том, чья речевая деятельность отражает глубокие пласты народного менталитета и уникальную локальную картину мира.

В ходе анализа было установлено, что специфика ДЯЛ проявляется на всех уровнях её организации. На вербально-семантическом уровне выявлена уникальность лексического фонда, который служит инструментом объективации традиционного уклада жизни. На лингвокогнитивном уровне зафиксирована система этнокультурных концептов, формирующих ценностный каркас личности. Мотивационно-прагматический уровень продемонстрировал высокую степень контекстуальности и следование традиционным этикетным стратегиям, что подтверждает устойчивость культурного кода диалектной среды даже в условиях внешней трансформации. Особого внимания заслуживает вывод о том, что в современную эпоху цифровая среда не уничтожает диалектную идентичность, а трансформирует её, порождая новые гибридные формы коммуникации. Это открывает широкие перспективы для дальнейших исследований на стыке диалектологии, социолингвистики и цифровой гуманитаристики. Таким образом, исследование диалектной личности во всей её многоаспектности остается одной из приоритетных задач современной лингвистики, позволяющей глубже понять феномен человека через призму его родного слова.

Список использованной литературы:

(1). Карасик В.И. Языковой круг: личность, концепты, дискурс. Москва, “Гнозис”, 2022.

(2). Алефиренко Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка. Москва, “Флинта”, 2023.

(3). Богин Г И. Модель языковой личности в её отношении к типам текстов. Ленинград, ЛГУ, 1984.

(4). Караулов Ю.Н. Русский язык и языковая личность. Москва, “Наука”, 1987.

Orazgalieva Ayjamal Marat qizi (Doctoral Student (Phd), Nukus State Pedagogical Institute, Republic of Karakalpakstan, Uzbekistan; E-mail: orazgalieva.ayjamal@mail.ru; ORCID: 0009-0007-1212-9740)

PHRASEOLOGICAL REPRESENTATION OF THE CONCEPT “CHILD/BALA” IN ENGLISH AND KARAKALPAK: A COMPARATIVE SEMANTIC AND AXIOLOGICAL ANALYSIS

Annotation. *This article examines the phraseological representation of the concept “child” in English and Karakalpak. The research problem lies in revealing how a universal human concept is interpreted differently in linguistically and culturally distinct phraseological systems. The relevance of the study is determined by the need to identify both common cognitive mechanisms and culture-specific value orientations encoded in idiomatic expressions. The study applies semantic, comparative-contrastive, axiological, and linguocultural methods. English and Karakalpak phraseological units containing child-related lexemes are analyzed in terms of semantic extension, metaphorical imagery, evaluative meaning, and functional-pragmatic use. The findings show that English phraseology tends to extend the child image into social roles, stereotypes, and public identities, whereas Karakalpak phraseology is more closely connected with family, lineage, childbirth, blessing, and ritual communication. The scientific contribution of the article lies in clarifying universal and nationally specific models of the concept “child”, its practical value is relevant for contrastive linguistics, phraseology, linguoculturology, and translation studies.*

Keywords: *child, phraseology, concept, linguoculture, axiology.*

Orazgalieva Ayjamal Marat qizi (Nukus davlat Pedagogika instituti, tayanch doktoranti, Nukus, Qoraqalpog‘iston Respublikasi, O‘zbekiston; E-mail: orazgalieva.ayjamal@mail.ru; ORCID iD: 0009-0007-1212-9740)

INGLIZ VA QORAQALPOQ TILLARIDA “BOLA” KONSEPTINING FRAZEOLOGIK IFODALANISHI: QIYOSIY SEMANTIK VA AKSIOLOGIK TAHLIL

Annotatsiya. *Ushbu maqolada ingliz va qoraqalpoq tillarida “child/bala” konseptining frazeologik ifodalanishi tadqiq etiladi. Tadqiqot muammosi universal insoniy tushuncha bo‘lgan “child/bola” konseptining turli lingvomadaniy tizimlarda qanday o‘ziga xos talqin qilinishini aniqlashdan iborat. Mavzuning dolzarbligi frazeologik birliklarda mujassam bo‘lgan umumiy kognitiv mexanizmlar hamda milliy-madaniy qadriyatlarni ochib berish zarurati bilan belgilanadi. Tadqiqotda semantik, qiyosiy-chog‘ishtirma, aksiologik va lingvomadaniy tahlil metodlari qo‘llanildi. Ingliz va qoraqalpoq tillaridagi bola konsepti bilan bog‘liq frazeologizmlar semantik kengayish, obrazlilik, baholash ma’nosi va funksional-pragmatik qo‘llanish nuqtayi nazaridan tahlil qilindi. Natijalar ingliz frazeologiyasida bola obrazi ko‘proq ijtimoiy rollar, stereotiplar va ommaviy identifikatsiya bilan bog‘lanishini, qoraqalpoq frazeologiyasida esa oila, nasl, tug‘ilish, duo va marosim nutqi bilan chambarchas aloqadorligini ko‘rsatdi. Maqolaning ilmiy hissasi “bola”*

