

## RELATIONSHIP OF LANGUAGE AND CULTURE IN LINGUOCULTUROLOGY

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**Abstract. Background.** The article deals with the the relationship between language and culture. In linguistics both – and culture, and language are the object of lingvocultural research, they are studied in interaction. If the traditional interpretation of the issue of the relationship between language and culture leads to the solution of linguistic problems using several ideas about culture, then this article explores the ways in which language encompasses, preserves and expresses culture with its units.

**Methods.** To prove the information of the topic were relied on the studies of well-known scientists in the field of linguistics.

**Results (Findings).** The analysis of the examples presented in the article shows that by the subject of linguoculturalology, we also mean mythical language units: language archetypes and mythologems, rituals and beliefs, traditions and customs. In covering the theoretical aspects of the information in the article, the views of leading linguists in our country and abroad were relied upon.

**Conclusion.** Summing up the results, it can be concluded that one of the most important directions of the linguistics is the lingvoculturology that helps to understand the ways of creating new semantic meanings to differ and categorize their peculiarities relying on the cultures of humans in real life. The findings may be of direct practical relevance.

**Keywords:** lingvoculturology, linguistics, cultural studies, ethnolinguistics, sociolinguistics, discipline, concept, nature, society, art.

**Introduction.** Lingvoculturology is a branch of linguistics that emerged at the intersection of linguistics, cultural studies, the study of national culture reflection and establishment in language. This science is so closely connected with ethnolinguistics and sociolinguistics that V.N. Teliya considers it a form of ethnolinguistics. However, they are fundamentally different disciplines. When it comes to ethnolinguistics direction, it should be remembered that its roots are connected with the name of V. Gumboldt in Europe; In American linguistics, it goes back to F. Boas, E. Sepir, B. Whorf; In Russia, D.K. Zelenin, E.F. Karskoi, A.A. Shakhmatov, A.A. Potebnya, A.N. Afanasev, A.I. Sobolevskoy have gained a special position in their research [7; 8; 11].

The cultural concept is taken as the main unit of linguistic and cultural studies. This concept is a "subtext" that includes the content of specific and abstract names and requires additional information about the culture of the people. [3: 129]. E.I. Sheigal and V.A. Buryakovskaya defines linguo-culturalism as "separate objects of the conceptual landscape of the world and their collective consciousness and language perception by the reflected object (eg ethnos)". The authors study the linguistic and cultural potential of ethnonyms.

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Materials and methods. The study of cultural signs in language is the result of the achievements of linguistics so far. The growing interest in Linguistics determines the future of the science. At the same time, the theoretical and methodological basis of the science is just being formed. Phraseologisms and paremies are being studied as basic units that reflect cultural symbols in language. In some studies, references to classic literature samples are observed.

Interaction and relations between language, culture, ethnos (people) is an interdisciplinary problem, the solution of which is related to the joint efforts of several disciplines - from philosophy and sociology to ethnolinguistics and linguoculturology. In particular, issues of national language thought are a branch of linguistic philosophy; the study of social or intergroup information exchange in terms of language is included in the research scope of psycholinguistics, etc. Language is closely related to culture: it develops within culture and is an expression of culture. Based on this idea, a new science - linguo-cultural science - appeared. This science was formed as an independent field in the 90s of the XX th century.

The term "linguculturalology" is used in the works of the phraseology school run by V.N. Telia, and it appeared in the publications of other researchers as Yu.S. Stepanov, A.D. Arutyunova, V.V. Vorobyev, V. Shaklein, V. A. Maslova [1; 2; 6; 9]. If culturology (Cultural studies) studies the human mind in relation to nature, society, art and other manifestations of social and cultural existence, linguistics studies the worldview reflected in language as a specific mental model of the world.

In linguistics and culture, both language and culture are the object of research, they are studied in interaction. If the traditional interpretation of the issue of the relationship between language and culture leads to the solution of linguistic problems by using several ideas about culture, then in this work we will study the ways in which language covers, preserves and expresses culture with its units. By the subject of linguculturalology, we also mean mythical language units: language archetypes and mythologems, rituals and beliefs, traditions and customs.

