



# Research of Linguoculturology In Linguistics

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## OPEN ACCESS

SUBMITTED 13 March 2025

ACCEPTED 09 April 2025

PUBLISHED 11 May 2025

VOLUME Vol.05 Issue 05 2025

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**Abstract:** This article is devoted to the field of linguo-cultural studies of linguistics is a phraseology that expresses the concept of time in German and Uzbek languages units, i.e., idioms, linguistic and cultural aspects of proverbs are highlighted, German. It is discussed about the Uzbek language alternatives of the phraseological units of the language.

**Keywords:** Linguistics, concept, phrase, phraseologism, lexeme, concept, idiom, equivalence, linguistic culture.

**Introduction:** Linguistics is between cultural studies and linguistics. It is a generalized science that deals with the study of phenomena such as the interaction and connection between language and culture, the formation of this connection and its reflection outside language as a whole system. In the 90s of the 20th century, a new branch of science, linguo-culturology (linguistics) appeared between linguistics and cultural studies. It is linguistics was recognized as an independent direction.

Almost all researchers about the formation of linguo-culturology claim that the roots of this theory go back to V. von Humboldt. A language refers to a linguistic phenomenon that is present in one language but lacks an equivalent or direct translation in another language. It can occur at the level of vocabulary, as well as at the cultural, communicative, or grammatical levels.

For instance: He created serious researches in the field of linguistic culture V.A. Maslova divides the development of this field into 3 stages: 1) science formation the creation of the initial research that motivated; 2) separation of linguistic and cultural studies as a separate field; 3) the stage of development of linguistic and cultural studies;

## METHOD

By the beginning of the 21st century, lingua-cultural

science is the leader in world linguistics turned into one of the directions. Linguo-culturology is a science that studies language as a cultural phenomenon, and language and culture in interaction are its constituents of the subject. In particular, V.N. Telia writes about it like this: "Lingua-culturology is a science that studies the human factor, more precisely, the cultural factor in a person. This means that the center of linguistic culture is culture advances inherent in the anthropological paradigm of man as a phenomenon complex" [4, 41].

According to the object of study, linguistics and culture is somewhat close to the sciences of cultural studies and linguistics, but in essence, the object of study. It can be said that it is different according to the approach. V.V. Vorobyev "Lingua-culturology is a complex field of science of the synthesizing category, which studies the interactions and interactions between culture and language. This the process as a whole of units with a single linguistic and non-linguistic (cultural) content as a composition of this process to modern influential cultural priorities (universal norms and values) with the help of systematic methods. [3, 67].

It depends on differences in denotative or connotative semantics. For example, the Russian nouns girl and girl, on the one hand, their English equivalent girl, and on the other hand, differ according to the range of meaning. Reverse example: two English words in Russian, bank "river bank" and "sea shore" correspond to the same word. This includes not only nouns: for example, the Russian language distinguishes two colors in the color spectrum - blue and blue, and both symbols are part of the national language. Each word has a special place in modern semantics, the history of its use, the context and the worldview and culture of the peoples who speak this language [2, 34].

Thus, the names of emotions have their own semantics and connotations in different languages. The Russian word for melancholia does not have a complete equivalent in European languages: for example, each of the English names for similar psychological states only approximates its meaning and cultural origin. A separate problem is the translation of phraseology, first of all, the category of idioms, because in their figurative semantics they are concentrated in cultural features, worldview features and value orientations of native speakers.

The different aspects of these concepts are explained by the professor O'. Yusupov explains as follows. "Lingua-culture - in its semantics (meaning) a language or speech unit that represents a part of a culture. Lingua-cultures are words that reflect a part of culture, phraseological units, word combinations, sentences,

paremies, complex syntactic includes wholes, texts, etc". Lingua-cultural has a content and expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units.

I.A. Sternin, Z.D. Popova, M.A. Sternina give the lacunar unit compound in their work with the non-equivalent unit expression. "Equivalent non-existent unit - which exists in one language, but does not occur in the second language is unity. A lacuna is a unit that does not exist in one language but exists in another language. Non-equivalent units and lacunae always appear in pairs" [10, 3].

Many academics in international linguistics have investigated the subject of grammatical gaps, particularly English linguists who have examined it in great detail from the perspectives of comparative linguistics, translation theory, and the study of language structures. The names and publications of English linguists who have worked on this subject are shown below.

From the 18th century starting with the term "culture" to all things that are the product of human activity began to be used relatively. All these meanings of the word "culture" has been preserved in its use, but in fact this word is aimed at human nature "effect" means "change of nature for human benefit, i.e. cultivation of the land" (agricultural culture). Later, "culture" the term has also started to be used to describe knowledgeable, enlightened, highly educated people. Until now, the term "culture" is different in science and practice. It is known to be used in more than 500 variants in the fields [4, 93].