konseptining universal va milliy xususiyatlarini aniqlashda, amaliy ahamiyati esa qiyosiy tilshunoslik, frazeologiya, lingvomadaniyatshunoslik va tarjimashunoslik uchun foydali bo'lishidadir.

Kalit so'zlar: *bola, frazeologiya, konsept, lingvomadaniyat, aksiologiya.*

Оразгалиева Айжамал Марат кызы (Докторант (PhD), Нукусский государственный педагогический институт, Нукус, Республика Каракалпакстан, Узбекистан; E-mail: orazgalieva.ayjamal@mail.ru; ORCID: 0009-0007-1212-9740)

ФРАЗЕОЛОГИЧЕСКАЯ РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА «CHILD/BALA» В АНГЛИЙСКОМ И КАРАКАЛПАКСКОМ ЯЗЫКАХ: СРАВНИТЕЛЬНЫЙ СЕМАНТИЧЕСКИЙ И АКСИОЛОГИЧЕСКИЙ АНАЛИЗ

Аннотация. *В статье рассматривается фразеологическая репрезентация концепта «ребёнок» в английском и каракалпакском языках. Проблема исследования заключается в выявлении того, как универсальный человеческий концепт по-разному осмысляется в различных лингвокультурных системах. Актуальность работы определяется необходимостью раскрыть общие когнитивные механизмы и национально-специфические ценностные установки, закреплённые во фразеологических единицах. В исследовании применяются семантический, сравнительно-сопоставительный, аксиологический и лингвокультурологический методы. Анализируются английские и каракалпакские фразеологизмы с компонентами, связанными с понятием ребёнка, с точки зрения семантического расширения, образности, оценки и функционально-прагматического употребления. Результаты показывают, что в английской фразеологии образ ребёнка часто переносится в сферу социальных ролей, стереотипов и общественных характеристик, тогда как в каракалпакской фразеологии он теснее связан с семьёй, родом, рождением, благословением и ритуальной коммуникацией. Научная значимость статьи состоит в уточнении универсальных и национально-специфических моделей концепта «ребёнок», а практическая ценность связана с контрастивной лингвистикой, фразеологией, лингвокультурологией и переводоведением.*

Ключевые слова: *ребёнок, фразеология, концепт, лингвокультура, аксиология.*

Introduction. In recent decades, phraseology has increasingly been examined within anthropocentric and linguocultural paradigms, in which language is understood as a repository of culturally shaped knowledge rather than as a purely formal system. Phraseological units, in this perspective, function as condensed representations of collective experience, embedding social norms, value systems, and culturally specific ways of interpreting reality. As argued by Anna Wierzbicka, meaning is inseparable from cultural context [9, p. 10], while Vera Maslova demonstrates that linguistic structures actively participate in constructing national worldviews [5;30 p.].

Within this framework, the concept *"child"* represents a particularly revealing domain of analysis. It is not limited to biological reference but intersects with broader notions of socialization, maturity, morality, and continuity. Studies of English phraseology by Rosamund Moon, Fernando Chitra show that child-related lexemes are highly productive in idiomatic expressions [6, p.70, 3, p.45], where they frequently serve as markers of social types, behavioral stereotypes, and evaluative judgments. At the same time, research in Uzbek and Turkic linguistics (e.g., Shavkat Rahmatullaev, 1992) indicates that phraseology in these languages is deeply embedded in family structures, kinship relations, and ritual communication [7;18 p.].

However, despite the growing interest in linguocultural semantics, comparative studies focusing specifically on the phraseological representation of the concept *"child"* across linguistically and culturally distant systems remain limited. In particular, the contrast between English and Karakalpak offers a valuable opportunity to examine how a shared human concept is shaped by different cultural priorities and communicative traditions.

The present study aims to provide a comparative and contrastive analysis of phraseological units representing the concept *"child"* in English and Karakalpak. It focuses on three interrelated dimensions: (1) patterns of semantic extension, (2) dominant metaphorical and imagery-based models, and (3) axiological orientations embedded in phraseological meaning. By integrating semantic and linguocultural analysis, the study seeks to contribute to a more nuanced understanding of how language encodes both universal and culture-specific representations of human experience.

