

## ҚИЁСИЙ ТИЛШУНОСЛИК

### LINGVOCULTUROLOGY AS AN IMPORTANT PART OF A NEW PHILOLOGICAL SUBJECT



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#### Abstract

Comparison of two or more languages is very relevant in modern linguistics, since only when compared there is the opportunity to identify both similar and distinctive features of the mentality of different people, which in turn favors greater mutual understanding between people. The article is devoted to the study of the role of lingvoculturology in modern linguistics, where the study of language is impossible without studying the culture of the people.

**Keywords:** language; people; lingvoculturology; phraseology; French; English; mentality.

### ЛИНГВОКУЛЬТУРОЛОГИЯ ЯНГИ ФИЛОЛОГИЯ ФАНИНИНГ МУҲИМ ҚИСМИ СИФАТИДА

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#### Аннотация

Икки ёки ундан ортиқ тилни солиштириш замонавий тилшуносликдаги долзарб масалалардан, зеро фақат қиёслаш орқали турли халқлар менталитетининг ўхшаш ва фарқланувчи қирралари аниқлашга имкон туғилади, бу эса ўз навбатида кишилар ўртасида ўзаро бир-бирини яхшироқ тушунишни кучайтиришга кўмаклашади. Мақола замонавий тилшуносликдаги халқ маданиятини ўрганмасдан унинг тилини ўрганмайдиган соҳа – лингвокультурологиянинг ролини ўрганишга бағишланган.

**Калит сўзлар:** тил; халқ; лингвокультурология; фразеология; француз; инглиз; менталитет.

### ЛИНГВОКУЛЬТУРОЛОГИЯ КАК ВАЖНАЯ ЧАСТЬ НОВОГО ФИЛОЛОГИЧЕСКОГО ПРЕДМЕТА

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### Аннотация

Сопоставление двух и более языков на сегодняшний день актуально в современном языкознании, так как только при сопоставлении есть возможность выявить как схожие, так и отличительные черты менталитета разных народов, что в свою очередь способствует большему взаимопониманию между людьми. Статья посвящена изучению роли лингвокультурологии в современном языкознании, где изучение языка невозможно без изучения культуры народа.

**Ключевые слова:** язык; народ; лингвокультурология; фразеология; французский; английский; менталитет.

In recent time, most of the Uzbek and foreign linguists have been interested in research associated with comparative linguistics. The comparison of two and more languages is becoming increasingly more attractive for researchers. This is understandable, because carrying out a comparative analysis can help a better understanding of some features specific to this or that language, a deeper exploration of the structure of the studied languages and a more accurate consideration of differences and similarities of the languages thus compared.

Studying foreign languages helps the students in our country enhance their education and culture and enrich their spiritual being. No language can be studied without studying the native speakers' culture, which makes us think that the linguistic and cultural (hereinafter *linguo-culturological*) analysis of the thesauri of the English and French languages will contribute to a better research and understanding of these languages.

Today the curricula of many institutes and universities in our country include the course in comparative typology of the native and foreign languages, which to some degree is the final stage of students' theoretical training synthesising their knowledge in theoretical phonetics, grammar, lexicology, and phraseology and *lingvo culturology* at a higher level. *Lingvoculturology* plays an important part as a new complex philological subject studying the relations and interactions between the culture and language of a people.

It is hardly possible to analyse a people's culture without studying the language of this people and its own specific linguistic representation of the world. The linguistic representation of the world reflects the perception of reality and 'the image of the world' in the concept of a certain nation.

To establish the real place a language occupies in the course of the society's mutual cultural enrichment is essential for contemporary linguistics. This is why, in order to find its essence a language should not be approached as a mere means of communication, but as the main component of its people's national culture.

The language does not only reflect the material aspect of man, but his spiritual one as well, including morals, system of values and mentality. This view on the language can be seen in the works of a number of linguists (V. Von Humboldt, L. Weisgerber, E. Sepir, A. A. Potebnya, A. Wierzbicka, Yu. S. Stepanov, L. A. Chinenova and others).

This thesis was done within the framework of linguistic culturology, one of the most progressive linguistic disciplines studying the linguistic phenomenon in close relation with the man and his spiritual and practical life, which quite conforms with the general tendency of contemporary linguistics. Studying a people's mentality and culture is one of this science's basic postulates.

This scientific work presents the practice of comparative description of phraseological systems in the Germanic and Romanic groups of Indo-European languages, the speakers of which are connected to each other through long cultural and historical links. This could not but influence the formation of the picture of the world in languages and phraseology, in particular. The object of analysis was the phraseological thesauri of the English and French languages formed on the basis of the thematic and ideographic systematisation of phraseological units, which enabled us to carry out our research on a single gnoseological platform.

This work also deals with the ability of idioms to reflect the native speakers' moral and ethical concepts.

