

Linguocultural Features Of Autobiographical Discourse Characteristic Of The Literary Style

Sh. M. Khamroyeva

PhD in Philology, Associate Professor, Alisher Navoiy Tashkent State University of Uzbek Language and Literature, Uzbekistan

Yulduz Bakhtiyor qizi Azimova

Basic Doctoral Researcher, Alisher Navoiy Tashkent State University of Uzbek Language and Literature, Uzbekistan

Received: 15 October 2025; **Accepted:** 08 November 2025; **Published:** 13 December 2025

Abstract: This article examines the linguocultural features of autobiographical discourse characteristic of the literary (artistic) style. The study analyzes the conceptual content of autobiographical narration in literary texts, cultural codes, linguistic means representing national and cultural values, and stylistic units reflecting the author's personal experience. Furthermore, the research highlights the linguocultural interpretation of autobiographical discourse, including concepts, metaphors, symbols, realia, phraseological units, and language elements that shape national identity. The article aims to reveal the role of the literary style in conveying national-cultural meaning and to identify the distinctive linguocultural features of the autobiographical genre.

Keywords: Autobiographical discourse, literary style, linguoculturology, cultural code, national identity, artistic concept, metaphor, realia, authorial self-representation.

Introduction: Researching autobiographical discourse within the framework of the literary (artistic) style requires a systematic, thorough, and scientifically grounded approach. Below are the main stages and scholarly-practical tasks that must be undertaken in this process. Identifying the theoretical foundations: at the initial stage of the study, a theoretical basis is established to guide the research. This includes:

1. Narrative theory
2. Discourse analysis
3. Literary stylistics
4. Linguoculturology
5. Cognitive linguistics
6. Theories of autobiography

The approaches listed above form the scientific and methodological foundation for the analysis. Moreover, if the outcome of the study involves the creation of a corpus (a collection of texts), the selection of texts becomes a crucial stage. The literary autobiographical texts under study must be carefully chosen. In the selection process, the following criteria are applied:

- a) The autobiographical nature of the text (memoirs, diaries, life essays, etc.)
- b) Written in a literary-artistic style
- c) Enriched with linguoculturological units
- d) The corpus should be selected from Uzbek and world literature, and, if necessary, may serve as a basis for comparative analysis

Analyzing the narrative structure means studying how events are presented in literary, journalistic, or autobiographical texts—i.e., in what order, in what form, and through which stylistic devices. This involves a scientific examination of the text's construction, the method of presenting events, and its structural organization. The analysis allows the identification of:

1. How the author constructs the story in depth
2. The chronological or retrospective order of events
3. Temporal shifts and flashbacks
4. First-person narration ("I")
5. Compositional integrity

6. Division into episodes or fragmented structure. These criteria help determine the artistic construction of the autobiography. In addition, when studying the author's voice and subjectivity, attention is paid to the following aspects:

- a. The author's personal tone and mode of self-expression
- b. Emotional attitudes
- c. Introspection, self-analysis, and revelation of experiences
- d. Subjective interpretation of events
- e. The degree of sincerity or aesthetic-stylistic orientation

These are considered the main features of the literary-autobiographical discourse. When analyzing artistic-imagery devices, the literary expressions commonly found in autobiographical texts play an important role. Therefore, the following are analyzed:

- a. Metaphor and metonymy
- b. Epithets and symbols
- c. Comparisons and allegories
- d. Poetic and figurative expressive means
- e. Aesthetic-emotional vividness.

These devices transform an autobiography from a mere collection of facts into a literary work. Another important aspect is the identification of linguoculturological units. In this process:

Culturally marked units present in the text are studied

Words with national-cultural semantics

Proverbs, sayings, and idioms

Ethnographic vocabulary

National-cultural concepts

Realia (units related to traditions, objects, ceremonies, and environment)

These units reveal the cultural codes embedded in the text and play a significant role in expressing national identity. When interpreting cultural and historical context, the text is analyzed in connection with the following aspects: social norms, traditional values,

moral principles, the collective memory of society, and significant historical events in the author's life. The aforementioned stage allows for an understanding of the cultural subtext of autobiographical texts.

