

# LINGUISTIC HERITAGE AND DEVELOPMENT OF LINGUISTICS

Chirchik State Pedagogical University  
Faculty of Tourism Foreign languages and literature,  
student of group 21/4 Sharipova Nodira Shavkat qizi

## ABSTRACT

This article discusses linguistic heritage and the development of linguistics in detail with a help of different interactive ways. The landscape of the universe is the outcome of processing data about a person and their surroundings, and the universe is a person and their environment in mutual association. If the world is depicted as an unbreakable whole, the world's geography reveals a range of different levels of world knowledge and attitudes toward its things.

**Key words:** Universe, language, linguistic, objective, image, landscape, culture, physiological.

## INTRODUCTION

Every language has its own worldview, and every linguist is required to create terms that reflect this worldview. This is the way a person expresses their own worldview, which is mirrored in their language. In the creation and maintenance of human knowledge about the world, language plays a crucial role. The outcomes of understanding the world are recorded in language when a person reflects the objective reality via activities. The global language environment completes our understanding of existence objectively. The linguistic landscape of the world refers to this collection of information that has been condensed into linguistic forms. The study of how people see the world led to the creation of the idea of the world's landscape (also linguistic). The landscape of the universe is the outcome of processing data about a person and their surroundings, and the universe is a person and their environment in mutual association. If the world is depicted as an unbreakable whole, the world's geography reveals a range of different levels of world knowledge and attitudes toward its things.

## LITERATURE ANALYSIS AND METHODOLOGY

Reflexes cannot immediately comprehend the world's picture; only by "experiencing" certain visuals can this be done. Even while "ordinary" knowledge cannot fully convey the world's environment, it may be mirrored and communicated orally and symbolically. According to A.K. Kamensky, the world's languages are "a logical-verbal derivative consisting of a logical (conceptual) and a linguistic (verbal) model." The world's landscape, says M. Heidegger, "does not represent the image of the world, but the understanding of the world as a landscape," yet when we think of a landscape, we typically think of an image of something. Reflexes cannot immediately comprehend the world's picture; only by "experiencing" certain visuals can this be done. Even while "ordinary" knowledge cannot fully convey the world's environment, it may be mirrored and communicated orally and symbolically. According to A.K. Kamensky, the world's languages are "a logical-verbal derivative consisting of a logical (conceptual) and a linguistic (verbal) model." The world's landscape, says M. Heidegger, "does not represent the image of the world, but the understanding of the world as a landscape," yet when we think of a landscape, we typically think of an image of something.

## **DISCUSSION AND RESULTS**

Both a cultural and a natural phenomena, language exists. Without a doubt, language is a part of culture and is regarded as one of the most significant developments in human social history. But on the other hand, language is a manifestation of a person's biological makeup. The physiological and psychophysiological potential of speech activity in this place influence a lot of things. For instance, the existence of a string of vowels, consonants, and many sounds is not tied to culture but rather to nature in all languages of the globe. Therefore, vowels and consonants alone cannot produce speech. The fundamental elements of language structure and the rules governing text generation and reception are determined by nature. Additionally, the language's content is influenced by culture. The matter is still debatable. Everyone agrees that language is a skill that people possess naturally and that speaking is a psychophysiological process. This indicates that in the early years of ontogenesis, the human brain first develops a

