

## The Image of the Linguistic World in English and Uzbek Universal Proverbs

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### ABSTRACT

*This article provides a contrastive analysis of the linguistic worldview reflected in universal proverbs in English and Uzbek. Proverbs are paremiological units that reflect the centuries-old life experience, cultural values, and worldview of the people. During the study, it was studied how universal ideas such as labor, time, knowledge, and prudence are expressed in English and Uzbek proverbs. The results of the analysis show that although the proverbs of different peoples contain common semantic ideas, their figurative expression is formed depending on the national mentality and cultural experience.*

**Keywords:** Proverb, paremiology, linguistic worldview, comparative linguistics, universal values, English, Uzbek.

### INTRODUCTION

Language is an important tool of human thinking, through which a person perceives and expresses existence. The culture, mentality and life experience of each nation are reflected through language. Therefore, proverbs are of particular importance among language units. Proverbs are a short, figurative and meaningful expression of folk wisdom, embodying life experience formed over many centuries. By comparative analysis of proverbs of different nations, it is possible to identify values common to humanity and specific aspects of national mentality.

The concept of linguistic worldview refers to the process of perceiving and describing existence through language. This concept is widely studied within the framework of cognitive linguistics. The ideas of each nation about the world are reflected in its language.

Proverbs are not only a speech ornament, but also a generalized expression of the people's philosophy of life, moral standards and social experience. Through them, the people's views on good and evil, labor and laziness, time and patience, knowledge and ignorance are expressed. Therefore, a comparative study of proverbs makes it possible to identify common and different aspects in the worldview of different peoples.

In modern linguistics, in particular, in cognitive and linguoculturological approaches, proverbs are considered an important component of the linguistic picture of the world. A comparative analysis of proverbs in English and Uzbek languages determines how concepts common to humanity – labor, time, knowledge, prudence, fate – are expressed through language.

The relevance of this study is that, as the interaction between different cultures is increasing in the process of globalization, it is important to study the expression of national and universal values through language. Especially since English is widely used as a global means of communication, its comparative study with the Uzbek language is of scientific and practical importance.

#### MATERIALS AND METHODS

“Paremiology” is a branch of linguistics that studies proverbs and sayings. Proverbs are formed on the basis of centuries-old experience of the people and summarize life truths. All scientists involved in paremiology include proverbs and sayings in the concept of “paremia”. Therefore, according to popular dictionaries, “paremiology” (from the Greek *paroimia* “story, proverb”) is a branch of science that studies proverbs and sayings [4; 423]. A proverb is a genre of folk oral art; a short and concise, figurative, grammatically and logically complete wise

expression, a deeply meaningful sentence. It has a specific rhythmic form. A proverb is sometimes also called a proverb, a parable, a saying, a wise saying, a reprimand, a saying of the wise, a saying of the wise, a saying of the fathers [5: 543].

The term “linguistic landscape of the world” and the first views on it were reflected in the research of W. von Humboldt. The concept was used by L. Weisgerber as a scientific linguistic term. L. Weisgerber, explaining the new linguistic phenomenon, gives the following definition: it shows the specific cultural spirit, the mentality of a society of speakers of the language, the possibilities and tasks of the language; it shows the historical development of the ethnos and language, and at the same time gives a scientific forecast of the future state of the language; this landscape covers from the simplest processes in the language to the complex aspects manifested in the human character, no linguistic process is left out of it; the linguistic landscape of the world undergoes changes during historical development; being a linguistic phenomenon, it is also a cultural phenomenon; it is created by a representative of one generation, enriched by a representative of another generation, passed down from generation to generation as a legacy; the linguistic landscape of the world is a universal cultural phenomenon, that is, all peoples go through this process differently at different stages of development. “Linguistic mentality is our way of living, thinking and speaking” [2: 170].

