
**THE MYTHOLOGICAL LANGUAGE NEXUS: A COMPARATIVE ANALYSIS OF
LINGUISTIC PHENOMENA IN ENGLISH AND UZBEK CULTURES****Rasulov Zubaydulla Izamovich***Scientific advisor: f.f.d (Dsc) dotsent***Bobojonov Shokhrukh Ulugbekovich***2-year master student:*

Annotation: *This article is devoted to the study of linguistic phenomena, helping linguists to better understand the structure of language and its development. It also helps develop new language teaching methods and create dictionaries. However, language is at the same time autonomous in relation to culture as a whole, and it can be considered separately from culture or in comparison with culture as an equivalent and equal phenomenon.*

Key words: *Linguistic phenomenon, phenome, language, civilization, humanities, phonetics, vocabulary, semantics, folk culture, human worldview, individual, self-realization and self-understanding.*

Our era is the end of the 20th - beginning of the 21st century. - characterized by uneven development of sciences: there is a sharp leap in technical civilization and too slow development of the humanities, the main subject of which is man in his affairs and actions, thoughts and aspirations, fantasies and emotions. Civilization has made it possible to create powerful forces for the destruction of man himself, his enslavement, and the humanities are not yet capable of saving him, because they do not have sufficient knowledge to understand man and make his behavior perfect. Only one of many humanitarian areas is now actively developing - means of propaganda and influence on the masses. The fact that with each new ruler we have illusions that a more intelligent, strong-willed, kind person is coming to power can be considered proof of the weakness of human intellect.

A linguistic phenomenon is an observable and studied feature in language that can manifest itself in various forms. This may be a phenomenon related to grammar, phonetics, vocabulary or semantics of the language. The essence of a linguistic phenomenon lies in its role and impact on the language and its users. It can have both positive and negative meaning for the language community. The problem of the relationship between language and folk culture has long been of concern to many scientists who perceive language as a mirror of folk culture, folk psychology

and philosophy, and in many cases as the only source of certain facts about the history of the people and their spiritual life. Among all the manifestations through which the spirit and character of a people is known, only language is capable of expressing the most original and subtle features of the people's spirit and character and penetrating their innermost secrets. The only sign by which we recognize a people and its culture, at the same time, the only, irreplaceable and indispensable condition for the existence of a people is the unity of language. Both culture and language are forms of consciousness that reflect a person's worldview; they exist in dialogue with each other. The relationship between culture and language can be considered as a relationship between the whole and its part. The language of the people is a powerful engine of their national and cultural life - a reflection of their spiritual existence.

The relationship between language and culture is multidimensional, has a colossal chronological extent and is characterized by a huge formal, structural and functional diversity of what relates to language and culture. The most important prerequisite for a correct understanding of the connections and relationships between language and culture is the use of factual material with careful attention to what has been achieved by the previous scientific tradition. Language can be perceived as a component of culture or as its instrument, or both. However, language is at the same time autonomous in relation to culture as a whole, and it can be considered separately from culture or in comparison with culture as an equivalent and equal phenomenon. The study of linguistic phenomena helps linguists better understand the structure of language and its development. It also helps develop new language teaching methods and create dictionaries. It is important to note that linguistic phenomena play a key role in the process of communication and interaction between people in different languages. They help make language more nuanced and expressive, and enable complex ideas and concepts to be conveyed.

Modern linguistics is characterized by the desire to study language in close connection with a person, his thinking, consciousness, to analyze linguistic facts in close connection with the linguistic personality and collective. With this approach, of great interest is the study of the national and cultural characteristics of the language, the study of linguistic units that reflect phenomena characteristic of the culture of the native speaker. Language, like culture, is characterized by antinomies associated with individual or social forms of existence. The subject of culture, like the subject of language, is always an individual opposed to society. The freedom of the

subject is always limited by social rules. A common feature of language and culture is normality, which, while maintaining the constancy of these two systems, is in turn undermined by variation. Culture and language are equally characterized by historicism. In both culture and language, synchrony coexists with diachrony, tradition with evolution. When language acts as an instrument of culture, its units become “bodies” of cultural signs without losing their actual linguistic meaning. Cultural facts that receive symbolic expression appear against the background of the language content plan. As W. Humboldt¹⁴ wrote: “Different languages are not different designations for the same thing, but different visions of it.” However, there is no direct connection between the content plan of cultural signs and the meaning of linguistic units. The subject area of culture does not have a direct correlation with the subject area of language for the reason that these are different semiotic systems. A cultural “theme” establishes a “frame” that allows one to use linguistic themes proper to explain cultural phenomena. The life of the people in all its diversity is recorded in the language, at the same time the language is the actual consciousness of the people. Each new generation, each new representative of a given ethnic community, mastering their native language, thereby becomes familiar with the collective experience, collective knowledge about the surrounding reality, and collectively accepted norms of behavior. Language reflects the character of a people. For example, the British do not like to use strong expressions of approval or admiration. Expressions like “that isn’t half bad” mm “she is rather good looking” are the highest praise said Jespersen ¹⁵ Americans, unlike the British, do not restrain their emotions, and where an Englishman says “he is not that good of tea” about a person he dislikes, they will say “he gives those pain in the neck.” [Kalmykov B.A., 1985: p. 10].

In other words, we can define intension as encyclopedic information about a concept (linguistic sign), and implication as those features of a given concept (linguistic sign) with which people have direct associations. Language is one of the most important means of human identification. Therefore, a sharp renewal of language can be considered violence against the linguistic personality: in this situation, a person is deprived of the usual means of self-realization and self-understanding. Although language is generated by life, in its functioning it breaks away from it (for words are filled with a different meaning) and begins to create it itself.

¹⁴ W. Humboldt “Language and Philosophy of Culture”. M., 1985. p. 168

¹⁵ Jespersen., Vol. 68, No. 3 Sep., 1992, Published By: Linguistic Society of America 1935: p. 7-8].

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