

## TERMS AND LINGUISTICS CHARACTERISTICS OF UNITS IN TRANSLATIONS

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### Abstract

This article provides information on the fact that Lingvokulturology is an independent scientific branch of anthropocentric linguistics that studies the interaction between language and culture, that is, the manifestation of culture in language, on the contrary, the manifestation of culture through language. Within the framework of the article, it is analyzed with the help of examples that a skillful writer can use language laws and impose a linguistic-cultural function on terms, such comments are scientifically based in the article.

**Keywords:** explanatory dictionary, special training, centuries-old national traditions, customs, farewell, problems.

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**Introduction:** Linguistics is an independent scientific branch of anthropocentric linguistics that studies the interaction between language and culture, i.e., the manifestation of culture in language, on the contrary, the manifestation of culture through language. Reflecting on this, Professor N. Mahmudov in his article entitled "Looking for ways of perfect language research..." recognizes that linguo-cultural studies is developing as an independent field and points out the problems that need to be implemented in this field. . In recent years, in Uzbek linguistics, serious attention has been paid to the study of language units in the linguistic and cultural aspect. In particular, in the monograph "Anthropocentric study of the text" by D. Khudoyberganova, artistic texts in the Uzbek language were analyzed from the linguistic and cultural aspect, and valuable conclusions were made regarding the issue of the reflection of national culture and national-cultural values in the text. In fact, an artistic text is considered a linguistic and cultural unit that expresses the national-cultural values, customs, and traditions of a particular people. The unique similes, metaphorical movements, proverbs and proverbs, phrases, occasional usages used by the writer, while ensuring the artistry in the text, rise to the level of linguistic and cultural unity in terms of reflecting national and cultural values.

As such texts express the cultural values, way of thinking, and attitude of the Uzbek nation to reality, it is important to study them as linguistic and cultural units that preserve the national-cultural characteristics of the nation and transmit them from generation to generation. It is known that not only lexical units of the language, but also syntactic units that reflect this feature can perform the function of linguistic and cultural units in the Uzbek language. Each nation sees the world with its own "eyes". Therefore, their reflection of the external world through the medium of language has its own characteristics. It is in this place that the national cultural specificity of language units occurs.

**Main part:** Language units of this type - linguocultural units (lingucultures) are studied in linguoculturalology. Linguistic and cultural units differ from other units of the language level in that they have a direct national-cultural dimension. With this sign, they unite into one commonality, that is, linguistic and cultural units. Symbols, mythologems, standards, metaphorical units, phrases, fixed similes, paremiological units, lacunae, stereotypic units, precedent units and speech labels in each language are linguistic units. It is understood that special units related to national culture, traditions and

customs, national mentality, expression of national consciousness are studied in linguistic and cultural studies. In the semantics of linguistic and cultural units, it is characterized by the reflection of national-cultural features related to the customs and traditions of a certain nation, culture, national way of thinking, history, lifestyle, economic environment. For this reason, it is appropriate to study proverbs, sayings, expressions, idiomatic devices, and units used in figurative meanings, which are considered linguistic and cultural units, in connection with national culture, customs, and traditions. Language law imposes a certain task on each language unit, makes them act within a certain meaning, and gives the opportunity to communicate with certain units.

Every skillful writer can use these laws to assign linguistic and cultural tasks to terms. In this, the writer uses the means of artistic representation in the national language and achieves this based on the correct application of the various artistic and aesthetic meanings assigned to them. As a result, the term fulfills the function of *lingvokulturrema* and reflects the national culture and identity characteristic of the nation. For example: If a man with a daughter does not show up, the rules of "diploma tiya" are violated (T.Malik. "Shaitanat"). In the "Annotated Dictionary of the Uzbek Language" the term diplomacy is explained as follows: "Fran. "diplo mate" - two folded sheets, a document. A field in which officials specially trained for official contact or negotiation with foreign countries and appointed as representatives by their own government for such work and "a masterful treatment to achieve some goal."

In the given example, courtship rules are related to the rules of diplomacy. According to the centuries-old national traditions of the Uzbek people, "sovchilik" is one of the traditions passed down from generation to generation. Official diplomatic relations are subject to certain rules. That is, the actions of diplomats or diplomats gathered to solve the problems of the two countries, from greetings to farewells, from their problems, from smiles to frowns, are clearly developed. In the same way, the marriage ceremony is carried out on the basis of specific rules that have been in the same mold for many years. Like diplomats, women who go to matchmaking plan in advance what to say and how to behave. These rules, like the rules of the diploma, do not change at all, the people of the party with a daughter give up under certain circumstances, and agree to the requirements set by the godfather. Based on this, the writer used the term diplomacy in the work to show the mutual understanding of the women who went to courtship. In such use, this term *lingvo* is used as a cultural unit and is aimed at showing the most subtle aspects of national culture.

Similarly, the term embassy can be used as a linguistic and cultural unit in the artistic text. For example: The children pretended to be blessed, and they were very shy, they were not separated from each other and they were embassies inwardly (M. Mansurov. "Land of Judaism"). Now his mother and wives also understood that the father-son war during the ambassadorship of Salima Beg was pushed back for only one year, that the roots of the conflict between them were very deep, and that Akbar could not stop the rebellion of Allahabad (P. Kadirov. "Humayun and Akbar").

Therefore, the linguistic and cultural value of any term depends not only on what kind of concept the term expresses, but also on the semantics of the sentence, the character of the speaker, and how much it is stabilized in the language and culture of the people. Artists who have a deep understanding of folk language and culture use it to individualize artistic speech and give national-cultural color to literary images. It is known that in the process of oral and written communication, various reference units expressed by different lexical means are used. Especially in order to show the highest example of the meaning of Uzbek grace and respect, creators use a special lexicon as reference units. As a result, such unity, which has become a result of linguopoetic purpose, also shows linguistic and cultural characteristics. The following excerpt from the work of art proves our point: There will be a lot of free time over there. If the plow is not worried, if you don't call it fertilizer or trouble... Ah, teacher, what did you say? (E.Azam. "Where is heaven itself").

After our comments on the analysis of the terms in the examples given above, we can say that the linguistic-cognitive, linguistic-cultural characteristics of sports terms (as well as the terms of other fields) are not related to one linguistic culture and one cognitive way of knowing. Because most sports

are practiced on a global scale, generally accepted terms are used. In most linguistic cultures, closeness and similarity are observed in linguistic-cognitive, linguistic-cultural features related to sports terms.

Linguistic, linguistic, cultural and other features related to terms in the field of a certain sport are formed in the language of the nation where a particular sport was invented, and as this sport becomes popular on a global scale, it enters the languages of other nations as well. In turn, in this process, linguocognitive, linguocultural and other features become blurred and become common for all languages.

**Conclusion:** Therefore, its description can be perfect only when the units of the language system, including terms, are studied in connection with the national culture, mentality, and national consciousness.

Russian linguist V.A.Maslova also emphasizes that it is necessary to study the linguistic and cultural features of the language of a particular nation or sister nations. This aspect, that is, language and national-cultural cohesion, is at the center of linguistic and cultural studies. Of course, most language units do not reflect national-cultural aspects to one degree or another, but there are also such language units that are a completely unique embodiment of national-cultural characteristics. In this sense, phraseology is a clear expression of the nation's mentality, culture, lifestyle and long-term observations.

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