

LINGUISTOCULTURAL APPROACH TO THE ARTISTIC TEXT

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Abstract

In the 90s of the 20th century, a new scientific field, linguoculturology, emerged between linguistics and cultural studies. It was recognized as an independent direction of linguistics.

Introduction

In the 90s of the 20th century, a new scientific field, linguoculturology, emerged between linguistics and cultural studies. It was recognized as an independent direction of linguistics. Almost all researchers of the formation of linguoculturology emphasize that the roots of this theory go back to W. von Humboldt. V.A. Maslova, who has conducted serious research in the field of linguoculturology, divides the development of this field into 3 stages:

- 1) the creation of initial research that gave impetus to the formation of the discipline (the work of linguists such as W. von Humboldt and A.A. Potebnya);
- 2) the separation of linguoculturology as a separate field;
- 3) the stage of development of linguoculturology.

By the beginning of the 21st century, linguoculturology had become one of the leading directions in world linguistics. This new direction is a science that studies language as a cultural phenomenon, and its subject is language and culture in their interrelation. In particular, V.N. Telia writes about it as follows: "Linguoculturology is a science that studies the human factor, or rather, the cultural factor in man. This means that the center of linguoculturology is a set of achievements inherent in the anthropological paradigm about man as a cultural phenomenon."¹

V.V. Vorobyev "Linguoculturology is a complex field of science of a synthesizing type, which studies the interactions and influences between culture and language. It reflects this process as a holistic composition of units with a single linguistic and non-linguistic (cultural) content using systematic methods aimed at modern influential cultural priorities (universal human norms and values)"² shows.

¹ Телия В.Н Русская фразеология: семантический прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996. – С. 222.

² Воробьев В.В. Лингвокультурология. Теория и методы. – М., 1997.

If cultural studies studies the nature of human self-awareness in nature, society, art, history and other areas of social and cultural existence, linguistics studies the worldview reflected in language as mental models of the linguistic picture of the world. The main subject of research of linguoculturology is both language and culture, which are in a state of constant interaction.

We will not be mistaken if we call some objects and events in social life cultural means. For example, it would seem that it is impossible to include the sun and the moon, which are celestial bodies, in the cultural means. However, it is known that these concepts exist in the culture of all peoples. However, some European peoples (Germans, Slavs) living in cool climates 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 in the summer. So, the sun can be understood not only as a natural phenomenon, but also as a symbolic sign of culture.

In the culture of the peoples living in the south, the moon is mentioned with special recognition. In the minds of the Russians, it is associated with darkness, the afterlife, and sometimes with life and death (жить “под луной”, “в подлунном мире” - everyone's life is spent in the same conditions), while the moonlight of other Slavic nations is compared to a dangerous and harmful phenomenon for pregnant women and those who are near the moon. 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 of children. Beautiful, delicate and innocent young girls are likened to the moon, lovers chat in the moonlight and compose poems dedicated to the moon. Therefore, the Vietnamese people imagine all the good things in life through the moon. It is worth noting that this attitude towards the moon is also characteristic of the Uzbek people. Because among the Uzbeks, the moon is not only a celestial body that receives light from the sun and brings rain (“the moon cannot be covered with a skirt” - proverb), but also a “beautiful, beautiful face” (for example, free the moon’s face from the oppression of the black thorn), very beautiful, very beautiful (when it says moon, it means moon, when it says day, it means day), and it is used to wish good luck to someone going on a journey (when it goes, come back safely).³

The anthropocentric paradigm, which has been rapidly developing since the end of the 20th century, studies the linguistic system through the prism of man. That is, language is studied together with its subject, its national mentality, national culture, and other integral features. In this approach, "objects of science are studied primarily from the point of view of their significance for man in his life activities, for the development of the individual."⁴ In the study of linguistic phenomena of the 21st century, great importance has also been

³ “O‘zbek tilining izohli lug‘ati”, Olti tomli / Abdurahob Madvaliyev, Durдона Xudoyberganova tahriri ostida. – T.: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023.

⁴ Токарев.Г.В. Лингвокультурология. – Тула: Издательство ТГПУ им. Л.Н.Толстого, 2009. – С 6.

attached to the study of language phenomena in their relationship with the culture of the linguistic individual.

