

## THEORETICAL AND PRACTICAL ISSUES OF STUDYING LITERARY TEXTS IN LINGUOCULTUROLOGY

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**Abstract.** *This article examines the linguocultural characteristics of literary texts through an anthropocentric approach. It elucidates the collective and individual nature of language and its organic connection with human thinking, culture, and social needs. The paper addresses the issues of revealing national and cultural meanings and representations through literary texts, highlighting the role of phraseological units, metaphors, and similes in expressing cultural codes and national mentality.*

**Keywords:** *linguoculturology, anthropocentrism, literary text, national mentality, phraseological unit, metaphor, simile, linguistic consciousness, cultural code, language and culture.*

Language is a complex system with collective characteristics that simultaneously reflects the individual possibilities of each person and contains vast amounts of information. The study of both collective and individual features of language has always been a central issue in linguistics.

Modern linguistics increasingly emphasizes the need to examine language in its organic connection with the human factor. Linguoculturology, which has emerged from this perspective, is an important scientific field that investigates the relationship between language and culture, the reflection of national mentality and worldview in linguistic units. In particular, literary texts serve as a rich source of material for linguocultural research, as they manifest the historical experience, customs, values, and aesthetic views of a people in tangible form.

The study of literary texts from a linguocultural perspective not only allows us to understand the semantic and stylistic features of linguistic units but also to identify the cultural codes, symbols, and concepts expressed through them. This approach contributes to understanding the mechanisms of national consciousness and thinking shaped through language. The anthropocentric principle, which places the person at



the center of all theoretical considerations, currently occupies a leading position among contemporary linguistic research. As E.S. Kubrjakova explains this principle: “In accordance with the principle of putting a person at the center of all theoretical thought, a person is not only drawn into the analysis of this or that phenomenon, but also determines the analytical perspective and ultimate goals of such analysis”. (Kubrjakova, 1986)

Literary text serves as an important source that reflects the culture, values, and worldview of a people through language. Therefore, studying literary texts within linguoculturology is crucial for identifying national and cultural meanings and ideas expressed through linguistic units. The linguocultural features reflected in literary texts illuminate the mentality, traditions, and conceptions of the world held by a people.

When analyzing literary texts using a linguocultural approach, particular attention is paid to the following aspects: First, the expression of national culture through linguistic units within the text; Second, the reflection of national mentality in the semantic layers of proverbs, aphorisms, and maxims found in Uzbek oral tradition; Third, the use of cultural codes in literary text, namely symbols and metaphors.

In Uzbek linguistics, Sh. Usmonova has conducted significant research in the field of linguoculturology. In her textbook “Linguoculturology” she devotes special attention to the analysis of phraseological units used in literary texts and their linguocultural analysis in terms of the national and cultural connotations present in their semantic content. This research, referring to the work of scholars such as M. Mirtojdiyev, N. Mahmudov, and I. Qo‘chqortoyev, pays particular attention to the “traces” of culture present in the phraseological expressions found in the works of A. Qahhor. Furthermore, the role of folk oral tradition, epics, various legends, and myths in shaping phraseological expressions and transforming them into national heritage is demonstrated through examples such as “Alpomish”, “Go‘ro‘g‘li”, “Rustamxon” and “Kuntug‘mish”.

Similes represent another phenomenon of language that carries linguocultural information. Uzbek linguistics distinguishes between individual-free and general-folk (stable) types of similes. According to researchers, “stable similes are considered one of the bright figurative means for deciphering the complex of national consciousness”, which is why stable similes are of greater interest to

linguoculturology. However, it should be remembered that individual-free similes, being direct expressions of the author’s unique comparisons, can serve as research objects for anthropocentric linguistics.

In N. Eshonqul’s story “The Wind Cannot Be Caught”, we can see an excellent example of individual-free simile: “Once the house that had been Tersota’s dignity and pride suddenly took on an indescribable appearance, and now, like Bayna Momo, the house itself remained isolated among the houses of the village”. In this passage, we can observe the protagonist’s solitude following the death of her husband and son being compared to the lonely condition of the house they once lived in. Through this passage, the author makes an abstract and difficult-to-comprehend emotional state tangible and imaginable for the reader. In Uzbek national mentality, a house and ancestral home represent the most important concept in which memories of family life are accumulated. To help the reader imagine the psychological state of Bayna Momo who has lost family members, the author emphasizes that the house where she lived with her family has also remained in isolation through an individual-free simile. Associative thinking and the author’s cognitive knowledge played an important role in the emergence of this simile.

In conclusion, the literary text is an important research object in linguocultural study that reveals the organic connection between language and culture. Analyses conducted on the basis of the anthropocentric principle provide a deeper understanding of the national and cultural meanings hidden behind linguistic units, and the expression of human thinking and worldview through language. In particular, phraseological units and similes emerge as important tools for illuminating people’s historical experience, values, and mental characteristics. Literary texts, studied through linguocultural analysis, contribute significantly to understanding the complexity of human consciousness and cultural expression.

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