Formation of Linguocultural Direction in Uzbek Linguistics

Durdona Sidikovna Khudoyberganova

Doctor of Philology, Professor, Head of the Department, Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan, Tashkent, Uzbekistan

Abstract

Today, linguo-cultural studies are one of the main branches of anthropocentric direction, one of the leading paradigms in world linguistics. Linguo-cultural studies are the study of the relationship and influence of language with culture, ethnos, and national mentality on the basis of anthropocentric paradigm principles. The serious and systematic implementation of linguo-cultural analysis of language in Uzbek linguistics began in the second decade of the XXI century. During this period, linguo-culturalism began to take shape as a separate branch of Uzbek linguistics. Anthropocentric views of language played an important role in the formation of this industry. As a result of the linguo-cultural approach to language units, research has emerged that reflects new perspectives. In them, the Uzbek language units were studied in harmony with the mentality, national outlook and psyche of the people. The article analyzes the ideas put forward in these studies, identifies the stages of formation of Uzbek linguo-cultural studies and highlights their most important features.

Keywords: *Linguo-Culturology; Anthropocentric Paradigm; Linguo-Culturological Dictionary; Sustainable Comparisons; Dictionary of Sustainable Comparisons; National Thinking, National Values; Text – Comparison; Text – Metaphor; Linguo-Cultural Codes; Linguistic Consciousness; National-Figurative Thinking; Culture; Linguo-Cultural Concept*

Introduction

In the study of the language system, the principle of linguistic research, now called anthropocentrism, is of great importance. The anthropocentric paradigm is the study of language not only as a system of signs but also as an open system based on live communication, analyzing it in close connection with other systems - society, man, culture, psyche, etc. is a set of teachings. Without taking into account the human factor, which is the creator of language, it is absolutely impossible to fully explain the essence of this multifaceted phenomenon.

Linguoculturalism, one of the main branches of the anthropocentric direction, which is recognized as one of the leading paradigms in world linguistics, emerged in collaboration with ethnography, linguistics, cultural studies, and psycholinguistics. Linguocultural studies is the study of the relationship and influence of language with culture, ethnos, national mentality on the basis of anthropocentric paradigm principles [Sabitova, 2013: 8-9]. It is known that this field was formed in the

last quarter of the XX century, and the term "linguoculturology" appeared in connection with the research conducted by the Moscow School of Phraseology under the direction of V.N. Telia. When it comes to the emergence of linguoculturalism, almost all researchers agree that the root of this theory goes back to W. von Humboldt.

In the scientific literature in the formation of this field are such linguists as A.A.Potebnya, L.Vaysgerber, X.Glinq, X.Xols, U.D.Uitni, D.U.Pauell, F.Boas, E.Sepir, B.L.Uorf, G.Brutyan, A.Vejbitskaya, D. Jaime. It is emphasized that their views played an important role. The main purpose of linguocultural studies is to study the language, the way of thinking of the people, the peculiarities of its perception of the world. The object of this field is language and culture, and the subject is the linguistic units that represent cultural semantics. Consequently, linguistic units that carry cultural information are studied in linguocultural studies. Such language units are grouped under the term linguocultural units. Symbols, mythologies, standards, metaphors, paremiological units, lacunae, stereotypes, precedent units, speech labels, linguocultural codes are the main linguocultural units. Linguistic units that reflect the national and cultural mentality of language speakers, cultural archetypes in line with ancient human ideas, national socio-cultural stereotypes of speech, the linguistic landscape of the world, the conceptosphere as a set of basic cultural concepts, the definition of linguistic consciousness [Sabitova, 2013: 8-9]. Today, linguocultural studies is one of the most developed fields in the world, especially in Russian linguistics, and significant research has been done in this area. Researchers in this field have paid great attention to issues such as the linguistic landscape of the world, linguocultural concepts, linguocultural codes, precedent units, intertextuality, linguistic consciousness, and the linguocultural features of stable units. In such studies, units of all levels of language, in particular, a completely new interpretation and analysis of words and text, predominate. The study of linguistic units not only in terms of language laws, but also in terms of factors such as society, man, culture, psyche, national mentality, led to the emergence of new ideas, new scientific views and principles in linguistics.

The Main Findings and Results

In the works of scholars who laid the foundation stone of Uzbek linguistics and made a significant contribution to its development, the idea of the integration of language and culture is expressed in one way or another. However, it should be noted that the serious and systematic implementation of linguocultural analysis of language in our linguistics began in the second decade of the XXI century. The first articles on linguocultural studies were published in the journal "Uzbek language and literature" by N.Mahmudov, E.Begmatov, A.Nurmonov. [Mahmudov, 2011; Begmatov, 2013; Nurmonov, 2013] Professor N.Mahmudov's article "In search of perfect ways to study the language…" provides in-depth and thorough coverage of the essence of the field of linguocultural studies and the problems in this regard [Mahmudov, 2012].

