

## LINGUOCULTURAL FEATURES OF LITERARY TEXTS

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***Abstract.*** This article analyzes the linguocultural features of literary texts and their role in revealing the interconnection between language and culture. It examines how literary texts reflect national values, traditions, mentality, and worldview of a people. The article also analyzes the characteristics of linguocultural units and metaphorical expressions found in literary texts. The results demonstrate that studying literary texts through a linguocultural approach deepens our understanding of the organic relationship between language and culture, shedding light on how peoples express their distinctive characteristics and worldviews through linguistic means.

***Keywords:*** anthropocentric linguistics, mentality, culture, linguoculturology, metaphor, cultural code, linguistic worldview, language and society, language and culture.

Language is a complex system possessing collective characteristics while simultaneously reflecting the individual possibilities of each person. It contains vast amounts of information within its structure. The study of both collective and individual features of language has always been a central issue in linguistics. In contemporary linguistics, it is widely recognized that a primary factor in the formation of linguistic units is the person who uses the language. This perspective has led to the emergence of the anthropocentric approach as a dominant principle in modern linguistic research.

The anthropocentric principle is based on placing the human being at the center of all theoretical considerations. As linguist E.S. Kubrjakova explains: “In accordance with the principle of placing 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”. In this approach, language is studied as a means of communication between people,

and language itself is regarded as directly connected with human psychology, culture, and social needs. Furthermore, this approach investigates not the internal system of language itself, but how ideas and information are conveyed through language.

Literary text serves as an important source that reflects the culture, values, and worldview of a people through language. Therefore, the study of literary texts within the framework of linguoculturology is crucial for identifying the national and cultural meanings and representations expressed through linguistic units. The linguocultural features reflected in literary texts illuminate the mentality, traditions, and conceptions of the world held by a people. In analyzing literary texts using a linguocultural approach, particular attention must be 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 metaphors found in Uzbek oral tradition; Third, the use of cultural codes in literary texts, namely symbols and metaphors.

Uzbek linguist 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. Drawing upon the research of scholars such as M. Mirtojyev, N. Mahmudov, and I. Qo‘chqortoyev, this work examines the “traces” of culture present in phraseological expressions found in the works of A. Qahhor. The study demonstrates the role of folk oral tradition, epics, various legends and myths in shaping phraseological expressions and transforming them into national heritage through examples such as “Alpomish”, “Go‘ro‘g‘li”, “Rustamxon” and “Kuntug‘mish”.

Expressions such as “to guide the word”, “having bitten one’s ear”, “putting their heads together”, “uniting their heads”, “splitting one’s head in two” and “laying one’s head on one pillow” from these epics have been analyzed for their national and cultural connotations. Furthermore, similes represent another linguistic phenomenon 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 find an excellent example of such an 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 observe how the protagonist’s solitude following the death of her husband and son is 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 accumulate. To help readers 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 this individual-free simile. Associative thinking and the author’s cognitive knowledge played an important role in the emergence of this comparison.

Usmonova’s research also analyzes the linguocultural features of metaphors found in literary texts. She illuminates the role of metaphors in expressing national mentality and cultural values, as well as their functions in forming conceptual meanings through linguistic units. The research results contribute to a deeper understanding of the importance of metaphors in the linguocultural analysis of literary texts. Metaphors serve as powerful tools for expressing abstract concepts through concrete images, allowing writers to convey complex cultural meanings in memorable and emotionally resonant ways.

In contemporary Uzbek linguistics, the implicit mental characteristics of literary texts have served as research objects for several independent branches of anthropocentric linguistics. This enriches the field with important and fascinating information concerning the creation and comprehension of literary texts. Literary texts, studied through a linguocultural lens, reveal how languages encode cultural values, worldviews, and social concepts. The relationship between language and culture is not superficial but deeply woven into the fabric of literary expression.

Through linguocultural analysis, we gain insight into how writers use language not merely as a vehicle for storytelling but as a means of expressing cultural consciousness and national identity. The metaphors, similes, phraseological units, and other linguistic devices employed in literary texts become windows into the distinctive ways that peoples perceive and articulate their reality. This approach demonstrates that language is never culturally neutral; it always carries within it the values, beliefs, and worldviews of the communities that produce and use it.

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