In each phraseology, not the myth itself, but mythologemes are reflected. A mythologeme is a character or situation that is important to a myth and moves from myth to myth as the "protagonist" of the myth. At the heart of the myth lies an archetype. An archetype is a stable image that appears anywhere in an individual's mind and is widespread in a culture. The concept of archetype was first introduced in 1919 in the article "Instinct and without judgment" by K. G. Jung.

Literature Review. According to K. Jung, all people are born with the ability to subconsciously create certain common symbols - archetypes. These symbols appear in dreams, myths, fairy tales, legends, etc. K. Jung emphasizes that archetypes represent "unity expressed without collective reasoning." This unity is not a result of personal experience, but is inherited through the ancestors. An archetype is a "psychic body organ" that grows "like a flower" in the human soul. Modern science confirms that an archetype is a very deep level of non-judgmental existence.

Within the framework of K. Jung's genetic theory, a strong connection between archetype and mythology is defined: mythology is a storehouse of archetypes. In this way, one day the symbol named by the archetype acquires collectiveness and becomes a general phenomenon for a certain people and era. Usually relatively important mythological motifs belong to all periods and peoples. Man cannot even imagine to what extent he is a prisoner of the world of archetypes. For example, let's take the phraseology with the component "bread" - to find bread, to eat someone's bread, to eat someone's bread, to make a camel's bread, to cut his bread in half, where the archetype of bread has the status of life, lifestyle, type of activity, object and symbol of well-being. The importance of earning bread through one's own skin, one's own handwork is evident. The importance of earning bread through one's own labour, one's own handwork is evident. Otherwise, such a negative characteristic is subject to the



pressure of society. National, religious and spiritual principles specific to the Uzbek people lie under this judgment. The roundness of the bread shape refers to its connection to the solar symbol, as well as hospitality, equal attention to the people around the table.

Since ancient times, the Uzbek people have emphasized that it is an unforgivable betrayal to eat someone's bread. Customs and ceremonies such as not to break bread, picking small slices, putting bread on the baby's head in the cradle, taking bread as a companion for a person traveling alone at night, and biting bread for a person going on a journey also strengthen the above facts. In "Avesta" the sowing, sprouting, yielding and breeding of wheat are interpreted as destruction for the giants. In this, vices such as hunger, laziness, and disease were used as giants, and wheat and bread were used as remedies for them.

In the Russian people, placing a newborn baby on a piece of bread so as preserving them from evil eyes, welcoming guests with bread and salt, and belief in the power of bread to protect against evil forces are visible. According to the logic of the proverb "Bread and salt do not allow evil", they leave bread and salt at the head of the grave for forty days. The belief in the divine power of bread is also observed when it is said that "the person who eats our bread does not look at us with a bad eye, he becomes our relative."

Ukrainians, before building a house, sprinkled wheat on its four corners. If the wheat was stored well without spoiling, they built the house in this place. Ceremony. A.N.Veselovsky in his work "Historical Poetics" acknowledges the cultural development of rituals and does not pay attention to the connection between images and myths.

Results. In modern science, the point of view that myths and images are semantically unified, that they are theoretical and practical aspects of the same phenomenon, has become widely accepted. Any action can turn into a ritual and become a semiotic sign if it loses its coherence. Rituals are related to myths and rituals according to scholars such as K. Levi-Strauss, E.M. Meletinsky, myths originated from rituals [5: 17]. The ceremony, unlike the ritual, has a complex structure and consists of several stages in terms of time. It is held with special songs, actions, horoscopes. Myth can provide evidence for the origin of rituals. Practically any ritual demonstrates and symbolizes creativity. Rituals express the principles of world order based on a particular tradition. The ceremony is considered a centuries-old conditional-symbolic and sacred tradition. It is based on customs, it expresses the stable attitude of people to nature and to each other; Even in ancient times, rituals allowed people to interact, share and spread social experiences, harmonize the way of life and remind that a person is a member of this community.