Methodology. This study employs a qualitative comparative design combining semantic, phraseological, and linguocultural approaches. The research is based on a corpus of English and Karakalpak phraseological units containing lexemes associated with the concept *"child"* (e.g., *child, baby, boy, girl,*

son, daughter and their Karakalpak equivalents). The material was compiled from established phraseological dictionaries, lexicographic sources, and attested usage examples.

The analysis was conducted in several stages.

First, a semantic analysis was performed to identify the core and extended meanings of each phraseological unit. Following the principles outlined by Alexander Kunin, phraseological units were treated [4;22 p.] as semantically integral structures, and their figurative meanings were analyzed in relation to underlying conceptual shifts such as metaphorization and generalization.

Second, a contrastive analysis was carried out to determine cross-linguistic similarities and differences. Particular attention was given to:

- the reinterpretation of the child–adult opposition;
- the domains of semantic expansion (social vs. familial);
- and the types of imagery used in each language.

This stage allowed for the identification of systematic divergences in how the concept is linguistically structured.

Third, an axiological analysis was undertaken to examine evaluative meanings encoded in phraseology. Drawing on the linguocultural framework developed by Wierzbicka and Maslova , the study distinguishes between positive, negative, and ambivalent value orientations associated with the concept of the child [9;5 p.].

Finally, a functional-pragmatic perspective was incorporated, particularly in the analysis of Karakalpak data. This involved examining the role of phraseological units in communicative contexts such as blessings, wishes, and family discourse. This step was essential for capturing the interaction between language and cultural practice, especially in relation to ritualized speech.

The combination of these methods ensures a comprehensive analysis that accounts for both structural and cultural dimensions of phraseological meaning.

Results and discussion. The comparative and contrastive analysis of English and Karakalpak phraseological units representing the concept *"child"* demonstrates that, in both linguistic worldviews, the child occupies a conceptually significant position and functions as an important bearer of cultural, ethical, and social meanings. In both languages, phraseological units connected with the child are not limited to the denotation of a young human being in the biological sense; rather, they reflect culturally elaborated understandings of offspring, youth, immaturity, continuity, family expectation, and social evaluation. At the same time, although both phraseological systems reveal anthropocentric and evaluative tendencies, they differ considerably in the dominant directions of semantic expansion, in the preferred imagery through which the child is conceptualized, and in the axiological emphasis that underlies the phraseological interpretation of childhood and offspring. This confirms that phraseology, as many scholars have noted, serves not only as a nominative subsystem of language but also as a cultural archive of collective experience and nationally specific models of thought [9;12 p.; 5;28 p.; 3;50 p.].

A common feature observed in both English and Karakalpak phraseology is that the concept *"child"* undergoes semantic broadening and participates in the representation of abstract social meanings. In both languages, child-related phraseological units are used to verbalize immaturity, inexperience, dependence, emotional vulnerability, and incomplete social formation. In the English material, this semantic tendency is represented by phraseological units such as *a babe in the woods*, *a babe in arms*, *babes and sucklings*, and *babe unborn*, all of which refer not to literal infancy, but to a person lacking experience or worldly knowledge. In a similar way, the phrase *not a kid anymore* uses the child as a negative reference point from which adult responsibility and maturity are measured. In the Karakalpak material, the same semantic opposition is represented through a series of highly expressive phraseological units such as *awızınan sarısı ketpegen*, *awızınan súti ketpegen*, *awızınan emshek tabı ketpegen*, *besikten beli shıqpaǵan*, *on gúlinen bir gúli ashılmaǵan*, and *on ekide bir gúli ashılmaǵan*. These units likewise characterize a person as young, unformed, or lacking life experience. Particularly revealing is the phrase *keshe tuwılǵan bala emespen*, which explicitly rejects the attribution of naivety and asserts the speaker's social knowledge and experience. Thus, in both languages the conceptual opposition between child and adult is semantically transformed into the opposition between inexperience and experience; however, the way in which this transformation is verbalized differs significantly. English phraseology tends to employ generalized idiomatic labels, whereas Karakalpak phraseology relies much more strongly on bodily, developmental, and culturally embodied images rooted in infancy and early childhood.

