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Research Article

LINGUOCULTUROLOGY IN THE EXPRESSION OF SPORTS TERMS IN THE HISTORICAL AND ARTISTIC SOURCES OF THE UZBEK LANGUAGE

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ABSTRACT

In linguistics, an in-depth study of the word, its semantic-structural properties, the relationship of terminologists to any phenomenon or process due to the universality of the name, the two-sided nature of the term, the word can perform a nominative or determinative function.

KEYWORDS

Linguistics, term, term, linguistics, dynamics, terminology, verb terms, noun terms, word, lexeme.

INTRODUCTION

Linguoculturology studies language as a cultural phenomenon. That means seeing the world through the national language window. In this process, language is seen as an expression of a particular

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national inner world.

THE MAIN FINDINGS AND RESULTS

Linguoculturology focuses on myths, legends, rituals, rituals, customs, cultural symbols, and more. These concepts are cultural in nature and are reinforced in life, in the form of images, and in language. Linguoculturology is defined as the study of the relationship between language and culture. Its main goal is to discover the inner world and culture of the people through language. Linguoculturology is the study of the cultural factor in language and the human language factor (V.N. Telia). In the field of linguoculturology in the XIX century, V. von Humboldt laid the foundation stone with his book "The structure of language and its impact on the spiritual development of mankind", noting the relationship between the characteristics of language and nation. In particular, its "different languages represent different worldviews in practice according to their characteristics, their influence on thinking and feeling", "the specific features of language affect the identity of a nation, so language in-depth study should include everything that history and philosophy relate to the inner world of man." Thus, the scientist sees different ways of feeling and thinking in different forms of language. This means that the language reflects the cultural identity" [1, p. 127]. V.V. Vorobyev introduces the basic unit of lingvoculturological analysis - the concept of lingvoculturema and describes it as "a dialectical unit of linguistic and non-linguistic (concept and subject) content" [2, pp. 44-45].

There is a need to form a categorical apparatus of linguoculturology, that is, to define a set of basic concepts that describe the generalization of the model of linguocultural reality. It is necessary to create such a concept as a scientific apparatus that allows to analyze the problem of the relationship between language and culture in their dynamics.

The two types of cultural information mentioned above are localized in the denotation and are relatively well studied by linguists. Cultural concepts are the names of abstract concepts, so cultural information is attached here to the symbol, the conceptual core. Cultural heritage is the transmission of cultural values, information that is important to culture. Cultural traditions are a collection of the most valuable elements of social and cultural heritage. A cultural process is the interaction of elements belonging to a system of cultural events. Cultural space is a form of cultural existence in the minds of its representatives. Cultural space is interrelated with cognitive space (individual and collective) because it is formed by the commonality of all individual and collective spaces of all members of this cultural and national community. For example, Russian cultural space, English cultural space and so on. Linguocultural paradigm is a set of linguistic forms that reflect ethnic, social, historical, scientific, and so on. deterministic categories of worldview. The linguocultural paradigm combines concepts, categorical words, cultural precedent names, and more. Language forms are the basis of the paradigm, that is, "stitched" with meaningful images. Mentality is a worldview in the categories and forms of the mother tongue, which combines the intellectual, spiritual and volitional qualities of the national character in its own form. This concept of culture is recognized as a unit of mentality.

According to A. Gurevich, mentality is a way of seeing the world, it is not the same as the ideology that deals with thought systems that have never been thought of, and in many respects, perhaps most importantly, undefined and remains logically undefined. Thinking is not a philosophical, scientific, or aesthetic system, but thinking is a level of social consciousness that is inseparable from emotions, hidden habits, and techniques of consciousness. Thus, mentality is an invisible minimum level of spiritual unity of people, without which it is impossible to build any society. The mentality of the people is relevant in the most important cultural concepts of language.

There are also places where sports terms are used in works of art. In particular, in "Stars Burn Forever" the terms of wrestling used in the vernacular are used:

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To‘yxona yonidagi hovlida erkaklar davra qurdi. Bu davrada olish bo‘ladi. Davra uzra simchiroqlar osildi. Polvonlar oyog‘iga zax o‘tmasin uchun davraga somon sepildi. Davra chetida yonib bo‘lmish olov cho‘g‘i yashnadi. Polvonlar sovuq qotsa, ana shu cho‘qqa isinadi. (The men formed a circle in the courtyard near the wedding. It will be available at this time. Wires hung around the circle. Straw was sprinkled around the wrestlers' feet to keep them from getting hurt. There was a fire burning around the edge of the circle. When wrestlers get cold, they warm up on this peak.)

