

## LINGUISTIC AND CULTURAL PERSPECTIVES ON ENGLISH AND UZBEK LANGUAGES

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*Nowadays, the development of linguistics encourages to study not only the internal but also the external relations of the language. Such a situation indicates that conducting scientific research on the study of the interaction of languages and their influence on each other is one of the important tasks of the science of linguistics. It is known that although language and culture are different semiotic systems, they are close to each other in many ways. These comments are not in vain, of course. The scientist's coming to such a conclusion was motivated by the opinions of scientists who studied the relationship between language and culture in the past. We found it appropriate to dwell on some of them.*

**Key words:** linguistics, culture, theory, diachronic linguacultural, cross-linguistics.

Although the English anthropologist P. Frederick used the term «language and culture» in his scientific works, the term «linguoculturalology» was applied to English linguistics by the American linguist, anthropologist M. Agar. He used this term for the first time in his work «Language Shock: Understanding the culture of conversation» [1]. He emphasized that linguoculturalism is a necessary bridge between language and culture, and these two concepts cannot be imagined separately [2, 124]. Among other things, he writes about it: «If you don't know the culture expressed in the language, you can't master the language. Language is a circle drawn by people and linguists, culture is an eraser that can erase this circle» (You cannot really know a language if you do not know also the culture expressed by that language. Language is a circle drawn by people and linguists, culture is an eraser that can erase this circle – translation is ours K.H.). As you know, the term «culture» comes from the Latin word *cultura*, and this word is borrowed from the technical vocabulary of anthropology. According to him, it covers the entire lifestyle of the members of the society based on the demand of the society. This word has two main meanings:

1) the totality of production, social and spiritual achievements of people in all areas of their lives, not separately, but together;

2) a high level of these achievements that meet modern requirements also means culture.

Therefore, culture means the artificial envi-

ronment created and created in the process of interaction with the historically formed features of the material and spiritual life of the society (people), the individuality of people, their lifestyle and nature, their relationship with other people, already created cultural objects and value directions.

So, in his activity, a person deals with the world not with himself, but with the linguistic landscape, cognitive concepts and models. And the world is seen through the prism of its culture and language. In this regard, the opinions of linguists of the following scientific schools of linguistic and cultural studies in Russia attract attention. According to V.A. Maslova, Yu.S. Stepanov's school is devoted to the diachronic description of cultural constants [3, 30], N.N. Arutyunova – to the study of universal terms of peoples of different periods, E.M. Vereshchagin and V.G. Kostomarov – to the concept of development of the interaction of language and culture. V.N. Teliya is directed to the study of the essence of language from the Uzbek linguists also consider linguacultural science to be one of the humanitarian sciences and emphasize that it studies the embodiment of the national folk language and the material and spiritual culture symbol reflected in the language [4, 225]. In accordance with their opinion, linguacultural science determines and explains how the fundamental functions of language are realized. In the words of Professor N. Mahmudov: «Language and culture usually (and this is true) mean to explain this or that cul-

ture through language or, conversely, by studying culture» [5, 3-6].

So, today, linguo-cultura studies is being formed in several directions. Their tasks are different:

1) comparative linguo-cultural studies compare the linguistic and cultural manifestations of different but interrelated ethnic groups;

2) diachronic linguoculturology analyzes changes in the linguistic and cultural status of an ethnic group over a certain period of time;

3) ethnolinguistics studies the interaction of linguistic and cultural phenomena of a certain social group;

4) lexicographic linguoculturology studies the areas of lexicology related to language and culture;

5) cross-linguistics studies the culture-specific interactions of different system languages.

We must admit that hybrid linguo-cultural studies is still developing and several scientific researches have been conducted in this regard. The most interesting of these is M.K. Golivanovskaya's study entitled «Рус тилида сўзлашувчилар нуктаи назаридан француз менталитети» [6, 97]. Important aspects of the French mentality are studied from the point of view of Russian language and culture owners.

In modern linguistics, the study of the interaction of language and culture has become relevant, because a number of issues related to this problem have not yet been resolved. In particular, almost no research is being carried out in the scientific direction of comparative and cross-cultural linguistics. However, the study of the relations between the peoples of the world and their languages requires to be carried out within the scope of this discipline.

It should be noted that the founder of the study of language and cultural relations is Mahmud Kashgari, a philosopher, literary critic and linguist, who lived and worked in the XI th century. For the first time, he studied the features of the dialect and dialect of the Turkic regions, combined them with the literary language, and presented this information in his work «Devoni-lugatit turk». Therefore, it is no exaggeration to say that M. Kashgari is the father of comparative-historical linguistics. According to Turkologist A. Shcherbak, «There

is no other work that compares to Mahmud Kashgari's «Devon» either in terms of the volume of the material or in terms of the author's philological knowledge». The fact that «Devon» is called a dictionary does not quite match its original meaning [7, 34]. It contains extensive information on the grammar of the Turkic languages... It also contains extensive information on the lexicon and phonetics of the Turkic languages, features of the location of tribes, geographical and other information. So, the idea about the concept of linguistic culture was put forward by M. Kashgari. At the same time, the ideas related to the concept of linguo-culture were later developed by V. von Humboldt, F. de Saussure, I.G. Herder, J. Grimm, R. Ruska, R. Lado, E. Sepir, A.A. Potebni, S. Bally, J. Vandries, I.A. Baudouin de Courtenay, R.O. It is reflected in the scientific works of Jacobson, J.J. Rousseau, D. Diderot, A.D. Holbach, I.G. Gerder, B.L. Whorf.