The article provides well-founded comments on the factors that contributed to the formation of lingvoculturological theory, the basic concepts in it, the differences in their interpretation. The scholar's article "Similarities - a product of figurative thinking" describes the relationship of fixed analogies in Uzbek to language and speech, as well as their "units that reflect the national figurative way of thinking" [Mahmudov, 2011: 19]. It is important because the problem of studying the linguistic and cultural features is raised. N.Mahmudov deepened his views on this issue in his preface to the "Explanatory Dictionary of Uzbek language analogies" [Mahmudov, 2013: 3-10]. In an article published in 2013, E. Begmatov focused on the identification of "properties that can provide material for the anthropocentric method in anthroponymic units" [Begmatov, 2013: 37]. According to the scholar, "anthroponyms are related to human desires and activities, they reflect human needs and creativity, the name of man reflects the cultural, spiritual and ethnic views of ancient people, in general, the names are the socio-economic and cultural identity of the people. The fact that they are related to everyday life" can be the basis for their study on the basis of an anthropocentric paradigm [Begmatov, 2013: 37]. Professor A.Nurmonov, in his

article on the theories of linguistic relativity and linguistic determinism, also expresses his views on the relationship between language and culture. While acknowledging the views of the founders of the theory of linguistic relativity, B. Wharf and E. Sepir, that language and thought are cultural forms, there are commonalities between languages. In addition to expressing a unique way of seeing and perceiving the world, there are such commonalities in the creation of images between languages that emerge as a product of universal thinking" [Nurmonov, 2013: 11]. In 2015, he defended his doctoral dissertation on "Anthropocentric interpretation of literary texts in the Uzbek language". Chapter 3 of this study, which focuses on the theoretical foundations of the anthropocentric paradigm, focuses on the linguocultural analysis of Uzbek texts, with a linguocultural analysis of text-metaphors and text-analogies. The study proposes to study metaphors by classifying them into 4 types (word metaphors, compound metaphors, speech metaphors, and text-metaphors), and to recognize the fixed patterns of texts as the 5th type of precedent units [Khudoiberganova, 2015]. In Uzbek linguistics, the principles of anthropocentric research began to be reflected in dictionaries. The Linguistic and Cultural Features of more than 500 permanent analogies in our language were first described in the "Explanatory Dictionary of Uzbek language analogies" compiled under the leadership of Nizomiddin Mahmudov [Mahmudov, Khudoiberganova, 2013].

The dictionary shows the national image of the Uzbek people, their way of perceiving the world, their axiological attitude to reality on the example of the constant analogies of the Uzbek language. A dictionary of linguocultural studies compiled in 2015 [Khudoiberganova, 2015] explains the meaning of more than 200 key terms in the field. At the beginning of the century, a number of dissertation studies on lingvoculturology were also conducted [Tosheva, 2017; Rustamov, 2018; Nasrullayeva, 2018; Usmonov, 2019]. These dissertations focus on the study of linguocultural units. For example, Farhod Usmanov's dissertation on "Linguocultural study of analogies in the Uzbek language" identifies the role of national-cultural connotation in the semantics of stable analogies in the Uzbek language. Cultural norms and axiological features of the Uzbek nation were identified on the basis of [Usmanov, 2019]. In general, it should be noted that in our linguistics there has been serious research in the field of linguocultural studies, the terminology of the field has been strengthened, its theoretical foundations have been perfected. At the same time, it should be noted that there are a number of problems in this area, and certain tasks need to be done in this regard. One of the problems of Uzbek linguocultural studies, in our opinion, is related to the terminology of this field. As a result of linguocultural research, a number of terms related to linguocultural studies have been included in the system of terms related to Uzbek linguistics: *linguocultural studies, linguocultural units, linguocultural codes, precedent units, text-metaphor, national culture, text-analogy, national-analogy linguistic consciousness, linguocultural community, conceptosphere, archetype, etc*. It should be noted that these units were adopted into our linguistics by assimilating or hiding the term. The "Concise Dictionary of Linguoculturological Terms" published in 2019 [Khudoiberganova, 2015] tried to use the internal potential of the Uzbek language as much as possible in the formation of new terms. For example, the term Russian creolized text, used in the sense of "text formed as a result of a combination of verbal and nonverbal elements", is given in the dictionary as a corresponding text [Khudoiberganova, 2015: 37]. This is because in such texts, different cultural-semiotic areas (language, music, image) combine to form a single visual, structural and semantic whole.

