



THE ROLE OF LINGUO-CULTUROLOGY IN LINGUISTICS

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Abstract

In this article, the emerging new direction of linguistics, lingua-culturology, and its relationship between the object of research, language and nation are discussed.

Keywords: language, culture, lingua-culturology, concept, idioms, culture studies.

Introduction. Language is a unique social phenomenon that serves as a tool for people's thinking. It is a means of expressing the national mentality, national character, customs, and traditions as well as reflecting the culture.

Studying the issue of interaction and connection of language, culture, ethnicity is considered an interdisciplinary problem. The solution to this problem can be solved only with the joint efforts of several disciplines, from philosophy and sociology to ethnolinguistic and linguacultural studies. For example, linguistic philosophy with ethnic issues of linguistic thinking, psycholinguistics with specific linguistic aspects of ethnic, social or group communication, etc. is engaged in. In recent years, a new branch of linguistics dealing with language and culture has begun to develop. Lingua-culturology (Latin lingua-language, gultura-processing and Greek logos-teaching) based on the principles of the anthropocentric paradigm, the interaction and influence of language with culture, ethnos, national mentality, which arose in cooperation with the fields of linguistics, ethnography, psycholinguistics, cultural studies field of study.

By the end of the 20th century, the assumption that "language is not related to culture, but it is a tool that grows out of culture and expresses it" began to be accepted. This idea led to the emergence of the science of linguo-culturology studies.

In the 19th century, V. von Humboldt laid the foundation stone for the field of linguo-culturology with his book "Language structure and influence on the spiritual development of mankind" and noted the relationship between language and national characteristics. A scientist sees different ways of feeling and thinking in different forms of language. In particular, he said that "different languages practically express different worldviews according to their characteristics, their influence on thinking and feeling", "the specific characteristics of a language affect the identity of a nation, so language is deeply learning, like history and philosophy should include everything that is explained in relation to the inner world of man" [Humboldt 1985; 370.377].

Methods. V.V. Maslova, who created serious research in the field of linguistic culture divides the development of the field into 3 stages

- 1) The creation of preliminary studies that led to the formation of the science (the works of such linguists as Humboldt, E. Benvenist, L. Weisgerber, A.A. Potebnya, A. Sefir;
- 2) Separation of linguistic and cultural studies as a separate field;
- 3) The stage of development of linguistic and cultural studies.

In linguistic and cultural studies, it can be seen that the following issues are mainly studied:

- 1) Linguistic-cultural characteristics of a certain speech genre. In this, the language of myths, genres typical of folk art is studied;
- 2) Expression of a linguistic and cultural concept in a work written in a certain style. Mainly, the language of artistic and prose works is analyzed;
- 3) Comparative studies. In this case, more units in the Russian language are compared with English, German, and French languages;
- 4) Aspects of linguo-cultural science related to the science of pedagogy. The purpose of this is to identify and analyze lingua-cultural units for pupils and students in social sciences.

Linguo-culturology studies in Uzbek linguistics began to appear in recent decades. In particular, Z.I.Soliyeva's candidacy thesis covers the national cultural features of sentential that is moral-educational texts in Uzbek and English languages. A separate chapter of D. Khudoyberganova's monograph entitled "Anthropocentric study of the text" is devoted to the study of the lingua-cultural characteristics of texts in Uzbek language. Also, the essence of linguo-culturology and the problems in this field are shown in the article of professor N. Mahmudov entitled "In search of ways of perfect study of the language..." shows the essence of linguo-culturology and problems in this field.

Linguo-culturology studies language as a phenomenon of culture, a carrier of culture. The object of its research is the study of the relationship between culture and language as a whole. There are also some controversial opinions about the object of linguo-culturology. In particular, according to V. N. Telia, linguo-culturology only the synchronic communication of a language. According to V. A. Maslova, this field studies language both synchronically and diachronically. In addition, V. N. Telia emphasized that the object of linguo-culturology has a universal character, while V. A. Maslova points out that the linguistic and cultural characteristics of the language of a particular nation or sister nations should be studied separately. Taking into account the diversity of opinions, it can be concluded that culturology, philosophy and cultural theory should systematize and classify the national mentality as a whole and with all existing forms, taking specific national characteristics separately. Therefore, the culture of each nation is reflected in the language, and it is a great basic for studying the human factor from a linguistic and cultural point of view.

