

## Linguistic and Cultural Description of the Concept “Eye” in Uzbek and English Languages

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**Abstract:** In the article, we strived to explain a brief enlightenment of the linguistic cultural notion “Eye” both in English and Uzbek languages. Studying application of linguistic cultural aspect of the word “eye” and translation of them defines the concept of the current article.

**Keywords:** linguistic culture, anthropocentrism, linguistic and cultural analysis, human body, appearance, linguistics, phraseological units, equivalent, equal combination.

### INTRODUCTION

In the late XX century, a new field of science, linguoculturology (linguistic culture) appeared between linguistics and cultural studies. It was recognized as an independent branch of linguistics. Linguistic culture is a science that studies language as a cultural phenomenon, and its subject is language and culture in mutual relationship. In particular, V.N.Telia writes about it as follows: "Linguoculturology is a science that studies the human factor, more precisely, the cultural factor in a person, which means that the center of linguistic cultural studies is a complex of achievements typical of the anthropological paradigm of man as a cultural phenomenon. According to V. V. Vorobyev - linguoculturology is a complex field of science of the synthesizing category, which studies interactions between culture and language. This process is reflected as an integral composition of units with a single linguistic and non-linguistic (cultural) content, using systematic methods aimed at modern authoritative cultural priorities (universal norms and values). Different aspects of these concepts were discussed by Uzbek professor O'. Yusupov as follow, "Linguistic culture" is a language or speech unit that reflects a part of culture in its semantics (meaning). Linguistic culture include words, phraseological units, word combinations, sentences, paremies, complex syntactic units, texts, etc., which reflect a part of culture.

Linguistic culture has a content and expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units.

### Literature review

The roots of the theory about the formation of linguoculturology go back to V. Von Humboldt. Research scientists who have created serious research in the field of linguistic culture are V.A. Maslova, V. Von Humboldt, E. Benvnist, L. Weisgerber, A.A. Potebnya, E.Sepir.

Linguistics is currently one of the most developed directions in the world, and a number of educational manuals have been created in this regard by Russian and Uzbek linguists. According to linguists, the most famous among them is V.A. Maslova. In the study guide created by Maslova, the methods, object and subject, directions of the field of linguocultural studies are explained, examples of linguocultural analysis of a specific language unit are shown. Studies in the linguistic and cultural approach began to appear in Uzbek linguistics in recent decades. Professor N. Mahmudov's lecture entitled "In search of perfect ways of study of language..." the essence of the anthropocentric paradigm in general and the problems in this regard are deeply and reasonably explained. This article can be considered as the first work in Uzbek linguistics that contains serious comments about linguoculturalism. In the article, the factors that served for the formation of the linguocultural theory, the main concepts in it, and the differences in their interpretation are very reasonable comments.

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**Main part**

The word "eye" is defined in the explanatory dictionary of the Uzbek language as follows: 1) the organ of vision of a living being 2) sight, look, glance 3) the ability to see 4) other connotative meanings.

The latter is considered to be frequently used one in both oral and written type of speech, for example, the word combinations as "eye of a ring", "eye of a tree" have a meaning based on the similarity of the form of eye. However, in the combination of "the eye of the window", the meaning is transferred based on the function, that is, if the human eye serves as an organ that performs the function of vision, when it is called "the eye of the window", "glass" that performs the function of viewing through a window is considered.

According to the etymology of the origin of the word eye used in Uzbek language, this word is originated from the Old Turkish language. This word is one of the most important words in everyday life of the nations where the religion of Islam is dominant, that is why among the representatives of the Muslim people there are many different units and expressions related to the eye. Due to the fact, that there is a phrase "eye contact" in Islam, there are usually some negative connotations associated with eyes. To illustrate, phrase "ko'zi bor", "ko'z tegdi", "ko'z qildi" means "makes eye-sucking", the use of such combinations goes back to the religious aspect. Also, in the Uzbek language, the word "eye" is used as synecdoche or metonymy to express connection or to show a part of a whole, that is, to describe a person through the word eye. For instance, "ko'kko'z keldi" - a blue-eyed person came, that is, a person whose eyes are blue, or while saying "burgutko'z" it is understood a person who has got sharp vision, "qirg'iyko'z" is used to describe someone whose eyes are not beautiful.

Being a part of linguistic culture proverbs, idioms, phraseological units have their own significance in the language. Here are some examples of the Uzbek and English languages with the word "eye": *Apple of someone's eye* which means very important person for someone can be used in Uzbek language as *ko'z qorachig'i, ko'zimning qorasi*

*Turn a blind eye – ko'zi ko'r bo'lmoq*

*Eyes blind, ears deaf – ko'zi ko'r, qulog'i kar*

*Bird's eye "wide view point" – nazari baland, nazari o'tkir*

*Catch someone's eye – ko'zga tushmoq, ko'zni olmoq*

*Have eyes in the back of one's head – orqasida ko'zi bor*

*Without batting an eye – kiprik qoqmay*

*Keep an eye – ko'z ostiga olmoq*

The listed phraseological units have a positive connotation, however, some phraseological units belonging to this thematic group are characterized by negative evaluation: *Get stars in one's eyes – ko'zini yog' bosmoq, Have eyes bigger than your stomach – ko'zi och bo'lmoq*

Addition does not always change the syntactic structure. Such grammatical changes occur only in the expression plan of the phrase and do not affect its content plan. Phrases that are unique to a sentence, from equations to compounds, and vice versa, are always in the form of a syntactic structure.

To illustrate, expressions such as: "ko'ziga cho'p solmoq" - "to strike the eye", "ko'zini bo'yamoq" - "to paint the eye", "ko'z o'ngida" - "in front of the eye" are always in the same constructive form as the word combination. Phrases such as, "ko'zi ko'r – qulog'i kar" - "eyes blind, ears deaf" are always used in the form of a sentence.

Examples show that syntactic structure of the phrases and word combinations with the word "eye" is the same most times in both languages. In Uzbek there are several examples of compound nouns with "eye" as ko'kko'z, burgutko'z, qirg'iyko'z, olako'z while it is rare in English.

**Conclusion**

The relationship between language and thought led to the emergence of a new science of linguoculturology by a number of linguists in the end of the 20th century. It developed rapidly and took a separate place from general linguistics.



As a new branch of linguistics linguoculturology studies the relation between the word and culture. Given examples of eye above show that the word “eye” possesses a high degree of polysemanticity, the lexeme “eye” also implements a wide range of meanings in phraseological units. Moreover, most of phrases and word combinations use the plural form “eyes” in English language, rather than Uzbek.

The listed phraseological units above have both positive and negative connotation, addition does not always change the syntactic structure. The cognitive basis for this kind of transfer is metaphorical, metonymic or symbolic rethinking. Denoting the most important part of a person, the word “eye” forms phraseological units that conceptualize various aspects of human life and characterize a person from various angles.

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