

Study of Linguoculturology in Linguistics

Khayatova Dilafruz Zoyirovna¹

Annotation: This article is about linguistics, a new direction of it linguoculturology, the concept and the interpretation of the concept of the motherland in Uzbek and German.

Key words: linguoculturology, terminology, conception, motherland, lexeme scheme, ethnography, psychology, scenario.

As one of the leading directions of modern linguistics linguoculturology began to develop in the last quarter of the 20th century. Researchers say that the term "linguoculturology" appeared in connection with the research conducted by the Moscow Phraseological School under the leadership of V.N. Telia. When talking about the formation of linguoculturology, almost all researchers say that the roots of this theory go back to W. Von Humboldt. It is noted in those literatures that the opinions of linguists such as A.A. Potebnya, L. Weisgerber, H. Glantz, H. Holtz, W. D. Whitney, D. U. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, and D. Hymes played an important role to develop this sector. Linguoculturology has become one of the leading directions in world linguistics by the beginning of the 21st century.

As noted in many studies, linguoculturology is a science that studies language as a cultural phenomenon, and its subject is language and culture which is in mutual relationship. For example, V. N. Telia writes about it: "Linguoculturology is a science that studies the individual and cultural factor as a whole." According to G. G. Slishkin, "Linguoculturology is focused on the human factor, more precisely, on the cultural factor of a person. The fact that the center of linguoculturology consists of the phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm". Although there is a consensus regarding the views on the object of study of linguoculturology, there are still some controversial views. For example, according to V. N. Telia, linguo-culturology studies only the synchronic relationship between language and culture.

Linguoculturology is one of the new directions of linguistics, and it is a science that studies culture, customs, and traditions that are formed on the basis of the collision of language and culture which are simultaneously reflected in the language of all nations. By studying linguoculturology we can also learn formation of language (mind) with the help of national values, traditions and cultural forms; to put it in a mold of a certain society; we can also learn how to develop independent thinking skills. It is clear from this that through the language studied in the science of linguoculturology, it is possible to find out not only the features of the existing language, but also the cultural life, customs and values of the people who communicated in this language in the past and now. So, at this point, it should be noted that linguistics (linguoculturology) cooperates with such disciplines as culturology, history, psychology, and ethnography in a more in-depth study of nations.

We can mainly take examples of folklore as a research object of linguoculturology. That's why, idioms, proverbs, adages, sayings and metaphors are a priceless treasure that preserves national values and traditions, as well as complete information about that nation for centuries. The great Russian linguist Larin defined idioms as follows: "Idioms always express the worldview of the people, the priority ideas of a certain period, the construction of society. It is clearly expressed as the morning light is seen through the rays of the sun."

It is considered one of the good methods for the science of linguistics to compare one language with a related language and to study both of them comparatively in order to study a certain language. Therefore, in linguoculturology studying languages belonging to the same family which are close and similar to each other in every way is beneficial. But in some cases, when languages that are completely different in terms of cultural values, location, language families, grammatical structure, and lexis are studied in linguoculturology, the researcher will be surprised by the existing similarity in the examples of folklore. It proves that the examples of creativity that appeared in the literature of various nations and peoples as a result of the long-standing "Great Silk Road" and other economic, political and cultural connections have been passed down to the present generation.

Linguistics began to study not only the language which is a means of communication, but also a new direction that sheds light on the cultural identity of the nation, in the 21st century. This approach to the language was based on the foundation stones laid by scientists such as W. Humboldt and A. A. Potebn. At this point, W. Humboldt's opinion that "the barrier placed against the language of my nation means the barrier placed against my worldview" proves it once again how each nation's language is related to its culture, tradition and even worldview. Therefore, while studying each language, it is very important to know the features such as the research period, the nation, its cultural life, the existing political system, the economic situation of the country, and to take into account the information found in the research work.

