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## Research Article

# ANALYSIS OF THE LINGUISTIC LANDSCAPE OF THE WORLD BETWEEN THE UZBEK LANGUAGE AND THE TURKISH LANGUAGE

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## ABSTRACT

In this article, the linguistic landscape of the world, which is a component of linguistics and cultural studies, such as linguistics and spiritual studies, studies lexicons and lacunae without alternatives. Language units, mythology and archetypes, customs and ceremonies, proverbs, phraseologies, norms, patterns and symbols, metaphors and linguistic images, the methodological basis of the language, speech behavior and speech culture are revealed in the linguistic landscape of the world.

## KEYWORDS

The linguistic landscape of the world, proverbs, sayings, customs and ceremonies, and behaviour.

## INTRODUCTION

Commenting on the formation of the anthropocentric paradigm in linguistics, N. Mahmudov explains the following points: "According to the objective nature of the language, in the anthropocentric paradigm, they gave man the main place, in which language is the main element. Makes up a person. It does not form the linguistic image of the world on the basis

of any idea, the reason for this can be called the moderation of language tools, that is, the word can serve to express different thoughts and ideas. After all, "the linguistic image of the world is a reflection of the knowledge of existence in the medium of language, as well as a means of acquiring new knowledge and expressing it" [1, 16].

According to G. Gachev[2], "The national image of the world includes national space, lifestyle, language, national spirituality, national mentality, national way of understanding existence, national concepts of existence, value system, etc. Each era creates its own national image. It is natural that the national languages that are formed and continuously develop on the basis of these categories describe the world in different and unique ways. However, it is known that "language enriches the conceptual model of the world through its system of meaning and the combination of these systems through national and cultural diversity. W. Humboldt for the first time observes the linguistic representation of the world on the basis of philosophical dialectics. While studying the language on a philosophical basis, he focuses on the linguistic image of the world and its structural elements, including the categories of the general linguistic image of the world, national linguistic image, and special language image. Later, the linguist scientist Dimitriyeva L [3]. pays special attention to the question of the interdependence of the language image of the world and the categories of the nation and puts forward the idea that the mother tongue is the only strong link in his research. He also thinks in detail about the nation, and the national linguistic image of the world.

As a separate field of science and science, linguoculturalology, which arose at the intersection of language and culture, is required to have its own research object, subject, goals and tasks. In this, first of all, it is necessary to determine the general descriptive features of

linguistics and cultural studies. V. N. Telia gives the definition that "Linguistics is a science that studies the person in a person, or more precisely, the cultural factor." Therefore, in the center of the science of language and culture, the complex of linguistic landscape of the world is first of all a human phenomenon. According to G. Kolshansky[4], "Linguoculturalology focuses on the human factor in a person, more precisely, on the cultural factor. The formation of the center of linguistics from the phenomenon of culture shows that the science of man is a phenomenon belonging to the anthropological paradigm. The issue of the relationship between language and culture is complex and contradictory. Regardless of how this problem is interpreted by scientists, it is important to determine the role of the human factor in the reflection of culture in linguistics, especially in linguocultural science. The study of the state of perception of the system of cultural values by the language and speakers of the language, prof. As N. Mahmudov noted, "Language and culture usually mean the explanation of this or that culture through language or, on the contrary, through the study or explanation of culture. one or another language, more precisely, the meaning of culture in lingua-cultural studies is not "level (speech culture), but "the level achieved in mental-spiritual or economic activity", but "the level of human society in the spiritual-educational sphere set of achievements", social and spiritual-educational life (cultural history, Uzbek culture)".

No two cultures are ever completely compatible. These inconsistencies are also observed in the

lexical-semantic, functional, stylistic, and grammatical features of the linguistic-cultural units of the languages being compared. The fact that some units belonging to this layer have an equivalent in a second language does not mean that these units are linguistically equivalent. We can perceive the concept field that exists in the linguistic landscape of a representative of one culture as a reality or a lacuna phenomenon in the language of a representative of another culture, or it can exist in a non-verbalized state. These features of language and cultural units become clearer when they are classified by comparative analysis, considering the semantic-structural features of both languages.