This difference is closely related to a broader structural contrast between the two phraseological systems. The English material demonstrates that the concept *"child"* is widely extended into the sphere of social typology, public roles, stereotypes, occupations, and sociocultural classification. Expressions such as *a back-room boy*, *Teddy boy*, *rah-rah boys*, *poster child*, *the new kid on the block*, *the boy/girl next door*, *a girl Friday*, *a wide boy*, *the boys in blue*, *a golden boy/girl*, *a fair-haired boy*, *a blue-eyed boy*, *a toy boy*, *a rent boy*, *a call girl*, *principal boy*, *principal girl*, *a son of Mars*, *a son of Neptune*, and *a son of the Muses* clearly show that in English the lexemes *boy*, *girl*, *baby*, *child*, *son*, and *daughter* often cease to denote literal age and instead become productive components of socially classificatory idioms. In other words, English phraseology reveals a strong tendency toward the reinterpretation of child-related lexemes as markers of social identity, status, stereotype, or public role.

The Karakalpak material presents a different picture. Here, the semantic development of the concept *"child"* is much less oriented toward public classification and much more closely tied to the family sphere, the life cycle, and the continuity of the lineage. Instead of producing a large number of social labels, Karakalpak phraseology concentrates on those stages and conditions that define the child within the family and kinship system: the creation of a family, the expectation of offspring, pregnancy, childbirth, infancy, growth, maturation, and continuation of the family line. This is evident in units such as *bası ekew bolıw*, *júregi ekew bolmay, bótekesi tórtew bolmaydı*, *pák násil*, *pák tuyaq*, *Túbi bir, shaqası mıń bolsın*, *qursaq kóterdi*, *boyında bar*, *bala kóterdi*, *awır ayaq*, *kózi jardı*, *jas bosandı*, *qızıl shaqa*, *tisi shıqtı*, *tili shıqtı*, *qolına ilindi*, *ana sútin aqladı*, and *murnına samal eniw*. These phraseological units show that, in the Karakalpak worldview, the child is conceptualized above all as the continuation of the household, the extension of the bloodline, and a morally significant participant in family existence. Therefore, while English phraseology often displaces the child-image into socially differentiated spheres outside the family, Karakalpak phraseology retains a much stronger connection between the child and the genealogical, domestic, and ethical structure of communal life.

A particularly important difference between the two phraseological systems lies in their axiological orientation. The Karakalpak material reveals a highly stable positive value framework surrounding the concept *"child."* The child is represented as blessing, continuity, hope, domestic value, and emotional centre of the household. This positive orientation is verbalized in such phraseological units as *pák násil*, *pák tuyaq*, *Túbi bir, shaqası mıń bolsın*, *bawı berik bolsın*, *Bawı berik bolsın, bawırında qıymıldasın!*, *qara kóz*, *kózinıń qarashıǵı*, *kózinıń aǵı-qarası*, *kózinıń nurı*, *bir tırnaq*, and *tuyaq qaldı (qaldırdı)*. The metaphorical logic of these units is revealing: the child is associated with purity of descent, multiplication of branches, the precious parts of the eye, and the trace left behind in the world. In all these cases, the child is not merely an individual family member, but a central value through which notions of prosperity, continuity, emotional attachment, and symbolic immortality are expressed.

English phraseology also includes positively marked child-related units, for example *golden boy/girl*, *blue-eyed boy*, *fair-haired boy*, *child of fortune*, and, in some contexts, *the boy/girl next door*. Nevertheless, the overall axiological picture is more differentiated and less uniformly family-centred than in the Karakalpak material. In English, the child-related lexeme often enters phraseological structures that are ironic, socially typifying, politically marked, gendered, or behaviorally evaluative. This makes the English phraseological field broader and more semantically flexible, but also less consistently sacralized in relation to family value. Therefore, one may conclude that in the Karakalpak linguistic worldview the concept *"child"* occupies a more stable positive axiological position, whereas in English it is distributed across a wider and more ambivalent range of evaluative contexts.

At the same time, both languages contain phraseological units that express negative judgment toward children or toward childlike qualities. In English, this evaluative tendency is represented in units such as *a cry baby*, *a problem child*, *the child from hell*, *a mummy's boy / a mama's boy*, and historically *a whipping boy*. These units verbalize annoyance, overdependence, lack of self-control, spoiled behavior, or the transfer of blame. In Karakalpak, negative evaluations are expressed by units such as *kóshe balası*, *iyttiń balası*, *gúdi buzar*, and *gelle keser*, which denote an ill-mannered, unruly, troublesome, or socially disapproved child. This parallel is important because it shows that in both linguistic cultures the child is not only an object of affection and protection, but also an object of social discipline. Phraseology here functions as a mechanism of normative regulation, marking behavioral deviations from accepted communal standards. However, the difference again lies in emphasis: in English, the negative evaluation often individualizes the child as a type or a comic stereotype, whereas in Karakalpak it more directly reflects the collective moral expectations connected with upbringing and proper behavior within the family and the community.

