



LINGUOCULTUROLOGY AND THE REFLECTION OF CULTURAL VALUES IN RIDDLE DISCOURSE

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Abstract

This article examines the relationship between language and culture from the perspective of linguoculturology. The study discusses the theoretical foundations of linguoculturology, its main concepts, and its role in modern linguistics. Particular attention is given to riddles as a linguocultural phenomenon. Using examples from Uzbek and English riddles, the article analyzes how national culture, worldview, and collective experience are reflected through linguistic units. The research highlights the role of metaphors, symbolic images, and stereotypical representations in conveying hidden meanings in riddles. The findings show that riddles function not only as linguistic phenomena but also as carriers of cultural memory, national mentality, and traditional ways of understanding the world.

Keywords: linguoculturology, language and culture, riddles, national culture, linguocultural units, folklore

Introduction

Annotatsiya

Ushbu maqolada til va madaniyat o'rtasidagi o'zaro bog'liqlik lingvokulturologiya nuqtai nazaridan yoritiladi. Tadqiqotda lingvokulturologiyaning nazariy asoslari, uning asosiy tushunchalari hamda zamonaviy tilshunoslikdagi o'rni ko'rib chiqiladi. Shuningdek, topishmoqlar janri lingvokulturologik fenomen sifatida tahlil qilinadi. O'zbek va ingliz topishmoqlari misolida til birliklari orqali milliy madaniyat, dunyoqarash va xalq



tajribasi qanday ifodalanishi ko'rsatib beriladi. Topishmoqlarda metafora, ramziy obrazlar va stereotip tasvirlar orqali yashirin ma'no berilishi aniqlanadi. Tadqiqot natijasida topishmoqlar nafaqat til hodisasi, balki xalqning madaniy xotirasi, milliy tafakkuri va turmush tarzini aks ettiruvchi lingvokulturologik birlik ekanligi asoslanadi.

Kalit so'zlar: lingvokulturologiya, til va madaniyat, topishmoqlar, milliy madaniyat, lingvokulturologik birliklar, folklor

Аннотация

В данной статье рассматривается взаимосвязь языка и культуры с точки зрения лингвокультурологии. Анализируются теоретические основы лингвокультурологии, её ключевые понятия и роль в современной лингвистике. Особое внимание уделяется загадкам как лингвокультурному феномену. На примере узбекских и английских загадок показано, как через языковые единицы отражаются национальная культура, мировоззрение и исторический опыт народа. В загадках скрытый смысл передается с помощью метафор, символических образов и устойчивых представлений. В результате исследования установлено, что загадки выступают не только языковым явлением, но и важным носителем культурной памяти, национального мышления и традиционных представлений о мире.

Ключевые слова: лингвокультурология, язык и культура, загадки, национальная культура, лингвокультурные единицы, метафора, фольклор

The content of the language is subtly and deeply related to culture. "Language does not exist outside of culture, that is, outside the socially inherited set of practical skills and ideas that characterize our way of life" [6; 185]. Language helps a person to divide the material and spiritual world, including cultural values and socio-historical experience of its speakers [9; 102]. The world's leading linguists emphasize that culture is the key to understanding and learning a language, because linguistic structures are based on sociocultural structures [8; 29]. Russian linguistics is based on the comprehensive concept of the sociality of language, which is usually interpreted as the dialectical unity of language and



culture, language and society, or, in more specific terms, as the unity of language and national culture [3; 17]. Naturally, culture as a form of organizing human experience it is difficult to see, touch as a material thing. Everyone sees the man, his actions and interactions with other people [1;17.].

By the end of the twentieth century, linguistics began to accept the assumption that language is not only connected with culture, but also a means by which it grows out of culture and expresses it. At the same time, language is a means of creating, developing, preserving (in the form of texts) and an integral part of culture. Because language creates the material and spiritual works of culture. Linguoculturology, formed on the basis of this idea for thousands of years, emerged as a new, specialized branch of science in the 1990s. Linguoculturology is an anthropocentric paradigm in linguistics is a product that has been evolving over the last decade. By the beginning of the 21st century, linguoculturology has become one of the leading fields in world linguistics. Linguoculturology is the study of folk culture that is reflected and strengthened in language and discourse. He first examines the myths, legends, customs, traditions, rituals, customs, symbols, etc. of a particular culture. These concepts are culturally relevant and are reinforced in language in the form of everyday and ritual interactions. According to V.N. Telia, linguoculturology primarily studies living communicative processes and the relationship of the language expressions used in them with the mentality of the people in synchronous movement. Linguoculturology is the study of language as a cultural phenomenon, and the interrelated language and culture constitute its subject. Consequently, V.N. Telia writes: “Linguoculturology is the study of the human, more precisely, the cultural factor in man. This means that the center of linguoculturology is a set of achievements inherent in the anthropological paradigm about man as a cultural phenomenon” [7; 222]. According to G.G. Slisshkin, “Linguoculturology focuses on the human factor, specifically the cultural factor in man. The fact that the center of linguoculturology is a cultural phenomenon shows that the science of man is a phenomenon belonging to the anthropological paradigm” [5; 128]. N. Alefirenko describes lingvoculturology as follows:

- linguoculturology is closely related to linguistics and cultural studies bound, it has a synthesizing property;



- the main focus of linguoculturology is on cultural evidence interpreted in language;
- linguoculturology is a branch of linguistics, so the results of its research can be used in the teaching of native and foreign languages;
- the main directions of linguocultural research:

a) a linguistic person;

b) language is a system of semiotic embodiment of cultural values [2; 21].