Additionally, identifying intertextual connections allows for the study of references to various sources within the text. Intertextual connections help uncover deeper layers of meaning, for example:

1. Other literary works
2. Folkloric elements
3. Religious or philosophical texts
4. Cultural symbols
5. Historical or political figures

When evaluating aesthetic and stylistic functions, the following questions are addressed:

Why did the author use these particular stylistic devices?

What aesthetic effect does the language produce?

How does the literary style express the author's identity?

What psychological or cognitive impact does the text have on the reader?

To reveal the linguocultural aspects of autobiographical discourse in the literary style, one turns to literary-autobiographical works. During the analysis of linguoculturological units in creative and literary works belonging to the autobiography genre, the following is examined.

In G'afur G'ulom's "Mening o'g'rigina bolam" ("My Naughty Son"), the author incorporates strong autobiographical elements drawn from his personal life and the realities of wartime. The linguoculturological units in this famous story—such as realia, phraseologisms, proverbs, and national concepts—are analyzed with concrete examples taken directly from the text. Although the story is comical in content, it vividly reflects the mentality of the Uzbek people, models of upbringing, everyday life, emotions, parent-child relationships, and folk speech. From a linguoculturological perspective, the story serves as a rich source of material.

Realia: (cultural objects, environment, elements of daily life)		Excerpt from the text Explanation
1.	<p>"Do'ppi," "kamzul," "oq salsa" – "Kampir qo'lidagi do'ppini ko'tarib, bolaga tikilib qoldi.</p>	Traditional Uzbek clothing culture. Indicates age, social status, and national identity.

2.	“Qoziq,” “arqon,” “supa,” “hovli” – “Bolani supaga olib chiqib, qoziqqa bog’lashdi.	Reflects the role of the neighborhood-based upbringing system. Supa – the center of family life.
3.	“Mahalla,” “qo’ni-qo’shni” – “Butun mahalla bolani ko’rib kulardi, qo’ni-qo’shni yig’ilib olgan edi.	Shows neighborhood oversight and the model of collective upbringing. Attempts to reveal societal responsibility.
4.	“Bozor,” “pichoq,” “tandir” – “Pichoqni bozordan olib kelgandi, bola esa uni yashirib qo’ydi.	Traditional market culture. Domestic realism through household items.

A phraseological unit (fazeema) is a stable linguistic unit with a fixed structure, used in a figurative sense, and employed as a ready-made expression in speech.

	Analysis of phraseologisms	Excerpt from the text Explanation
1.	“Ko’nglim g’ash bo’ldi” – “Bolaga qarab ko’nglim g’ash bo’ldi.”	Expresses sorrow or disappointment in the Uzbek mentality.
2.	“Yerga qarab qoldi” – “Bola yerga qarab jim turardi.”	Shame, embarrassment, and politeness – a linguocultural marker of Eastern etiquette.
3.	“Ko’zi olayib ketdi” – “Bolani chaqirganda ko’zi olayib ketdi.”	Folk metaphorical expression of fear or excitement.
4.	“Novvotdek erib ketdi” – “Onasining gapini eshitib, novvotdek erib ketdi bola.”	Eastern upbringing – overcoming with affection; indicates softness and obedience.
5.	“Boshi qotdi” – “Men nima deyishni bilmay, bosim qotdi.”	Expresses astonishment or being at a loss in a difficult situation.

A proverb (maqol) is a short, stable, and meaningful literary form of folk oral creativity, derived from the

long historical experience of the people, in which life truths, advice, or general rules are embodied. A proverb is a concise expression of folk wisdom.

