Arabian Journal of Science

ISSN:2308-5703

Impact factor:13.5 *International Multidisciplinary Online Journal* September, 2026

THEORETICAL FOUNDATIONS OF LINGUOCULTUROLOGICAL RESEARCH OF PAREMIOLOGICAL UNITS IN FRENCH AND UZBEK LANGUAGES

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Annotation: This article examines the linguocultural features of numerical paremiological units in French and Uzbek. It analyzes their linguistic characteristics and cultural-symbolic meanings using theoretical and empirical methods. Particular attention is paid to proverbs and sayings containing numbers, their symbolic meanings, and their reflection of national mentality, values, and traditions. The study is supported by practical examples from both languages.

Keywords: Uzbek language, French language, analysis, national culture, paremiology, linguistic and cultural code, proverb, idiomatic expressions, number, numeral , lexical minimum, linguistics, symbolic meaning,

Linguo-culturological study of paremiological units in French and Uzbek is one of the important scientific directions that serves to reveal the complex relationships between language, culture, historical memory and national thinking. Paremiological units, that is, proverbs, sayings, wise sayings and stable expressions based on folk experience, are interpreted as linguistic units that embody the way of understanding the world, moral criteria, value system, social experience and methods of cultural assessment of a particular people.

In the process of linguoculturological analysis of paremiological units in the French and Uzbek languages, the semantic core, figurative basis, cultural sign and communicative function of the unit are first determined. For example, in French paremiology, units related to reason, norm, calculation, experience and personal choice are often found. In Uzbek paremiology, life wisdom is often expressed through the images of father, mother, teacher, people, bread, land, water, neighbor, guest, patience and honesty. In the study of French and Uzbek paremiological units, the concept of a national cultural code plays a central role, since an image, object, animal, natural phenomenon or social relationship in a proverb may have a special symbolic value for a particular people. A cultural code is understood as a system of assessments, imagination, moral norms and symbolic meanings transmitted from generation to generation through language units. In the French paremiological fund , images related to wine, bread, cheese, road, house, king, church, market, craft and personal experience indicate a historical cultural layer. In Uzbek paremiology, units such as bread, salt, father, mother, country, guest, neighbor, farming, livestock, blessing and nobility represent the socio-cultural memory of the people. Therefore, proverbs on the same topic in the two languages are expressed with different cultural symbols. For example, while the idea of work is expressed more in the context of profession, skill, effort and personal success in French , in Uzbek work is associated with honesty, sustenance, blessing, patience and social respect. This difference is explained by the economic life of the people, social relations and value system. It is important to identify such cultural differences in the study, because they are of significant scientific and practical importance in the process of translation, language teaching, intercultural communication and lexicographic description. In this case, the researcher should not see each paremiological unit solely as a grammatical device , but rather interpret it as a cultural symbol, a communicative tool, and a model of social experience.

The theoretical foundation of linguoculturology is formed by the views of such scientists as W. von Humboldt, E. Sapir, B. Whorf, and W. Weisgerber on the connection of language with the "spirit of the people". W. von Humboldt noted the inextricable connection between language and the

worldview of the people in his famous thesis "Language expresses the spirit of the people" . In his opinion, each language has its own "innere Sprachform" , which determines the way in which the people perceive and interpret the world.

E. Sapir put forward important ideas about the influence of language on culture and the reflection of culture through language . The theory of linguistic relativity (Sapir-Whorf hypothesis) created a conceptual basis for studying the relationship between language and thought. According to this hypothesis, the way people perceive the world is largely determined by the structures and categories of the language they speak.

W. Weisgerber's concept of "language worldview" (sprachliches Weltbild), which later evolved into the concept of "language worldview", became one of the central concepts of linguoculturology . This concept is based on the idea that each language embodies a reflection of the historical experience, values , and mentality of its people.

The formation of modern linguoculturology as a paradigm is associated with the works of Russian linguists V.N.Telia, Yu.S.Stepanov, V.V.Vorobyov, V.A.Maslova, V.I.Karasik, N.D.Arutyunova, V.G.Kostomarov, Ye.M.Vereshagin. V.A.Maslova's textbook "Linguoculturology" is the first monographic study that consistently outlined the conceptual foundations of this direction, in which the subject, object, methods and main units of linguoculturology (concept, linguocultural connection, national-cultural stereotype, mythologema, symbol, etc.) were developed in detail .

V.N.Telia developed a clear methodology for the linguocultural analysis of phraseological and paremiological units. V. Telia, considering paremiological units as carriers of cultural information , proposed a method for separating ethnocultural connotations and cultural connotation layers in them . Yu. Stepanov put forward the concept of cultural constants, that is, stable and long-lasting concepts of the thinking of a people . VI Karasik developed the study of language as a cultural phenomenon from the point of view of discourse and personality.

In French linguistics, linguoculturological research has developed in a different way. Here, traditionally, there were directions that studied the relationship between language and culture under the terms ethnolinguistics, anthropologie linguistique , and sociolinguistics. E. Benveniste's works on Indo-European culture are considered a classic example of the study of the relationship between language and culture in the French tradition .

K. Levi-Strauss's structural anthropology is one of the important achievements in the French tradition of structural analysis of cultural phenomena . Linguo-culturological studies in Uzbek linguistics have undergone intensive development during the years of independence. The works of such scientists as N. Mahmudov, A. Nurmonov, A. Mamatov, Sh. Usmonova, D. Khudoyberganova, M. Mirtojiyev, B. Yo'ldoshev, O'. Yusupov, B. Mengliyev have made a great contribution to the formation and strengthening of this direction in Uzbek science. Sh. Usmonova has highlighted the conceptual foundations of the direction in the Uzbek language .