There are several fields of linguoculturology formed to date:

1. Certain social groups, the culture of a nation in a prominent period relationship linguoculturology, i.e., specific linguoculturological cases to be investigated.
2. Linguocultural changes related to a particular period of a nation diachronic linguoculturology.
3. Linguocultural views of different peoples interacting comparative linguoculturology that studies.
4. Comparative linguoculturology. It has begun to develop now which is reflected in some studies. For example, M.K. Golovanivskaya in her study “French mentality from the point of view of Russian speakers” features of the mentality from the point of view of the owner of the Russian language and culture learned. Destiny, danger, luck, in Russian and French as analysis material soul, conscience, thought, idea, etc. served abstract horses.
5. Linguocultural lexicography, which deals with the compilation of geographical dictionaries.

Linguoculturological research focuses on the following issues:

- 1) linguoculturological features of a particular speech genre. It explores the language of myths, genres of folklore; 2) the study of the expression of the linguocultural concept in a work written in a particular style. It mainly analyzes the language of fiction; 3) comparative research. In this case, more Russian units are compared with English, German, French; 4) aspects of linguoculturology in relation to pedagogical science. The aim is to identify and analyze linguocultural units for students in the social sciences.

Linguocultural research in Uzbek linguistics began to appear in recent decades. In particular, in G. Solieva’s work, Uzbek and English sentiment, that is, texts of a moral and educational nature national and cultural features are highlighted [4; 25]. In R.S. Ibragimova's candidate work it is investigated ways of expression of



the concept of woman in Uzbek and French in the dissertation [10; 28]. Khudoiberganova's separate chapter of his monograph "Anthropocentric study of the text" it devoted to the study of the properties is the linguocultural study of Uzbek texts [12; 135]. In addition, professor N. Mahmudov's article "In search of ways to perfect the study of language ..." shows the essence of linguoculturology and the problems in this area [11; 16]. Thus, linguoculturology is a social science that studies the material and spiritual culture manifested in a living national language and language processes. He said that language is a means of creating, developing, preserving and defines the most important function as manifestation.

Linguoculturology is one of the special disciplines in modern linguistics led to many productive concepts: lingvokulturema, language of culture, cultural text, concept of culture, subculture, linguocultural paradigm, cultural universality, cultural potential, cultural heritage, cultural traditions, cultural process, cultural guidelines, etc. Also, the basic conceptual apparatus of linguoculturology includes mentality, mentality, customs, rituals, cultural sphere, type of culture, civilization, paganism and so on. The most important of these concepts are cultural sema, cultural background, cultural concept, and cultural connotation, which can convey cultural information through linguistic units.

Linguist V.F. Humboldt argued that grasping the various dimensions of language requires an exploration of its socio-anthropological essence. He posited that the true divergence between languages lies not in their phonetic or symbolic systems, but in the unique worldviews they represent. Similarly, Edward Sapir maintained that language is inextricably tied to culture, asserting that "language does not exist apart from culture, that is, outside the socially inherited collection of practical skills and ideas that define our way of life".

V.N. Telia further developed this perspective, stating that: "Culture, like language, is a product of human cognition; language and culture exist in a state of mutual dialogue; both are constantly manifested within the individual and society; the concept of a norm is a shared characteristic of both culture and language; and historicity is one of the fundamental features of both".

Language serves as a medium for encoding and transmitting information across generations, a function also fulfilled by culture. Nevertheless, culture does not emerge in isolation or through individual effort; rather, it forms and evolves in an



intricate relationship with societal development. As culture preserves all societal values and traditions, it acts as a crucial factor in maintaining national identity. Consequently, the linguocultural examination of linguistic units is of paramount importance in contemporary research. Hence, linguoculturology is an academic discipline that investigates language in its intrinsic link with culture, focusing on how national-cultural thought is manifested within linguistic expressions. The term "linguoculturology" was notably first addressed by the Russian linguist V.V. Vorobyov, who defended his doctoral dissertation on "Theoretical and Applied Aspects of Linguoculturology" in 1996. He defined it as "a complex scientific discipline that investigates the mutual relationship between culture and language, alongside the similarities and cultural content of their shared structural units across different languages." Sh.R. Usmonova's scholarly work, "Linguocultural Aspects of Translation," comprehensively explores the interconnectedness of language and culture, along with the methodological underpinnings of linguoculturology. Her research particularly focused on topics like the rendition of linguocultural units in translation and the societal roles of symbols and stereotypes across diverse communities. The study categorized various linguistic phenomena, including non-equivalent lexical items, phraseology, paremiology, metaphors, and speech etiquette, as linguocultural units. Despite these efforts, many questions pertaining to this subject remain unresolved. Specifically, a comprehensive analysis of the riddle genre across various languages as a linguocultural phenomenon is still lacking.

