



LINGUOCULTURAL LEXICOGRAPHY. A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK REALIA

Khayrieva Madina Ilhomovna

a teacher at the Department of Translation Theory and Practice, Samarkand State Institute of Foreign Languages, Uzbekistan

Akhmedova Shakhnoza Farkhod qizi

a student of MA program of Comparative Linguistics, Linguistic Translation Studies, Samarkand State Institute of Foreign Languages, Uzbekistan

Abstract: *Translators struggle with the cultural words. As culture demonstrates the complex background of the language. Culture considers language to be an essential component that conveys cultural information about the nation. The current study collects a set of typical Uzbek culture-specific words and analyzes them linguistically. Linguocultural lexicography deals with compiling dictionaries which reflect culture specific phenomena of a certain linguoculture (geographical names, history, traditions, holidays, mythology, specifics of political and economic systems, etc.).*

Keywords: *Linguocultural lexicography, culture dictionary, country-specific cultural dictionaries, Linguoculturology, non-equivalent lexicon, English and Uzbek realia.*

Introduction: According to Casagrande, the conception of the intrinsic relationship between language and culture in translation studies has led to theories and arguments advocating for translation to be treated as a primarily cultural act: “That it is possible to translate one language into another at all attests to the universalities in culture, to common vicissitudes of human life, and to the like capabilities of men throughout the earth, as well as the inherent nature of language and the character of the communication process itself: and a cynic might add, to the arrogance of the translator. [1; 338]

The first culture dictionary (Longman Dictionary of English Language and Culture) was published in Great Britain; it had a revolutionary effect on lexicographers, culturologists and linguists. Since that it has been republished many times and contemporary edition presents an invaluable source of cultural information. It combines language dictionary (80.000 words) and 15,000 cultural and encyclopedic entries covering information about people, places, history, geography, arts, literature, and popular culture.

This dictionary not only covers cultural annotations, but also emphasizes societal attitudes towards specific realities, such as paid holidays. For example, in the United States, employees receive two weeks of paid vacation every year. Most British citizens have four or five weeks of paid vacation.

Scholars categorize current dictionaries with cultural information into four groups:

1) Cultural dictionaries provide insights into a country's unique political, social, historical, and cultural issues, such as the position of various social groups, cultural



nomadism, Western feminism, and the Renaissance. For instance, "The Midwest: The Greenwood Encyclopedia of American Regional Cultures" (2004) discusses the influence of different historical periods on American Midwest culture.

2) Dictionaries and reference books that describe countries and cultures, including names of architectural monuments, animals, flora, national holidays, and traditions. A good example of such dictionaries are guide-books about different countries and geographically oriented cultural dictionaries: "Dictionary of Japanese Culture" (Kojima, Crane, 1990), "Россия. Большой лингвострановедческий словарь" (Прохоров, 2007).

3) Country-specific cultural dictionaries cover idioms, proverbs, myths, legends, and others. The "Dictionary of the Bible and Western Culture" (Beavis, Gilmour, 2012) is a reference guide that covers persons, places, legends, and concepts from the Bible.

4) Encyclopedic dictionaries (e.g., Encyclopedia Britannica, World Book, Большая советская энциклопедия) offer knowledge on various themes and spheres of life. Encyclopedia Britannica is the oldest and most well-known dictionary, released in 1770.

Linguocultural material can be presented alphabetically in dictionaries with linguocultural commentary or using the ideographic method. For example, the "Slavic mythology" dictionary includes interpretations of folklore and fairy pictures, as well as Eastern Slavic characters and symbols. The world is described using binary oppositions, such as life- death, right- left, and male-female.

Methods used in Cultural Linguistics

Linguoculturology, as a distinct branch of linguistics, is expected to have unique analytical methods and techniques. Linguoculturology is an interdisciplinary science that uses a variety of methods. Linguoculturology employs methods from various disciplines, including Cognitive Linguistics, Psycholinguistics, Ethnolinguistics, and Sociolinguistics, as well as those developed within the field itself. Borrowed methods are modified to align with linguocultural studies' objectives. This chapter suggests the most suitable methods for Linguoculturology.

Component analysis. It is based on the linguistic postulate that lexical meaning can be broken down into minimal semantic components (semes). The method utilizes multi-stage definitional analysis and an associative field. Linguoculturology examines the semantic structure of culture-specific units to identify cultural meanings (e.g., Christmas, penny, pub), cultural themes (e.g., home, carol, heart), and cultural connotations (e.g., turkey, oak, rose).

Etymological analysis examines the origins and evolution of linguistic units to identify cultural information sources.

Typological analysis compares and classifies linguistic units based on common features. Typological analysis aims to categorize linguocultural units based on similarities and analyze universals across different languages. Typological analysis aims to categorize linguocultural units based on their similarity and analyze universals across cultures.



The associative field method explores cultural associations and connotations.

This method can be implemented in two different ways: 1) through an associative experiment; 2) using cultural dictionaries, encyclopedias. Cognitive psychology's associative experiment assumes a reaction to a given stimulus. S → R. To identify associations in an analyzed unit, consult linguocultural dictionaries, thesauruses, encyclopedias, and association dictionaries.