The issue of the human factor in language studies goes back to the ideas of W. von Humboldt about the “spirit of the people”. In his opinion, the highest principle underlying the specific aspects of different languages, the differences between them is the “spirit of the people”. Under the concept of “spirit of the people”, Humboldt meant the spiritual identity of the people, intellectual values, and concepts of national culture, emphasizing the embodiment of material and spiritual culture in language, the reflection of any culture by the “spirit of the people”, the inextricable connection between language and the “spirit of the people”, even their equality.⁵

The anthropocentric approach to the study of language has its own logical foundations: the object of study is inherently anthropocentric - language cannot exist apart from man (society). It is through language that man describes the world⁶, with the help of language, it is combined into various groups, and no other tool can give such detailed testimony about human thinking as language. T.B. Radbil calls this “objective anthropocentrism”. The scientist figuratively describes the subjective anthropocentric nature of natural languages as follows: “If we compare language to a very large and meaningful work of art, then this work will be written not in the third person, but in the first person”⁷. Because the communicative purpose, desire of the speaker - intentionality - is an inevitable feature of any judgment. Therefore, the description of the world through language is completely subjective. T.B. Radbil continues his thought and makes the following observation: in words such as “heavy”, “hard”, “strong”, the place of a person is noticeably difficult to lift, hard - difficult to change the shape or damage, and strong - difficult to break. If you pay attention, it is not difficult to notice that a person is meant as the performer of the above actions⁸.

In short, the anthropocentric paradigm studies phenomena by placing people at the center. Language is its important formative feature. “...Each nation has its own way of seeing, its own discipline of perception, in general, its own principle of thinking. That is why simple concepts such as “national consciousness”, “national thinking”, “national feeling” have been giving power and scope to the light in the human soul for thousands of years. ...language is, first of all, a means of seeing, hearing, knowing, perceiving the world.” Getting to know any culture requires understanding the national worldview, national consciousness, way of thinking, in the words of N. Mahmudov, the “discipline of perception” of the owner of this culture - the nation. And such peculiarities can, of course, be understood only through language. It is emphasized in linguistics that each nation has its own linguistic landscape of its own national world. For this reason, the linguistic

⁵ Нурмонов А. Танланган асарлар. 2-жилд. – Тошкент, 2012. – Б. 200.

⁶ Радбиль Т.Б. Основы изучения языкового менталитета. – М.: Флинта: Наука, 2010. – С. 6.

⁷ Радбиль Т.Б. Ко‘rsatilgan asar. – В. 94.

⁸ Радбиль Т.Б. Ко‘rsatilgan asar. – В. 101.

landscape of the world can be compared to the collection of information that makes up the cognitive discipline of the nation. Therefore, we will not be mistaken if we say that the linguistic landscape of the world is of genealogical importance as a source of knowledge about the national character and national mentality. For example, "... It's a small farm. Look at its yard, whether it's fruit, vegetables, or berries, it's all there! It's growing up to the height of a broom. But since it hasn't planted a single flower, it's a mess," thought Grandpa Achil. This thought just came to his mind, and then, either from this thought or from sensing something, he felt a sense of sadness."

We know that the writer aims to illuminate a certain topic or idea through his work. In order to express and illuminate this goal, the way each sentence and image are expressed is of great importance. It is not difficult to understand from the above passage that it is natural for every Uzbek family to have a garden in the yard. In fact, this is also a value, and one can get a product that provides for a family from even a piece of land. Here, the writer describes the hero of the work, Sattor, as a mature, thorough young man, but also does not forget that he "did not plant a single flower." The writer wants to say that achieving material wealth and abundance is good. However, planting a single flower is a reference to a completely different situation. As we know, every Uzbek nation It is natural for basil, roses, and daisies to grow even in a "part" of a family. This is also a part of our culture, in fact. The writer, while saying that the hero of the work, Sattar, is too picky, criticizes him for not planting a single flower. Another meaning is hidden under these sentences, and in our opinion, the writer is actually comparing Grandpa Ochil's granddaughter, Komila, to a flower. It is as if he is saying that Komila is not suitable for Sattar, who does not know the value of a flower and its fragrance. He explains the events that occur in the development of the work to the reader through a single sentence, that is, the progressive events arouse interest in the reader. Of course, here we cannot help but recognize that the linguistic and cultural characteristics of the work, the writer's skill in using words, increase the artistic value of the work. In conclusion, every work of art has linguistic and cultural aspects, which make the artistic text Linguistic-cultural study allows us to uncover national-cultural semantics, to understand the national axiological perspective reflected in these linguistic units - a unique linguistic picture of the world.

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