



The Problem of Interpretation of Lingvokulturema in Dictionaries

Nigmatova Lolakhon Khamidovna

*Doctor of Philosophy, Sciences, Associate Professor, Bukhara State University, Uzbekistan,
Bukhara*

Annotation: This article raises the problems of linguoculturology. Basic concepts in linguoculturology. The relationship between language and culture is revealed, as well as the main problems of translation of linguistic cultures in dictionaries. The study was carried out at the intersection of linguistics, lexicography, sociolinguistics, ethnolinguistics, cultural linguistics, cognitive linguistic and cultural studies. Being a branch of linguistics that studies the relationship between language and cultural concepts, linguoculturology reveals the problems of the relationship and interconnection of language, culture and spirituality. The key lexical representative of linguoculturology is linguocultureme as a term that arose at the intersection of linguistics and culturology, and is of particular value for translation studies, since it is wider than the terms "word-reality" and "culturonym".

Keywords: linguoculturology, concept, realities, linguocultureme, translation studies.

Introduction. In modern linguistics, the field of linguoculturology, whose foundation stones were laid by the German philosopher and linguist V. Fon Humboldt, based on the thesis of "the commonality of the people's language and the people's spirit", has appeared and it is developing rapidly. This is happening in two directions:

- new Humboldtism (Germany);
- Sepir-Whorf theory of relativity.

Humboldt's ideas not only determined the development of linguistic and cultural studies, but also had a great methodological significance for cognitology and ethnolinguistics, pragma and communicative linguistics, translation theory.

The main part. It is known that the interpretation of linguistic units based on the principle of commonality of language and culture allows us to reveal their cultural value and characteristics, at the same time, it is of great importance to evaluate the national-cultural peculiarities of different languages based on mutual comparison, to explain the place and role of these categories in the formation of national consciousness and worldview. earns.

Linguistics is often in a comparative aspect, so its main concept is the categories of value and value.

Based on the philosophical and economic understanding of the assessment category (assessment), its linguistic and cultural essence is formed. In philosophy, evaluation means the attitude, significance and interaction of social events, people and their activities, worldview and behavior, showing their compatibility with moral attitudes and principles established in a particular society (approval, condemnation, and also a neutral attitude). A person's social position is related to his worldview, cultural level, mental and moral maturity. Therefore, the assessment of this social status is based on the following. On the other hand, taking into account the reasons, means and goals of



the action, tactics, the conditions and environment in which it was performed, and the place in the personality of the individual is a necessary condition for the correct assessment of the individual.

Lingvokulturological evaluation - separation of the value of lingvokulturema in comparison of meaning; a lexicographical distinction valid in comparative semantics. "In some views in the history of linguistic thought, the meaning is interpreted based on the law of differentiation and embodiment, it is considered as the difference of meanings in the compared units" [7,320]. Linguistic and cultural theories at the beginning of the new century also explain the linguistic value based on the quantitative theory of meaning and recognize that it is affected by differentiating symbols, the functional level of the word and its relationship with other units in its synonymous line. The level of use of a word is determined by its linguistic value, which is naturally higher or lower than the linguistic value of another unit in the synonymous line, which is connected with the demand for the use of a particular word in speech. The attitude of the speaker or the listener is determined not only by the linguistic value, but also by the need for its use, as well as the speech effect, quality of the word and its ability to replace other words. Therefore, it is natural that the subjective evaluation differs from the verbal value in terms of quantity and quality. Because the value of the linguistic unit is actually the basis of any assessment, the presence of personal attitude in the assessment shows that it does not always correspond to the linguistic value. The interrelationship of linguistic value and subjective assessment of word meaning as a methodological basis for the cognitive-communicative and linguocultural description of the language helps to study the linguistic activity of a person effectively and holistically, as a representative of a certain national-cultural environment [4,68]. However, it is difficult to distinguish between ideo-ethnic and linguistic-cultural phenomena, therefore it is controversial. K.M. As Wolff noted: "The attitude of the subject in evaluating the subject, the objective state of the event, and the standards established in a certain society do not always match" [8,138]. Therefore: "Evaluation is related not only to the point of view of a certain individual, but also to the worldview of the whole linguosociety or different layers of this linguosociety. Value is a cultural factor" [2,338]. The cultural factor can never be individual. It will belong to at least a certain group.

