



LINGUISTOCULTURAL FOUNDATIONS OF LYRIC DISCOURSE IN UZBEKISTAN LINGUISTICS

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Abstract: This article presents theoretical views on the concept of lyrical text. It discusses the linguistic and cultural foundations of lyrical discourse. Analyses of discourse and its essence in modern linguistics are presented. The fundamental features of lyrical discourse are described.

Keywords: text, lyrics, discourse, pragmatics, linguistic culture.

Language is the main tool for a person to live, think, convey his feelings and ideas to others, communicate with members of society, and leave the cultural and scientific heritage left by his ancestors to the future. Language has been directly connected with culture for centuries and is nourished by it from the same root. The daily lifestyle, history and mentality of each nation are reflected in language and culture. At the beginning of the 21st century, the reflection of language in culture and, conversely, the living of culture in language, the aspects of the human mind that were previously hidden from science, their experience and the perception of the feeling of being human began to emerge. These phenomena gave rise to integration in the field of sciences, that is, mutual cooperation and rapprochement, and the emergence of new directions. These processes were also reflected in the science of linguistics.

Now the language and the owner of the language, the factor of the person, has become the main one in all research, because as I.A. Baudouin de Courtenay noted, "language exists only in individual minds, only in souls, only in the psyche of individuals or individuals who make up a certain language community." In the linguistic processes that system-structural linguistics has prepared, a paradigm has emerged that has become a separate turn in the history of linguistics, known as anthropocentric linguistics or neolinguistics. The development of such linguistics coincided with the period called the discursive turn in the humanities in the world. The introduction of the category of "language person" into the scientific paradigm of linguistics led to the assimilation of concepts such as personality, consciousness, thinking, behavior, and situation, which were previously excluded from linguistics, but were used in disciplines close to linguistics. Anthropocentric pedagogy, a paradigm, works together with sociology, history, psychology, medicine, cultural studies, and many other disciplines to deepen their research questions, enrich knowledge and theories about language, and work with the most innovative methods to substantiate their achievements and prospects. Many new schools of the anthropocentric paradigm have now emerged.

In particular, such areas as cognitive linguistics, linguocultural studies, psycholinguistics, sociolinguistics, pragmalinguistics, neurolinguistics, linguopublicistics, computer linguistics, gender linguistics, paralinguistics, linguosergetics study the place of man in language-related phenomena. Linguocultural studies is a field that studies the cultural traditions and values of members of a particular society through language, its reproduction and preservation. Linguocultural studies (the science that studies the relationship between culture and language) represents all traditionally separated language units (words, idioms, phrases, texts, etc.) as objective elements of culture. Linguoculturology studies the literary and cultural heritage of peoples, myths, legends, rituals and beliefs, traditions and customs, language archetypes

reflected in cultural monuments in the context of "language-personal culture" and, as an anthropocentric field dealing with the interpretation of "language" of culture, has introduced a number of new concepts into science, such as unity, linguoculture, linguocultural community, national cultural connotativity, cultural sema, precedent units, linguistic consciousness, linguistic picture of the world, value picture of the world. This field studies not only culture, but also through it, various national customs, religious phenomena, national concepts, means of conscious perception of the world through language. Linguoculturology analyzes phraseologisms, metaphors, symbols, analogies, non-alternative lexicon, lacunae, stereotypes, proverbs, sayings and other various etiquette forms of speech. Linguocultural studies studies language as a cultural phenomenon.

This is a certain vision of the world through the prism of the national language, when the language acts as an expression of a specific national mentality. Scientific works devoted to the field of linguocultural studies began to appear in linguistic schools in Russia by the end of the 20th century. The schools created by such linguists as Russian scientists S.Y. Stepanov, N.D. Arutyunova, V.N. Teliya, V.V. Vorobev, V.M. Shaklein serve as a methodological and scientific program for the rest of the researchers. The founders of the school focused on the analysis of the origin of ancient scriptural texts, expressions, terms, works of writers and words, which are considered the main basis of Russian cultural studies. In fact, all ideas related to linguocultural studies go back to the ideas of the German scientist and philosopher W. von Humboldt about the philosophy of language. Research on linguocultural studies in Uzbek linguistics was first reflected in the candidate dissertations of D. Ashurova, Z. I. Soliyev, N. Mahmudov's article "In search of ways to fully study the language...", and D. Khudoyberganova's monograph "Anthropocentric study of the text". The monograph touches upon issues in linguocultural studies, namely 1) linguocultural characteristics of a particular speech genre. In this, the language of genres characteristic of myths and folk oral literature is often analyzed; 2) the study of the expression of a linguocultural concept in a work of language written in a particular style. In this, the language of literary and prose works is mainly analyzed; 3) works in the comparative aspect. In this, linguocultural units in the Russian language are mainly compared with English, German, and French; 4) aspects of linguocultural studies related to the discipline of pedagogy. The main goal is to help students in social sciences identify and analyze linguocultural units.

