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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.

Literature review. Previous studies in linguistics have demonstrated that proverbs constitute an important fragment of the linguistic worldview and serve as a reflection of the cultural values, mentality, and collective experience of a speech community. Scholars such as Chernoshchekova, Ivanova, Permyakov, and Telia emphasize that proverbs, sayings, and phraseological units function as stable linguistic expressions that preserve traditional knowledge and transmit it from generation to generation. Within the framework of cognitive linguistics, proverbs are viewed as concise verbal models through which people conceptualize reality and express attitudes toward the surrounding world. Researchers also note that proverbial expressions frequently contain symbolic meanings shaped by historical memory, social norms, and cultural associations. At the same time, some proverbs reveal nationally specific features, whereas others reflect universal human experience and occur in different languages with similar meanings. In this regard, comparative analysis of English, Russian, and Uzbek proverbs makes it possible to identify both common conceptual patterns and culture-bound linguistic characteristics, thereby contributing to a deeper understanding of the interrelationship between language and culture.

Research methodology. The present study employs a qualitative descriptive and comparative research methodology based on the linguocultural analysis of proverbial expressions. The primary data consist of proverbs, sayings, phraseological units, and contextual examples discussed in Chernoshchekova's article, supplemented by selected materials from the Uzbek language for cross-cultural comparison. The research applies methods of semantic analysis, contextual interpretation, and comparative paremiological analysis in order to identify the cultural meanings, symbolic elements, and worldview concepts embedded in the examined units. Particular attention is given to the lexeme proverbial as a marker of culturally significant and widely recognized phenomena in discourse. In addition, the study uses elements of cognitive and linguocultural approaches to determine how linguistic units reflect national mentality, collective experience, and value systems. Through this methodology, similarities and differences among English, Russian, and Uzbek proverbial expressions are systematically examined.

Analysis and results. Although modern domestic linguistic scholarship does not provide a single unambiguous definition, a paremia may generally be defined as a stable, reproducible anonymous didactic utterance existing in language and reproduced in speech, including proverbs, sayings, and idiomatic expressions [4;512 p.]. G.L.Permyakov defines a paremia as a folk saying expressed either in the form of a sentence (for example, proverbs, sayings, omens) or a short chain of sentences (for example, anecdotes, short humorous narratives, riddles). Thus, the scholar does not include phraseological units among paremiological units. He also notes that phraseological expressions are largely similar to proverbs and sayings not only because both belong to linguistic clichés, but also due to several other features. These include external syntactic form, the presence of three semantic planes, and the existence of figurative or direct motivation of general meaning, among others [5;33 p.]. Despite the fact that proverbs, sayings, and phraseological units belong to different types of linguistic clichés (stable verbal combinations), all of them, reflecting the lengthy process of cultural development in their semantics, preserve and transmit cultural attitudes and stereotypes from generation to generation. Phraseology, like paremiology, constitutes a fragment of the linguistic worldview. Phraseological units are always oriented toward the subject; that is, they arise not so much to describe the world as to interpret it, evaluate it, and express a subjective attitude toward it [3;82 p.]. The nature of the meaning of phraseological units is closely connected with the background knowledge of the speaker, the practical experience of the individual, and the cultural-historical traditions of the people speaking the given language. Phraseological units attribute characteristics to objects associated with the worldview, imply an entire descriptive situation (text), and evaluate it. Through their semantics, phraseological units are directed toward the characterization of human beings and their activity [3;67–68 p.]. The linguistic worldview reflects the cognitive, cultural, and social characteristics of a people–the speakers of a language–as well as the geographical conditions of their residence. This reflection is determined by the mentality of the people [6;44 p.]. The concept of mentality does not have a single universally accepted definition. Some scholars equate mentality with worldview. According to E.V. Ivanova, the most generalized definition is that of I.T.Dubov, who defines mentality as "an integral characteristic of people living within a particular culture, which makes it possible to describe the specific nature of their perception of the surrounding world and to explain the particular features of their responses to it" [7;20 p.]. Mentality shapes the worldview and is also manifested in the linguistic worldview, which indicates the existence of linguistic mentality [6;48 p.]. The fact that proverbs and sayings preserve knowledge about the world and about human beings within it enables scholars to speak of a proverbial representation of the world. Thus, in her book The World in English and Russian Proverbs, E.V.Ivanova