Tun sovuq bo‘ldi.

Sovuqdan qor hidi keldi. Davra junjikib-junjikib: — Uh-uh, qorning sovug‘i-ya, — dedi. Darhaqiqat, Keragatoqqa birinchi qor tushdi. Qorli cho‘qqilar oydinda elas-elas oqarib ko‘rindi. Tog‘ o‘ngirida televizor stansiyasi chirog‘i yondi. Adog‘roqdagi to‘da chiroqlar — To‘xtamish, Chuqurobshir, Chinor, Lo‘kka, Zardaqul, Bodavo deya atalmish Vaxshivorning qishloqlari bo‘ldi. Oy qishloq uzra osilib qoldi. Yulduzlar g‘uj-g‘uj yondi. Davra aylanasiga gilam to‘shaldi, ko‘rpacha to‘shaldi. Mehmonlar hali kelmadi. To‘rda o‘tirgan kolxoz raisi: — Qulmat-ay! — dedi. — Qo‘shxonalarga bor-da, mehmonlarga xabar ber! Olish boshlandi, de! Chop, zuvillab borib, zuvillab kel! Xiyol o‘tmadi, mehmonlarda keldi. (It's cold outside.

The smell of snow came from the cold. The circle shuddered and said, "Uh-uh, it's snowing." Indeed, the first snow fell on Keragatak. The snow-capped peaks were faintly white on the moon. At the foot of the mountain, the light of the TV station was on. The villages of Vakhshivar, called Tokhtamish, Chukurobshir, Chinor, Lokka, Zardaqul, Bodavo, were the lights of Adograk. The moon hung over the village. The stars are shining brightly. The circle was covered with a rug and a blanket. The guests have not yet arrived. The chairman of the kolkhoz, sitting in the net, said: He said. "Go to the neighbors and tell the guests!" Say it started! Run, run, run! It didn't take long for the guests to arrive.)

Bo‘ri polvon davra aylandi. Davraga murojaat etdi: — Xaloyiq! — dedi. — Davrada halol olishib, elga tomosha ko‘rsataylik! Haq-nohaqni men — o‘zim ajrim qilaman! Aytganim aytgan, deganim degan! Davradagi Bo‘ri polvon so‘zim: tarafkashlik, g‘irromlik, oshna-og‘aynigarchilikka yo‘l qo‘ymayman! Bo‘ri polvon tevarakka alangladi. Bir burchakda qunishib o‘tirmish besh-olti yoshli bolani ko‘rib qoldi. Bola raisning o‘g‘li bo‘ldi. Bo‘ri polvon atayin shu bolani yetaklab keldi. — Otingiz nimaydi, polvon? — dedi. — Shukuy! — E, yashang, Shukur polvon! Bolalar, manovi Shukur polvon bilan olishadigan mard bo‘lsa o‘rtaga chiqsin! Telpagi quloqlarini tushirib olmish bir bola chiqib keldi. Ketidan otasi ovoz berdi: — Polvon bova, manovi Ermat polvonni bir sinab ko‘ring! Bo‘ri polvon Ermatningda qo‘lidan ushladi. — Ermat polvon, — dedi, — siz manovi Shukuy... e, astag‘firullo, Shukur polvon bilan olishasizmi? O‘zi, yurak uryaptimi? E, bali, gap bunday bo‘pti-da! Qani, yuringlar. Rais bova, manavi polvonlarga duo bering. Do‘rjiroq zot qo‘ying, kelbatidan ikkoviyam katta polvonga o‘xshayapti! Polvonchalar bosh bakovul ro‘parasiga cho‘kkaladi. Bakovul duo berdi: — Sizlarga o‘zlaringiz bop bir to‘n, bir so‘m pul qo‘yildi, ollohu akbar! Yaxshiroq olishsalaring, yana bir zot qo‘shamiz! Yechinmasdan olisha beringlar, kun sovuq! Bolalar davra aylandi. Ammo... chappa tarafdan aylandi! Davra gurr etib kulib yubordi. Bo‘ri polvon bolalarni ushladi. — Eb-ey, eb-ey! — dedi. — Manovi tarafdan aylaninglar! Kulmang, xaloyiq, polvonlar g‘ayratiga chiday olmay, shoshib qoldi, ha! Polvon shuytib-shuytib polvon bo‘ladi-da! (The wolf turned into a wrestler. He addressed the circle: - People! He said. "Let's be honest and show the world!" I'll judge right from wrong! I said what I said, I said what I said! My word to the wolf in the circle: I will not allow partisanship, bigotry, nepotism! The wolf wrestled around. He saw a five- or six-year-old boy sitting in a corner. The boy became the president's son. The wolf wrestler deliberately led the boy. "What's your name, wrestler?" He said. "Shukuy!" "Long live Shukur Polvon!" Guys, if you are a man who can fight with Shukur, let him come out! A boy came out with his ears pricked up. Then his father called out, "Grandpa, give Ermat a try!" The wolf grabbed Ermat's hand. "Ermat Polvon," he said, "will you marry Shukuy ... e,

