

A COMPREHENSIVE ANALYSIS OF ENGLISH REALIA IN THE CONTEXT OF
UZBEK LITERATURE AND CULTURE.**Mirzayeva Gulbakhor Sokhibovna***Teacher, Department of practical english course, Fergana State University, PhD,
ORCID ID: 0009-0009-0655-3179*

Annotation: *This article provides a comprehensive analysis of the core concepts of cognitive linguoculturology—concept, connotation, and linguocultureme—in the context of the cultural orientation of lexicon. The study explores the theoretical foundations of metaphor (M. Johnson) and the cultural-connotative component (R. Lado, E. Nida). Particular attention is given to the definitions of the linguocultureme provided by A.E.Mamatov and V.G.Gak, and the close relationship between the linguocultureme and cultural realia. The paper highlights the role of the anthropocentric approach in examining text as a carrier of national and cultural values.*

Keywords: *linguoculturology, concept, connotation, metaphor, linguocultureme, realia, cultural component, anthropocentric approach.*

Аннотация: *Данная статья посвящена комплексному анализу ключевых понятий когнитивной лингвокультурологии, таких как концепт, коннотация и лингвокультурема, в контексте культурологической направленности лексики. Исследуются теоретические основы метафоры (по М. Джонсону) и культурно-коннотативного компонента. Особое внимание уделяется дефинициям лингвокультуремы, данным А.Э.Маматовым и В.Г.Гаком, а также взаимосвязи лингвокультуремы и реалии. Подчеркивается роль антропоцентрического подхода в изучении текста как носителя национально-культурных ценностей.*

Ключевые слова: *лингвокультурология, концепт, коннотация, метафора, лингвокультурема, реалия, культурный компонент, антропоцентрический подход.*

Annotatsiya: *Ushbu maqola leksikaning madaniy yo'naltirilganligi kontekstida konsept, konnotatsiya va lingvokulturema kabi kognitiv lingvokulturologiyaning asosiy tushunchalarini kompleks tahlil qilishga bag'ishlangan. Unda metafora (M. Jonson bo'yicha) hamda madaniy-konnotativ komponentning nazariy asoslari o'rganiladi. A.E.Mamatov va V.G.Gak tomonidan berilgan lingvokulturema ta'riflariga, shuningdek, lingvokulturema va realiya o'rtasidagi o'zaro bog'liqlikka alohida e'tibor qaratiladi. Matnni milliy-madaniy qadriyatlar tashuvchisi sifatida o'rganishda antropotsentrik yondashuvning ahamiyati ta'kidlanadi.*

Kalit so'zlar: *lingvokulturologiya, konsept, konnotatsiya, metafora, lingvokulturema, realiya, madaniy komponent, antropotsentrik yondashuv.*

Language and culture are interconnected, and linguistic units, particularly vocabulary, reflect the mentality, values, and worldview of a particular nation. This article focuses on analyzing the theoretical foundations of key concepts in cognitive linguoculturology, such as concept, word connotation, and linguocultureme, based on the cultural orientation of vocabulary. The perspective on the scope of the concept belonging to word connotation, based on the cultural orientation of vocabulary, was presented by M.Johnson. In the scholar's opinion, in terms of content, metaphor integrates and applies human experience from one domain to another at any level. This view gave rise to the ideas of the American linguist R.Lado regarding the cultural and socio-cultural significance of connotation. Reviewing the similarities and differences between Spanish and American cultures, R.Lado bases his views on E.Sapir's assertion that "language is a guide to social reality". The linguist, in his research, emphasized that because languages differ significantly from each other, there are crucial and often insurmountable barriers in cross-cultural communication, and it is necessary to study ways to overcome them [1]. His work provides a systematic analysis of the most problematic national-cultural issues related to mass migration and hybrid cultures, as well as the language skills of people in society and the shortcomings in word usage by bilingual speakers.

Subsequently, the American scholar E.Nida separated the "emotional-connotative component" from the meaning of a word [2]. Thus, the term "cultural component" emerged in cognitive linguoculturology, which later became the source of many scientific studies. E.Nida also discussed static and free equivalence in the field of translation studies, demonstrating their expression through component analysis of texts.

