



THE PHENOMENON OF LINGUOCULTUROLOGICAL CONCEPT IN THE LINGUISTIC STUDY

Djalilov M.M.
UzSWLU

Annotation

The given article deals with the matter of newly established phenomenon of linguistics- that is linguoculturology. It is mainly devoted to the issues of language and culture.

Key words

Linguistic, concept, study, linguoculturology, language, culture.

Nowadays, the problem of language and culture is one of the most important issues occupying the minds of linguists, anthropologists, psychologists, and philosophers. Language is bound up with culture in multiple and complex ways. It is acknowledged that efficient communication is impossible without deep and wide background knowledge of native speakers' culture which implies ways of life, mentality, vision of the world, the national character, customs, beliefs, systems of values, kinds of social behavior. Linguoculturology is a rapidly expanding field at the interface between linguistics, cultural studies, cognitive linguistics, ethnolinguistics and sociolinguistics. However, it has its own integral aspect of studying language and culture. Linguoculturology deals with the deep level of semantics, and brings into correlation linguistic meanings and the concepts of universal and national cultures. The aim of Linguoculturology is to study linguistic means with the help of which language embodies, stores and transfers culture.

Linguistics of the XXI century is actively developing the idea that language is not only an instrument of communication but also the cultural code of a nation. W. von Humboldt who is considered to be a pioneer of linguocultural studies, states: "Language is deeply entwined in the intellectual development of humanity itself, it accompanies the latter upon every step of its localized progression or regression; moreover, the pertinent cultural level in each case is recognizable in it. Language is, as it were, the external manifestation of the minds of peoples. Their language is their soul, and their soul is their language. It is impossible to conceive them ever sufficiently identical. The creation of language is an innate necessity of humanity. It is not a mere external vehicle, designed to sustain social intercourse, but an indispensable factor for the development of human intellectual powers, culminating in the formulation of philosophical doctrine." So, Humboldt is credited with being the first European linguist to regard language as "people's soul". Later this idea was developed by his followers from all over the world. In the early XIX century the German scientists - brothers Jacob and William Grimm discussed the problem of "Language and Culture" in the "German Grammar", they also wrote collections of German and Scandinavian mythologies, and in 1838 they began to write a monumental scholarly work "the Deutsches Wörterbuch", German dictionary, this dictionary provides a history and analysis of each word. In Russia F.I. Buslaev, one of the most prominent Russian philologists in the mid of the XIX century expressed his main thesis as "The history of language is inseparable from the history of its speakers". A.N.Afanasyev- a historian and folklorist, widely known as the publisher of "Russian folk tales," was a profound researcher of Slavic traditions, beliefs and customs. A.A.Potebnya, being under the influence of Humboldt's theory, concentrated on the

psychological aspect of the relationships between language and culture. Among W. Humboldt's followers in the United States there are W. D. Whitney, J. W. Powell, F. Boas, E. Sapir and B. L. Whorf. E. Sapir and B. Whorf, known in history of linguistics as the founders of the theory of linguistic relativity, made a great contribution to the idea of inseparability of language and culture. According to this theory, people who speak different languages, see the world in different ways. Accordingly, foreign languages acquisition opens new perspectives, and world vision. The last quarter of the twentieth century is considered to be the time of intense study and establishment of cultural linguistics, as a product of anthropological paradigm in linguistics. Probably the most well-known linguist working with a truly Humboldtian perspective today is Anna Wierzbicka, who published a number of comparative works on semantic universals and conceptual distinctions in language. Another well-known linguist J.W. Underhill explores the relationship between the linguistic worldview and its reflection and transformation in the individual world picture. The work by J. Underhill who deals with comparative linguistic studies in both books *Creating Worldviews*. Under discussion are the following problems: -cultural concepts, dominants and constants of culture. They dealt with the description of cultural constants in their diachronic and synchronic aspects. A number of cultural constants are described: the world, Russia and Russians, native land, strangers and exiles, time, fire, water, bread, word, faith, love, joy, truth, and others.

The term "linguocultureme" is introduced and defined as a culture-specific linguistic unit, characterized by cultural connotations; national world picture and nationally specific linguistic. It is a definite vision of the world through the prism of national language, when the language appears as an exponent of a particular national mentality; numerous studies in the field of anthropocentric linguistics such as speech genres, contrastive and ethnic cultural studies, the description of communicative behavior of a nation in general, and communicative behavior of an individual, some social and gender groups, in particular are conducted. In other words, one of the major problems is the study of national communicative behavior, the study of a set of norms and traditions of a particular linguocultural community; The study of the evaluative aspect of the language goes back to Humboldt's conception, according to which language is actively participating in all spheres of cultural life. Language is viewed as a "universal form of primary conceptualization of the world, and the means of expression and storage of knowledge, the historical memory of socially important events in human life." They define factors influencing communication, the way culture stipulates the formation of an individual, national character and mentality, the nature of cultural conflicts, etc. In conclusion it should be stressed that Linguoculturology is a rapidly expanding field developing at the interface between linguistics, cultural studies, cognitive linguistic, ethnolinguistics and sociolinguistics.

The list of used literature:

1. W. Humboldt: *On Language: On the Diversity of Human Language Construction*. Berlin, 1999.
2. Lacan J. *Ecrites: A selection*. NY. London, 2011.