Rituals is a system of actions performed at a specific time based on a special order, traditional methods, and is a collective memory mechanism that determines human life. According to K. Lorentz, rituals appeared in animals united in a large group, and appeared naturally in humans. With this, the scientist emphasizes that the origin of images in animals and humans is the same. K. Lorentz distinguishes three main functions of rituals: 1) elimination of violence; 2) defining the circle that is "own"; 3) stay away from "strangers". There is even a hypothesis that the language itself originated from rituals.

According to V. Turner, rituals are an important means of supporting general norms and values of the people. After all, the complex system of rituals is related to symbols, impressions and imagination. And they are the leading feelings of the human psyche. In this way, any movement loses its coherence and turns into a ritual.

W. Turner writes: "The system of rituals and symbols are not just epiphenomena or deep social and spiritual processes, they represent ontological values that are related to the general condition of a



person to a certain extent. Discovering the patterns of rituals and the mystery of symbolic actions is probably useful for our cultural growth.

Rituals were the non-verbal text of human culture at the beginning of human history. And the knowledge about the rituals itself determined the cultural and social position of the person. The sense of identity is weakly developed during these periods and is almost entirely assimilated to the benefit of the community.

Rituals should not be evaluated as a theatrical action representing myths, as myths included in all forms of human life activity.

The oral transmission of the myth, like the movements in the rituals, ensures the common worldview of the members of the community, differentiates between own and foreign objects. The semantics of human language symbols formed on the basis of rituals should reflect prototypical situations. Rituals connect people with the forces of nature, animated mythical objects, with the creator; and ancient rituals are a ritual of protection against evil forces.

Laughter is also evaluated in two ways: in fairy tales and myths, loud laughter is seen as a characteristic of giants, leprechauns, evil fairies, and silent smile is a sign of prophets, angels, and saints. The taboo of laughing in Monster's hovel in Russian fairy tales, the islands of joy in Greek myths and legends, mermaids, the enchantress' garden in Hans Christian Andersen's fairy tale "The Snow Queen" mean that laughter is considered a negative action. The following conclusion can be drawn from this: where can't you laugh? - answer: in the world of the dead.

In Western mythology, it is widely believed that inanimate evil spirits laugh and mislead by pretending to be alive to destroy people. Among the ancient peoples of the Sardinian islands, there was a ritual of killing the elderly, and during this ritual there was a ritual of laughter. This custom gave rise to the winged word sardine laugh (laughter of death). The phrase Homeric laughter also has a negative colour, meaning the laughter of the gods at the feast of the Olympus - thunder.

Hadiths from the sources of Islam also mention that loud laughter destroys the soul, and when yawning loudly, the devil laughs. Sharing a good mood with people through a constant smile, telling a good joke without mixing lies is praised. This sentence also includes the strict condemnation of laughing and laughing for no reason at various events, during prayer, and when reciting prayers. In the poem "You are not an orphan" by the Uzbek folk poet G. Ghulam, "Here the frozen dragon has a throat... there is no laughter of guns" harsh laughter is given with a negative color.

A.A. Potebnya also finds positive aspects of laughter [7: 21]. Ukrainian folk believe that a black crow tries to steal children to the other world, and if a mother can make her child laugh, the child will stay with his/her mother. In this case, the parable of mother and child laughter comes to light. In the fairy tale "Flower of the Pole" by the storyteller J. Rodari, the happy laughter of children is embodied as the continuation of life, a reflection of sadness. Even in the Fergana Valley, a house without laughter is considered to be like a grave. For example, the comedian Said Anvar tells the following story about the ascetic Okhunjon Humorist: One day, Okhunjon Humorist's friends in the teahouse agreed not to laugh at any of the funny man's words. And so they do.