Uzbek scholar D.Khudoyberganova, in her research, studied the world of human thought and every idea, word, and text expressed in verbal communication while investigating and analyzing linguocultural words. The research focuses on the perceiving individual (anthropocentric approach) and defines the interaction of culture and word as follows: "According to linguoculturological approaches, text is a linguocultural unit that reflects the cultural values and the national-mental way of thinking of a particular nation. Specifically, precedent units act as a medium for transferring cultural units from generation to generation. Texts containing similes, metaphors, proverbs, phraseological units, and speech etiquette are recorded as a linguistic-cultural phenomenon embodying national-cultural values" [3]. From this perspective, every word or phrase is not formed spontaneously but reveals the mentality, value, and spirit of that nation. The contributions of scholars such as A.Mamatov, Sh.Safarov, and G.Khoshimov, who have done productive work in the field of linguoculturology in Uzbek linguistics and researched urgent problems related to cognitive linguistics, are important for the development of this field [4, 5].

A.E.Mamatov's textbook, "Modern Linguistics", provides a clear definition of the

concept of linguocultureme: “Linguocultureme encompasses and accumulates both its own linguistic representation (form of thought' and the “extralinguistic, cultural environment” (situation, realia) intrinsically linked to it, as well as a network of unstable and stable associations” [4]. The linguocultureme is mainly expressed through units such as lacuna, mythologeme, metaphor, symbol, and stereotypes. In terms of form, these units include phraseological units, proverbs, precedent phenomena, and grammatical units. According to the scientific theory in the Uzbek language, realia and linguocultureme are mutually necessary concepts. The Russian scholar V.G.Gak considers realia to be an “integral part of the cultural space, including material and spiritual culture”, and deems it significant as a “set of specific characteristics (cultures)” [6]. Furthermore, V.G.Gak recognizes culture-specific words as a collection of culturemes and explains their function as follows: “Culturemes, which possess a language expression, interact with a certain element of existence to express and designate certain realia – objects, situations, functions, customs, facts of behavior, and so on” [7].

For example, the dictionary’s semantic content of the English word “hulk” reflects a cultural-historical realia: “*Hulk – refers to a ship that is no longer seaworthy and has been permanently moored or anchored in the realm of maritime history. These vessels are often stripped of their masts and rigging, and they are typically used as floating platforms for various purposes, such as storage, workshops, or even as prisons. Hulks were commonly used during the 18th and 19th centuries*” [8]. This definition includes not only the lexical meaning of the word hulk” but also the associated cultural realia such as maritime history and social practices (use as a prison).

A collaborative effort between linguists and linguoculturologists is necessary to fully reveal the cultural-conceptual meanings of language. Only then can a precise and comprehensive study of linguocultural semantics be achieved. Based on this, we will consider the word “wooden-head” as a cultural unit, i.e., a linguocultureme. The surrounding environment directly influences human consciousness and culture, and such words are formed precisely in human speech.

This lexeme arose on a culturally connotative basis related to wood or timber, which are raw materials from trees, and is literally translated as “taxta bosh” (wooden head). While this expression does not have a direct meaning in the Uzbek language, it refers to human characteristics in English culture. The linguocultureme “wooden-head” is used to describe a person who is stubborn, dull, or slow to understand or communicate. It often conveys a person’s lack of intelligence or unwillingness to be open to new ideas or information. It is commonly used as a mild derogatory term to criticize someone’s behavior or way of thinking. In translating this linguocultureme into Uzbek, it is appropriate to use the method of cultural adaptation, employing an equivalent Uzbek linguocultureme that is close to the same meaning in an adequate translation.

The explanatory dictionary of the Uzbek language provides the expression “Xom (yoki qovoq) kalla” (Raw/Unripe or Pumpkin head) as a similar meaning in colloquial speech [9].

Bilmasang, nega, urdi deb qo'l qo'yasan, majbur qildi deb guvohlikka o'tasan, qovoq kalla?! (O. Yoqubov, Larza – B. 8). If you don't know, why do you sign saying you were hit, or testify saying you were forced, pumpkin head?! (O. Yakubov, Larza – p. 8).

This example shows that the cultural-connotative meaning can be preserved in translation through realia-cultural equivalents of “wooden-head” in the Uzbek language, such as “qovoq kalla” or “xom kalla”.

The analyses indicate that the cultural orientation of vocabulary is one of the most pressing issues in linguistics. The ideas formed through M. Johnson's metaphor theory and the separation of the connotative component by R. Lado and E. Nida constitute the foundation of modern cognitive linguoculturology. The concept of linguocultureme, defined by A. Mamatov and V. G. Gak, proves the intrinsic link between linguistic units and the cultural environment and realia. Analyzing language from an anthropocentric perspective, including the approach in D. Khudoyberganova's research, is crucial for studying national mentality and values.

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