In the 90s of the 20th century, a new scientific field, linguoculturology, emerged between linguistic 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. Linguoculturology is a field that studies the interaction and influence of language with culture, ethnos, and national mentality based on the principles of the anthropocentric paradigm. This field was formed in the last quarter of the 20th century, and the term linguoculturology appeared as a result of research conducted by the Moscow phraseological school under the leadership of V.N. Teliya. V.A. Maslova, who created serious research in the field of linguoculturology, divides the development of this field into three stages: 1) the work of linguists, such as the creation of initial research, which gave impetus to the formation of the discipline; 2) the development of linguoculturology as a separate field; 3) the development stage of linguoculturology. separation; Professor O. Yusupov explains the science of linguoculturology as follows: "Linguoculturema is a language or speech unit that reflects a part of culture in its semantics. Linguoculturema includes words, phraseological units, texts, etc. that reflect a part of culture. The content and expression plan of linguoculturema is formed by the semantics of those units. Thus, linguoculturema differs from the concept in that it has its own content and expression plan, and for linguoculturology the main task is to represent folk culture in a linguistic form." In his opinion, the concept of "linguoculturema" is useful for comparative linguistics, "zero language is a cultural fact, a component of the culture that we inherit, and at the same time a weapon. Folk culture is verbalized through language, it is the basis, the main concepts of linguistic culture that are set in motion and expressed in the form of signs, that is, through words."

The main subject of research of linguoculturology is both language and culture, which are in a state of constant interaction. The sources of research of linguoculturology are linguistic units that have acquired symbolic, figurative, metaphorical meaning in culture and the results of which are generalized in the human mind and reflected in myths, legends, folklore and religious discourses, poetic and prosaic artistic texts, phraseologisms, metaphors and symbols. In this case, a certain linguoculturological unit can belong to several semiotic systems at the same time. Based on the situation of the object of research, it is possible to indicate several of its subjects consisting of separate linguoculturological units. "Culture" is derived from the Latin word "Colere" and means "to cultivate, educate, develop, respect, worship". Since the 18th century, the term "culture" has been used to refer to everything that is the product of human activity, but in fact this word means "the purposeful influence of man on nature, the transformation of nature for the benefit of man, that is, the cultivation of the land" (agricultural culture). Later, the term "culture" began to be used to describe knowledgeable, enlightened, highly educated people. By the beginning of the 21st century, linguoculturology had become one of the leading directions in world linguistics. Linguoculturology is a science that studies language as a phenomenon, and its subject is language and culture in their interaction.

The main goal of linguoculturology is to study the culture, lifestyle, thinking of peoples of different nationalities, their unique aspects of understanding the world, their reflection in language. The object of this field is language and culture, and the subject is linguistic units that reflect cultural semantics. Linguoculturology mainly studies language units that carry cultural information. Linguocultural units include the following: symbol, reality, stereotype, metaphor, standard, lacunae. speech labels, linguocultural codes, mythologema, parameological units. The main task of linguocultural research is to describe and identify linguistic units that reflect the national-cultural mentality of the language owners, cultural archetypes that correspond to the ancient ideas of humanity, national socio-cultural stereotypes inherent in speech communication, the linguistic landscape of the world, the conceptsphere, which is a set of basic concepts of culture, the linguistic landscape, which is a set of basic concepts of culture, linguistic consciousness. Studies in the linguoculturological approach have begun to appear in Uzbek linguistics in recent decades. Professor N. Mahmudov's article "A complete study of the language and in search of ways" deeply and reasonably covers the essence of linguoculturology, in general, the anthropocentric paradigm and the problems in this regard. This article can be considered the first work in Uzbek linguistics that presents serious considerations about linguoculturology. The article presents very well-founded observations about the factors that served to form the linguocultural theory, its main concepts, and the differences in their interpretation.

In conclusion, it can be noted that, as is known, differences between languages are usually based on differences between cultures. In particular, the so-called non-alternative lexical units are determined by the fact that they reflect phenomena characteristic of the national culture of a particular people.

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