writes of the existence of a proverbial worldview as a distinct fragment or part of the linguistic worldview [6;3 p.], as well as of proverbial mentality (that is, mentality manifested in the proverbial worldview). Proverbial mentality is not the mentality of the proverb itself, but rather the mentality of a people, more precisely of certain social groups, reflected in the corpus of proverbs [6;49 p.]. A people's worldview and understanding of reality are objectified in language through a system of characteristic images, standards, stereotypes, mythologemes, symbols, and similar phenomena. A particularly important role in this process is played by the phraseological stock of a language, since the figurative content of its units embodies a culturally national worldview. The culturally significant meaning of the image itself is revealed through the literal interpretation of phraseological units [1;249 p.] or proverbs [8;78 p.]. Alongside nationally specific features, the mentality of a people also includes international and universal human traits. Thus, not all paremiological units possess a national-cultural coloring; some do not reveal a connection with the culture or mentality of a people and instead carry a universal meaning. For example, "to throw dust into someone's eyes" and the Russian equivalent "пускать пыль в глаза" and the Uzbek equivalent "ko'ziga chang solmoq." D.O.Dobrovolsky explains the differences between the Russian and English phraseological units not by cultural specificity, but by the non-coincidence of mechanisms of secondary nomination [9, p. 37]. V.N.Telia identifies words-symbols or words and phrases that acquire symbolic interpretation as one of the sources of the national-cultural interpretation of phraseological units. The role of a linguistic symbol lies in replacing the meaning of a linguistic entity with a symbolic function. In such cases, a phrase associatively "substitutes" for a certain idea [1;243 p.]. Some researchers consider the symbol as part of metaphor, pointing out that symbols may possess either purely personal significance or collective cultural meaning. A symbol is a phenomenon of a people's culture. Domestic scholarship primarily emphasizes the social significance of the symbol, i.e., its inclusion in the social context—its traditionality, conventionality, and comprehensibility [11;113–114 p.]. The specificity of a linguistic symbol lies in the motivation of the linguistic sign, which is not associated with semantic transfer, as is typical of tropes, but rather with the worldview, background knowledge, and pragmatics in a broad sense of the term [1;85 p.]. Most symbols are nationally specific. However, there also exists symbolism that is understandable to many peoples; for example, a book symbolizes knowledge, a palm tree symbolizes victory and triumph, an ox symbolizes patience and strength, a dog symbolizes loyalty, and a lion symbolizes greatness. In language, symbols are expressed through words or word combinations. V.N.Telia argues that there is a complementary relationship between metaphor and linguistic symbol. A metaphor conveys similarity between two referents based on shared semantic features (traits and functions of the referents) and creates an image, most often an emotional one. A symbol, in contrast, does not contain evaluation; it merely indicates the replacement of one naming unit with another, based not only on figurative but also on rational grounds [1, p. 89]. Individual elements of phraseological units, proverbs, and sayings may also become symbols. For instance, in the phraseological units to poke one's nose into something, to get one's nose caught in a trap, as well as in the Russian proverb "любопытной Варваре на базаре нос оторвали" the "nose" functions as a symbol of human vulnerability [1;99 p.]. Within the context of the present study, special attention is given to the semantics of the adjective proverbial in its relation to proverbs, sayings, and phraseological units. According to English dictionary data, this adjective has the following meanings: (1) relating to proverbs: the proverbial style–the style of proverbs; proverbial wisdom–the wisdom of proverbs/sayings; (2) proverbial, having become proverbial; widely known: the proverbial London fog–the famous London fog; his meanness was proverbial–his stinginess was widely known and had become proverbial [12;267 p.]. However, the term proverbial, being a lexeme of broad semantic scope, may correlate not only with proverbs, sayings, and phraseological units, but also with individual lexical items, provided that these lexical units convey culturally significant information. Proverbs, sayings, and phraseological units marked as proverbial are often used as figurative yet stereotypical linguistic means through which everyday consciousness, by association, characterizes various situations of daily life. Their usage simplifies communication, "saving communicative effort" [13;59 p.], which confirms the existence of corresponding stereotypical, culturally conditioned information in the consciousness of representatives of a given ethnic group. Let us consider the usage of the lexeme proverbial in different contextual situations:

Chiang Mai restaurants are numerous and cover a broad range of food. There are also a number of American-style steak houses and diners and the proverbial British fish and chips (Chiang Mai restaurant). In this example, a restaurant is described which, in addition to Thai cuisine, also serves American food and the British dish fish and chips. The lexeme proverbial indicates that fish and chips is a very popular and well-known dish among the English, possibly unfamiliar to people from other countries who are not

acquainted with British culture and cuisine. Fish and chips is among the symbols of Britain, alongside five o'clock tea, London fog, etc. But like the proverbial fish that rots from the head, so do the industries that suffer from poor products and management of their respective market leaders (Life Journal). In this example, the word proverbial represents the proverb fish begins to rot from the head, though in a slightly transformed form for specific purposes. The proverb means that certain enterprises suffer due to poor management. The analysis of these examples shows that the lexeme proverbial, regardless of whether it refers to proverbs, sayings, phraseological units, or individual lexical items, consistently indicates the cultural significance of the entities it marks. On the one hand, lexemes and phraseological units marked with proverbial may possess culture-specific characteristics, being typical of a particular nation, such as the British dish fish and chips or the phraseological unit bee in one's bonnet. On the other hand, they may be universal and widely recognized, such as the emotionality and temperament of Mediterranean peoples or the proverb fish begins to stink at the head, which is also known and actively used by speakers of Russian and Uzbek culture.

Conclusion. In conclusion, the study demonstrates that proverbs, sayings, and phraseological units function as an essential fragment of the linguistic worldview, reflecting the cultural, cognitive, and social experience of a speech community. The analysis shows that linguistic symbols are culturally grounded phenomena capable of expressing both individual and collective cultural meanings, thereby serving as important carriers of culturally significant information. The semantic flexibility of the lexeme proverbial further highlights the dynamic interaction between language and culture, as it extends beyond traditional paremiological units to include broader lexical items that encode shared cultural knowledge. Overall, the findings confirm that paremias and related linguistic expressions not only preserve and transmit cultural values across generations but also actively participate in shaping culturally conditioned patterns of perception and communication within a linguistic community.

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COLOR-COMPONENT IDIOMS IN ENGLISH AND UZBEK FROM A CROSS-CULTURAL PERSPECTIVE: THE EMOTIONAL AND PSYCHOLOGICAL MEANING OF BLUE

Annotation. *This article provides an in-depth analysis of idioms related to the color blue across English and Uzbek languages. The semantic and psychological characteristics of the color blue are extensively discussed, and its emotional connotations are explained. The research findings demonstrate the close relationship between color and human thinking.*

Key words: *blue color, idioms, semantics, psychological features, emotional connotation, color and cognition, linguistic analysis, English language, Uzbek language.*