Contrastive is the subject of linguo-cultural studies – the main contrasts of culture belonging to two or three nationalities, mythological images, references, a set of symbolic meanings, which are recorded in the human mind itself – mythological images, legends, rituals, folklore and religious speeches, reflected in the elements of human speech activity. represents its specific features (internal form, structure, degree of belonging, compatibility, frequency of use, associative meaning, etc. defined in two or more materials).

In English linguistics, the field of cross-linguistics is not being paid attention to. However, Russian linguists are conducting considerable scientific work in this regard. In recent years, Yu.D. Apresyan, N.D. Arutyunova, A. Vejbitskaya, V.V. Vorobeva, V.V. Krasnykh, S.G. Ter-Minasova, E.V. Urison, L.K. Bayramova, Z.K. We can observe in Derbysheva's scientific research. V.V. Mokienko, V.N. Telia, E.M. Solodukho, Yu.P. Solodub in their works combined the phraseological landscape of the world with the example of the Russian language with other languages.

In the work «Сопоставительная лингво-культурология английского и русского языков» by M.V. Moiseev and N.G. Gicheva, using the materials of the English and Russian languages, the methods of interaction between language and

culture are established and the oral implementation of concepts as the most important language phenomena determined by culture, described on the example of stereotypes, characters and mythologies. Language provides insights into how to translate and preserve culture. When comparing two different languages, it is thought that it allows to clarify the general laws and to determine the national-cultural characteristics in the reflection and strengthening of the manifestation of the national culture in the language.

V.V. Vorobyov, G.M. Polyakova's article «Сопоставительная лингвокультурология как новое научное направление» is also devoted to a new scientific direction – hybrid linguacultural, in which researchers discussed the subject, object, goals and tasks of this field. This direction emerged at the intersection of linguacultural studies and hybrid linguistics, and compares languages and cultures through the lens of the mother tongue. The main principles of the research: comparison and comparative-contrast approaches are included in the analysis. This, in turn, indicates that hybrid lingo-culturalism has a development perspective.

As another example of this field, R.X. We can cite Khairulina's work «Сопоставительная лингвокультурология». In his research, the author compared and contrasted Slavic, Romano-Germanic and Turkish languages and conducted a number of scientific researches in this field.

Since the 1990s, Uzbek linguists (N. Mahmudov, O'. Yusupov, D. Ashurova, O. Mo'minov,

D. Khudoyberganova, Sh. Usmonova) have carried out a number of studies related to the problems of comparative and cross-linguistics on a large scale, and their results are brought to the attention of readers are referring.

In D. Khudoyberganova's monograph entitled «Матнинг антропоцентрик тадқиқи», the linguistic and cultural features of Uzbek texts were studied and analyzed on the basis of examples.

Professor N. Mahmudov in the article «Тилнинг мукамал тадқиқи йўллари излаб...» studied the essence of the science of lingo-cultural science, its development stages, as well as the problems related to this field.

Sh. Usmonova's research entitled «Таржиманинг лингвомаданий аспекти» deals with issues such as language and culture, the main directions and methods of linguistic culture, the analysis of linguistic units and their translation methods, symbols and stereotypes in different linguistic cultures, the role of man in language and culture. The author distinguishes the following as linguistic and cultural units:

- vocabulary and lacunae without alternatives;
- mythological language units;
- paremiological foundation of the language;
- phraseological fund of the language;
- analogies, symbols, stereotypes;
- metaphors and images of language;
- stylistic layer of the language;
- verbal communication;
- speech etiquette.

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## ЛИНГВИСТИЧЕСКИЕ И КУЛЬТУРНЫЕ ПЕРСПЕКТИВЫ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ

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*В настоящее время развитие языкознания побуждает к изучению не только внутренних, но и внешних связей языка. Такое положение свидетельствует о том, что проведение научных исследований по изучению взаимодействия языков и их влияния друг на друга является одной из важных задач науки языкознания. Известно, что хотя язык и культура являются разными семиотическими системами, они во многом близки друг другу. Эти комментарии, конечно, не напрасны. Приход ученого к такому выводу был мотивирован мнением ученых, изучавших в прошлом взаимосвязь языка и культуры. Мы сочли уместным остановиться на некоторых из них.*

**Ключевые слова:** языкознание, культура, теория, диахроническая лингвокультурология, кросс-лингвистика.

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