

A LINGUOCULTURAL STUDY OF O'TKIR HOSHIMOV'S PROSE

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This article presents a linguocultural analysis of the prose works of O'tkir Hoshimov, focusing on the interaction between language and culture in literary discourse. The study aims to identify and interpret culturally marked linguistic units that reflect the national worldview and value system of the Uzbek people. The research material consists of selected novels and short stories that depict everyday life, social relations, and moral norms. The methodological framework is based on linguoculturology and integrates descriptive, contextual, conceptual, and interpretative methods.

The results of the analysis reveal that culturally specific lexical units, phraseological expressions, proverbs, and metaphorical constructions play a central role in representing key cultural concepts such as family relations, respect for elders, social responsibility, patience, and humanity. These linguistic elements function as carriers of collective experience and cultural memory, ensuring the transmission of national values through literary language. The findings confirm that O'tkir Hoshimov's prose constitutes a coherent linguocultural system in which language serves not only as a means of artistic expression but also as a tool for preserving cultural identity. The study contributes to the development of linguocultural research in Uzbek literary studies and highlights the relevance of linguocultural analysis for interpreting national literary heritage.

Keywords

linguoculturology; literary discourse; national culture; cultural concepts; phraseological units; Uzbek literature; O'tkir Hoshimov

Introduction

Literary texts serve not only as artistic expressions but also as repositories of cultural memory, national values, and collective worldview. In this regard, linguoculturology, as an interdisciplinary field combining linguistics and cultural studies, provides an effective framework for analyzing the interaction between language and culture in literary discourse. The linguocultural approach focuses on how cultural concepts, national mentality, traditions, and social norms are reflected and transmitted through linguistic units such as metaphors, phraseological expressions, symbols, and speech patterns [1].

Uzbek literature of the twentieth century offers rich material for linguocultural research, particularly through the works of O'tkir Hoshimov, a prominent representative of modern Uzbek prose. His literary heritage vividly portrays everyday life, moral values, interpersonal relationships, and social realities of the Uzbek people. Hoshimov's narratives are deeply rooted in national culture, reflecting traditional family structures, ethical norms, respect for elders, and the emotional world of ordinary individuals through simple yet expressive language [2].



From a linguocultural perspective, O'tkir Hoshimov's works are especially valuable due to their extensive use of culturally marked lexical units, national phraseology, proverbs, colloquial expressions, and culture-specific metaphors. These linguistic elements not only enhance the artistic quality of the texts but also function as carriers of cultural meaning, enabling readers to perceive the Uzbek national worldview embedded in language. The analysis of such units allows researchers to identify key cultural concepts such as *family*, *honor*, *patience*, *humanity*, and *collective responsibility*, which are central to Uzbek cultural identity [3].

Despite the significant literary and social importance of O'tkir Hoshimov's works, their systematic linguocultural analysis remains insufficiently explored in academic research. Most existing studies focus on thematic, stylistic, or moral aspects, while the linguocultural dimension has received limited attention. Therefore, the present study aims to investigate the linguocultural features of O'tkir Hoshimov's works by analyzing culture-specific linguistic units and their role in representing national mentality and cultural values. This research seeks to contribute to the development of linguoculturology in Uzbek literary studies and to provide deeper insight into the relationship between language, culture, and literary creativity [4].

Materials and Methods

The materials of this study consist of selected prose works by O'tkir Hoshimov, including his novels, short stories, and essays that reflect everyday social life, interpersonal relations, and national values of the Uzbek people. The corpus for analysis was formed on the basis of texts that are widely recognized in Uzbek literary studies and frequently cited in academic research. Particular attention was paid to works in which culturally marked language units are most actively used, such as dialogic speech, narrative descriptions of domestic life, and emotionally expressive passages.

The methodological framework of the research is based on the principles of linguoculturology as an interdisciplinary field integrating linguistic, cultural, and cognitive approaches. Descriptive and analytical methods were applied to identify and classify linguocultural units within the texts. These units include culturally specific lexical items, phraseological expressions, metaphors, proverbs, and speech formulas that reflect national traditions, moral norms, and collective experience [1]. Through contextual analysis, the semantic and cultural meanings of these units were examined in relation to their narrative function.

