Эвфемизмы, имеющие отношение к человеку с излишним весом (толстый), например: «*в теле*» [5;76 с.], «*плотного телосложения, полненький, полноватый, полный, входить (войти) в тело* – вм. полнеть (пополнеть), толстеть (потолстеть), *округляться, полнеть, (пополнеть), поправляться, раздаваться в теле*» (5;90–91 с.). Эвфемизмы *грузный, круглый, кругленький, солидный, плотный, гладкий, пышный, в меру упитанный, взбитый, вальяжный, фаршированный, откормленный, большой в обхвате, метаболически ограниченный, в хорошем теле, пухлявый, пышнотелый, пикнический* также употребляются в речи для замены по отношению к полному человеку [8].

Иногда врачи идут на другую хитрость, применяя в качестве эвфемизмов медицинские термины на латыни. К примеру, чтобы лишний раз не пугать пациента страшным диагнозом «рак», медики говорят «канцер» или даже просто «CR» (цэ эр). Неприятное облысение становится далеко не такой пугающей «аллопецией», вшивость – «педикулезом», деструктивный – «разрушительным» и так далее. Таким образом, информация прекрасно доносится до любого профессионала, который сразу же понимает термин – но не вызывает неприятные ощущения у человека, далекого от медицины, если он читает медицинский текст.

В культурной среде, эвфемизм служит для создания положительных эмоций. Особенно данный процесс необходим при коммуникации, кода в общении люди могут поддержать собеседника, например, в случае смерти близкого человека, болезни, при обращении к человеку с физическими недостатками. Часто к подобной вуалированной речи прибегают медицинские работники [3]. Например: рус. Нам необходимо сообщить Вам о том, что у вас положительный тест на болезнь, приобретенную половым путем. Тем самым заменяя негативное сообщение о том, что пациент заражен СПИДом. Или, заменяя сообщение о том, что пациенту необходимо срочно провести операцию, врач сообщает более мягко, заменяя эвфемизмом «*Вам требуется хирургическое вмешательство*». В случае смерти пациента, врачи также прибегают к смягчающей речи при сообщении о «*летальном исходе*», или что «*врачи сделали все, что могли*» [4].

Выводы. Стоит отметить, что принципиальной особенностью эвфемизмов в медицине является их высокая полифункциональность: использование смягчающих слов реализовывает сразу несколько функций. Кроме того, речь врача, в принципе ориентированная на больного и его родственников, характеризуется очень частым использованием языковых средств смягчения, таких, как уменьшительность, инфериорность, подчеркнутая вежливость. Практика такова, что в медицине без использования эвфемизмов просто не обойтись – специфика отрасли. И эти эвфемизмы обязательно нужно учитывать при выполнении медицинского перевода.

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LINGUOCULTURAL STUDY OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

Annotation. *This article examines the linguocultural features of proverbs in the Uzbek and English languages, focusing on how they reflect societal values, traditions, and worldviews. By analyzing linguistic structures and cultural contexts, this study highlights similarities and differences in how these languages use proverbs to express moral lessons, emotions, and everyday wisdom.*

Keywords: *Linguocultural study, proverbs,traditions, linguistic structure, cultural contexts, paremiology, cultural identity, metaphorical expressions, emotional connection, nature imagery.*

O‘ZBEK VA INGLIZ TILLARIDAGI MAQOLLARNING LINGVOKULTUROLOGIK XUSUSIYATLARI

Annotatsiya. *Ushbu maqola o‘zbek va ingliz tillaridagi maqollarning lingvokulturaviy xususiyatlarini o‘rganadi, ularning jamiyat qadriyatlari, an’analari va dunyoqarashini qanday aks ettirishiga e’tibor qaratadi. Lingvistik tuzilmalar va madaniy kontekstlarni tahlil qilish orqali, ushbu tadqiqot bu tillar qanday qilib maqollarni axloqiy saboqlar, hissiyotlarni ifodalashda ishlatishini o‘xshashliklar va farqlar bilan ajratib ko‘rsatadi.*

Kalit so‘zlar: *lingvokulturologik tadqiqot, maqollar, an’analar, lingvistik tuzilma, madaniy kontekstlar, paremialogiya, madaniy o‘ziga xoslik, metaforik ifodalar, hissiy bog‘lanish, tabiat tasvirlari.*

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ПОСЛОВИЦ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКОВ

Аннотация. *Эта статья рассматривает лингвокультурные особенности пословиц в узбекском и английском языках, акцентируя внимание на том, как они отражают общественные ценности, традиции и мировосприятие. Анализируя лингвистические структуры и культурные контексты, это исследование подчеркивает сходства и различия в том, как эти языки используют пословицы для выражения моральных уроков, эмоций и повседневной мудрости.*

Ключевые слова: *лингвокультурное исследование, пословицы, традиции, лингвистическая структура, культурные контексты, паремиология, культурная идентичность, метафорические выражения, эмоциональная связь, образы природы.*

Introduction. Proverbs serve as linguistic artifacts that provide a glimpse into the traditions, moral values, and ways of thinking of a given community. The Uzbek and English languages, belonging to different language families–Turkic and Germanic, respectively–have developed rich collections of proverbs over centuries. At the end of the 20th century, linguistics began to accept the hypothesis that “language is not related to culture, but it itself grows out of culture and is a means of expressing it”. At the same time, language is a means of creation, development, preservation (in the form of texts) and its component of culture. Because material and spiritual works of culture are created through language. On the basis of this idea, linguoculturology, which has been formed for thousands of years, emerged as a new, special field of science in the 90s of the 20th century. Linguistics is a result of the anthropocentric paradigm in linguistics, which has been developing over the past decades [1].

