



THE TERM LINGUOCULTUROLOGY AND ITS INTRODUCTION INTO SCIENCE

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Abstract: *Cultural linguistics is a separate branch of science that studies language and culture together, phenomena that reflect the inextricable link between “language and culture”, its formation and development. The article examines this direction of modern linguistics and its history.*

Keywords: *cultural linguistics, linguistics, cultural studies, system, culture, language, directions and term of cultural linguistics.*

Lingvokulturology is a cross between cultural studies and linguistics. It is a general science that deals with the interaction and connection between language and culture formation of dependence and language as a whole system and reflection outside of language is engaged in the study of phenomena such as Linguistic culture on the one hand the place of humanity in the cultural language factor, and on the other hand, in the language factor learns the place of a person.

Linguistics and cultural studies according to the object of study somewhat close to the linguistic sciences, but in essence, to the object of study it can be said that it is different according to its approach. Its limiting status it consists in the fact that it is the manifestation and expression of national culture in language, language organizes a speech communication in connection with mentality, nationality, language spirit studies national-cultural specific rules and culture of the nation by identifying and researching the unique national language features reflected in the language is engaged in. It is known that culture is a system of concepts, the image of life of a certain people, as a national character, a national mentality acquires a wide ethnographic content. N.S. Trubetsky writes: "A word without cultural connotations it is impossible, that is, to have some common parts in comparison condition" This is the closeness and connection between language and culture made it possible to study on a single methodological basis. That is, language and culture. Several approaches to the study of the "Language and Culture" problem can be defined: the first approach philosopher-scientists (S.A. Atanovskiy, G.A. Brutyan, It was developed by E.S. Markaryan, in which culture is one language national-cultural typification as a result of the change of existence due to lateral influence and the idea that a change will take place in the language lies. In the second approach, the opposite side of this effect is open to the present day the remaining and controversial issue - the issue of the influence of language on culture learning is aimed. Understanding language as a spiritual force is part of this approach main idea. Understanding language as a spiritual force (V. Humboldt, A. A. Potebnya) based on Sapir-Whorf's hypothesis of linguistic connection, that is, each nation sees, feels, defines what it



feels through its native language, the idea lies. This idea was later used by I. L. Weisgerber in "Transient World", that is, "awareness of existence", which is considered as a certain "existence and thinking" put forward in his ideas. This hypothesis of his is denied by most scientists although it was done, but it was difficult to explain them in other ways helped to understand the events. In particular, the ethnolinguistic school of N.I. Tolst works of representatives, E. Barminsky and his followers in the linguistic anthropological direction his works are proof of this

The third approach is the direct interaction of language and culture and based on the ideas of relatedness. The language contains the specific aspects of the national mentality shows. On the other hand, "culture is in the language", that is, it is in the text fully expresses itself.

We can observe the same situation as above in the Uzbek proverb. Donkey "Mecca" and "pilgrim" are Uzbek in the proverb "He will not be a pilgrim after going to Mecca". expresses the belief typical of his people. If the Uzbek people do not convert to Islam, maybe this proverb may not appear at all when he believes in another religion was Because every religion is the national belief and custom of that nation. In the culture of the peoples 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 (jit "pod lunoy", "v podlunom mire" - everyone's life is in the same conditions is imagined, moonlight is pregnant and absent in other Slavs is compared to a dangerous, damaging event. The Vietnamese are different The attitude to the moon is completely different, as in the peoples of South Asia, that is, they are the moon they live according to the calendar, the specially celebrated lunar holiday is a favorite of children is a holiday. Beautiful, delicate and flawless young girls are likened to the moon, Lovers dance in the moonlight and write poems dedicated to her they sing songs. Therefore, the month of all the goodness in the life of Vietnamese people imagine through It is special that the Uzbek people also have this attitude towards the month it should be noted. Because in Uzbeks, the moon is heavenly, taking light from the sun and scattering rain not just the body ("you can't cover the moon with a skirt" - proverb), but "a beautiful, beautiful face" ("Moon free your face from the oppression of black beauty. "Very beautiful, very beautiful" ("Moon when he says it's like the moon, when he says it's like a day"), to wish good luck to someone who is going on a journey It is used in the meaning of "go to the moon and return safely". It is worth mentioning that in the Russian people and the expression "litso, kak luna" means recognition of beauty. Similar examples can be found in the cultures of other nations possible In the language of the above-mentioned peculiarities in the culture of different peoples studying its reflection is one of the main tasks of linguistic and cultural studies. Lingvokulturology is a young, new branch of linguistics, but in it phraseological, conceptual, lexicographic and linguodidactic directions were formed managed to The main task of this science is the related aspect of language and culture, i.e ways of expressing cultural concepts in language and its various means is to describe the interaction between learning, language and the mentality of the people.

A number of scientists in Uzbekistan, in particular A. Abduazizov, D. Ashurova, Sh. Safarov, O'. Yusupov, A. Mamatov and other researchers in the field of linguistic and cultural studies have been making a significant contribution.



Lingvokulturology is the process of culture and language use is a science that studies interactions. Linguistic and cultural studies sociolinguistics, ethnolinguistics, psycholinguistics, linguistics, cultural studies and other related fields are conducted on an interdisciplinary scale.

According to Professor D. Ashurova, it is one of the most important tasks of linguistic and cultural studies one - clarification of methodological conditions, conceptual rules of research and language units isolated from the point of view of culture (lingucultural cultures) systematization and development of classification problems is considered.

We can conclude from the above that this is the casethe nature of the relationship between language and culture in the creation of linguistic and ethnographic dictionaries correct marking is very important.

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