We can divide linguistic units into two large groups. Here, we can include in the first classification units that belong to culture and exist in real life as objects, events, actions, and spoken materiality. Examples of Uzbek linguistic and cultural units are chapon, doppi, tandir, elder, mahalla, sumalak, mahsi-kalish, somsa, sovchilik, toy, etc. They are also characterized because they can be fully adequate or partially equivalent to each other. Sometimes, units that are adequate are not considered adequate in all aspects of semantic meaning. We can compare this with the example of the wedding lexeme, which occupies a large place in Uzbek culture, and its Turkish translation.

Linguistic-cultural unit of weddings in Uzbek is equal to the lexeme of weddings in Turkish. I explained this unit in the "Annotated Dictionary of the Uzbek Language" as follows:

1. Marriage, marriage, circumcision and other relations with parties and spectacles, the general name of folk ceremonies;
2. According to the agreement between the matchmakers, money, sarpo, material and similar things are given by the groom to the girl;
3. In connection with the sending of these things, a ceremony is held at the home of the bride and groom;
4. Holidays are all about celebrations and entertainment."

The Turkish equivalent of a wedding is in the Turkish dictionary

1. The general name of folk ceremonies with parties and spectacles with marriage, marriage, circumcision and other relationships
2. Marriage ceremony of two people;
3. wedding reference: wedding gift ring, gold, party.

In each of the above interpretations of the lexeme wedding, it is understood that it is a ceremony related to mutual relations, that is, marriage. It is observed that the event related to the wedding took the form of a feast in both cultures. However, the existence of components such as circumcision in the explanatory dictionary of the Uzbek language is not reflected in the semantic field of the wedding, which is considered adequate for the wedding lexeme. Also, the second explanation given to the equal unit of the wedding (money, sarpo, material, etc. given by the groom to the girl



according to the agreement between the gods) is not found in the lexeme explanation. In Turkish, in Uzbek culture, after the wedding ceremony, the bride and groom live with the groom's parents, and in Turkish culture, the bride and groom live separately. Also, the groom's family sends gifts to the bride's family a day or two before the wedding. The gift consists of money, sarpō and food products. On the occasion of the wedding (gift), he comes to the bride's house and sends her dowry to the groom. Sepi is a gift given to a girl by her parents and relatives, which usually consists of things. Based on the above examples, it can be said that according to the agreement between the grooms, the absence of the combination of money, sarpō, material, etc. given by the groom to the girl is explained by the absence of such things. a situation within a culture. Therefore, when a semantic meaning considered adequate or equivalent in a certain sense in terms of the linguistic landscape of the world is taken in another context, differences are observed according to the feature of functionality.

As an example, there are cases when the wedding of language and cultural unity is used figuratively or figuratively. In this case, this unit is used in the meanings of joy, victory, and good day, and the figurative meaning is understood only when it is taken into general analysis within the context.

Equivalent linguistic-cultural units not only record intercultural compatibility but also reveal their distinguishing features. The phenomenon of congruent lexical units whose content components are linguistically dissimilar; although not similar in form, lexical units whose

content components correspond to each other create the phenomenon of equivalence. An equivalence phenomenon describes a relationship between two corresponding units, but these units do not form all connections. Everything in the linguistic landscape of the world has its own characteristics, and this thing is not equally perceived by representatives of one or another culture. For this reason, representatives of different nationalities can follow different "concepts" behind the same concept.

From the definitions and descriptions given above, we have formed a brief understanding of purely linguistic and cultural units. But here it should be noted that there are also functional linguistic and cultural units of the language. We saw an example of a unit related to this classification above in the example of a wedding lexeme. In modern linguistics, views on accepting lingua-spiritual studies as the second branch of linguistics-cultural studies are put forward. As linguistic cultural studies consider the issues that arise at the intersection of language and culture, it is appropriate to conditionally divide culture into material and spiritual classifications. In this place, language-spirituality separates from the issues of material culture and includes concepts related to spirituality.

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