Methodology. A comparative and qualitative research approach was employed to analyze a corpus of proverbs from Uzbek and English. The study involved:

Collection of widely used proverbs from literary sources, folklore, and dictionaries.

Thematic categorization based on common topics such as wisdom, morality, nature, and social relations. Structural and semantic analysis to identify similarities and differences. Examination of cultural contexts to understand the worldview encapsulated in the proverbs.

Discussion. According to V.N.Telia Linguoculturology is a study aimed at investigating and describing the correlation between language and culture in scope of modern culture national self-consciousness and its sign representation [2]. V.N.Telia said that ""If language has a role in the development of a shared cultural identity, then paremiology, given its broad range of applications and the fact that since it frequently has components that are closely associated with the culture of a particular nation (body part, animal, or color) can be regarded as a linguistics field that appears to sufficiently demonstrate the relationship between language and culture. This implies a fresh line of inquiry for studies of proverbs. known as “linguo-cultural investigation”, or the examination of proverbs to gather cultural information is expressed in the meanings of language” [3].

According to G.G.Slishkin, linguoculturology focuses on human factor, more precisely, cultural factor in human. The center of linguocultural science is the phenomenon of culture indicates that it is a phenomenon belonging to the anthropological paradigm” [4].

Based on above ideas, linguoculturology is a science which studies the language in terms of culture. That is the reason why, linguoculturology plays an important role in analyzing the field of paremiology.

Paremialogy is derived from the Greek word “paromiya” meaning “word of wisdom”, “proverb”, “saying”, “logy”. Paremialogy is used in two different senses:

1. A science that studies wise phrases, such as proverbs, sayings, aphorisms, which is passed from one generation to generation in a certain language as a concise and simple, short and meaningful logical generalization.

2. Wisdom expressions such as proverbs, parables, aphorisms, which exist in a certain language, are a series of paremas [5].

Results. Proverbs actually depict a lot of information from even common people's daily lives. Proverbs are cultural texts, and many linguists have proposed a way to discuss them based on the linguocultural level of language and the cultureme as its fundamental structural unit. Since the early 1900s, the word "linguoculturalogy" has been used to refer to a distinct branch of linguistics. This discipline examines how language and culture interact, how they both shape each other's evolution, and how they relate to psychology, philosophy, and social life. Because a nation's culture depends on its language to live, and a language depends on a culture to thrive. One of the primary focuses of linguistics is linguistic culture.

English proverbs tend to be more metaphorical and concise, while Uzbek proverbs often employ rich poetic expressions and figurative language. For example, The English proverb *"Actions speak louder than words"* conveys the importance of deeds over promises, while the Uzbek equivalent *"Amal so'zdan ustun"* carries the same message with a slightly different wording. The concept of the heart plays a significant role in proverbs in both languages [6]. For example, in Uzbek, *"Yurak yurakdan topadi"* ("A heart finds another heart") emphasizes emotional connection, similar to the English proverb *"Like attracts like"*. Nature-related imagery is prevalent in both cultures. English uses proverbs like *"A rolling stone gathers no moss"*,while Uzbek uses *"Oqib turgan suv loyqalanmaydi"* ("Flowing water does not become muddy"), both emphasizing movement and productivity. Uzbek proverbs are deeply influenced by Islamic teachings and historical traditions, promoting values such as respect for elders, patience, and hospitality.

English proverbs, shaped by Christian traditions, often focus on morality, justice, and personal responsibility, as seen in *"Do unto others as you would have them do unto you*. For example, the Uzbek proverb *"Sabr tagi sarg'aymas"* ("Patience does not turn yellow") encourages patience and resilience, which aligns with the English proverb *"Good things come to those who wait"*. Uzbek proverbs often highlight family bonds, community, and mutual support, such as *"Otang bor – qanoting bor"* ("If you have a father, you have wings"), which stresses the role of parental support.

English proverbs emphasize individualism and self-reliance, such as *"God helps those who help themselves"*. For example, *"Elga qiron kelsa, eshakka bo'laq teshiladi" ("When disaster strikes the nation, the donkey's load is cut in half")* speaks to how hardships affect everyone in a society, similar to the English proverb *"A rising tide lifts all boats"*.

