

## LINGUISTIC-CULTURAL AND LINGUISTIC-STYLISTIC FEATURES OF UZBEK LANGUAGE COSMONOMIES

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**Annotation.** In this article, the study of the cosmonomies of the Uzbek language and the linguo-cultural and linguistic stylistic features, its place between the language and the people, the relationship of culture to the people, nationality and their mutual influence are scientifically researched.

**Key words:** Linguistics, language, culture, people, mentality, semantics, ottenka, integral sign, differential sign, opposition, transformation, component, method, form, attitude, lingvokulturema.

In world linguistics, new paradigms of science, which were formed at the end of the 20th century and are rapidly developing - advanced scientific directions such as linguopragmatics, psycholinguistics, linguoculturalology, linguocognitology, computer linguistics, corpus linguistics, are engaged in the research of these issues. As a result of independence, Uzbek linguistics has literally emerged as an independent national science. Most importantly, the national nature of our language was given a full scientific-theoretical assessment. The obtained theoretical achievements are a great opportunity to move from the study of the construction of language to a comprehensive study of its actualization features. This puts the examination of the Uzbek language on the agenda based on new and modern, advanced and effective research methods. Today, some minor problems of linguistics are given a sense of urgency, the existing scientific potential is not directed to the solution of important problems, the main tasks that determine the future of the field are still left out of the agenda. I have tried to prepare this article based on the latest advances in linguistics. Uzbek cosmology contains hundreds of names that have been used since the ancient times of our language. Over time, various changes occurred in the form and meaning of some names. Nevertheless, the linguistic research of the Uzbek cosmonomy system has not yet been an object of special investigation. Its size and scope of tasks have not been determined, its position in the national literary language has not been determined, and its contribution to the development of this level of the language of other nations has not been studied. The work carried out in this direction is not enough of the collected materials, this problem is still insufficient, the astronomical knowledge played an important role in culture, religion and science. The Uzbek language is a language rich in written monuments, and written sources created in different periods of its historical development contain a lot of materials about cosmonomies. As a group of Uzbek

nomologists pointed out; Countless nouns that exist in the history of the Uzbek language and are preserved in the language of many historical written monuments and historical works, their appearance, formation and formation, meaning and functional characteristics, other linguistic and historical-cultural, educational aspects of science remains in the dark." This idea is also relevant for Uzbek language cosmologies. As a result of the development of space research, the names of hundreds of space objects appeared. Regardless of which language these names belong to, they have taken a strong place in the lexicon of the Uzbek language and are used in the modern Uzbek literary language. Since in the past, celestial bodies became an integral part of human life, people knew the characteristics of each cosmic object well and left the knowledge about it to the next generations. With the discovery of various new space objects with the help of modern optical devices, thousands of new names of celestial bodies began to appear. People were forced to distinguish between the subjects and objects encountered in the course of their lives. Because, in the process of communication between people, the names of heavenly bodies were necessary, just like the names of work tools and other objects.

When talking about the emergence of linguistic culture, almost all researchers emphasize that the roots of this theory go back to V. von Humboldt. In the formation of this field in linguistics, A.A. The views of such linguists as Potebnya, L. Weisgerber, H. Glins, H. Halls, W. D. Whitney, D. W. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, D. Haims played an important role is emphasized. V.A., who created serious research in the field of linguistic culture. Maslova divides the development of this field into 3 stages:

1) the creation of preliminary researches that motivated the formation of the science (the works of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A. A. Potebnya, E. Sepir);

2) separation of linguistic and cultural studies as a separate field;

3) the stage of development of linguo-culturology.

Consequently, language units carrying cultural information are studied in linguo-culturology. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, lacunae, stereotypes, precedent units, speech labels are the main linguistic and cultural units. The main tasks of linguo-culturology are to define the linguistic landscape of the world, the conceptosphere, which is a set of the main concepts of culture, the description of the linguistic consciousness and the linguistic units that reflect the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national socio-cultural stereotypes characteristic of speech communication. . Linguistic cultures include words, phraseological units, word combinations, sentences, paremies, complex syntactic units, texts, etc., which reflect a

part of culture. Lingvokulturema has a content and an expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units. Therefore, lingvokulturema differs from the concept in that it has its content and expression plan, the main task for lingvokulturology is to express the national culture in linguistic form. According to him, the concept of "linguculture" is useful for comparative linguistics, "zero language is a cultural fact, a component of the culture we inherit, and at the same time a weapon. Folk culture is verbalized through language, it activates the basic, basic concepts of language culture, and they are represented by symbols. in the form of words If cultural studies studies the nature of a person's self-awareness in nature, society, art, history and other areas of social and cultural existence, linguistics studies the worldview reflected in language as mental models of the linguistic landscape of the world. The main research subject of linguistic and cultural studies is both language and culture, which are in a constant state of interaction. "Culture" is derived from the Latin word "Colere" which means "to cultivate, educate, develop, respect, worship". Since the 18th century, the term "culture" has been applied to all things that are the product of human activity. All these meanings are preserved in the use of the word "culture", but in fact this word means "the purposeful influence of man on nature, the transformation of nature for the benefit of man, that is, cultivation of the land" (agriculture Jalik culture) means. Later, the term "culture" began to be used to describe knowledgeable, enlightened, highly educated people. By now, it is known that the term "culture" is used in more than 500 variants in various fields of science and practice.<sup>1</sup>

Another cultural identity is the basis of the exchange rate. Studying the principles of intercultural communication makes it possible to determine the causes of communicative shock. Such identification is a way to overcome the consequences of communicative shock. The basis of the process of intercultural interaction of peoples is the study of communication features using complex approaches, qualitative changes in the choice of language learning methods as the subject of successful intercultural communication. Any linguistic entity has a "scale of evaluation". For example, immigrant linguistics uses this "evaluative dimension" to represent the world around them as a linguocultural model. This model is a strong factor of structural characteristics and self-determination of the individual, because a representative of a certain culture has a certain cultural fund, that is, a set of knowledge that provides a certain worldview in the field of national and world culture. Cultural fund is the main unit included in any national culture. A person's belonging to a certain culture defines his mentality as the basis of the perception of another culture, usually through reading literature and intercultural communication. In intercultural communication, the

<sup>1</sup> Maslova V. A. Linguoculturology: Proc. settlement for stud. universities. M.: Academy, 2001. - 208 p.

language worldview is very important as a guide in the process of communication between immigrants' linguistics and society. In short, the language outlook is the basis of a person's self-identification, and it mainly depends on the linguistic and cultural characteristics of the society. This is the language semantics code format. A personal language worldview can be relevant or residual. However, the peculiarity of the language worldview can be the basis for the formation of new mental structures. As a result of the formation of a new language worldview, we identified a difference between the archaic semantic system of the language and the actual mental model for the language group. The Brazilian ee talked about the differences between the intercultural discourse of society and the "socially creative text". There is a national sign in the language and cultural speech, so V. V. Vorobyov says: "language signs and expressions require an extralinguistic way of expressing and interpreting them", the language worldview can be in the form of a language. According to him, a linguistic worldview means that language ability can be formed, but it can be very complicated. The issue of cultural relativity of the language worldview is very important and it is reflected in the variability and classification of the forms of the semantic system. We live in the era of globalization, so the importance of knowing foreign languages is very high and it is increasing day by day. As a result of studying the problems of intercultural communication, peoples are getting closer to each other. Thus, language is an important means of gathering information about the surrounding world, and at the same time it serves as the most important sign of a certain nation. This is reflected in the mentality of people, their psychology and language.

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