

LINGUOCULTUROLOGICAL RESEARCH OF THE UZBEK LANGUAGE

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Abstract: This article discusses the issues of studying the Uzbek language from a linguoculturological perspective. It analyzes the relationship between language and culture, and examines how the national mentality and values are reflected through linguocultural units in the Uzbek language — such as proverbs, phraseological expressions, and conceptual words. Based on modern linguocultural research, scientific sources, and practical examples, the paper reveals the national and spiritual layers of the Uzbek language. The results of this study are significant for enriching educational materials and improving the methodology of language teaching.

Keywords: linguoculturology, language, national mentality, phraseology, proverb, concept, mother tongue education, national values, linguistics.

It is well known that language is the treasury and totality of culture. It preserves cultural values in its vocabulary, grammar, idioms, proverbs and sayings, folklore, artistic and scientific literature, as well as in spoken and written discourse. In today's era of globalization and intercultural communication, language is not merely a means of communication — it has become a complex tool expressing a nation's culture, system of values, and worldview.

Language, as a social phenomenon, is also closely linked with culture. Nowadays, the growing economic, political, cultural, and scientific relations among peoples and nations, along with intercultural communicative processes, have led to the emergence of a new branch of linguistics — linguoculturology, which focuses on the interaction between language and culture as a distinct and specific field of study. As a result, by the end of the 20th century, linguoculturology — a new linguistic discipline aimed at studying the interconnection between language and culture — began to develop rapidly.

Linguoculturology is a field of science that studies the inseparable connection between language and culture, interpreting culture through language and analyzing language through culture. In the Uzbek linguistic tradition, this is a relatively new but rapidly developing field. The main goal of linguoculturology is to explore how culture, national thought, and unique ways of perceiving the world are reflected in language.

The term linguoculturology emerged at the intersection of linguistics and cultural studies. It introduces a new theoretical approach by recognizing that language is not only a system of grammar and vocabulary but also a linguistic expression of a people's cultural and spiritual experience, mentality, and system of values. The key tasks of linguoculturology include studying culture through language, analyzing language through culture, and revealing the cultural and spiritual semantic layers hidden within linguistic units.

From a methodological standpoint, the linguocultural analysis of language units employs contrastive analysis, semantic component analysis, and cognitive linguistic approaches. For example, in studying proverbs, semantic layers and cultural connotations are investigated. The Uzbek language — with its rich history, oral and written traditions, and diverse ethnic and cultural layers — provides abundant material for linguocultural analysis. Its key linguocultural features include:

Lexical units reflecting national mentality. Uzbek phraseological expressions, proverbs, and symbolic words (such as non “bread,” mehmondo‘stlik “hospitality,” oydin “brightness,” oq “white,” and qora “black”) reflect the people’s values, worldview, and moral criteria. Phraseological units, in particular, express the richness of the language, its culture, and the nation’s outlook on life. From the perspective of conceptual analysis, national identity is revealed through culturally bound concepts such as ona “mother,” non “bread,” tabiat “nature,” and animal imagery. For instance, a comparative study of Uzbek and Tajik linguocultural units—especially ritual and everyday expressions—shows significant differences between them. V. A. Maslova emphasizes that similes reflect the national worldview of a people, illustrating this with analyses of Russian, Belarusian, and Kyrgyz linguistic structures. According to her, expressions such as ko‘zi Issiqko‘ldek yarqiraydi (“her eyes shine like Issyk-Kul”), kiyikdek tikqomat (“as upright as a deer”), and Manasdek kuchli (“strong as Manas”) reveal the Kyrgyz people’s national worldview.

Representation of national values in proverbs and phraseological units.

Proverbs and idioms are among the most effective tools for exploring the relationship between language and culture. Proverbs represent an essential part of oral folklore, encapsulating moral principles, worldviews, and systems of values. From a linguocultural standpoint, the semantic components and cultural connotations within proverbs are analyzed.

Research shows that proverbs serve as key tools for studying the interrelation of national mentality, culture, and language. Concepts such as motherland, bread, hospitality, and guest are frequently represented in proverbs, reflecting the moral and social attitudes of the Uzbek people.

Phraseological expressions and cultural-semantic layers. Phraseological units — often short expressions or idioms — carry deep cultural and spiritual meanings. In the Uzbek language, they are closely connected to the people’s worldview, emotions, and wisdom. As noted in studies, Uzbek phraseological expressions reflect the richness of the language, the depth of its culture, and the people’s perception of life.

Through linguocultural analysis, their cultural-connotative meanings, metaphorical imagery, and influence on the national mentality are revealed. For example, analyzing the concept of “bread” (non) shows that it symbolizes sacredness, hospitality, and connection to the land and sustenance — serving as a cultural prototype that appears metaphorically in linguistic units. A linguocultural approach allows researchers to uncover both the literal and metaphorical meanings as well as the spiritual and cultural significance of such expressions.

Thus, it is essential to analyze not only the visible linguistic form but also its deeper cultural and spiritual layers.

The role of linguocultural units. When proverbs, idioms, and other linguistic units are studied linguoculturally, they reveal the nation’s mental models, cultural prototypes, and socio-ethical values. In studying proverbs, a linguocultural approach helps uncover underlying semantic structures.

Moreover, applying the linguocultural approach in language teaching is beneficial not only in mother tongue instruction but also in foreign language education. It is crucial to consider cultural and mental attributes in the process of teaching and translating languages, as linguoculturology plays a significant role in conveying cultural realities accurately.

Conclusion. Linguoculturology, as both a theoretical and applied field, studies the intrinsic connection between language and culture and is gaining importance in Uzbek linguistics. Linguistic units such as proverbs, idioms, and conceptual words should be examined linguoculturally to reveal the cultural and spiritual layers of the Uzbek language. Proverbs and idioms, in particular, serve as valuable materials for such analysis since they reflect national

values, mentality, and worldview through language. Applying a linguocultural approach in education can help learners develop a deeper understanding of both language and culture.

Foydalanilgan adabiyotlar

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