Values (which are evaluated based on the principles of the theory of linguistic relativity) can have an ethno-social, social (class) confessional, national character. For example, the hypertoponym of the Third Reich (Germany) of the last century was accepted in different ways by different nationalities and peoples at that time, in which we can see all ethno-social, sociomic (class), confessional, national approaches. In response to this, the German people were divided, religions stood on two sides, the peoples were not unanimous in their attitude towards him, some of the parties condemned him, while others threw water to his mill. While the expressions of the Third Reich and Germany were objectively considered as complete alternatives to each other, they were evaluated differently from the point of view of the parties who approached and reacted to it. Today, for anyone unfamiliar with the Second World War, the linguistic value of these expressions has become indistinguishable, their subjective evaluations do not fully reflect the values of the units, the original essence is subjectively obscured. Or the linguistic value of the expression of the Great Patriotic War completely changed its 50-year meaning on theological and ideological grounds. It can be said that in some countries it has acquired a neutral value, while in others it has acquired a completely negative essence. Until the end of the Second World War, the expression Nürnberg (Nuremberg) was known only in its positive sense: "meistersingerstadt" (city of craftsmen), "dürerstadt" (city of Dürer), "hans-sachs-stadt" (city of Hans and Sachs), "stadt des spielzeugs"[1] (toy city) is a lexeme with a positive connotation, which is a synthesis of meanings, in which there is a relative correspondence of subjective evaluation and objective status. With the acquisition of a new identity as the city where the trial of Nazi criminals took place, its old value was completely



forgotten, and as a result of the popularization of the "cold" meaning, a great difference between the subjective-social attitude and the objective situation arose.

Expressions as cultural labels or cultural labels cover various areas of people's life. During the analysis of such units, V.I. As Telia said: « The relationship between the speaker (listener) and reality plays an important role. Although this relationship seems to be decisive, the place and role of objective social norms, which are established and "guide" the speaker and the listener and determine their attitude, is unique.

Grammatical groups (categories) of words are different in terms of cultural value. Observations revealed that culturally specific nouns make up 85 percent of the total culturally specific words (300 nouns), verbs and pronouns make up 10 percent (38), and other words make up 5 percent of the total.

It became clear that the number of linguo-cultural nouns in the explanatory dictionaries of the Uzbek language is large, and their internal groups are also diverse:

- ✓ ceremonial nouns: challadi, mirror show, romol echar;
- ✓ ritual nouns: prayer, prayer, ablution;
- ✓ professional nouns: grass, carpet, cutting;
- ✓ irim-mirim nouns: ola-boji, black cat.

Each of them is further divided into internal types. For example, ceremonial nouns: wedding ceremony, mourning ceremony, engagement ceremony, etc. The cultural specificity of these units is that they are usually characteristic of certain peoples and nations. [5,255]

Usually, linguocultures are not translated into other languages, they exist as realities and are given on the basis of calka: Wild West (Vildvest), cowboy (cowboy), western (western).

Most of the time, famous nouns mean personal characteristics, they give information about their ideological, confessional obligations, family status, profession, inclinations, and character traits. Such names are often secondary names as well, and may even supersede the primary name. In this sense, only the names of some US presidents are included in the dictionaries with their linguistic and cultural characteristics. For example, Franklin D. Roosevelt is the only president to serve more than two terms. He was popular among the people. People listened to his radio program "Gulkhan nyoda". He would tell people what happened in the country and what he was planning. He was the first president to appear on television [1,56]. Or the first American President George Washington - a person who left a big mark on the development of the country. He fought for independence against the British. Americans see him as an "honest and respectable person" and recognize him as the "father of the country". February 22 - George Washington's birthday, this day is considered a national holiday. [3,378]

In American linguistic and cultural dictionaries, only these two presidents - George Washington, Franklin D. Roosevelt is recognized as a linguokulturema. In Uzbek linguo-cultural dictionaries, there are many personal-lingucultural terms. For example, the folk hero To'maris is described on the basis of three frames:

- 1) To'maris - commander;
- 2) Tomaris is a stereotypical image;
- 3) Tomaris is a human description tool.



Linguistic components in bilingual translation dictionaries are mostly neglected by lexicographers. For example, the meaning of the English word "milkman" in Russian is given as follows:

- 1) a milk carrier;
- 2) a milker.[6]

However, linguistic and cultural similarities and differences have not been paid attention to.

In 40 years, the existence of 2 states in Germany (FRG and GDR) led to changes in the geopolitical and ideological semantic structure of lexical units. For example, before the reunification of Germany, the inhabitants of the GDR were called in the West Ostler, i.e. - resident of the East German - GDR, Westler and Wessi, i.e. - resident of the West German - FRG. At the moment, in Germany, the word Ossi (Osten - with the meaning of "East") is used in the sense of "inhabitants of the new eastern lands". As a result of the unification of Germany, the new word Ostalgie was born, which is a combination of the noun. Austen and Nostalgie (Austen and Nostalgie) in the lexical system of the German language increased semantic separation, that is, words with new lexical-semantic meanings appeared. Just like the two types in Uzbek, in German, words used only in the GDR, words used only in the FRG, and neutral words are distinguished.

Conclusion. It seems that ethnolinguistic differences occur under the influence of time, environment, ideology and other factors. These differences should be consistently and objectively reflected in instant and instant dictionaries. Today's explanatory and translation dictionaries pay little attention to linguistic and cultural differences and similarities. The time demands improvement of this aspect of them.

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