



NATIONAL-CULTURAL SEMANTIC COMPONENT OF DIMINUTIVE UNITS

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Annotatsiya

The study of the national-cultural semantic component of diminutive units is relevant in modern linguistics, as diminutive forms not only serve a word-formation function but also reflect the value orientations, emotional-expressive features, and cultural traditions of language speakers. Analyzing these units helps reveal the distinctive characteristics of different linguistic worldviews and provides a deeper understanding of how national identity is shaped through language. Furthermore, this research is significant for intercultural communication and translation, as diminutive forms may not have direct equivalents in other languages, making their adequate transmission challenging. In the era of globalization, understanding the national-cultural specifics of languages is crucial for preserving cultural heritage and enhancing cross-linguistic interaction.

Kalit soʻzlar: diminutive units, national-cultural semantics, linguistic worldview, linguistic cultural studies, word formation, emotional-expressive vocabulary, intercultural communication, semantic analysis.

In the national linguistic landscape of the world, cognitive knowledge in the imagination of an individual provides the formation of concepts that are relevant for a certain society, and their analysis provides an opportunity to study and conceptualize the national peculiarities of a certain ethno-conceptosphere.

"Linguistic landscape of the universe is a systematic, integrated reflection of existence using various linguistic means" [1]. The integrity of the material world, the general laws of its knowledge, and the generality of the stages in the history of a particular nation - all these are factors that serve to form the common core of the world view in any language, and ensure mutual understanding of all people on earth. At the same time, each nation is distinguished by its way of life, beliefs, customs and traditions, and forms the national landscape of the world with its own national symbols. Therefore, the linguistic landscape of the world, on the one hand, linguistic universals (elements and features common to different languages) is formed through the tools of the language system, and on the other hand, it is manifested in the basis of linguistic tools that embody the national worldview of one or another nation.

Problems related to the relationship between the world view and the linguistic view of the world V. Humboldt, G.A. Brutyan, Y.L. Weisgeber, N.D. Arutyunova, B.A. Serebrennikov, G.V. Kolshansky, G.D. Gachev, T.V. Tsivyan, O.Yu. Medvedeva, L.A. Mikeshina, V.I. Extensively studied in the studies of Postovalova et al.

The national-cultural semantics of the language is a product of history, so the richer the history, the wider the content of linguistic units. The language reflects the knowledge and experiences of a person about the world in various conditions, the natural characteristics of the people, their social lifestyle, historical fate, and life experiences. Defining and interpreting linguistic concepts that reflect and shape the way of thinking of the nation is one of the urgent issues of today's linguistics. These include the following:

- 1) concepts of the same name in the minds of certain language speakers;
- 2) concepts belonging only to a certain culture;
- 3) concepts whose cognitive features do not correspond to each other.

Researchers admit that there is a component with a national indicator in the structure of the concept, while also emphasizing that the concepts can be universal, that is, characteristic of all cultures. According to V. I. Karasik, "the complete absence of a concept in one or another linguistic culture is a rare case compared to the inability to express a certain concept in one word"[2]. S.G. Vorkachev emphasizes that the concept must be culturally determined, otherwise it is not a concept. According to him, the division of concepts into universal and national concepts is a completely conditional phenomenon, because national identity is also present in universal concepts [3].

The study of the category of diminutivity makes us look for an answer to the question of its place in the mind of a native speaker and in the language itself as a way of conceptualizing reality. The data of various languages, in particular, Slavic and Germanic, testify to the universality of the general mechanism for the formation of diminutivity at the conceptual level, while having a number of national and cultural features, and the development of this category in the language definitely testifies in favor of a special vision of the world and a certain nature of the representation of mental concepts. The application of the positions of cognitive linguistics to describe the processes underlying diminutivity is a necessity dictated by the context of modern scientific thought. The concept of derivation, used in word formation, has long been a fertile ground for the development of terminology and description of processes occurring at the semantic level. Conceptual derivation is understood as a general thought process of changing a certain conceptual content under the influence of linguistic and pragmatic factors in order to form a new meaning [4]. The introduction of the concept of "conceptual derivation" into the research apparatus is due to the desire to describe the complex cognitive mechanism that forms the basis of diminutiveness, as well as with certain positions associated with the traditional discussion about the status of diminutives in the language system, which, in essence, comes down to attributing them to inflection, an intermediate position between word formation and inflection or word formation.

In our study, in the study of the national-cultural characteristics of the units expressing the meaning of demunitive units in the languages being compared, the markers and indicators contained in the dictionary explanation of words were

determined using implicit and explicit ways of expression. In this case, the dictionary meanings of the lexical unit expressing the meaning of the same meaning (denotative) diminutive units in these languages were compared. Although they mean the same thing, it was found that they differ from each other in terms of figurativeness in their figurative meanings. As a result of the analysis, lexical units included in DUs were divided into two groups, taking into account the aspects of equivalence in figurative meanings. Below we observe the dictionary explanation of the words *lamb* and *lamb* belonging to the first group:

lamb – 1) a gentle or week person;

b) *dear, pet*;

qu'zichoq – 1) *qu'yning yoshiga etmagan bolasi*;

2) (I shaxs egalik formada) *bolalarni erkalatib* murojaat etish formasi.

The explanation of the mobile meanings of the above words includes the meanings of *dear, pet*, and the dictionary index of *caress*. In this respect, they were included in the first group. We observe the dictionary explanation of the words *dove* and *dove* belonging to the second group:

dove – 1) a pigeon of the genus *Columba* and various related genera;

2) a word of *endearment* for one regarded as pure and gentle;

Aqqus – rang-barang tusli va turli shaklli xonaki yoki yovvoyi qushlarning umumiy nomi.

The indicator of endearment, which indicates deductive units, is only available in English. This situation was not observed in the Karakalpak language. Based on these features, the words *dove* and *kabutar* were included in the second group.

On the basis of lexicographical sources, we tried to identify diminutive units that are considered universal in the linguistic landscape of the world and are the basis for interpreting man as a conscious living being, different from other creatures. Component analysis of lexical descriptions representing the structure of Diminutive units in English and Karakalpak helped to identify similarities and differences in their semantic structures.

The comparative analysis of the associative reactions of different peoples in the process of linguistic perception of the world makes it possible to determine the specific mentalities of one or another culture, as well as the content and essence of cultural concepts belonging to different social groups and ethnic groups. According to the results of the research, the national identity of the concept is defined as follows:

1) the presence of national specific linguistic and cultural units of the language in the concept structure;

2) specificity of categorical distribution of mental phenomena in ethno-linguistic consciousness;

3) structural specificity of the language.

Thus, the linguistic consciousness of the speakers of a certain language reflects the world in its own way. Naturally, in such a worldview, there are also common similarities and distinguishing features compared to the perception of the world by representatives of other languages.

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