

LINGUOCULTURAL APPROACHES TO THE STUDY OF PROVERBS

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Annotation: This article discusses the theoretical foundations and practical significance of studying proverbs based on the linguoculturological approach. Proverbs are considered as an important tool in studying the inextricable link between national mentality, culture and language. The linguoculturological approach allows, first of all, to analyze the semantic layers of proverbs, reveal their cultural connotations and identify cultural commonalities and specificities reflected in the languages of different peoples. The article considers the methods of linguoculturological research, including contrastive analysis and component analysis. At the same time, by studying the national characteristics of proverbs, topical issues related to their translation and interpretation are also analyzed. The article serves as an interesting scientific resource for specialists conducting research in the fields of linguistics, literary studies and cultural studies.

Keywords: Linguoculturology, proverbs, national mentality, cultural connotation, semantic analysis, component analysis, contrastive analysis, language and culture integration, translation issues.

Introduction: Language is a unique phenomenon that reflects the culture, history and worldview of the people, and is the main tool for understanding national identity and transmitting cultural heritage to generations. From this point of view, proverbs are considered one of the linguistic units that most clearly demonstrates the connection between language and culture. Proverbs embody folk wisdom, social values, national mentality and spiritual criteria. Therefore, the study of proverbs is important not only from the linguistic, but also from the point of view of cultural anthropology, ethnolinguistics and linguoculturology.

In recent years, the linguoculturological approach has opened up new opportunities in the study of folk oral literature, in particular proverbs. This approach requires not only an analysis of the language itself, but also a comprehensive study of its cultural and national characteristics. Through the linguoculturological analysis of proverbs, we have the opportunity to deeply understand their semantic layers, cultural connotations, and aspects of meaning related to the life of the people.

This article is devoted to the study of the linguoculturological aspects of proverbs from the perspective of language and culture integration. It covers the issues of analyzing the national characteristics of proverbs, their cultural semantics, translation problems, and their uniqueness in the example of different languages. The article also pays attention to the theoretical foundations and methodology of linguoculturological research. In today's globalization, as the cultural dialogue of different peoples intensifies, the importance of studying the inextricable link between language and culture is increasing. Therefore, analyzing the linguocultural characteristics of proverbs is not only of scientific importance, but also plays a major role in the development of intercultural dialogue.

Proverbs are short and meaningful wise sayings that express the lifestyle, worldview and culture of the people. They are studied as linguistic units of the language, as well as as representatives of culture and national mentality. In the linguoculturological approach, not only linguistic, but also cultural-semantic analysis of proverbs is of great importance. Proverbs show the connection between language and culture in the following aspects.

The social values, historical traditions and connection with nature of each people are reflected in proverbs. This is an important aspect that distinguishes them from other languages and

cultures. Proverbs have a multi-layered semantic structure, and a full understanding of their meaning requires linguoculturological analysis.

The direct meaning of the proverb, its explicit content in the word structure. For example, the main meaning of the proverb *"He who does not work does not bite"* is that a person who does not work does not enjoy the benefits. The proverb has a hidden cultural and emotional meaning, which is connected with the culture and values of the people. For example, the proverb above reflects respect for hard work and honest work. Many proverbs are expressed in figurative language, and when analyzing them, it is necessary to take into account the metaphorical layer of meaning. For example, the proverb *"When the earth swallows, look up to the sky"* means not to lose hope even in difficult situations.

Main part: A number of methods are used in the linguo-cultural approach to the study of proverbs: The semantic meaning of each word in the proverb is analyzed and their connection with the cultural content is determined; Cultural commonalities and differences are studied by comparing proverbs in different languages. For example, the proverb *"Unity is strength"* in English express the same idea, namely the importance of unity; Attention is paid to the use of the proverb in context and its meaning in a cultural situation is studied.

Since proverbs are inextricably linked with folk culture, they reflect national characteristics. The images and symbols in proverbs are characteristic of the lifestyle, customs and culture of the people. For example, in Uzbek proverbs, the image of *"non"* is often found as a symbol of honesty and blessing, while in English *"bread"* more often represents everyday needs. Some proverbs express the same meaning and content in different languages. This reflects the common values and experiences of the peoples of the world. For example, the proverbs *"Blessings in action"* in Uzbek and *"Where there's a will, there's a way"* in English emphasize the importance of activity and aspiration in both peoples.

When translating proverbs from one language to another, it is important to take into account their linguocultural aspects. The following problems arise in the translation process:

When translating proverbs, it is important to preserve their cultural characteristics. This depends on the level of linguocultural knowledge of the translator.