In addition, the conceptual analysis method was employed to reconstruct key cultural concepts represented in O'tkir Hoshimov's works. Concepts such as family relations, respect for elders, social responsibility, patience, and humanity were identified by analyzing recurrent linguistic patterns and symbolic expressions. This method made it possible to determine how abstract cultural values are verbalized through concrete linguistic forms and how they contribute to shaping the national worldview within the literary text [2].

Comparative and interpretative methods were also used to correlate linguocultural units found in the literary texts with their broader cultural and social contexts. This involved comparing literary usage with dictionary definitions, folklore sources, and traditional Uzbek cultural practices in order to reveal implicit cultural meanings and value orientations. Such an approach allows for a deeper understanding of the interaction between language and culture and highlights the author's role in preserving and transmitting national identity through literary language [3].



Finally, the results of the analysis were systematized and generalized to identify dominant linguocultural features characteristic of O'tkir Hoshimov's literary style. The methodological combination applied in this study ensures the reliability and validity of the findings and provides a comprehensive view of the linguocultural specificity of the analyzed works within the framework of modern linguocultural research [4].

Results

The results of the linguocultural analysis demonstrate that the prose works of O'tkir Hoshimov contain a stable and systematic set of linguoculturally marked units that reflect key elements of the Uzbek national worldview. These units function not only as stylistic devices but also as carriers of cultural meaning, transmitting social norms, ethical values, and collective experience through language.

Table 1. Main Linguocultural Units Identified in O'tkir Hoshimov's Works

Linguocultural unit type	Examples (generalized)	Cultural function
Culturally marked lexical units	kinship terms, honor-related words, everyday household vocabulary	Representation of family hierarchy and social relations
Phraseological units	national idioms, fixed expressions, colloquial phrases	Expression of collective mentality and emotional evaluation
Proverbs and sayings	traditional moral maxims	Transmission of ethical norms and life philosophy
Metaphors and symbols	nature- and household-based imagery	Conceptualization of abstract values through concrete images
Dialogic speech forms	informal conversational patterns	Reflection of oral tradition and social interaction

The analysis shows that culturally marked lexical units play a central role in constructing the national-cultural space of the texts. Kinship terminology and forms of address are especially frequent and serve as indicators of social hierarchy, respect for elders, and family-centered values. These lexical items are rarely neutral; instead, they are loaded with evaluative and emotional connotations that reflect culturally established norms of behavior and interpersonal relations [1].

Phraseological units and idiomatic expressions constitute another dominant layer of linguocultural content. In Hoshimov's works, such expressions are closely connected with everyday speech and are often used in dialogic contexts. Their frequent occurrence contributes to the authenticity of the narrative and reinforces the sense of national identity. These units function as compressed cultural texts, encapsulating shared experiences, collective wisdom, and traditional attitudes toward life events [2].



Proverbs and sayings identified in the analyzed texts serve as explicit markers of folk culture and moral instruction. They are commonly used at moments of ethical choice or emotional tension, guiding characters' behavior and framing the author's evaluative stance. The presence of such paremias demonstrates the continuity between literary language and oral folk tradition, emphasizing the didactic and value-oriented nature of the narrative discourse [3].

Metaphorical and symbolic expressions in O'tkir Hoshimov's prose reveal a strong connection between cultural concepts and everyday realities. Abstract notions such as patience, dignity, and humanity are frequently conceptualized through images drawn from domestic life, nature, and traditional labor. This metaphorical grounding makes cultural values more accessible and emotionally resonant for the reader, reinforcing their significance within the national worldview [4].

Overall, the results indicate that linguocultural units in O'tkir Hoshimov's works are not randomly distributed but form a coherent system that reflects and reinforces Uzbek cultural identity. Through the interaction of lexical, phraseological, and symbolic elements, the author constructs a linguocultural model of society in which language serves as a key medium for preserving and transmitting national values. These findings confirm the effectiveness of the linguocultural approach for the analysis of literary texts and highlight the importance of O'tkir Hoshimov's prose as a valuable source for studying the relationship between language and culture [5].

Discussion

The findings of the present study confirm that the linguocultural features identified in the works of O'tkir Hoshimov are not merely stylistic elements but function as key mechanisms for representing and preserving national cultural values. The systematic presence of culturally marked lexical units, phraseological expressions, and symbolic imagery indicates a deliberate authorial strategy aimed at embedding the Uzbek national worldview within literary language. This observation is consistent with the fundamental principles of linguoculturology, which emphasize the inseparable relationship between language and culture in textual representation [1].