Conceptual analysis involves categorizing and linking linguistic components to cognitive structures and processes. It involves searching for culturally relevant language clues in the text, such as:

a) Non-equivalent lexicon; b) Culture-specific, proverbs, quotes, and epigrams; c) Culture-relevant stylistic devices (allusion, antonomasia, litotes, euphemism, image-bearing stylistic devices); d) Mythologemes; e) Culture-specific ideas.

This multi-stage analysis of culture-specific concepts includes describing the concept structure and constituents (notional, figurative, and evaluative spheres), creating a hierarchical taxonomy of cognitive features, and distributing cognitive features based on the "field" principle, which refers to the nucleus or periphery of a concept.

Cross-cultural analysis involves comparing and contrasting culturally and conceptually relevant linguistic units (linguocultemes), universal and nationally-specific properties of linguistic units, and cultural concepts that reflect universal and nationally-specific values.

The methods employed in research vary depending on the goal, but they are often used in tandem to examine complex phenomena like language and culture.

Results and discussion:

Comparative Linguoculturology is an interdisciplinary discipline that examines the similarities and differences between two or more linguocultures through their linguistic units, including non-equivalent lexicon, metaphors, symbols, mythologemes, folklore, religious and fictional texts, linguistic and communicative units (speech etiquette, communicative situations, communicative intentions and strategies), and an axiom.

For example, comparative analysis of phraseological units with the component "white/oq" in all languages represent conceptual features associated with:

a) the culture specific notions of purity, innocence, honesty and decency.

Eng: *white magic, lily-white reputation; white wedding; white light; white hands; white man; white envy; to mark with a white stone; white day;*

Uzb: *oq ko'ngil,*

b) social status

Eng: *white man, white supremacy, poor white, white-collar job; white house;*

Uzb: *oq bilak, oq suyak, kosasi oqarmagan, og'zi oqarib qoldi.*

The problem of non-equivalent lexicon attracted and continues attracting attention of many researchers, among them are P.A. Newmark (1998), S. Vlahov, S. Florin (2006), A. Nida (1975), L.S. Barkhudarov (1975), Ya.I. Retsker. (2005), E.M. Vereschagin, V.G. Kostomarov (1983), G. Salomov (1978), A.O. Ivanov (2006), A.V. Fedorov (2002), G.V. Chernov (1958, 2009), V.N. Komissarov (2005), A.D. Schweitzer (1988), etc.

It should be mentioned that there is a variety of terms and notions under the term "non-equivalent lexicon":



culture-specific items – abstract or concrete words that may relate to a religious belief, a social custom, or even a type of food (Baker, 1992, p.21); items that do not exist in the target language or have different functions and/or connotations.

non-equivalent lexics – words that do not exist and have no equivalent in other languages.

realia – words denoting objects, concepts and situations that do not exist in the practical experience of people who speak a different language.

cultureme – a cultural phenomenon that exists in culture X but does not exist in culture Y.

culture-specific references – words relating to different aspects of everyday life such as education, politics, history, art, institutions, legal systems, units of measurement, places, food and drinks, sports and national pastimes, experienced in different countries and nations of the world.

lacuna – a situation common in one culture, but not observed in other cultures.

cultural words – culturally marked units (Newmark, 1998, 1988);

ethno-cultural vocabulary (ethnolexemes) – lexical units relevant to the system of knowledge about the specific culture of a particular nation from historical and ethnic points of view (Шейман, 1978);

As has as of now been specified, culture-specific vocabulary/realia display national-cultural data concerning way of life, religion, mindset, ethnography, topography, authoritative organization, social and political frameworks, values, conduct, behavioral designs of a specific country. They are indivisible portion of a national world picture of a certain linguoculture and illustrate national-cultural specifics of a specific country. It can be strikingly outlined by the investigation of English and Uzbek realia.

Realia of culture and art

music and dance

Eng.: blues, jazz, Limericks, ragtime, Auld Lang Sune, Maypole dance, Morris dance, hoodening, swing, rock-and-roll;

Uzb.: karnay-surnay, baxshi, tanovar, shoshmaqom, lapar;

musical instruments

Eng.: bagpipe, banjo, harp, triple, warpipes, whistle, fiddle, pibgorn, crwth (Welsh);

Uzb.: doira, karnay, sunray, nay, rubob, chanqovuz;

folklore

Eng.: Beowulf, Robin Hood, Brownie, Little John, King Arthur, Camelot, Lady Godiva, Jack the Giant Killer, Jack O'Kent, the monster of Glamis, Paul Bunyan;

Uzb.: Siyovush, Afrosiyob, Nasriddin Afandi, Go'ro'g'li, Alpomish;

art and artistic objects

Eng.: toby jug (a beer mug in the form of a stout old man wearing a three-cornered hat); oak swill basket (made using cleft oak which has been boiled and split further by hand into thin strips before been woven around a hazel ring);

Uzb.: suzana, belbog', atlas, zardo'zlik, zarchopon, iroqi do'ppi;

customs, rituals

Eng.: Guy Fawkes Night, Pancake day, Notting Hill Carnival, Maundy Thursday, Easter bunny, Easter basket, Bonfire Night, Valentine's Day, Beggars Night;

Uzb.: beshik tuy, sunnat tuy, sabzi to'g'rar, oq o'rar, non sindirish;

**Conclusion:**

It should be stressed that despite different approaches to the classification of culture-specific vocabulary, they complement each other and embrace all spheres of life including political, social, historical, cultural, geographical, ecological, etc. issues.

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