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Astagfirullo, Shukur Polvon?" Is he heartbroken? Ehh, let's just say I've seen better. Come on, go. Grandpa, bless these wrestlers. Put it bluntly, they both look like big wrestlers! The wrestlers sank in front of the main tank. Bakovul prayed: - You have been given a ton and a sum of money, Allahu akbar! If you get better, we'll add another one! Keep undressing, the day is cold! The children turned round. But ... turned left! The circle laughed heartily. The wolf catches the wrestler. - Eb-ey, eb-ey! He said. "Turn around!" Don't laugh, the crowd couldn't stand the enthusiasm of the wrestlers, they were in a hurry, yes! The wrestler is going to be a wrestler!)

This field of linguoculturology is developing faster than any other field. We can cite Malseva's dictionary of linguistics as a proof of our opinion. The dictionary consists of 25 chapters. It includes language units, climatic features, fauna and flora, history of countries, ancient customs and traditions, expressed in German realities; ancient legends, symbols representing numbers and colors; weddings, ceremonies, celebrations; religious ceremonies; development of the currency system; length, weight, volume, surface; trade, science, technology, medicine; the postal service, the construction of cities, and the history of architecture. The information in the dictionary also includes language, literature, calligraphy, student and student life, school, specific elements of national costumes, national dishes, national games, national dances, traditional methods of viewing and wishes, etiquette, personal names and surnames, national gestures, examples of art, aphorisms, German songs of national character [3].

Shukur xolamning uli! — Bova, Ermat polvonga meni chiqaring, Shukur bizning hamsoyamiz! Davraga tag‘in bir bola — Xolyor keldi. Xolyor Shukurning bir yosh katta akasi bo‘ldi. Hayallashi boisi, u tut shoxida o‘tirib edi. Yerga tushib, davraga kirguncha vaqt o‘tdi. Masalani Bo‘ri polvon hal etdi. — Rais bova, Xolyor polvonga duo bering, ukasining ori uchun olishsin! Ming qilsayam emchakdosh-da! — dedi. (Thank goodness my aunt's son! "Bova, take me to Ermat Polvon, Shukur is our neighbor!" Another boy, Holier, came into the circle. Holyor became Shukur's older brother. To his surprise, he was sitting on a mulberry branch. It's been a while since I've landed and entered the circle. The problem was solved by the Wolf wrestler. "Grandpa, bless Holior Polvon, let him get it for his brother's ori!" I'm breastfeeding a thousand times! He said.)