Authors to culture if the definitions given are summarized, culture is in the process of the entire historical development all material and spiritual things created and being created by humanity it can be defined as "sum of wealth". Based on this, two types of culture are distinguished: 1) material culture; 2) spiritual culture; Material culture is a person "second nature" created due to activity, i.e. means of production, labor tools, labor skills, as well as created in the production process means all the riches that serve for life. [3, 54].

Eugene Nida made an important contribution to the theory of translation and the explanation of linguistic concept. The scope of spiritual culture is extremely broad, encompassing all forms of social consciousness, namely philosophical, scientific, legal, moral, aesthetic, religious views, enlightenment, education, school, secondary and higher education, science, cultural institutions, mass media, art, and all types of folk spiritual creativity.

Material and spiritual culture are inextricably linked and

complement each other. For example, no type of material wealth can be created and improved without human intelligence, thought, and mental labor. Therefore, spiritual culture also lies at the heart of the creation of material culture. Any masterpieces of material and spiritual culture arise on the basis of the synthesis of human intellectual and physical labor. Spiritual culture is a means of artistic reflection and mastery of reality. Material culture is closely related to the material living conditions of the world and people, and spiritual culture is closely related to customs, rituals, traditions, rituals, and national values [5, 23].

## RESULTS

Understanding language as a spiritual force (V. Humboldt, A.A. Potebnya) is based on the Sapir-Whorf hypothesis of linguistic connection, that is, the idea that each people sees, feels, and defines existence through their native language. This idea was later put forward in the ideas of I.L. Weisgerber, who considered language as a "Transient World", that is, "understanding of existence", a certain "existence and thinking". Although his hypothesis was rejected by most scientists, it helped to understand phenomena that were difficult to explain by other methods. The more deeply and in detail culture is studied, the more it is unanimously felt that it is connected with human thinking.

Brown and Levinson's politeness theory suggests that such linguistic forms reflect social hierarchies, while in English such hierarchies are less overtly expressed.

The views of scientists on linguistic gaps.

Therefore, a person always strives to assimilate the events that appear before his eyes into his consciousness through his culture. It is known that people live in a certain socio-economic system, speak one or another national language, and have a certain national spirituality and culture. National spirituality, language culture, which plays an important role in its realization, and the specific features of speech spirituality are reflected in the linguistic cognitive activity of people.

For example, an English woman expresses the emotional state of something falling on the table with the words "Oops", a German woman with the words "Mein Got!", a Russian woman with the words "Bozhe moi!", and an Uzbek woman with the words "voy, ulay". As can be seen from this example, which allows for a comparative analysis of the linguistic culture and speech ethics of women of different nationalities, the exclamation "Oops!", which has no lexical meaning, is used to express the emotion caused by an accident, while German and Russian women, following the linguistic culture and speech ethics of their ancestors,

use the words "Mein Got" and "Bozhe moi", which please God [8, 3].

In this case, the Uzbek woman uses the words "Oh, I'm dying!", which have a negative meaning. It is also possible to consider objects and events that are necessary for a person's life as cultural tools. For example, it seems completely impossible to include the sun or the moon in culture. But it is known that these concepts exist in the cultures of all peoples.

However, some European peoples living in cool climates (Slavs and Germans) positively evaluate the sun as a sign of warmth, respect and kindness. In the culture of Arab countries, the sun is negatively evaluated, equating it with scorching temperatures that put them in a difficult situation during the summer. Therefore, the sun can be understood not only as a natural phenomenon, but also as a product of culture. In the culture of peoples living in the south, the moon is mentioned with special recognition. In the culture of the peoples living in the south, the moon is mentioned with special recognition.

In the Russian mind, it is associated with darkness, the afterlife, and sometimes with life and death (жить «под лунной», «в подлунном мире» - everyone's life is in the same conditions), while among other Slavs, moonlight is compared to a dangerous and harmful phenomenon for pregnant women and newborns. The Vietnamese, like other South Asian peoples, have a completely different attitude to the moon, that is, they live according to the lunar calendar, and the specially celebrated Moon Festival is a favorite holiday for children. Beautiful, delicate and innocent young girls are likened to the moon, lovers woo in the moonlight, and dedicate poems and songs to it. Therefore, the Vietnamese people imagine all the good things in life through the moon. It should be noted that a similar attitude to the moon is also inherent in the Uzbek people.

## CONCLUSION

Grammatical lacunas in English and Uzbek indicate not only linguistic differences, but also cultural and cognitive differences. Understanding these lacunae enriches comparative linguistics, translation practice, and language teaching methodology. In Jacobson's words: "Languages differ mainly in what they can express, not in what they must express" [3, 45]. This comparative analysis shows that grammatical gaps are not a barrier, but a pathway to deeper linguistic and cultural understanding. In conclusion, we can say that when creating such linguistic and local studies dictionaries, it is extremely important to correctly determine the nature of the relationship between language and culture. Phraseologisms embody the myths, customs, traditions, customs, spirituality, morality, etc. of a particular people.

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