particular set of language symbols and then rules for selecting the appropriate symbols to compose a text. Communication with local language groups helps people realize their linguistic potential. N. Chomsky asserts that because linguistic ability has a highly rich intrinsic component, language acquisition does not begin at "zero" in ontogenesis. A human may construct and comprehend phrases using their linguistic aptitude, which includes some intrinsic and universal knowledge. As a result, N. Chomsky links the inherent characteristics of linguistic structure and semantics to their underlying genetic foundation. The topic of "language and culture" has many facets, and diverse perspectives are taken on it by cultural historians, linguists, philosophers, psychologists, ethnographers, and literary academics. However, because language and culture are intertwined, there are two sides to the linguistic problem. Two inquiries therefore arise: 1) How is language impacted by various cultural phenomena? 2) How does culture impact language? Since the advent of linguistics, the illustrious Russian linguist G. O. Vinokur's renowned assertion that "any linguist who studies a language will certainly become a researcher of that culture of which his chosen language is a product"<sup>1</sup> has been proven true. I. Herder combined the four primary human activity phenomena of language, culture, society, and national spirit in his essay "interpretation on the origin of language" written in 1770. Because of its roots in culture, language develops with society. The naturally occurring link between the language. Language is the only thing that reflects the cosmos. Languages differ from one another according to their "linguistic picture of the world" because each language expresses existence in a unique way. According to E. Sepir and B. Whorf's theory, the following basic problems are distinct: 1. The way a person thinks is tied to the language they use. 2. How people learn the world relies on the language they think in. The third strategy contends that language is proof of culture: First, language is a part of the culture our predecessors left us; second, language is the primary tool for acquiring culture; and third, language is the most significant aspect of all cultural occurrences. Consequently, language is a part of culture. Language is a tool that expands a person's range of ideas (n.i.jinkin). Professor Nizamiddin Mahmudov is

recognized as the linguist who has worked with "language and culture" concerns the most in Uzbek linguistics. In his work "In search of ways of perfect study of language," the scientist, for instance, says the following on the ideas of "language" and "culture": "...although it comes to mind, it does not necessarily indicate the identity of the culture in the two places." Usually (and rightly) when the terms "language and culture" are used, they refer to the explanation of one culture via another, or vice versa, the explanation of one language by the study of another culture. "The set of achievements of human society in the production, social, and spiritual life (cultural history, Uzbek culture)" rather than "the level achieved in mental-spiritual or economic activity (speech culture)" signifies n. Mahmudov stresses the importance of respecting and paying attention to language in his writings, saying that it is unquestionably a precious and dignified blessing that shapes the human person, unifies peoples, and facilitates phases of development and spiritual advancement. The link has unlocked the doors of mind in a way that is unparalleled. Therefore, disrespecting language is a kind of disrespecting humanity as a whole. Respect and linguistic sensitivity are indications of the human child's respectability in this planet. The assertion made by Von Humboldt that "the language reflects the spirit of the people". It is obvious that Mahmudov's works follow this idea in a distinctive way: "...the language represents the people's habits, way of life, economic status, in short, the people's culture and stature. Understanding a country's entire essence entails learning its language. Understanding the past and destiny of a country entails comprehending the meaning and substance of its native language. Every original child of the people has a duty and a debt to be steady in their language and loyal to it since it is a valuable and holy asset of the people. According to the scientist, "the most vivid evidence of a nation that remains is not its bones, the tools it used, or its grave, but its language." This is a quote from the eminent German linguist Jacob Grimm. He may be proud of his past and the sanctity of languages other than his own if he can fully sense the subtleties of this language, the tense and sluggish logic, and his own lengthy and intricate history. He is capable of feeling deserving of respect in every manner.

## CONCLUSION

Any culture, then, has its own buzzwords. At this point, it is necessary to mention I.A. Karimov, the Republic of Uzbekistan's first president, regarding the regional and cultural characteristics of our language: - Let's take phrases that are enlightening and content-filled. No matter how bizarre it may sound, it is impossible to accurately translate these idioms into other languages. It should be noted that these ideas do not just translate into pretty phrases that sound good. Such ideas are a concrete manifestation of the lofty ideals that have evolved throughout time to serve as the cornerstone of our nation's worldview and spiritual existence and are deeply ingrained in our psyche. Therefore, a person's life and how he interacts with the outside world are the focus of research of the global language landscape. Connection has a tight connection to the question of the universe's mental landscape, which reflects the circumstances of its existence. The linguistic worldview evaluates several worldviews and represents the overall worldview.

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