

**DETERMINING LITERARY LANGUAGE AND LINGUOCULTURAL
CHARACTERISTICS IN PROSE WORKS**

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Introduction:

The age of globalization puts before the science of linguistics, like other sciences, the task of solving new problems. One such problem is the study of the language system based on the principles of the anthropocentric paradigm. Today, the emergence of the anthropocentric trend is considered a fundamental turning point in linguistics, and many studies have been and are being created in this regard. The anthropocentric paradigm "does not study language as a dry structure, but as an open system based on living dialogue and communication, which analyzes it in an integral relationship with other systems - society, man, culture, psyche, etc. is a set of oriented views, ideas and teachings. As Professor N. Mahmudov pointed out, "anthropocentrism is not a concept or paradigm attributed by linguists only to the study of language, anthropocentrism is a phenomenon directly related to the essence of language. ... in the anthropocentric paradigm, man is given the main place, and language is the main element that makes up the human personality."

As recognized in linguistics, the anthropocentric paradigm is the third paradigm after the comparative-historical and systemic-structural paradigms. Cognitive linguistics, sociolinguistics, ethnolinguistics, psycholinguistics, neurolinguistics, pragmatics, and linguoculturalism are the most important fields based on the anthropocentric paradigm.

Linguistics, which is considered one of the leading directions of anthropocentric linguistics, is a field that has emerged from the cooperation of the fields of linguistics, cultural studies, ethnography, psycholinguistics, and studies the interaction and influence of language with culture, ethnos, and national mentality based on the principles of the anthropocentric paradigm.

According to the researchers, this field was formed in the last quarter of the 20th century, and the term "lipvoculturology" appeared in connection with the research conducted by the Moscow Phraseological School headed by V.N. Telia. When talking about the emergence of linguistic culture, almost all researchers claim that the roots of this theory go back to V. von Humboldt. The views of such linguists as A.A. Potebnya, L. Weisgerber, H. Glins, H. Halls, W. D. Whitney, D. U. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, D. Haims in the formation of this field in linguistics it is emphasized that it played an important role.

V.A. Maslova, who created serious research in the field of linguistic culture, divides the development of this field into 3 stages:

1. The creation of initial researches that motivated the formation of science (the works of linguists such as W. von Humboldt, E. Benveniste, L. Weisgerber, A. A. Potebnya, E. Sepir).
2. Separation of linguistic and cultural studies as a separate field.
3. The stage of development of linguistic culture.

The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in language. The object of this field is language and culture, and its subject is language units that express cultural semantics. Therefore, language units that carry cultural information are studied in linguistic culture. Such language units are united under the term of linguistic and cultural units. Symbol, mythologime, standard, metaphor, paremiological units, gaps, stereotypes, precedent units, speech labels are the main linguistic and cultural units.

The problem of the interaction of language and culture is also studied in such fields as ethnolinguistics, ethnopsycholinguistics, cooperative linguistics, linguonational studies, linguoconceptual studies, and linguopersonology. Therefore, these fields are considered close to

linguistic and cultural studies.

At present, linguocultural science is one of the most developed fields in the world, especially in Russian linguistics, and a lot of research and a number of educational manuals have been created in this regard. It can be observed that researchers pay great attention to issues such as the linguistic landscape of the world, linguistic and cultural concepts, precedent units, intertextuality, linguistic consciousness, and linguistic and cultural characteristics of stable units.

The subject of modern linguo-cultural studies are linguistic symbols formed as a result of the cooperation of different codes - language and culture. Each linguistic entity is also a cultural entity. Therefore, language signs are also the "language" of culture and show the national-cultural identity of the language owner. Today, it is difficult to do anything in linguistics without linguoculturology.

By the subject of linguoculturalology, we also mean mythical language units: language archetypes and mythologems, rituals and beliefs, customs and traditions. The phraseological wealth of the language also provides rich information about the mentality and culture of the people. Myths, customs, ceremonies and customs, views of people's spirituality are preserved in them. B.A. Larin was right when he wrote that phraseology reflects the people's worldview, social construction, ideology of their time. For example, let's take bread component phraseology - 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, 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 foreskin and one's own handiwork 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 indicates its connection to the solar symbol, as well as hospitality and equal attention to the people around the table.

Since ancient times, the Uzbek people have said that it is an unforgivable betrayal to "punch someone's bread", and to eat bread "to be blind". Such customs and rituals as not to break bread, to pick the baby, to put bread on the baby's head in the cradle, to take bread as a companion of a person who is walking alone at night, to bite bread to a person who is going on a journey, also strengthen the above facts. In "Avesta" the sowing, sprouting, yielding and breeding of wheat are described 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 against them.

Paremiological richness of language is one of the research subjects of linguistic and cultural studies. In fact, most of the proverbs are stereotypes of the national consciousness. Usually proverbs and proverbs are studied as a genre in folklore studies. Linguistics is just being studied. From a pragmatic point of view, the purpose of proverbs is mixed. A single proverb can contain warning, prohibition, consolation, advice, criticism, threat, etc. Not all proverbs can be considered a subject of linguistic and cultural studies. In particular, proverbs that do not belong to any nation or culture, but are equally relevant for all ethnic groups, belong to this group. In order to enter the scope of this scientific study, a proverb must be closely related to the history, culture, life, and spirituality of a nation.

Speech culture is also one of the important subjects of linguistic and cultural studies. A.A. Leontev writes: "The national-cultural specificity of speech communication is related to our ideas about the methods, functions, organization of communication in this society, and the system of factors. These factors are based on different stages of team formation, have different natures, but are interdependently involved in the process. These factors are mainly linguistic, psycholinguistic and general psychological factors.

Communicative behavior is also one of the important subjects of linguistic and cultural studies. Communicative behavior is the socially prescribed and culturally specific rules of the speech culture of people, which are related to the social and spiritual position of people, their role in formal

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and informal communication situations, and their personal relationships. According to E. Bern, communication behavior is a national-cultural component of communication. Ethical relations are considered universal, and their appearance is national. Because of this, it is studied in linguistics and cultural studies. Even though communicative behavior appears in a standard and stereotyped form and looks like a closed system, the violation of communicative behavior can have unforeseen consequences for a person and humanity.

In the 19th century, W. Von Humboldt laid the foundation stone for the field of linguistics and culture with his book "Language structure and influence on the spiritual development of mankind" and noted the relationship between language and national characteristics. In particular, he said that "different languages, according to their characteristics, practically represent different worldviews according to their influence on thinking and feeling", "the specific characteristics of a language affect the identity of a nation, therefore deep study should cover everything that history and philosophy explain in connection with the inner world of man.

In this way, the scientist sees different ways of feeling and thinking in different forms of language. So, it is concluded that the language reflects the cultural identity

CONCLUSION

1. In such directions as linguopragmatics, linguoculturology, cognitive linguistics, psycholinguistics, ethnolinguistics, neuro-linguistics, pragmalinguistics, the individual factor forms the center of the research object. The emergence of these areas is related to the study of linguistic activity in harmony with the person who owns it.

2. Linguistics, which is considered one of the leading directions of anthropocentric linguistics, is a field that has emerged from the cooperation of the fields of linguistics, cultural studies, ethnography, psycholinguistics, and studies the interaction and influence of language with culture, ethnos, and national mentality based on the principles of the anthropocentric paradigm.

3. The research source of linguculturalology consists of units reflecting elements of culture, each of which expresses its own customs, traditions, values, worldview and national-cultural laws in different degrees.

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