	Analysis of proverbs (direct or implied):	Excerpt from the text Explanation
1.	“Bir bolaga yetti mahalla ota-onা”.	Illustrates how a child who steals is admonished by parents and then corrected. In Uzbek culture, child

		upbringing is considered the highest value.
2.	"Yaxshi bola yomon bo'lsa – uyat otaga, uyat onaga."	A father feels shame for his child before the entire neighborhood. The child's behavior is culturally linked to the family's honor.
3.	"Yomon yo'lga kirgan bolani mahalla to'g'rileydi."	The neighborhood elders correct the child by tying him to the supa and teaching through humor. Represents the Eastern model of collective upbringing.
4.	"Kichik aybdan katta to'g'rilik tug'iladi."	Once the child admits to stealing, it is indicated that he will grow up to be a good child. Child upbringing is one of the most important responsibilities.

The aforementioned scholarly-theoretical perspectives form the main scientific foundation for the linguistic-cultural analysis of autobiographical texts in the literary style, for determining national specificity, and for evaluating the subjectivity of literary discourse.

REFERENCES

1. Qo'ng'urov, R., & Mengliev, B. Tilshunoslikka kirish [Introduction to Linguistics]. Tashkent: Akademnashr, 2020. 312 p.
2. Sayfullaeva, R., & Mengliev, B. Lingvokulturologiya asoslari [Foundations of Linguoculturology]. Tashkent: NMIU, 2018. 286 p.
3. Nasrullaeva, T. S. Stylistic and semantic features of literary discourse: A cognitive approach to the image analysis. Science and Innovation, 2022, 1(3), 587–595.
4. Bakhtin, M. M. The Dialogic Imagination: Four Essays. Austin: University of Texas Press, 1981. 480 p.
5. Wellek, R., & Warren, A. Theory of Literature. New York: Harcourt, Brace & Company, 1956. 423 p.
6. Labov, W., & Waletzky, J. Narrative analysis: Oral versions of personal experience. In J. Helm (Ed.), Essays on the Verbal and Visual Arts (pp. 12–44). Seattle: University of Washington Press, 1967.
7. Ricoeur, P. Life in Quest of Narrative. In D. Wood (Ed.), On Paul Ricoeur: Narrative and Interpretation (pp. 20–33). London: Routledge, 1991.
8. Smith, S., & Watson, J. Reading Autobiography: A Guide for Interpreting Life Narratives. Minneapolis: University of Minnesota Press, 2010. 392 p.
9. Myaksheva, O. V. Linguistic analysis of a literary text as the key to its comprehension: cognitive and discourse aspect. RUDN Journal of Language Studies, Semiotics and Semantics, 2023, 14(2), 436–459.
10. Bakhronova, D. The theoretical and methodological foundations of discursive-semantic analysis. Lingvospekr, 2023, 3(1), 98–108.
11. Jabborova, G. F. Cognitive linguistic approaches to artistic discourse. Theory and Practice in Language Studies, 2024, 14(1), 45–52.
12. Musinova, D. E. The role of narrative structure and cognitive frames in shaping reader interpretation: A cognitive stylistic analysis of English literature. Scientific Journal of Education & Linguistics, 2024, 5(2), 112–120.
13. Abramovich, G. L. Stilistika russkogo jazyka [Stylistics of the Russian Language]. Moscow: Moscow State University Press, 1997. 256 p.
14. Kerbrat-Orecchioni, C. Linguistic Communication and Discourse Analysis. Paris: Armand Colin, 2005. 317 p.
15. Krasnykh, V. V. Etnos v prostranstve kultury: lingvokulturologiya i kulturnaya lingvistika [Ethnos in the Space of Culture: Linguoculturology and Cultural Linguistics]. Moscow: Gnosis, 2002. 284 p.

- 16.** von Humboldt, W. *On Language: The Diversity of Human Language-Structure and Its Influence on the Mental Development of Mankind*. Cambridge: Cambridge University Press, 1999. 302 p.
- 17.** Sultonov, A. *Adabiy ta'lim va adabiy tahlil nazariyasi* [Theory of Literary Education and Literary Analysis]. Tashkent: Fan, 2019. 240 p.