"Har bir ishni o'z vaqtida qil" ("Do every task at its proper time"). This reflects the cultural value of patience and the belief that everything has its appropriate time. The idea of "timing" is crucial in Uzbek culture, as it governs daily life, including the timing of rituals, work, and social interactions. *"A stitch in time saves nine"*.While similar in urging timely action, this English proverb emphasizes the value of proactive measures. It suggests that taking action early on can prevent much larger problems, which reflects a more pragmatic and efficiency-oriented approach. Both cultures value timeliness, but Uzbek proverbs often stress patience and the idea that things should happen at the "right time", which can include waiting for the right circumstances. English proverbs, like "A stitch in time saves nine", emphasize preemptive action to avoid future complications, demonstrating a more proactive and preventative approach.

"Birni ko'rganingda, mingni eshit" ("When you see one, listen to a thousand"). This proverb highlights the value of direct experience over secondhand knowledge. It reflects a culture that values practical, hands-on learning over theoretical knowledge. In Uzbek culture, wisdom is often gained through lived experiences rather than just listening to others. *"Don't count your chickens before they hatch"*. This English proverb advises caution and patience, teaching the importance of waiting for outcomes rather than assuming success based on expectations. It reflects the pragmatic English cultural tendency to avoid premature conclusions. While both cultures value caution, Uzbek proverbs like *"Birni ko'rganingda, mingni eshit"* stress the importance of direct, personal experience as the foundation of wisdom. English proverbs, such as *"Don't count your chickens before they hatch"*, caution against premature assumptions, emphasizing the unpredictability of future events.

Comparative analysis and cultural insights While Uzbek and English proverbs share universal themes, their differences reflect unique cultural perspectives. Uzbek proverbs emphasize collectivism, respect, and harmony, whereas English proverbs lean toward personal effort and individual achievement. This distinction highlights how different societies interpret wisdom through language.

Conclusion. Through the lens of linguoculturology, we can see that proverbs from both Uzbek and English cultures reflect the values and beliefs that shape their societies. While Uzbek proverbs emphasize collective well-being, patience, experiential wisdom, and the influence of fate, English proverbs lean

towards individualism, proactive measures, efficiency, and personal perseverance. The linguistic structures in both sets of proverbs mirror these cultural tendencies, with Uzbek language reflecting a more interconnected and cautious approach to life, while English proverbs highlight personal agency and practical outcomes.

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A COMPARATIVE ANALYSIS OF PHRASEOLOGICAL UNITS DEPICTING THE HUMAN PSYCHE IN ENGLISH AND UZBEK

Annotation. *Phraseological units, usually called express or fixed expressions, are crucial components of any language, encapsulating complex ideas and emotions in concise forms. They serve not only as linguistic tools, but also as reflections of cultural and psychological structures within a society. By comparing phraseological units in English and Uzbek, this article aims to find out how each language expresses concepts related to the human mind, behavior and emotional states.*

Key words: *comparative analysis, linguistic tools, emotions, reflections, nuances, phraseological units.*

O'ZBEK VA INGLIZ TILLARIDAGI EKSPRESSIV IBORALARNING QIYOSIY TAHLILI

Annotatsiya. *Frazeologik birliklar, odatda, ifodali yoki turg'un iboralar deb ataladi, har qanday tilning hal qiluvchi tarkibiy qismi bo'lib, murakkab g'oyalar va his-tuyg'ularni ixcham shakllarda qamrab oladi. Ular nafaqat lingvistik vositalar, balki jamiyat ichidagi madaniy va psixologik tuzilmalarning aksi sifatida ham xizmat qiladi. Ushbu maqola ingliz va o'zbek tillaridagi frazeologik birliklarni qiyoslash orqali har bir tilda inson ongi, xulq-atvori va hissiy holatlari bilan bog'liq tushunchalarni qanday ifodalashini aniqlashga qaratilgan.*

Kalit so'zlar: *qiyosiy tahlil, lingvistik vositalar, his-tuyg'ular, mulohazalar, nuanslar, frazeologik birliklar.*

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ЭКСПРЕССИВНЫХ ФРАЗЕОЛОГИЗМОВ УЗБЕКСКОГО И АНГЛИЙСКОГО ЯЗЫКА

Аннотация. *Фразеологические единицы, обычно называемые экспрессивными или фиксированными выражениями, являются важнейшими компонентами любого языка, инкапсулирующими сложные идеи и эмоции в кратких формах. Они служат не только лингвистическими инструментами, но и отражением культурных и психологических структур внутри общества. Путем сравнения фразеологизмов английского и узбекского языков цель данной статьи - выяснить, как каждый язык выражает понятия, связанные с человеческим разумом, поведением и эмоциональными состояниями.*

Ключевые слова: *сопоставительный анализ, лингвистические средства, эмоции, размышления, нюансы, фразеологизмы.*

Introduction. The importance of exploring these phraseological units extends beyond mere linguistic comparison; It involves investigating the cultural nuances that inform their meanings and uses. Under-stand how different cultures articulate psychological concepts through language enhances our understanding of social interactions, cognitive processes and emotional expressions in these cultures. In addition, examining the variations and points in common in the phraseological units in English and Uzbek, information can be obtained on how their societies build their perceptions of the human psyche.

This article will systematically analyze selected phraseological units of both languages, focusing on its literal and figurative meanings. In doing so, it will illustrate the broader implications of these expressions