Then Okhunjon made an interesting blessing and left the room. "Let it be," said the curious person, "I have never had a conversation in the circle of the dead before I came into the world." T.V. Tsivian says that to return the harm caused by words - prayer, another word - return. In this, from the bottom of the heart lies faith in the power of the word. Reversals and curses are found in the mythology and written sources of every nation. In the Indian epic "Mahabharata" there is a story of the three wives of a king going to receive blessings from the saint. One of them closes his eyes when the saint looks at him with a good look, the second turns pale with fear, and the third is not afraid. Then the saint prophesies



that one of their future children will be blind, the second anemic, and the third will be gifted. Also, during the play, Pandu, not knowing that a saint is walking in the form of a leopard while hunting, shoots him with a bow along with his wife. Before his death, the saint begs him not to get close to women, saying that if he gets close, he will die. There is a similar incident in Homer's epic "Iliad": the Greeks take the daughter of the priest of the temple of the Sun God, although the priest begs with a gift, Menelaus does not want to give the girl. Then the priest cursed them severely, and Apollo got anger and he sent a plague on the Greeks. The Greeks later repent and apologize to the priest. Similar cursing stones were found in the tombs of the pharaohs in Egypt, in which it is predicted that those who disturb the spirit of the kings will soon die. Scholar Karnavon dies in this way. Many such examples can be cited. For example, it is said in the hadiths that the prayers of three kind of people are directly accepted by God: the parents', the stranger's, and of the oppressed. Jalaluddin Rumi, the great thinker of the East, also compares prayer to vine. He says that the longer it is kept in the heart, the more powerful it is. Because of this, in all nations, curses and returns have a wide place among believers.

Discussions. Paremiological richness of language is one of the research subjects of lingvocultural studies. In fact, most of the proverbs are stereotypes of the national consciousness. Usually proverbs and sayings are studied as a genre in folkloristics.

But in Linguistics it is just being studied. From a pragmatic point of view, the purpose of proverbs is mixed. A single proverb can contain warning, investigation, consolation, advice, criticism, threat, etc. Not all proverbs can be considered a subject of lingvocultural studies. In particular, proverbs that do not belong to any nation or culture, but are equally applicable to all ethnic groups, belong to this group. In order to enter the scope of this scientific study, the proverb must be closely related to the history, culture, lifestyle, and spirituality of a nation. The phraseological wealth of the language also provides rich information about the mentality and culture of the people.

Myths, customs, ceremonies and traditions, views of people's spirituality are preserved in them. T.V. Larina was right when he wrote that phraseology reflects the people's worldview, social construction, ideology of their time [4: 49].

We can cite the following examples of standards: faithful as a dog, strong as a bull, innocent as snow, fat as a pig, soft as a feather, kind as a mother, black as night. These benchmarks are not only the national outlook and the national understanding of the world. Because only they are the result of national-typical measurement of world events. The world is figuratively measured by means of standards. Benchmarks are often observed in the form of stable analogies, but they are the desired idea of man's way of measuring the world: to sink up to the ears, to come up to the throat, to love from the soul.

Conclusions. Analyzing the semantic structure of the expression "competes on a coin", as V.N. Teliya said, we witness that it is not an external sign of a coin, but its smallest monetary unit is its standard [10: 95]. Phraseologisms, which include such standard words, bring the language closer to the culture. According to A.A. Potebnya, here the symbol becomes an image (standard) and subjugates the will of the understander [7: 35].

Thus, the standard is a materiality that evaluates the characteristics and quality of objects, events and objects. It represents a normative vision at the socio-spiritual stage. It has a hidden effect, affects selection and evaluation. A stereotype, unlike a standard, exists in the world and evaluates activity, morality. Moral stereotypes can be transferred to rituals. The difference is that when carrying out a stereotype, a person may not understand what he is doing. Drawing relies on reflexes. It is a way to solve social problems. Metaphors and images are also among the subjects of lingvocultural studies. If focus on metaphors separately, imagery is a language unit that expresses the main information about the





connection of the word with the culture. By figurativeness, we usually understand that the language unit gives a visible and perceptible image of objects and events.

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