The semantic field of pregnancy, childbirth, and offspring provides one of the clearest points of contrast between the English and Karakalpak materials. In English, this area is represented by a relatively limited set of phraseological units, including *to be with child*, *wet the baby's head*, *the baby blues*, and *a bachelor's baby*. These expressions mainly reflect euphemistic reference to pregnancy, social behavior after childbirth, or the social status of the newborn. In Karakalpak phraseology, by contrast, this semantic zone is exceptionally rich and culturally dense. It includes blessings for pregnant women such as *Ishiń-tisiń menen aman jurgeyseń*, *Eki janıń bir bersin*, and *Tikeniń sırtqa shıqsın*; direct and indirect nominations of pregnancy such as *qursaq kóterdi*, *júkli boldı*, *eki qabat*, *boyında bar*, *bala kóterdi*, and *awır ayaq*; the unborn child as *anasınıń qarnında*; the culturally marked state *jerik boldı*; childbirth expressions such as *kózi jardı* and *jas bosandı*; the tragic unit *bala tasladı*; and designations of the newborn such as *qızıl shaqa*, *buwını qatpaǵan*, and *súyegi qatpaǵan*. This abundance of phraseological material shows that, in the Karakalpak worldview, reproduction and childbirth are not marginal semantic episodes but central culturally elaborated stages of family life. They are surrounded by etiquette, blessing, embodied imagery, and communal concern. Hence the Karakalpak phraseological representation of the concept *"child"* is much more deeply integrated into the reproductive and ritual dimensions of life than the English one.

This contrast becomes even more evident when one considers the role of ritual speech. One of the defining characteristics of the Karakalpak material is the close connection between phraseology and oral ethnocultural practice. Phraseological units are actively used in blessings, wishes, table discourse, prayers, and family rituals. Expressions such as *Túbi bir, shaqası mıń bolsın*, *Baq qarasın, Qıdır darısın!*, *Gújimdey sayalı, júzimdey miywalı bolıń!*, *bawı berik bolsın*, and the blessings addressed to pregnant women and newborn infants demonstrate that many child-related phraseological units function as culturally significant speech acts. They not only describe reality but also symbolically shape it by expressing communal hopes for fertility, continuity, health, prosperity, and moral well-being. In this respect, Karakalpak phraseology preserves a highly active ritual function. English phraseology does not show the same degree of connection with blessing discourse and oral family ritual. Its child-related units are used more often in descriptive, colloquial, journalistic, or socially classificatory contexts than in formulaic oral rites of family life. This is an important linguocultural distinction, since it indicates that the Karakalpak phraseological system is more deeply embedded in traditional ethnosocial practice.

Conclusion. The findings of this study demonstrate that the concept *"child"* occupies an important position in both English and Karakalpak phraseological systems, yet its linguistic realization reflects distinct cultural orientations.

In both languages, child-related phraseological units extend beyond literal reference and participate in the expression of abstract meanings, particularly those related to inexperience, dependence, and social immaturity. This confirms the presence of a shared cognitive mechanism whereby age-based concepts are reinterpreted as markers of social and psychological development.

At the same time, the two languages differ significantly in the direction of semantic development. English phraseology shows a strong tendency toward social abstraction, where child-related lexemes function as components of idioms describing roles, stereotypes, and public identities. In contrast, Karakalpak phraseology remains closely tied to the family domain, emphasizing continuity, lineage, and the life cycle.

Differences are also evident at the axiological level. The Karakalpak data reveal a predominantly positive and stable evaluation of the child, associated with ideas of blessing, purity, and emotional value. In English, the evaluative spectrum is more varied and context-dependent, including positive, ironic, and negative connotations. This suggests a broader functional range but a less unified value framework.

An additional distinguishing feature is the functional role of phraseology. In Karakalpak, many phraseological units are actively used in ritual and communicative practices, particularly in blessings and family-related discourse. This indicates a close integration of language with cultural tradition. English phraseology, by comparison, is more frequently employed in descriptive and socially classificatory contexts.

Overall, the study shows that while the concept of the child is universal, its phraseological representation is shaped by culturally specific models of social organization and value systems. The contrast between English and Karakalpak highlights the importance of combining semantic and linguocultural approaches in order to fully capture the complexity of phraseological meaning.