Zo‘rdan zo‘r chiqdi. Olish kattalashdi. Gal maktab yoshi bolalarga yetdi. Undan o‘smirlarga yetdi. Bir polvon yiqilsa, origa oshnasi yo og‘aynisi davraga chiqdi. Qoni tortdi... Or-nomus uchun kurash bolalikdan boshlanadi! Qishloq odamlari olchin, tog‘chi, parito‘p, qovchin, go‘rxov, yuz... deya atalmish urug‘-aymoqlarga bo‘linib olishadi. Bordi-yu, chetdan polvonlar kelgan bo‘lsa-chi? Unda, qishloq polvonlari birlashib, mehmon polvonlar bilan kurashadi. Odamlar kindik qonlari tommish yer shon-sharafi, oriyati uchun olishadi. Vatan - kindik qon tommish yerdan boshlanadi! Bu davrada qishloqning barcha polvonlari bir taraf bo‘ldi. Boisi, o‘zga tumanlardan polvonlar ko‘p keldi. Polvonning to‘yi-da! Kimsan — Zulfiqor polvon to‘y qilyapti! (It turned out great. Getting bigger. Gal reached school age children. It has reached teenagers. When a wrestler fell, his friend or brother came out. He bled ... The struggle for honor begins in childhood! The villagers are divided into tribes called olchin, togchi, paritop, qovchin, gorxov, yuz ... What if wrestlers came from abroad? In it, the village wrestlers unite and compete with the guest wrestlers. People take umbilical cord blood for the glory of the earth. Homeland - umbilical cord blood starts from the ground! During this time, all the wrestlers in the village were on one side. Because a lot of wrestlers came from other districts. The wrestler's wedding! Someone - Zulfiqar is getting married!)

Bo‘ri polvon qo‘llarini orqasiga qilib davra aylandi. Chetdan kelmish polvonlarga nazar soldi. "Manavi o‘tirganlar sariosiyoliklar. Termizliklarda bor. Bular o‘zimizning Denov polvonlari. Pichirlashib gaplashayotganlar kim bo‘ldi? Ha-a, jarqo‘rg‘onliklar. Manavilar esa sho‘rchiliklar. O‘rtada chordana qurib o‘tirgan mo‘ylov Ro‘zi polvon. Yaqinda bizning polvonlar ularni o‘z uylarida mag‘lub etib keldi. Ko‘rinib turibdi, sho‘rchiliklar alamzada. Demak, olish zo‘r

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bo'ladi. Birinchi kimdan boshlasin? Mehmonlarni bir-birlari bilan olishtirsamikin? Yo'g'-e, davra o'ziniki, ep bo'lmas. Yaxshisi, o'zlaridan kimdir chiqib boshlab bersin". Shu vaqt, devor uzra ro'molli boshlar qora berdi: ayollar davraga qaray berdi. Bo'ri polvon ovozini ko'tarib aytdi: — Ay, poshikastalar, devordan ko'p bo'ylay berma, polvonlarning xayolini bo'lasan! Bor, o'smangni qo'y! Ro'molli boshlar g'oyib bo'ldi. Bo'ri polvon o'ylab qarasa, vohaning deyarli barcha zo'r polvonlari jam bo'libdi. Ko'rinishidan, polvonlar katta niyatlar bilan kelibdi. (The wolf circled with his arms behind his back. He looked at the wrestlers from abroad. "Those who are sitting here are Sariosians. There are in Termez. These are our Denau wrestlers. Who are the ones whispering? has arrived. Apparently, the saltiness is miserable. So, it will be great to get. Who will start first? Shall I replace the guests with each other? It would be better if one of them started coming out. " At that moment, the headscarf on the wall turned black: the women kept looking around. The wolf raised his voice and said: Go, don't grow up! The headscarf is gone. When the wolf wrestler thinks about it, almost all the great wrestlers of the oasis are gathered. Apparently, the wrestlers came with great intentions.)

Intercultural aspects of terminological anthropolinguistics and its impact on sports vocabulary. Due to the process of modern globalization, the world, man cannot exist without the knowledge of basic concepts, and the terms that exist in different disciplines: computer science, economics, political science, and so on. The ability to use terms in specific areas depends on the importance of the social sciences in human activities in everyday situations. The use of terms outside of specific vocabulary enhances a professional's communicative orientation.

CONCLUSION

The peculiarity of the term is that it is associated with a particular type of human activity, and the range of commonly used phrases is almost limitless. If we compare the whole volume from the lexical units of the target language with the most frequently used words, then a very large part of the whole vocabulary becomes terms. These terms are professional knowledge systems because they are an integral part of a large number. In addition, it constantly works on the process of knowing the world, which influences the emergence of new concepts and objects, which must eventually be named and defined in a certain way – "legitimizing" [4, p. 256] the knowledge embedded in the lexeme corresponds to a system of modified concepts from terms. The process of learning, in turn, is reflected in the process of learning. cognitive function of language. The use of terminological systems in language learning, as described by Do Saussure's diachronic approach, is also legitimate. The successive stages in the formation of science directly affect the development of special-purpose language. There are many lexical units in the language of science, and the meaning of everyday words is based on them.

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