¹ Teacher of the Bukhara State University The department of "German Philology"

Language is an important factor that can describe the real life that a person lives. For this reason, the philosophy of the Western countries has been enriched for several thousand years by using the "linguistic storehouse". A. M. Heidegger, one of the great philosophers of our time describes language as "House of Comforts". That's why linguistics is the science of language, it serves as an important methodological basis, base (repository) in the process of studying any social science. Therefore, the process of studying people's culture or culturology cannot be imagined without the study of linguistics. So in linguoculturology, language studies not only the mentality of modern peoples, but also the worldview of the peoples of ancient times, the environment surrounding them, the existing society, and their attitude towards themselves. Because all of the above-mentioned signs and characteristics were created by the people and preserved in proverbs, adages, idioms, metaphors and sayings passed down from generation to generation over the centuries. It is interesting that a person can become a real human being only if he learns and masters his mother tongue and national values from an early ages. That's why, the most sensitive values and culture of the people appeared through this language.

Most of the information about the surrounding world is delivered to people based on the linguistic factor. That is why a person is surrounded by the spiritual world more than the material world, and improves intellectual, national and social necessary knowledge in his personal lexicon. In many cases, some kind of vocabulary and its explained imagination exist in the mind of the people about events, things, scientific and technical innovations that they have not yet seen and known in practice. The ability of using words also shows how well a person has adapted to society and the level of his awareness of all news. In many cases, lexical ability also determines a person's position in society. Philosophers even say: "fully understanding a certain word makes it easier to study its material state." That is, learning the name and characteristics of the created discovery before seeing it makes it a little easier to understand the work achieved.

So, it can be said that the science of linguoculturology studies the cultural life of a certain people, its achievements and shortcomings, innovations and discoveries based on the linguistic factor. Linguoculturology also studies the most important of the secrets that humanity keeps abstract throughout its life, i.e., linguistic abstract concepts belonging to a certain nation. By opening it or finding the answer, it is possible to learn about the works, actions and achievements of the nation over the centuries, and even the concepts of linguistics that have been kept secret from other nations. Therefore, our goal is to identify the internal and cultural characteristics that are hidden behind linguistics, characteristic of all peoples.

The concept of "Motherland" is multifaceted, it includes the past, present and future of the nation. As a person grows up, his understanding of the homeland also expands. The homeland lives in the heart of everyone. Great and wise people have given different qualities to the term "motherland". The Uzbek writer Takhir Malik agrees with the definition "The country is the land where the navel blood of a person is spilled" and considers it a conditional concept. "If birthplace was a homeland in the full sense, the Germans, Greeks, Hebrews, Crimean Tatars and representatives of other nationalities who were born and raised in our countries wouldn't move to the land of their ancestors." The motherland does not start from the threshold, but from the heart and conscience of each person. Only a person heart capable of concentrating love for the motherland.

As for the etymological analysis of the word *Heimat*, the origin of this word (Mittelhochdeutsch - from 1050 to 1350) dates back to 1050-1350 and *heimote*, *heimuote*, *heimoti* means place, space, place of birth of a person, a place where one feels like at his own home. In German, the word *Heimat* underwent a phonetic change in the 15th century and until the 17th century, this word was used in the neuter gender. Nowadays, we use this word in feminine gender, but neuter is used in the dialect of some regions even now. The adjective *Heimlich* has also been used in German since the 18th century and means "belonging to the homeland, the place where one was born and grew up". There is information about the main meanings of the words *Heimat* and *Vaterland* in the book "*Deutsches Wörterbuch*" by the brothers Jakob and Wilhelm Grimm. The word *Vaterland* appeared after the word *Heimat*.

In the book "*Das grosse Wörterbuch der deutschen Sprache*" the lexeme *Heimat* is divided into two meanings: a) *Land, Landesteil oder Ort, in dem man [geboren und aufgewachsen ist] oder sich durch ständigen Aufenthalt zu Hause fühlt (oft als gefühlbetonter Ausdruck enger Verbundenheit gegenüber einer bestimmten Gegend)*; b) *Ursprungs-, Herkunftsland eines Tiers, einer Technik oder anderes*.