Sometimes, in translation, it is required to replace a proverb in one language with an equivalent proverb in another language.

The study of proverbs based on a linguocultural approach is of practical importance in the following areas. Analyzing proverbs helps to understand the culture and worldview of other peoples, to respect them. Proverbs are used as a language teaching tool. Through them, students have the opportunity to study the cultural layer of the language. Knowledge of the linguo-cultural characteristics of proverbs helps translators create high-quality translations.

Based on these analyses, studying proverbs from a linguo-cultural approach provides an opportunity to understand cultural diversity, preserve national characteristics, and reveal the rich semantic layers of the language.

Proverbs, as unique linguistic units expressing the inextricable link between language and culture, reflect folk wisdom, social values, and national mentality. This article covers the theoretical and practical aspects of analyzing proverbs based on a linguoculturological approach. The studied materials provide the basis for drawing the following important conclusions. By studying proverbs from a linguoculturological approach, one can understand that language is not only a means of communication, but also an expression of the historical experience and cultural heritage of the people. Through proverbs, the national mentality, traditions, and cultural values of the people are revealed.

Proverbs have a multi-layered semantic structure, and their denotative, connotative, and metaphorical meanings should be analyzed from a linguoculturological approach. This method of

analysis allows for a deeper understanding of the content of proverbs and the discovery of hidden cultural connotations in them.

Proverbs, on the one hand, are a reflection of national culture and traditions, and on the other hand, they express values common to humanity. This emphasizes the importance of studying proverbs in identifying commonalities and differences between different cultures.

The linguo-culturological approach to the study of proverbs emphasizes the inextricable link between linguistics and cultural studies. Proverbs should be studied not only as language units, but also as a reflection of national mentality and culture. Linguo-culturological analysis of proverbs reveals their semantic, cultural, historical and social aspects. Below are some of the main issues encountered in the linguo-culturological analysis of proverbs:

In the linguo-culturological analysis of proverbs, it is necessary to distinguish their semantic layers. Semantic layers include the direct meaning of the proverb (denotative meaning), additional meanings (connotative meaning) and figurative expressions (metaphorical meaning). The study of each layer reveals the cultural and linguistic richness of the proverb. For example, the denotative meaning of the proverb *"He who does not work will not enjoy the fruits of his labor,"* is that a person who does not work will not enjoy the fruits of his labor, and connotatively, this proverb emphasizes the appreciation of hard work and honesty in society. Metaphorically, it shows that not working is viewed negatively in society. Analyzing such semantic layers helps to understand the cultural, social and moral aspects of proverbs. Cultural connotation plays a special role in the analysis of proverbs. The hidden cultural content of each proverb reflects the values, customs and worldview of the people. For example, in the Uzbek proverb *"Do not see bread on the ground, you will see happiness,"* bread is seen not only as a food product, but also as a symbol of blessing and prosperity. This shows the Uzbek people's attitude towards valuing work and seeking blessings. At the same time, the English analogue of this proverb - *"Don't drop bread"* - sheds light on the culture formed through its direct cultural connotation. Such an analysis allows us to understand the national mentality and worldview of the people.

Studying proverbs from a linguo-cultural perspective also provides an opportunity to analyze intercultural communication and influence. Comparing proverbs studied in different languages, identifying similarities and differences in their content, is of great importance in intercultural communication. This allows us to see how the social values of one people have influenced other peoples and what changes have occurred. By studying proverbs, we can gain a deeper understanding of not only language, but also cultural ties between peoples.

Conclusion: In the process of translating proverbs, it is necessary to take into account their linguo-cultural characteristics. Literal translation in most cases loses the meaning of the proverb, therefore, appropriate interpretation is necessary to preserve the cultural context and semantic content.

Studying proverbs from a linguo-cultural perspective is of great importance in developing intercultural communication, increasing the effectiveness of foreign language teaching, and improving the quality of translation. Such studies also serve to understand cultural diversity and strengthen interethnic harmony.

The importance of the linguoculturological approach is that it allows us to study the complex relationships between language and culture. Proverbs facilitate not only the understanding of national culture, but also the understanding of the culture and worldview of other peoples. This is an important factor in establishing effective interethnic dialogue in today's globalization.

Thus, the study of proverbs in the linguoculturological approach is of scientific and practical importance, and research in this area will continue to serve as an important source for discovering new aspects of linguistics, cultural studies, and translation theory in the future.

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