A. Mamatov carried out one of the most significant studies on the analysis of phraseological units in the Uzbek language based on modern linguoculturological methodology . Many candidate and doctoral dissertations, including Z.I. Solieva, developed methodological foundations directly related to this research work.

When studying paremiological units in a linguocultural way, first of all, there are some concepts that need to be known in the research process. In particular, linguocultural code, concept, language worldview, standard, symbol and metaphor. The system of these concepts can serve as theoretical knowledge for decoding, that is, reading, ethnocultural information concentrated in paremiological units.

Table 1

Basic concepts and essence of linguoculturology necessary for paremiological research

Concept	Content	Key scientists
Concept	Conceptual content wrapped in culture; the sum of mental image and cultural content	Yu.S.Stepanov, VIKarasik
Language worldview	A holistic system of a people's image of the world, expressed through language.	V. Weisgerber, Yu.D. Apresyan
Paremiological worldview	The worldview and axiological system of the people reflected in the complex of proverbs and sayings	V.M. Mokienko, E.E. Ivanov
National-cultural stereotype	A stable perception of a particular object or situation that is accepted in a particular culture.	V.A.Maslova, V.V.Krasnix
Benchmark	An object that serves as a symbolic representation of a particular feature	VNTelia
Mythologema	An imagination originating from mythological consciousness and preserved in linguistic symbols	A.F. Losev, V.N. Toporov
Symbol	A symbol with cultural meaning, with multi-layered semantics	M.M.Maksimov, V.M.Maslova

Linguocultural code is a system of secondary, symbolic-cultural meaning acquired by linguistic units that designate cultural phenomena (body parts, animals, plants, space and time, colors, food, numbers, etc.). In other words, the code is a "coding matrix" that fills simple, material images of the world with cultural content. In a paremiological unit, the object , while retaining its direct (denotative) meaning, becomes a carrier of evaluative and conceptual content.

The cultural content of paremiology is expressed through several thematic codes. The following main types of codes are distinguished in the French and Uzbek paremiological fund:

- somatic code – meanings expressed through the names of human body parts (heart, eye, hand, head; cœur, œil, main, tête);
- zoomorphic code – behavior, virtues and defects encoded through animal images (wolf, horse, fox, donkey; loup, cheval, renard, âne);
- phytomorphic code – images of plants, trees and fruits (apple, thorn, tree; pomme, épine, arbre);
- spatial and temporal codes – concepts of space and time (house, road, morning, day; maison, chemin, jour);
- gastronomic code – images of national food and sustenance (bread, salt, soup; pain, sel, wine);
- religious-moral code – images of faith, fate, and moral standards (Allah, fate, patience; Dieu, destin, faith).

These codes are often found in paremia in an overlapping manner: a single proverb may combine a somatic and zoomorphic code, or a gastronomic and religious-ethical code. Therefore, a holistic analysis of the system of codes is required to uncover the cultural content of paremia.

The following table summarizes the comparative interpretation of some linguistic and cultural codes in the two languages:

Table 2

Code type	**Interpretation in French paremie**	**Interpretation in Uzbek paremia**
Somatic (cœur / heart)	Center of emotion and intimacy	Center for Emotion, Courage, and Bravery
Zoomorph (loup/wolf)	Danger, greed, predation	Risk, but often independence and bravery
Gastronomic (bread/bread)	Daily sustenance, wages	Symbol of sacred sustenance, hospitality, oath
Spatial (maison / house)	Personal space, safety	Family, lineage, hearth of values
Religious-ethical (Dieu / fate)	Divine judgment, belief	The concept of fate, patience and risk

The table shows that most of the codes are nominally present in both languages (isomorphic layer), but their evaluative-connotative filling differs (allomorphic layer). Universality comes from the common experience of humanity, and idioethnic specificity comes from the natural environment, religion , and historical destiny of each people .

In the linguocultural study of paremiological units, the issue of nationality and universality is of particular theoretical importance. Almost all nations have proverbs about labor, time, friendship, goodness, evil, intelligence, experience, family, upbringing, wealth and poverty, because these concepts belong to the general experience of human life. However, each nation expresses these concepts through images that correspond to its historical conditions, religious views, type of economy, natural environment, social relations and artistic thinking. For example, in societies with a strong farming culture , images of land, seed, harvest, water, labor, season actively participate in expressing value; in an environment where livestock farming experience is predominant, units such as horse, sheep, camel, pasture, herd become symbols of social experience. Therefore, in linguocultural analysis, it does not seem sufficient to evaluate the content of a proverb only through its translation equivalent ; It is necessary to determine from which cultural source the image in it comes, what social memory it preserves, and in which speech situation it has a strong impact. In recent years, research on multilingual artificial intelligence models has also shown that memorizing a proverb is not equivalent to understanding it correctly in a cultural context, and that units such as proverbs and sayings require general cultural knowledge both in translation and in automatic interpretation.

In short, the study of paremiological units in linguoculturological research consists of several stages. First, the formation of a paremiological corpus and thematic classification. At this stage, the units to be analyzed from the paremiological fund of both languages based on reliable lexicographic sources are collected and divided into initial thematic groups.

Secondly, identifying culturally meaningful components within a paremiological unit. This involves examining the lexical composition of each paremial unit and identifying components that carry ethnocultural meaning (somatisms, zoonyms, phytonyms, toponyms, anthroponyms, and numerical components).

Third, reconstructing the concepts expressed through these components. This identifies the semantic and cognitive functions performed by each culturally meaningful component in the paremia , and reveals the concept being expressed.

Fourth, determining the general linguistic and cultural content and axiological assessment of the paremiological unit. This determines the didactic conclusion, moral assessment , and system of values that the paremiology represents.

Differences between languages through comparative analysis . This stage is the central operation of comparative linguoculturology, highlighting levels of equivalence, semantic and axiological convergent/divergent aspects.

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