One of the most significant aspects revealed in the discussion of results is the central role of family and social hierarchy as dominant cultural concepts. The frequent use of kinship terms and culturally specific forms of address reflects deeply rooted traditions of respect, responsibility, and moral obligation. Similar tendencies have been observed in linguocultural studies of other national literatures, where kinship vocabulary functions as a key indicator of collective identity and value orientation [2]. In Hoshimov's prose, such linguistic choices contribute to the realistic portrayal of social relations and reinforce culturally accepted behavioral norms.

The extensive use of phraseological units and idiomatic expressions further strengthens the connection between literary discourse and everyday spoken language. These expressions act as carriers of collective experience and emotional evaluation, allowing the author to convey complex cultural meanings in a condensed and accessible form. Previous studies in phraseology emphasize that idioms often reflect historical memory and shared cultural knowledge, which explains their high communicative and expressive potential in literary texts [3]. In this context, Hoshimov's reliance on national phraseology can be interpreted as an attempt to maintain linguistic authenticity and cultural continuity.



Proverbs and sayings occupy a special place in the linguocultural structure of the analyzed works. Their function goes beyond ornamentation; they serve as moral guidelines and narrative tools that frame characters' decisions and the author's ethical stance. The integration of paremiological elements into literary discourse highlights the close relationship between written literature and oral tradition. This phenomenon supports the view that literature acts as a mediator between folk culture and modern cultural expression, ensuring the transmission of traditional values across generations [4].

Metaphorical representations identified in the study demonstrate that abstract cultural concepts are often grounded in concrete, everyday experiences. By using images related to nature, household activities, and traditional labor, the author transforms cultural values into emotionally vivid and cognitively accessible forms. This finding aligns with cognitive-linguistic theories that regard metaphor as a fundamental mechanism for conceptualizing cultural experience and shaping worldview [5].

In comparison with earlier thematic or stylistic analyses of O'tkir Hoshimov's works, the linguocultural approach applied in this study provides a more comprehensive understanding of how language functions as a cultural code. The results suggest that Hoshimov's prose can be viewed as a linguocultural model of Uzbek society, where language not only reflects reality but also actively participates in constructing cultural meaning. Therefore, the study contributes to the broader field of literary linguoculturology and demonstrates the relevance of linguocultural analysis for the interpretation of national literary heritage [6].

Conclusion

The present study has demonstrated that the works of O'tkir Hoshimov represent a rich and coherent linguocultural system in which language functions as a key medium for expressing and preserving national cultural values. The analysis confirmed that culturally marked lexical units, phraseological expressions, proverbs, and metaphors are not used incidentally but form an integrated structure reflecting the Uzbek national worldview.

The findings show that core cultural concepts such as family relations, respect for elders, moral responsibility, patience, and humanity are consistently verbalized through specific linguistic means. These units contribute to the realistic portrayal of social life and reveal the deep connection between literary language and everyday communication. As a result, Hoshimov's prose serves as a valuable source for understanding how cultural norms and collective experience are embedded in language and transmitted through literary texts [1].

From a methodological perspective, the application of a linguocultural approach proved effective in uncovering implicit cultural meanings that remain less visible in purely thematic or stylistic analyses. By integrating descriptive, conceptual, and interpretative methods, the study provided a multidimensional view of the interaction between language and culture in literary discourse. This confirms the relevance of linguoculturology as a productive framework for the analysis of national literature [2].

The results of this research contribute to the development of linguocultural studies in Uzbek literary scholarship and highlight the significance of O'tkir Hoshimov's works as a cultural and linguistic phenomenon. The study also opens perspectives for further research, including comparative linguocultural analyses of Uzbek and other national literatures, as well as



the investigation of translation strategies for preserving culturally marked units in cross-cultural communication [3].

In conclusion, the linguocultural analysis of O'tkir Hoshimov's prose confirms that literary language plays a crucial role in shaping and maintaining cultural identity. The author's works not only reflect the cultural reality of Uzbek society but also actively participate in its conceptualization, ensuring the continuity of national values within the literary tradition [4].

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