Therefore, language acts as a mirror to culture, signifying that the essence of any culture is articulated through its linguistic expressions. A researcher highlights that a combined linguistic and cultural approach enables the study of riddles as reflections of a specific nation's distinct worldview and cultural values. As a vital component of folklore, riddles encapsulate not only linguistic units characteristic of particular ethnic groups but also their unique cultural specificities. In this genre, the denotatum is conveyed not through direct and explicit forms, but rather via generalized, stereotyped, and categorized imagery. This reinterpreted denotatum encapsulates a culturally shaped worldview, the national lexicon, and diverse layers of information, encompassing the use of specific artifacts, methods of perceiving the world, interactions with nature, and peculiarities of daily life. Consequently, riddles can be viewed not merely as descriptions of objects or



phenomena, but as a form of symbolic environmental perception. They reflect societal principles for comprehending the world's structure, along with perspectives on human life and behavior that are molded by cultural and historical factors. Comprehending the essence of a riddle's question extends beyond a mere reading of its words. Solving it necessitates an initial understanding of the underlying principle governing its hidden code. This process involves the re-activation in the human mind of traditional notions, stable images, and metaphorical descriptions associated with the object presented in the riddle's question. Consequently, human thought generates not just one, but multiple potential denotative images, from which the most appropriate is then chosen. This precise process facilitates the study of the riddle genre as a linguocultural phenomenon, as it reveals a specific people's cultural experience, worldview, and symbolic thought through linguistic units. For instance,

Qozonda emas, qaynaydi,
Qishin-yozin tinmaydi. (Buloq)

The process of solving the given riddle necessitates reconstructing its logical-semantic model. The verb "qaynaydi" presented in the first line could signify an activity of the object that arises through heat, specifically cooking or a thermodynamic process. However, the phrase "qozon emas" in the second line negates this possibility. Therefore, we consider "qaynash" to be used not as a denotative, but as a metaphorical code. The phrase "Qishin yozin tinmaydi" indicates the object's continuous activity and its being active in all seasons. This situation prompts the perception of the object not as a process carried out by humans, but as a natural phenomenon. In this way, the conceptual model of the riddle is formed ("qaynash" – the effervescence of water, "tinmaydi" – continuous movement). This analysis, by integrating linguistic and cultural contexts, directs towards "buloq" as the chosen object. Characteristics of "buloq" such as being constantly in motion, not depending on external factors, and its lively, life-giving nature, align with the metaphorical and symbolic aspects of the riddle. In our view, this riddle, as a linguocultural phenomenon, reflects Uzbek national culture. Through the linguistic unit, the following cultural codes are formed: living in harmony with nature – "buloq" as a source of vital stability and energy; symbolic thinking – positive force, energy, continuity through metaphor; national experience – the vital importance of water sources, respect for them. In other



cultures, the symbolic and metaphorical interpretation of the object might not be found in this specific context. Therefore, the presented riddle was observed to be significant not merely as a linguistic phenomenon, but as a linguocultural phenomenon reflecting the cultural memory, nature-related thinking, and life philosophy of the Uzbek people. Example for English riddle:

Most people put them out at night, yet do not lock them out.

No evening part seems quite right, unless some are about. (Lights)

This riddle, originating from the late 19th century, vividly portrays the social milieu distinctive of English culture. The hidden object is intrinsically tied to the domestic interior, serving as a linguistic manifestation of the "private space" concept, which holds significant value in English culture. The practice of extinguishing candles and lights at night was, first and foremost, a customary element of English daily life, symbolizing order and thrift within society. Concurrently, evening gatherings and festivities were inconceivable without illumination. Candles and lamps thus functioned beyond mere light sources, actively shaping a particular ambiance, mood, and aesthetic. This dual role encourages an understanding of the riddle's object as both a functional item and a profound cultural symbol. We believe the riddle's linguocultural essence lies in how the concept of light intertwines with distinct English cultural values such as leisure, informal social interaction, and aesthetic harmony.

In contrast, Uzbek culture traditionally views gatherings and hospitality as daytime activities. These events are strongly associated with communal spirit, the "dastarkhan" (a traditional spread), and open dialogue, where the role of artificial light does not carry the same cultural weight as in English contexts. Consequently, while the riddle's logical and cultural connections are readily apparent to those within English culture, they might not be immediately grasped by individuals from different cultural backgrounds. Thus, this riddle stands as a significant linguocultural phenomenon, encapsulating the English people's way of life and their perception of their social environment, with cultural experiences and values subtly encoded within its linguistic elements.

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