In the first of them, it is based on human feelings about the connection of a person to a certain place, where he was born, this value is based on the connection of a person to a place. The second meaning of the lexeme reflects a purely material basis, as it indicates the origin of the country or the creation of the animal world or the world of technology.

"Meyer neues Lexikon" gives the following points: "*Heimat, subjektiv von einzelnen Menschen oder kollektiv von Gruppen, Stämmen, Völkern, Nationen erlebte territorial Einheit, zu der rein Gefühl besonders enger Verbundenheit besteht*". This interpretation also mentions the feeling of connection to a certain area, but this connection is formed in a person or group of people based on their subjective worldview, the dictionary compilers see that this person is connected to the place of birth. The book "*Das Psychologie - Lexikon*" is about a person's aspiration for the place of birth. Usually, this is the feeling of attachment to the place where a person grew up and spent his childhood, in a certain landscape, it is more manifested in a specific environment and nation and people. In general, the concept of "parent's house" is of great importance in human life, because a person misses his childhood and the place where he was born and raised when he is far from the homeland, "abroad" or "foreign land". In the German language, the concept of "Homeland" is given by two lexemes: *Vaterland* and *Heimat*. The use of these two words goes back to historical events. The philosopher Y. Gebbel, who was the German minister (on March 16, 1942), in his decree states that a person should sacrifice himself for the motherland and become a hero. After this decree, the German people began to use the word *Vaterland* instead of the word *Heimat*.

REFERENCES:

1. Jurayeva M.M. Linguistic, national-cultural features of the modality category in French and Uzbek fairy tales. Monograph. "Fan" publication of the Academy of Sciences. - Tashkent, 2016
2. Jurayeva M.M. Linguistic, national-cultural features of the category of modality in French and Uzbek fairy tales. Philological science diss. Tashkent, 2017. -p. 45; 48
3. Игнатова.Е.М Концерт Родина в социально-культурном контексте Германии.Вопросы филологии-2006-№С-8
4. Аскольдов С. Концепты слова Русская Словесность. М, 1997, – С.269
5. Арутюнова Н. Д. Воля и свобода / Н. Д. Арутюнова // Логический анализ языка. Космос и хаос. Концептуальные поля порядка и беспорядка. – М.:Индрик, 2003. – С. 73–100.
6. Белянин В.П. Основы психолингвистической диагностики (модели мира в литературе). – М.: Тривола, 2000. – С. 8.
7. Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа “Языки русской культуры”, 1996.
8. See V. Humboldt's thoughts about language and personality: Nurmonov A. The emergence of general and comparative linguistics in Europe // Nurmonov A. Selected works. 3 volumes. - Tashkent: Akademnashr, 2012. Volume 2. - p. 23-40; Mahmudov N. In search of ways of perfect study of the language... // Uzbek language and literature. - Tashkent, 2012. - No. 5. - p. 3–16.
9. Пименова М. В. Концепт сердце : Образ. Понятие. Символ : монография / М. В
10. Das Psychologie – Lexikon.-Deutschland,2008
11. Akademie der Wissenschaften zu Göttingen Deutsches Worterbuch von Jacob Grimm und Wilhelm Grimm.-Berlin, 2013.
12. HayotovaD. Z (2021).NATIONAL-CULTURAL LINGUOCULTUROLOGICAL FEATURES OF THE CONCEPT OF HEIMAT (HOMELAND) IN GERMAN AND UZBEK LANGUAGES. http://journal.buxdu.uz/index.php/journals_buxdu/article/view/939
13. Hayotova D.Z (2022). Linguculturological Interpretation and Study of the Concept "Vatan (Homeland)" in German and Uzbek Languages
14. Hayotova D. NATIONAL-CULTURAL LINGUOCULTUROLOGICAL FEATURES OF THE CONCEPT OF HEIMAT (HOMELAND) IN GERMAN AND UZBEK LANGUAGES //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.