

The depiction of the concept of man in linguocultural studies based on zoonyms

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Abstract: This article analyzes the importance of the concept of man in anthropocentric linguistics, the characterization of the male image, and the comparison of his actions to zoonyms. The article also discusses some theoretical issues in linguocultural studies, related concepts, and the national-cultural identity of language units.

Keywords: Anthropomorphism, metaphors, similes, zoonyms, linguacultural, phrases, linguacultural studies, and the male concept.

Introduction: In the field of linguistics, interpretations of the science of language and its development vary. Today, as in every field, new directions and research are emerging within linguistics. Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication.

Linguoculturology seeks to reveal that language is fundamental to concepts such as national consciousness, national thought, national culture, national spirituality, and national character, which are widely used today. It argues that the essence of these concepts cannot exist without language.

In general, this branch analyses cultural colours of linguistic units as well as it studies language through culture. Besides, linguoculturology possesses a number of following specific features:

- it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology;

- the main object of culturology is interrelation of language and culture and interpretation of this interaction;
- as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming “the language picture of the world”;
- linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country.

The most important concepts of linguistic and cultural studies are considered: linguocultureme and logoevisteme, linguocultureme and concept, sociotics and linguocultureme, and topics such as lexical and phraseological units and national-cultural aspects of literary texts are included.

The nature, spirit, and mentality of a people cannot be imagined or studied without language. The mental identity of a people is reflected in the units of language, especially in figurative words and expressions. After all, such figurative expressions are the product of a people’s deep worldview, figurative vision, perception, and thinking.

METHOD

Linguistic description, component analysis, contextual analysis, and comparative and cross-cultural analysis methods were used in the process of writing the article.

RESULTS AND DISCUSSIONS

As experts rightly point out, the most valuable source of information about a culture and its people's mentality is found in phraseologies, metaphors, symbols, and legends, as well as traditions preserved in seemingly unchanged form. In other words, the incredibly rich historical-cultural and ethnic-spiritual experiences of a people that is, their unique "linguistic picture of the world" - are formed through language. All these experiences find expression precisely in the language of the people; they live within this language and are systematically passed down from generation to generation.

Analogy and comparison play a very important role in human understanding of the world. As we know, analogy in linguistics is the comparison of one unit of language to another in some respect. Comparison, the process of comparing two or more objects or concepts to determine their similarities or differences, is one of the most widespread logical methods for understanding the external world and is observed in almost all areas of human activity. This extremely important logical category is, of course, also reflected in language.

In linguistics, two types of comparison are typically distinguished based on their purpose. When comparing two objects or concepts to highlight their differences, a purely comparative construction is used. If the comparison aims to establish an analogy, a simile construction is employed.

First, it's important to note that similes arise from a specific figurative mode of thinking and therefore always carry artistic and aesthetic value in speech. They enhance the emotional expressiveness and vividness of language. Two types of similes are distinguished: 1) individual-authorial similes (also known as free similes) and 2) universal or stable (permanent) similes.

If we define anthropomorphism as it applies to this study, it is a linguistic unit in which the word representing a person or their related actions and characteristics within a national-cultural context serves as the primary component in the verbal coding of certain cultural information. It is one type of biomorphic code.

The Uzbek language is unique in terms of its national and cultural aspects. Within the concept of manhood, the strength, power, and characteristics of Uzbek men are often compared to animals in our literary works.

This practice dates back to ancient times, when the strong, powerful, fearless, and courageous characteristics of men were frequently compared and described using animal imagery. Uzbek literary works clearly demonstrate this enduring tradition.

Uning arslonday ko'rkam gavdasi, keng peshonasi, chuqur samimiyat ifodasi bilan to'la yirik, hushyor ko'zlari, kir yaktagi ichidan qavarib turgan keng ko'kragi, baquvvat qo'llari, so'zlaridagi qishloqcha soddalik va to'g'rilik (bu xususiyatni kambag'al odamlarda katta fazilat deb topar edi boy) unga juda yoqdi. (Oybek. Qutlug' qon).

Yonida arslondek, tog'ni ursa tolqon qiladigan Azamat eri turganda tashvish qilishga hojat yo'q edi. (S. Ahmad. Ufq.).

In this example, the male character is portrayed as a strong, alert, and capable life partner, like a lion.

Bo'riday dovyurak, baquvvat bo'lib o'sarmish. (M. Hazratqulov. Ta'til kunlari).

Shovursiz olamda u o'zini ayiqdek xotirjam, bo'ridek yovqur, kiyikdek hushyor sezadi. (N. Norqobilov. Tog' odami).

Mening Nortoy bolam bo'riday mard, Xudo undan bir tirnoqni ayab turibdi. Essiz, o'n besh yil behudaga ketdi-da. Bolamning ham, kelinimning ham yuziga qaray olmayman. Xudoning ishi bo'lsayam, o'zimni gunohkor his etaman... (G'ozil Rahmon. Oqibat so'qmog'ida.).

Examples from the Uzbek language demonstrate that in Uzbek national culture, the image of a man symbolizes strength, courage, and bravery and is often likened to zoonyms

CONCLUSION

In conclusion, similes are speech constructions with significantly greater artistic and stylistic potential than pure comparisons. This is why similes have been the focus of researchers' attention since ancient times within world linguistics as a special means of ensuring effective communication. Studies in Uzbek linguistics have found that concepts related to human behavior, worldview, and qualities are often likened to animals. Furthermore, masculine aspects such as courage, bravery, fearlessness, and determination have been substantiated with examples from fiction.

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