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USE OF LINGUOCULTURAL UNITS IN KARAKALPAK FOLK SONGS

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Abstract: This article discusses the linguistic and cultural units used in Karakalpak folk songs and the importance of their study.

Keywords: linguoculturology, culture, language, human, paremic units, simile, metaphor, epithet, ethnography.

Recently, there has been a lot of research in general linguistics on the study of language from an anthropocentric perspective. In this research, the human factor was considered as the center of the research object, and new directions of linguistics such as linguopragmatics, linguoculturology, linguopoetics, cognitive linguistics, ethnolinguistics, sociolinguistics, psycholinguistics, neurolinguistics appeared.

Linguistics, which is considered one of the important directions of anthropocentric linguistics, appeared in connection with the directions of linguistics, cultural studies, ethnography, psycholinguistics, and is a direction that studies the interrelationship and influence of language with culture, ethnos, and national mentality based on the principles of the anthropocentric paradigm [Khudoyberganova, p. 5].

The main goal of linguistic culture is to study the language of culture, the consciousness of the people, its unique features in understanding the world. Its object is language and culture, and its subject is linguistic units representing cultural semantics.

Linguoculturology is one of the most developed fields in general linguistics, including Russian linguistics. There are several studies in this field in the linguistics of Uzbek, Kazakh, Kyrgyz, and other Turkic languages.

Linguoculturology is one of the youngest branches of Karakalpak linguistics, and research in this area is now underway. That is, the scientific works of Sh.Abdirazimov, Sh.Kunnazarova, Z.Daniyarova, Kh.Tolybaev, E.Iskenderova and other researchers are the first researches in this regard. Although specific researches related to the field of linguo-cultural studies have not been carried out in Karakalpak linguistics, the above-mentioned scientific works have expressed initial opinions on this field.

As linguoculturology is a field at the interface between language and culture, research in this area focuses on the cultural life of the people and the linguistic units that reflect them. The Karakalpak people could not live without songs, music, or oral poetry, even in their sad and happy days. Songs have always been people's companion since the day of their birth. Folk songs were created for people's lifestyle, profession, traditional programs and other topics.

Among folk songs, traditional songs are inextricably linked with the cultural life of the people. They are said to fulfill the condition of various rituals and programs. Traditional songs are different depending on the mentality of each nation. It plays an important role in every person's livelihood, life, and relations between nations. Consequently, traditional songs are absorbed into the history and ethnography of the nation and are studied in connection with the life of the people according to the history of its origin. The people created wedding songs specific to the wedding program in order to make their wedding rich in spectacle and interesting. To alleviate the sorrow and misfortune that befalls a person, they sing heart-wrenching songs, poem-sadness songs, to embody the hopes, the dreams and wishes of parents when their young babies are born, people created lullaby songs.

Among the folklore, songs are a separate big genre. They are different in terms of their themes, and songs played an important role in the life of the Karakalpak people. This is because the life and feelings of a human child from birth to the end of his life were directly connected with this song.

"Songs are probably one of the oldest, ancient genres of folklore in terms of their origin. There is no nation in the world without a song. The song is the richest treasure of the spiritual world of any nation. ...in general, by folk songs we mean songs related to love and work, songs related to some historical event, songs with a message content, songs of God, children's songs, songs of greetings to the bride, songs of greetings, wedding songs, whose creator has been forgotten even at a certain time" [Maksetov K. p.75].

Folk songs differ from other genres of folklore by their content, beauty, and simplicity. They contain people's inner feelings, forgiveness, spiritual state, dreams, and intentions, and they were expressed by the people through songs during their daily life. "By the way, folk songs always increase people's desire for beauty and give people aesthetic education with their best ideas" [Tajimuratov A. p.15].

The study of linguistic units with a cultural sign in the language of folk songs in the linguistic-cultural direction gives us a lot of information. The reason for this is that if a person matures after hearing his mother's voice from birth, then after passing away from this world, funeral blues are dedicated to them. Also, each custom, tradition has its own sayings and songs. A person's whole life, emotions, joy, sadness are inextricably linked with songs. It is clear that such songs contain symbols of a cultural nature. Therefore, it is important to research such linguistic units based on the "language-culture-human" principle.

Regarding the analysis of the linguocultural linguistic units in the language of Karakalpak folk songs, it was noticed that there are differences in the level of their use. That is, paremic units, including phraseology, were used a lot in folk songs, and proverbs were used less, and they were transformed, that is, they underwent a change specific to the rhyme of the song and the number of syllables.

Most of the literature related to linguistic and cultural studies mentions that similes and metaphors are more characteristic than others in terms of preserving a cultural sign. These units occupy a leading position in Karakalpak folk songs. By the way, similes and metaphors summarize a person's understanding of the surrounding world, and each nation creates these units based on its lifestyle, living conditions, and outlook on the world.

The role of epithets is important in determining how the language owners perceive the world, the events there, how they evaluate them, their beliefs, and the appropriateness of the surrounding events. The semantics of the words denoting color is wide, even most of them have a symbolic character.

Since a certain part of folk songs are made up of traditional songs, it is inevitable that they use units specific to the traditions and programs of the people. There are a lot of ethnographies related to child bringing up, wedding traditions, and funeral ceremonies. In these units, cultural and mental characteristics are reflected.

So, Karakalpak folk songs contain information about history, culture, ethnography, and it is of great importance to study them in the linguistic and cultural direction.

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