References:

(1). Cambridge Idioms Dictionary. 2nd ed. Cambridge, Cambridge University Press, 2006.

(2). Cambridge Dictionary of American Idioms. Heacock P. ed. Cambridge: Cambridge University Press, 2003.

(3). Fernando Ch. Idioms and Idiomaticity. Oxford, Oxford University Press, 1996.

(4). Kunin A. V. The Great English-Russian Phraseological Dictionary. Moscow: AST; Astrel, 2005.

(5). Maslova V.A. Lingvokulturologiya. Moscow, "Akademiya", 2001.

(6). Moon R. Fixed Expressions and Idioms in English: A Corpus-Based Approach. Oxford: Clarendon Press, 1998.

(7). Rahmatullaev Sh. O'zbek tilining frazeologik lug'ati. Toshkent, Qomuslar bosh tahririyati, 1992.

(8). Spears R.A. McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs. New York, McGraw-Hill, 2005.

(9). Wierzbicka A. Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations. New York, Oxford University Press, 1992.

(10). Qaraqalpaq tiliniń túsindirme sózligi. Nókis, "Qaraqalpaqstan", multi-volume edition.

Jumaniyazova Mehrinoz Atabekovna (Urganch davlat Tibbiyot instituti o'qituvchisi;
jumaniyozovamehrinoz@gmail.com)

A LINGUOCULTURAL STUDY OF PROVERBS

Annotation. *This article analyzes proverbs and other clichés as a fragment of the linguistic worldview. The specificity of the linguistic symbol is described as a cultural phenomenon that may have either personal or collective cultural significance. A definition of the lexeme proverbial is provided. Examples of the use of this lexeme in combination with proverbs, phraseological units, and individual words in various contextual situations are analyzed.*

Key words: *linguistic worldview, proverbial worldview, mentality, linguistic mentality, proverbial mentality, symbol, linguistic symbol, the lexeme proverbial, a lexeme of broad semantics, culturally significant information.*

MAQOLLARNING LINGVOKULTUROLOGIK TADQIQI

Annotatsiya. *Ushbu maqola maqollar va boshqa qoliplashgan iboralarni lingvistik dunyoqarashning bir bo'lagi sifatida tahlil qiladi. Lingvistik belgining o'ziga xosligi shaxsiy yoki jamoaviy madaniy ahamiyatga ega bo'lishi mumkin bo'lgan madaniy hodisa sifatida tavsiflanadi. Proverbial leksemaning ta'rifi berilgan. Ushbu leksemaning maqollar, frazeologik birliklar va alohida so'zlar bilan birgalikda turli kontekstli vaziyatlarda ishlatilishiga misollar tahlil qilinadi.*

Kalit so'zlar: *lingvistik dunyoqarash, maqol dunyoqarashi, lingvistik dunyoqarashning bo'lagi, mentalitet, lingvistik mentalitet, maqol mentaliteti, ramz, lingvistik ramz, leksema maqol, keng semantika leksemasi, madaniy ahamiyatga ega ma'lumot.*

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ ПОСЛОВИЦ

Аннотация. *В данной статье пословицы и другие клише анализируются как фрагмент языковой картины мира. Специфика языкового символа описывается как культурный феномен, который может иметь личностное или коллективное культурное значение. Даётся определение лексеме proverbial. Анализируются примеры употребления данной лексемы в сочетании с пословицами, фразеологизмами и отдельными словами в различных контекстных ситуациях.*

Ключевые слова: *языковая картина мира, пословичная картина мира, менталитет, языковой менталитет, пословичный менталитет, символ, языковой символ, лексема proverbial, лексема широкой семантики, культурно значимая информация.*

Introduction. Proverbs are regarded as one of the principal "codes" of culture, as the "language of everyday culture formed over centuries," transmitted from generation to generation and reflecting all categories and principles of the life philosophy of a people–the native speakers of a language [1;219, 241 p.]. Proverbs are the "autobiography of a people" and the "mirror of culture" [2;38 p.]. By studying the proverbs of a particular nation, one can learn a great deal about the people themselves and their culture. Each language possesses its own unique worldview, and the linguistic personality is obliged to organize the content of an utterance in accordance with this worldview. The concept of worldview (including the linguistic worldview) is based on the study of human perceptions of the world. Representatives of cognitive linguistics justifiably argue that our conceptual system, reflected in the form of a linguistic worldview, depends on physical and cultural experience and is directly connected with it.