Results. Issues of national-cultural identity of linguistics at the world level, the role of phraseological units in the formation and development of the national linguistic landscape of the world is recognized, and it clearly expresses various characteristics based on the anthropocentric paradigm. Idioms in Uzbek and English like all languages reflect the culture of the nation. For example, disorders in human mental state in English it makes somebody blood boil, to get on somebody nerves, drive one crazy, in Uzbek phraseological unit such as qoni qaynamoq, asabi buzilmoq, jahli chiqmoq changes in consciousness and thinking. Based on these examples, the English and Uzbek variants and their semantic relationship can be seen in the table below.

Uzbek and English variants of the same phrase

T/r	O'zbek tilida	Ingliz tilida
1.	Boshi osmonga yetmoq	To feel over the moon

2.	Og'zi qulog'ida	To be tickled pink
3.	Yettinchi osmonda bo'lmoq	To be on cloud nine
4.	Do'ppisini osmonga otmoq	To be on top of the world
5.	Terisiga sig'madi	To be full of beans

In the table, expressions such as to be on cloud nine, to be on top of the world are used in relation to the state in which a person feels happy, and in Uzbek the alternative is equal to expressions such as boshi osmonga yetmoq, og'zi qulog'ida, yettinchi osmonda bo'lmoq (these expressions are differentiated and graded according to the subtleties of mutual meaning). To cost an arm and a leg – this idioms expression is usually used in a negative sense, when price of something is inflated. Among the Uzbek people, this word is known as the expression of otning kallasidek narx turmoq.

Xamirdan qil sug'irganday. This word is used in reference to a very simple event, equivalent to the idiom like shooting fish in a barrel. Tuyaning dumi yerga tekkanda – it is used in English as when pigs fly when referring something that will never happen. This is related to the linguistic and cultural characteristics of languages.

From this point of view, it is confirmed that the concepts of language and culture are interrelated in the perception of the world reflected in the language by increasing the linguo-cognitive potential of a person through various units (phraseological units, lexemes) in the language of each nation. As an example, it is possible to cite the words the reference belonging to the representatives of this nation. In English, the words miss, misses, lady for women and mister gentlemen, sir for men are used before names to express the meaning addressing people with respect when talking to them, in Uzbek speeches, people are used that indicate a relationship, such as sister, brother, aunt, uncle after a person's name to express of meaning of respect.

Discussion. Things and events that are necessary in a person's lifestyle can also be considered cultural tools. In the culture of the people living in the south, the moon is mentioned with special recognition. In the minds of Russians, it is associated with darkness, the afterlife, and sometimes with life and death (жить «подлуной», » в подлунном мире» - everyone lives in the same conditions), while the light of the moon is pregnant and dangerous for other Slavs compared to a damaging event. The Vietnamese, like other southern Asia peoples, have a completely different attitude to the moon, that is, they live according to the lunar calendar, and the specially celebrated Moon Festival is a favorite holiday of children. Beautiful, delicate and innocent young girls are compared to the moon, lover bask in the moonlight, weave poems and sing songs dedicated to her. Therefore, Vietnamese people imagine all the good things in life through the moon. In the culture of Arab countries, the sun is equated with the hot temperature that puts them in a difficult situation during the summer. Therefore, it is more correct to consider the moon and the sun not only is a natural phenomenon, but as a tool of culture. One of the main tasks of lingua-cultural studies is to study language reflection of the above-mentioned peculiarities existing in the culture of different people.

In conclusion, it can be said that linguo-culturology is one of the new fields that is rapidly developing in linguistics and embodies the application of the theory of anthropocentric principle in practice.



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