Each language reflects the culture and traditions of this or that nation. Each word has its history and origin. Analysing the concept of 'mentality' would enable us to better understand the cultural traditions and values of a nation.

Mentality (from late Latin '*mentalis*' – associated with mind) is a way of thinking, a combination of mental skills, spiritual guidelines and cultural traditions inherent in a person or community. The term 'mentality' was introduced in academic parlance by the American philosopher R. Emerson. Mentality is a specific type of thinking. Mentality reflects the level of an individual or collective consciousness.

This definition of mentality falls within the context of understanding language as a form of culture.

National culture and language are means of dissemination of mental values.

Thus, mentality can be interpreted as a certain socio-psychological core of understanding any people or nation. Mentality can be called an organising principle helping the cultural and historical succession, while language is the only means that can help us enter the sphere of mentality otherwise hidden from us, as it determines the way of dividing the world in this or that culture.

In recent years the interest in the personal aspect in the study of a language grew in all scientific disciplines connected in this or that way with language. This concerns not only linguistics, but psychology, philosophy and linguistic didactics.

The human factor plays an important role in phraseology, as most of the phraseological expressions are associated with man and his activity. Man is constantly attempting to endow human traits on the objects of the external world, both animate and inanimate.

To study and analyse phraseological expressions requires a special method, as well as the use of data from other sciences, such as lexicology, grammar, stylistics, phonetics, history of language, history, philosophy, logic and country studies.

Like words, idioms, stable in composition and ready to be spoken, occupy an important place in the linguistic section of man's mind. They are distinguished by integrity and figurativeness of meaning. Phraseology has to be studied, so that one can know how it reflects the national culture, as the phraseological units (PU) of this or that language bear imprinted on them the incredible diversity of the world of human traits and emotions, such as happiness, love, astonishment, mockery, indignation, interest, concern, suffering, straightforwardness, will, honesty, kindness, wit, dexterity, enthusiasm, persistence, silliness, talkativeness, greed, malice, success and failure, truth and lie, order and disorder, wealth and poverty, errors, punishment and many other things. Thus, we have a whole phraseological picture of the world.

When studying the status of the culture of the human society it is highly important to solve the question of the character of the connection between the language and thinking. Man stands between the language and the world. As he has realised these or those processes and understood their results, man transmits them to other members of his society using his language. Therefore, there is thinking between the language and reality.

Traditionally, we identify two types of thinking: concrete and abstract. Man's ability to symbolise is what distinguishes qualitatively his thinking from that of all other creatures. The word is a universal symbol, although it is not the only one. Man cannot recollect the complex or happy happenings of his life without shaping them into speech.

We believe that differences in languages are not often reflected in the manner different peoples behave, which is often because, when we study a language, we at the same time study the culture of the nation speaking this language. People always learn a foreign language and attempt to speak it in the context of a number of

different cultures. We believe that it is impossible to improve the culture without improving the language, which is why language is a very interesting subject for people engaged in cultural research. Language records objects important for the bearers of this culture. The picture of the world in a language reflects the characteristic features and reality. Each fragment of the world is reflected in a language in the form of a word. In this case it is important to classify language units because of the necessity to record the meaning they bear beyond the linguistic categories. The dictionary that registers semantic relations between its components is called a thesaurus.

We also believe that the picture of the world represented in a language using phraseological means is reflected in the structure of the phraseological thesaurus, which is composed of phraseological units systematised according to the thematic and ideographic principle.

Taking the French picture of the world as a form of reflection of the objective reality and the systematic relations between the characteristic features of the nation in the mind of the native speakers, we use two approaches to a phraseological unit in our research: the gnoseological approach, which participates in the formation of an idiom's integral meaning, and the linguistic approach, which makes it possible to see the linguistic mechanisms of phrase formation.

The people's cultural and national self-consciousness reflected in its phraseological stock plays an important part in this process. Like phraseological units, parables belong to the area of language that explicates cultural semantics. Each generation of the English and French peoples watched the world and the social and family relations and accumulated information: these results of observation are reflected in the traditional folk poetry. It is evident that no other genre of folklore reflects the life of people in such a deep and many-sided way, as parable do it. We think that they can easily be called an encyclopaedia of people's life, as they contain memories about a great number of historical events and facts.

Most proverbs contain figurative meanings based on the generalisation of single facts, which often makes it possible to interpret even proverbs with direct substantiation of meaning more broadly. For many years proverbs have been the focus of a number of folklorists, linguists and other scholars, which is the result of the uncertainty of a proverb's nature. Contemporary linguistics does not yet have a universal view on proverbs and sayings. Generally, proverbs are regarded as figurative sayings (usually a characteristic of a particular nation) typifying diverse aspects of life and having the form of a finished sentence. In our opinion, a proverb expresses a general opinion, while a saying conveys a partial argument. A

linguistic symbol with a complex structure, a proverb has a general meaning and an inner form.

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