



LINGUOCULTUROLOGY AND ITS BASIC NOTIONS

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ABSTRACT

The current thesis is intended to study the new field Linguoculturology, general considerations and assumptions on the subject Linguocultural studies, its aim and objectives provided by different scholars worldwide. The research further enumerates basic concepts of linguocultural analysis and define the concepts cultureme, non-equivalent lexicon, proverbs, symbols and myths with the help of examples from English and Uzbek languages.

The perspective on language shifted to concerning it as the nation's cultural code, rather than just a method of communication and cognition. It occurred as a result of the emergence of a new anthropocentric paradigm, which elevates man to the position of "measurer of all things" and focuses on the "human aspect" of language. The anthropocentric paradigm altered many perspectives in Linguistics, bring new research methods, and results the emergence of new interdisciplinary linguistic trends such as Sociolinguistics, Cognitive Linguistics, Linguoculturology, Gender Linguistics, and others, all of which focus on the study of relationships between language and society, cognition and culture. The rise of cultural studies and the importance of language drew attention to linguoculturology which is a brand-new discipline. Linguoculturology emerged from

the anthropocentric paradigm, junction of linguistics and culturology. Linguoculturology is one of the most current scientific areas concerned with the preservation and transmission of culture through language. It examines the semantics of linguistic devices at a deep level, correlating linguistic meanings with universal and national cultural conceptions. In 1997 Yu. S. Stepanov represented the term "linguoculturology" to have a look at the correlation between culture and language. Another scholar, V.N. Teliya defines Linguoculturology as "a study aimed at investigating and describing the correlation between language and culture in scope of modern culture national self-consciousness and its sign representation" (Телия, 1996, p.16). Linguoculturology as an independent field of linguistics first appeared in the last century on a base of the



triad by Emil Benvenist “ language, culture and human personality”. The human being is considered as the center of the Universe and language, because he is the only bearer of universal and national-specific values. The view is supported by professors D. Ashurova and M.Galieva in the book “Cultural Linguistics” concluding that a human being is not just a bearer of a language, but rather of a certain conceptual system according to which he understands, cognizes and conceptualizes information about the world and cultural (Ashurova, Galieva, 2018). Linguoculturology is the study of language within a particular culture. Maslova's textbook best describes linguoculturological research. This textbook covers methodologies, object and topic, linguoculturological directions, and instances of linguoculturological analysis of a specific language unit.

In recent decades, linguocultural research has started to develop in Uzbek linguistics. Z.I. Solieva's dissertation, for example, is focused on sentiment in the Uzbek and French languages, as well as the national and cultural characteristics of moral and educational literature, "In search of ways to study the language in the account of anthropocentric paradigm and its general problems in linguoculturology" by Professor N. Mahmudov. This article can be considered the first substantial effort on linguoculturology in Uzbek linguistics. The article focuses on the elements that influenced the development of linguoculturological theory, as well as the basic principles and differences in their interpretation. In particular, N. Mahmudov writes about language and culture as the most important concepts in the field of Linguistics. Language and culture usually

mean the interpretation of a language through the study of a culture, to be more precise, the meaning of culture in linguoculturology.

Linguocultural studies use a variety of concepts to show the national character of a culture, customs and traditions, religion, speech etiquette, folklore, and literature. The fundamental sources of culture transmission are the language components listed below:

Linguocultureme- is the basic linguistic unit that encompasses both words and phrases. The main sources of linguoculturemes can be determined using a review of the linguistic literature and our personal observations.

Realias of everyday life- (culturemes, non-equivalent words, non-findable words, untranslatable words) are created outside the boundaries of linguistics. Pubs in the UK are places where people go to relax or some of them spend their evenings there after a long day at work like choyxona in Uzbekistan.

Phraseological units are considered to be culturally specific linguistic means. For example, the phraseological units such as Black sheep, Queen Ann is dead, day and night, rules of Newton, black market (illegal commerce) refer to English culture, whereas мехробдаги чаён, аммамнинг бузоғи, ўзбекчилик, чучварани ҳом санамоқ are Uzbek phraseological units.

A mythologeme is another linguistic unit which carries linguocultural element within itself. The mythologemes such as an Adam's apple, Trojan horse, Romeos love, old Robin hood, red apple display English mythological reference, kalta minor, Hazarasp- ming ot, afsonaviy Boychibor, devonayi majnun are connected with Uzbek



folk tales. Paremiological units- Proverbs and sayings are also culture biased linguistic means, which bear stereotyped conscience of a nation and convey wide pragmatic spectrum.

“A house well-furnished makes a woman wise”- “Ayolning sarishtasi-ro'zg'orning farishtasi”

Many women, many words, many geese, many turds- Uch ayol - to'rt g'iybat

Symbols, stereotypes-- Stereotype as a fixed form, fixed expression while cultural symbols represent cultural beliefs and ideologies.

Symbol: Red rose, the Three Lions crest, telephone booth, Big Ben, umbrella are the symbols of England. Cotton, wheat, melon,

atlas, duppi, Registan, palov- are the symbols of Uzbek nation.

Stereotype: Ladies are always first!- Ayollardan rahbar chiqmaydi, ular ta'sirchan.

A variety of language means, as listed above, are used to create culture-relevant information. The study of these units aids in the analysis of linguocultural characteristics of language, the differentiation of national color of language users, and the demonstration of cultural ethnicity of nations. Linguoculturemes are culture-specific linguistic units that help readers understand the hidden message in a literary text while also allowing them to understand the author's personal world view.

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