N. Ziyo Distributed From Tezguzar. JournalNX, 30-33.
 8. Komilovna I.N. (2022). Ibrahim Muminov's Scientific and Philosophical Heritage and Subjective Approaches to His Scientific Activity Under the Rule of the Former Ideology. International Journal on Integrated Education, 5(6), 556-559.
 9. Ibodova N.K. (2023). ALI QUSHCHI FAOLIYATINI TADQIQ ETISHDA IBROHIM MOʻMINOVNING ROLI. Oriental renaissance: Innovative, educational, natural and social sciences, 3(2), 824-829.
 10. Komilovna I.N. (2024). Philosophical Lines to Academician Ibrahim Muminov's Activity. Journal of Sustainability in Integrated Policy and Practice, 2(1), 15-18.
 11. Ibodova N.K. (2024). THE ROLE OF IBRAHIM MOMINOV IN STUDYING THE PERSONALITY OF AMIR TEMUR. INTERNATIONAL SCIENCES, EDUCATION AND NEW LEARNING TECHNOLOGIES, 1(4), 154-157.
 12. Ibodova N. (2024). ACADEMIC IBRAHIM MOMINOV: MY FIRST TEACHER IS MY MOTHER. Educational Research in Universal Sciences, 3(4 SPECIAL), 436-438.
 13. Ibodova N., & Raupova, R. (2023). ÖZBEK EDEBİYATI DİLİNİN MODERNİTE DÖNEMİNDE GELİŞİMİNDE ÇOLPON'UN ROLÜ. Philological issues are in the eyes of young researchers, 1(1). 2023
 14. Ibodova Nasiba Komilovna. (2024). ANALYSIS OF IBRAHIM MOMINOV'S CREATION OF ABU RAYHAN BERUNI. МЕДИЦИНА, ПЕДАГОГИКА И ТЕХНОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА, 2(4), 359–365. ИЗВЛЕЧЕНО ОТ <https://universalpublishings.com/index.php/mpttp/article/view/5153>
 15. Ibodov G.K. (2023). KLASSIK VA MAXSUS - YORDAMCHI MASHQLARNING YUKLAMA MEʼYORI. Educational Research in Universal Sciences, 2(15), 13–16. Retrieved from <http://erus.uz/index.php/er/article/view/4660>

16. Ibodov Ghalibjon Komilovich. Classic And Special -The Loading Standards of Assistant Exercises. Journal of Sustainability Integrated Policy and Practice. 2024. 19-21-p. <https://journals.proindex.uz/index.php/SIPP/article/view/485/419>
17. N.K.Ibodova. Classification of Lexical Units in the Language of Modern Poetry According to Form and Meaning Relationships. European Journal of Innovation in Nonformal Education. 2024. 163-166-p. <https://inovatus.es/index.php/ejine/article/view/4226/4140>
18. N.K.Ibodova. RELATIONSHIPS OF FORM AND MEANING IN JADID POETRY. NEW RENAISSANCE international scientific journal. 2024. 924-978-p. <https://doi.org/10.5281/zenodo.14217148>
19. N.K.Ibodova. THE PERIOD OF GREEDISM: LANGUAGE AND POETRY. International scientific journal. «MODERN SCIENCE AND RESEARCH» 2024. 651-655-p. <https://doi.org/10.5281/zenodo.14543293>
20. N.K.Ibodova. LINGUISTIC AND CULTURAL FEATURES OF NEW POETRY. NEW RENAISSANCE international Scientific Journal. 2025. 905-908-p. <https://doi.org/10.5281/zenodo.14738912>
21. N.K.Ibodova. LINGUISTICS - IN A LINGUISTOCULTURAL ASPECT. «MODERN SCIENCE AND RESEARCH». International scientific journal. 2025. 634-638-p. <https://doi.org/10.5281/zenodo.14888209>
22. Bozorova, R. (2021, September). Methods and Means of Cultivating Kindness in the Family of the Uzbek People. In " ONLINE-CONFERENCES" PLATFORM (pp. 43-44).
23. Бозорова, Р. III. (2022). “Мехр” тушунчаси: фалсафий таҳлил. Science and Education, 3(4), 1312-1320.
24. Ro'zigul, B. (2023). TA 'LIM TARBIYA JARAYONIDA INTERFAOL MEDOTLARDAN FOYDALANISH. ITALY" ACTUAL PROBLEMS OF SCIENCE AND EDUCATION IN THE FACE OF MODERN CHALLENGES"., 14(1).
25. Bozorova, R. Z., & Avezov, O. (2023). DINIY MASALALARDA TA'LIM-TARBIYANING AKS ETISHI. Theoretical aspects in the formation of pedagogical sciences, 2(11), 153-156.
26. SHarofovna, B. R. Z. (2023). ILM NARSALARNING ENG FOYDALISIDIR. Научный Фокус, 1(6), 372-375.
27. Ro'zigul, B. (2023). ROLE OF HUSBAND AND WIFE IN THE FAMILY AND CAUSES OF DIVORCE. Modern Science and Research, 2(10), 127-130.

28. Sharafovna, B. R. (2023). THE BOOK-THE HISTORY OF HUMANITY, THE IMMORTAL SPIRIT. FAN, TA'LIM, MADANIYAT VA INNOVATSIYA JURNALI| JOURNAL OF SCIENCE, EDUCATION, CULTURE AND INNOVATION, 2(11), 6-13.
29. Sharofovna, B. R. (2023). SPECIFIC ASPECTS OF IMPROVING THE INTELLECTUAL COMPETENCE OF WOMEN IN DEVELOPED COUNTRIES. JOURNAL OF SCIENCE, RESEARCH AND TEACHING, 2(12), 113-117.
30. Ro'zigul, B. (2023). KITOB-QADRIYAT YUKINI AJDODDAN AVLODGA KO'TARUVCHI KEMADIR. In Uz-Conferences (Vol. 1, No. 1, pp. 883-890).
31. Bozorova, R. Z. (2024). INCREASING THE INTELLECTUAL POTENTIAL OF WOMEN IS THE DEMAND OF THE TIMES. Modern Science and Research, 3(2), 724-731.
32. Sharofovna, B. R. Z. (2024). Islomda ayollar o'rni va munosabat. JOURNAL OF THEORY, MATHEMATICS AND PHYSICS, 3(1), 136-143.