In recent years, as the volume of research has increased, new terms related to linguocultural studies have entered our language. Some of them are varied. For example: linguoculturology / linguocultural studies / linguistic culturology, linguistic landscape of the world / linguistic picture of the world, linguocultural unity / lingvoculturema, linguistic relativity theory / linguistic relativity theory, temporal code / time. One of the necessary tasks is to evaluate such units on the basis of terminological criteria, to develop practical recommendations. Expanding the scope of linguocultural research is also an important task of linguocultural studies. There are such figurative expressions and fixed units in our language, the study of which in the linguocultural approach serves to show the undiscovered aspects of the Uzbek language. Riddles, phrases, proverbs are among such units. In our linguistics, the semantic and grammatical features of riddles have been studied [Saparniyazova, 2005]. The Uzbek people's figurative

thinking, the breadth of imagination, and the uniqueness of the language's representation of reality have their own peculiarities, which serve as an important object for linguocultural research. Anthropomorphism, one of the oldest ways of understanding the world, is evident in riddles. In them, the objects of existence are manifested in human form: *The old woman, the old woman, the round-faced old woman (Tandir), Behind the door lies a slave with a waistband (Broom), I tied my two brothers to a pole (Libra), A little bride, a knot on her head (Matchstick).* According to researchers, most of the puzzles consist of metaphorical text [Saparniyazova, 2005]: I opened a white field, I sowed black wheat (Paper, writing). The content expressed in the text of riddles, such as *the black cow is looking, the yellow cow is licking* (cauldron, fire), points to a different meaning. In her research, Ms. Saparniyazova cites the riddle of *Fatima-Zuhra beating and sharing her heritage* (Scissors) as an example [Saparniyazova, 2005: 60]. Such texts are concise forms of figurative perception of reality. Another feature of the puzzles is that they use a high level of linguocultural codes. In particular, the representation of an entity and the objects in it through anthropomorphic code, zoomorphic code, and object codes is one of the important features of the riddles. Reflecting a positive or negative attitude towards the elements of reality is also a characteristic of riddles. In one of the Uzbek folk riddles, a person's name is compared to a whip (subject code). This whip is not an ordinary whip; it is a dice whip that will not rot for centuries: The dice whip that my father gave me will not rot for a thousand years (Name). Apparently, this discovery reflects the people's transmission of names from generation to generation and their respect for national values. The ways in which realities are perceived in riddles are closely connected with the Uzbek linguistic landscape of the world. This shows that the study of these units in a linguocultural approach is one of the important tasks. One of the figurative expressions that should be studied in our linguistics from the linguocultural approach is exaggeration. Rhetoric is not only a stylistic figure used in works of art, but also a phenomenon that reflects a person's perception of reality. The phrase is expressed at the level from word to text: *Gulijon's eyes are embarrassed. When he raises his eyelashes, the heavens lean (I. Mirzo. "First love").*

In our language, as a result of the creation of a linguistic picture of the world through rhetoric, such unique units have emerged that in which the unique aspects of the relationship between the world and language can be observed. Therefore, the analysis of Uzbek phrases in conjunction with the creation of a linguistic picture of the world serves to further expand the scope of linguocultural research. One of the unexplored topics in Uzbek linguocultural studies is linguocultural codes. Linguocultural codes play a key role in the formation of these units, especially in phraseology and proverbs. For example, somatic codes (head, eyes, hands, nose, feet, liver, lungs, paws) and zoomorphic codes (dog, cat, sheep, rooster) were the main components in the formation of many phraseologies. In general, each figurative stable connection is based on a specific linguocultural code. By studying the phraseology of the Uzbek language from this point of view and classifying it on the basis of linguocultural codes, it is possible to create models of Uzbek thinking, to shed light on the mechanisms inherent in the linguistic consciousness of the nation. Linguocultural codes also appear in folk proverbs. This is especially true of metaphorical and analogical proverbs. The linguocultural codes used in such articles clearly reflect the people's attitude to their values. This can be seen in many proverbs, such as *Sabr tagi – oltin, Kekkayish terakka yarashar, Ona yurting - oltin beshik.*

Conclusion

As a result of the above analysis, linguo-cultural studies has emerged as a separate field in Uzbek linguistics. Today, Uzbek linguo-culturology is one of the independent disciplines with its own scientific apparatus. The most important achievement of such research is that language has been interpreted as an accumulative phenomenon that connects generations, embodies the culture and spirituality of the people, and the connection of language with culture is illustrated by the example of the Uzbek language.

Uzbek linguistics of the XXI century is being formed as a new linguistics that studies the unique charm of our native language on the basis of new thinking, new scientific views. Linguo-cultural research

plays an important role in this. They serve to give a deeper description of the essence of our language, to create a unique image of the Uzbek linguistic personality. And in today's era of globalization, this is one of the most important issues.