The following main features can be observed in the mentality of the Uzbek ethnos: loyalty to the homeland, love for the motherland, appreciation of ancestors and remembrance of their spirits, respect for parents and elders, respect for the younger ones, sympathy, tolerance, generosity, hospitality, kindness, hospitality, cooperation, unity of mind, language and heart, unity of thought, sanctity of family and women, creativity, good neighborliness, honesty, courage, considering knowledge as happiness, vigilance, living a peaceful and quiet life, etc.

Each era has left its mark on the English mentality, which has a long history. There are many stereotypes associated with the mentality of the British: conservatism, politeness, patriotism, restraint, gentleness and benevolence, aristocratic delicacy

(gentleness inherent in the nobility), respect for privacy, a unique sense of humor [3].

A deeper analysis of proverbs and their reflection of national-cultural and universal values in different languages has become an urgent problem of modern linguistics. If we study them in a comparative way, we can see that all languages in the world have their own characteristics, and it is this phenomenon that distinguishes different languages from each other. But it is known that language learners master a foreign language based on a certain connection between their native language and this language. These languages are united under certain categories.

#### RESULT AND DISCUSSION

These categories include grammatical categories, lexical-semantic categories, linguistic signs similar to functional categories. Therefore, generalizing categories ensure universality in languages. At the same time, since proverbs are a unique linguistic unit found in each language, they also have something in common. G. L. Permiakov thinks about this as follows: the property of generalization of cases, that is, the combination of identical or similar cases, is found in proverbs of different peoples. This uniformity in proverbs provides universality and in many cases they acquire a special logical meaning. It follows that the world of proverbs is associated with world civilization, it is absolutely wrong to say that it belongs only to one nation [1]. Universality in proverbs is the main feature of paremiology, which generalizes similar and identical cases in proverbs and is found even in unrelated languages, regardless of their history and ethnicity. It should be noted that in the forms of many proverbs in different languages, one can find similarities both in form and in meaning, or in the functions they perform in general. Some proverbs in the Uzbek language functionally correspond to English proverbs. For example, the Uzbek alternative to the proverb "First think, then speak" is *Avval o'yla - keyin so'yla*, because this proverb has exactly the same meaning in both languages and its grammatical system is quite similar. During the study, proverbs in English and Uzbek were semantically analyzed, and it was found that most of

them express universal concepts. The results were summarized in the following main areas.

*Universal values in English and Uzbek proverbs*

Proverbs of different nations contain similar ideas in terms of content. Such proverbs are called universal proverbs.

**Proverbs about “work”**

- In English: “No pain, no gain.”
- In Uzbek: *Mehnat qilgan to’yadi.*

Both proverbs emphasize the need for a person to work in order to achieve success. Another example:

- In English: “He who does not work shall not eat.”
- In Uzbek: *Mehnat qilmagan tishlamas.*

These proverbs show the important place of work in human life.

**Proverbs about “time”**

Time is one of the most important values in human life.

- In English: “Time is money.”
- In Uzbek: *Vaqt oltindan qimmat*

These proverbs express the need to know the value of time. Another example:

- In English: “Better late than never.”
- In Uzbek: *Hech bo’lmagandan kech bo’lsa ham yaxshi*

These proverbs also express life experience related to time.

**Proverbs about “knowledge”**

Knowledge is one of the main factors of human development.

- In English: “Knowledge is power.”
- In Uzbek: *Bilim kuchdir.*

Another example:

- In English: “Live and learn.”
- In Uzbek: *Yashagan biladi*.

These proverbs emphasize that a person gains knowledge and experience throughout his life.

#### **Proverbs about “caution”**

Many proverbs encourage a person to be cautious

- In English: “Look before you leap.”
- In Uzbek: *Yetti o'lchab bir kes*.

Another example:

- In English: “Don't count your chickens before they hatch.”
- In Uzbek: *Jo'jani kuzda sanashadi*.

These proverbs call on people to avoid haste.

