Comparative study of the semantic features of linguacultural units in english and uzbek languages

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Abstract. This thesis investigates the semantic features of linguacultural units in English and Uzbek languages. The study focuses on phraseological units, proverbs, idioms, metaphors, symbols and culture-specific concepts. Drawing upon the theories of Wilhelm von Humboldt, Edward Sapir, Benjamin Lee Whorf, Anna Wierzbicka and modern Uzbek linguists, the research examines how language reflects national culture, worldview and collective consciousness. The findings demonstrate that linguacultural units preserve cultural memory and reveal both universal and culture-specific semantic patterns.

Keywords: linguaculture, linguacultural units, semantics, semantic features, comparative linguistics, English language, Uzbek language, cultural meaning, language and culture, national worldview, cultural concepts, phraseological units, linguistic consciousness, intercultural communication, semantic analysis, cross-cultural studies.

The relevance of the research lies in the growing importance of intercultural communication and comparative linguistics. Understanding linguacultural units contributes to translation studies, language teaching and cross-cultural understanding.

The aim of the study is to identify and compare the semantic features of linguacultural units in English and Uzbek languages.

The objectives of the study include: identifying linguacultural units, analyzing their semantic characteristics, comparing national-cultural concepts, and determining similarities and differences between English and Uzbek linguistic worldviews.

The methodology is based on comparative, descriptive and semantic analysis. The research applies linguacultural and cognitive approaches and draws on examples from English and Uzbek phraseology, proverbs and culturally marked vocabulary.

The theoretical foundation of the study is based on Wilhelm von Humboldt's theory of linguistic worldview, Edward Sapir and Benjamin Lee Whorf's linguistic relativity hypothesis, Anna Wierzbicka's cultural semantics, and the works of Uzbek scholars such as Nizomiddin Mahmudov, Shavkat Rahmatullayev and Bakhodir Mengliyev.

The analysis reveals that English linguacultural units frequently reflect individualism, privacy, independence and practicality, whereas Uzbek linguacultural units emphasize collectivism, hospitality, respect and social solidarity. Proverbs such as 'Time is money' and 'Vaqt oltindan qimmat' show both similarities and cultural distinctions in semantic representation.

Particular attention is paid to culture-specific concepts such as 'mahalla', 'andisha', and 'oriyat' in Uzbek culture, as well as 'privacy' and 'individualism' in English-speaking cultures. These concepts demonstrate how language encodes national values and cultural experience.

The findings indicate that linguacultural units function as carriers of cultural knowledge and national identity. Their semantic structures are influenced by history, traditions, religion and social organization.

In conclusion, the comparative study of English and Uzbek linguacultural units demonstrates the close relationship between language and culture. Linguacultural units preserve collective memory, reflect national mentality and contribute to intercultural communication. The research confirms that semantic analysis of linguacultural units is essential for understanding cultural identity and linguistic worldview.

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