References

[1] Begmatov E. (2013) Anthroponyms - the object of anthropocentric research. Uzbek language and literature. Tashkent. № 3. pp. 35-39. (Begmatov E. Antroponimlar – antroposentrik tadqiq obyekti // O'zbek tili va adabiyoti. Toshkent, 2013. № 3. B. 35-39.)

[2] Mahmudov N. (2012) In search of perfect ways to study the language. Uzbek language and literature. Tashkent. № 5. pp. 3-16. (Mahmudov N. Tilning mukammal tadqiqi yo'llarini izlab... // O'zbek tili va adabiyoti.Toshkent, 2012. № 5. – B. 3-16.)

[3] Mahmudov N. (2011) Parables are a product of figurative thinking. Uzbek language and literature. Tashkent. № 3. pp. 19-24. (Mahmudov N. O'xshatishlar – obrazli tafakkur mahsuli // O'zbek tili va adabiyoti. Toshkent, 2011. № 3. – B. 19-24.)

[4] Mahmudov N. Parables are a product of figurative national thinking. Mahmudov N., Khudoiberganova D. (2013) Annotated dictionary of Uzbek language analogies. Tashkent: Manaviyat. pp. 3-10. (Mahmudov N. O'xshatishlar – obrazli milliy tafakkur mahsuli // Mahmudov N., Xudoyberganova D. O'zbek tili o'xshatishlarining izohli lug'ati. Toshkent: Ma'naviyat, 2013. B. 3-10.)

[5] Mahmudov N., Khudoiberganova D. (2013) Annotated dictionary of Uzbek language analogies. Tashkent: Manaviyat. p. 320. (Mahmudov N., Xudoyberganova D. O'zbek tili o'xshatishlarining izohli lug'ati. Toshkent: Ma'naviyat, 2013. 320 b.)

[6] Nurmonov A. (2013) Reflections on the theories of linguistic relativity and linguistic determinism. Uzbek language and literature. Tashkent. № 5. – pp. 10-19. (Nurmonov A. Lingvistik nisbiylik va lingvistik determinizm nazariyalari haqida mulohazalar // O'zbek tili va adabiyoti. Toshkent, 2013. № 5. B. 10-19.)

[7] Nasrullaeva G. (2018) Linguocultural, communicative, pragmatic aspects of anthropocentric metaphor: Ph.D. Karshi. p. 147. (Nasrullaeva G. Antroposentrik metaforaning lingvomadaniy, kommunikativ, pragmatik aspekti: Filol. fan. bo'yicha falsafa d-ri (PhD) ...diss. Qarshi, 2018. 147 b.)

[8] Rustamov D. (2018) Linguocultural aspect of national-cultural semantics of lexemes: Ph.D. Diss. – Fergana. p. 129. (Rustamov D. Leksemalar milliy-madaniy xoslangan sememasining lingvomadaniy aspekti: Filol. fan. bo'yicha falsafa d-ri (PhD) ...diss. Farg'ona, 2018. 129 b.)

[9] Sabitova Z.K. (2013) Linguoculturology: textbook. Moscow: Flinta: Nauka. (Сабитова З.К. Лингвокультурология: учебник. М.: Флинта: Наука, 2013.)

[10] Saparniyazova M. (2005) Syntactic and semantic features of Uzbek folk riddles: Ph.D Diss.– Tashkent. p. 125. (Saparniyazova M. O'zbek xalq topishmoqlarining sintaktik-semantik xususiyatlari: Filol. fan. nomz. ...diss. Toshkent, 2005- 125b.)

[11] Tosheva D. (2017) Linguoculturological features of articles with zoonym component: Ph.D. Tashkent. p. 151. (Tosheva D. Zoonim komponentli maqollarning lingvokulturologik xususiyatlari: Filol. fan. bo'yicha falsafa d-ri (PhD) diss. Toshkent, 2017. 151 b.)

[12] Usmanov F. (2019) Linguocultural study of analogies in Uzbek language: Philology. Ph.D. Diss. Tashkent. p. 16. (Usmonov F. Oʻzbek tilidagi oʻxshatishlarning lingvomadaniy tadqiqi: Filol.fan. boʻyicha falsafa falsafa d-ri (PhD) ...diss. – Toshkent, 2019-161b.).

[13] Khudoiberganova D. (2015) A concise glossary of terms of linguoculturology. Tashkent: Turon zamin ziyo. p. 44. (Xudoyberganova D. Lingvokulturologiya terminlarining qisqacha izohli lugʻati. Toshkent: Turon zamin ziyo, 2015. 44 b.)

[14] Khudoiberganova D. (2015) Anthropocentric interpretation of literary texts in Uzbek language: Ph.D. Diss. Tashkent. p. 240. (Xudoyberganova D. Oʻzbek tilidagi badiiy matnlarning antroposentrik talqini: Filol. fan.d-ri diss. Toshkent, 2015. –240b.)