

LINGUISTIC AND CULTURAL STUDY OF THE NAMES OF WORKS OF ART BASED ON THE MATERIAL OF THE ENGLISH AND KARAKALPAK LANGUAGES

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Annotation

This article explains the features of preserving the names of works of art in English from the point of view of linguistic pragmatics and linguoculturology. In addition, attempts are being made to observe and explore the local linguistic cultures of science as anthroponyms and expressions, comparisons and metaphors in the object of the Karakalpak language. The burden of the nomination process depends on the semantic requirements of interpretation in linguistics. Linguo-pragmatics and linguoculturological changes in the names of works of art in English are similar, some of them concern not only the content, but also the production and research of the correct structures for obtaining information

Keywords: linguoculturology / paremiology / anthroponym / adequate.

Introduction

Cultural linguistics, a new branch of modern linguistics, studies the language not only as a means of cognition, but also as a cultural code of the nation. The idea that scientists see the world differently through the lens of their native language is attracting a lot of new research among researchers. In linguistics, when cultural information is studied with the help of linguistic units that carry information, such linguistic units are grouped under the term linguocultural units. For example, realities, concepts, lacunae, stereotypes, speech etiquettes are linguocultural units.

The main tasks of linguoculturology are the description of the linguistic picture of the world. When a work of art is translated, its ideas, factors that reflect the worldview of the nation, are also perceived by the text of the translation. Just as each language reflects the culture of that nation, so while the reader of the translated text is reading the work in their own language, some phrases encourage the reader to understand and present the work from the point of view of their own culture. That is, one text can be understood and interpreted differently from the point of view of different peoples. Because factors such as nature, culture, customs and religion influence his world of thoughts, concepts and imaginations. The use of culturally colored words in the translation that are not in the original text is a factor in the fact that the translated text is a cultural transfer. Linguocultureme, as a unit of a deeper level than a word, accumulates both its own linguistic representation ("form of

thought") and an extra-linguistic cultural environment closely related to it, including segments of not only language, linguistic meaning, but also culture, extra-linguistic cultural meaning, represented by a corresponding sign, i.e. it concentrates in itself linguistic and extra linguistic contentfulness. Linguoculturemes have connotative meanings, becoming signs-functions; they may have several connotative signifiers, they may or may not be actualized in the consciousness of the communicants, and they actively function as long as the context that gave rise to them lives. [3,51]

Among linguoculturemes, it is possible to identify linguoculturemes reflecting national-specific words-realities, as well as nominative idiomatic and paremiological units, the national-cultural specificity of which is manifested in their figurative-background basis – phraseological units and paremias somatic, animalistic, ethnographic; with components of color designation, with sacred numbers, with sign semantics; linguoculturemes, reflecting the national and cultural standard of comparison – stable comparatives, metaphors, contextual comparisons. Cultural component in the semantics of both kinship terms and phraseological units, paremias, figurative comparisons with kinship terms in the composition, can be identified on the basis of knowledge not only of the exact status and place of a person in the system of kinship relations, but also of how this system of kinship relations functions within the framework of a specific national culture. It is also possible to identify linguoculturemes that contain national and cultural features of speech behavior in strictly communicative situations associated with certain rituals, speech behavior in everyday communication, nationally-culturally determined ratio of verbal and non-verbal communication components, communicative distance, communicative tactic.[4;13]

Pitirim Sorokin, a renowned Russian-American sociologist and critic of culture, noted in his manuscript for "Man and Society in a Disaster":

"Disasters are not an exclusive form of evil; in addition to their detrimental and destructive effects, they also contribute positively and constructively to the development of culture and human creative endeavor.

"Catastrophes are of immense instructional relevance to humanity," write Baiburin and Toporkov (1990: 427). According to Kenichi Ohmae, a Japanese consultant at Harvard Business School, in his book "The Borderless World," people, businesses, and markets are becoming more and more significant in society, while the role of the state is becoming less and less significant. In this process, he claims, "all peoples are affected by the global market, and the traditional state loses its naturalness."

Developing linguistic and cultural competencies are immersed in grammatical structural secrets of the Karakalpak and English languages, understand the laws of rules in speech, learn the mechanism of constructing sentences. And without competence, undocumented the skills of theoretical complementarity turn into the preparation of a single plateau. IN on a conscious scale, the language competence of students becomes a necessary condition organization of their language skills and abilities. In some other cases, the text is metaphorical so clear that the meaning can be determined without referring to the form of

the proverb and its meaning, as in the following, further examples are given in Karakalpak and English:

1. Appearances deceive; the cover is not the best guide to the book – Sirtqi kórinis aldamshı, Sirtı pútin, ishi tútin – Внешность обманчива; обложка не лучший путеводитель по книге [Рушди, 1998: 257].
2. These sparks will start a fire – Bul ushqımlar órtti keltirip shıgaradı – Эти искры зажгут огонь [Рушди, 1995: 261].
3. You have lived in the wood all your life and so you cannot see the trees – Siz ómir boyı toǵayda jasadıńız, hám sonıń ushın tereklerdi kóre almayız – Вы всю жизнь прожили в лесу и поэтому не видите деревьев [Рушди, 1998: 262].

Conclusion

The linguistic picture of the world has a twofold nature: it belongs to the system of consciousness and the system of language. As W. von Humboldt justly noted, language influences the formation of a system of concepts and a system of values. These functions, as well as the ways of forming concepts using language, are considered common to all languages.

Sh. Mirziyoyev is the president of Uzbekistan emphasized: "There has been a significant geopolitical transformation of the world in recent years. World and the dissolution of the earlier security and stability structures. The globalization process is speeding up, which not only increases human opportunity but also strengthens contradictions and widens the gap between wealthy and developing nations. Unprecedented risks to peace and stability have evolved as a result of all these processes, both in terms of their core characteristics and their reach on a global scale " [6;31].

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