It is known that a person compares the main moments of his life with things that are important for the national mentality [2: 173]. A dog is a faithful friend of man. For a long time, he accompanied his owner on hunting trips, guarded the house, helped with herding cattle, searched for travelers lost in the mountains, was a guide, guarded courtyards and buildings, participated in military operations, and closely assisted customs officers in detecting narcotics and psychotropic substances. In proverbs of English and Uzbek languages, animal images are main universals. For example, the image of the “dog” is widespread among the Uzbek people. Dogs were tamed and domesticated in Central Asia in the Mesolithic (Middle Stone Age), a period of development later than the Stone Age, which is considered to be 12-7 thousand years BC [5]. Among the Uzbeks, the dog is considered a pet, it guards the home and family. In the Uzbek mentality, the dog is mainly a symbol of loyalty, fidelity, a guarding friend and security.

The following positive features of the Uzbek mentality can be observed in proverbs: “loyalty, faithfulness, reliable companionship” (*It - vafo, xotin - jafo*), “hard work and cleanliness” (*It ham yotar joyini quyruq’ i bilan supuradi*), “equality and closeness” (*Itning o’ rtog’ i it*), “respect and honor for a guest” (*Mehmonning itini tur dema*); “patience” (*It dan och yo’ q, it dan tinch yo’ q*), “kindness” (*It egasiga hurmas*), “loving and respecting a child” (*Quyruq bolasini botirim der, it bolasini qoplonim der*), “danger, need, necessity, a situation that calls for harmony and unity” (*Ovul iti ola bo’ lsada, bo’ ri kelganda birlasha*) [2: 176].

The following negative mental habits can be seen in Uzbek paremiyas with a dog component: “laziness” *Ishyoqmasga it boqmas*, “laziness” *Erinchoqning og’ zini it yalar*, “evilness” *It tuqqanini tanimas*, “dishonesty” *Qovunning sarasini it er, olmaning sarasini – qurt*, “hostility” *It bilan bo’ ri tug’ ma dushman*, “cowardice” *Qo’ r qoq it uch kun hurar*, “ignorance” *Aqlsizning aqlini it o’ g’ irlar*, “mental cruelty” (*Nomarddan najot kutma, it dan – hojat*, “disrespect for a guest” *Chaqirilmagan mehmon sariq it dan yomon*, “a symbol of ugliness” *It desa quyruq’ i yo’ q, sigir desa – muguzi*, “arrogance” *It uyasida o’ zini yo’ lbars sanar*, “bad luck” *Kambag’ alni ot ustida it qopar*, “inconsistency” *It izzatni bilmas, eshak tarbiyani*, “worthlessness” *It dan bo’ lgan qurbonlikka yaramas*, “disrespect and neglect of a child to his parents, a student to his teacher” *It otasini tanimas*,” “violence” *It egasiga suyanib huriydi*. In addition, in Uzbek culture, proverbs containing the word dog indicate that crimes do not go unpunished: *It eganini qusar*, *Itga it o’ limi*, “Some people measure their fate by their age,” *Eshakning o’ limi – itning bayrami*, “upbringing habits acquired from childhood,” *It irillashni onasidan o’ rganar*, “some signs of old age” are expressed in *It qarisa, qopolmas, ot qarisa, tepolmas*.

In British peoples, the image of a “dog” can have different characteristics, which depends on the breed and individual characteristics of each dog.

In English culture, a “dog” is characterized by loyalty, devotion and friendship. “Instead of children, they carry puppies

in their arms on the streets and consider their dog to be a beloved family member. Therefore, the proverb “Love me, love my dog” (If you love me, love my dog) has become part of their lifestyle.” English proverbs about a “dog” reflect various mental characteristics and characteristics that may be characteristic of the British. They can express both positive and negative traits. The proverb “Every dog has its day” means that everyone has their time or opportunity to show themselves or achieve success. This reflects English determination and the belief that everyone has the right to succeed. The proverb “Let sleeping dogs lie” warns against inciting or ignoring something that could lead to disappointment or unnecessary problems. This shows the English tendency to avoid conflict and maintain peace and tranquility. The proverb “You can't teach an old dog new tricks” shows that people, especially older people, are less flexible and do not want to change or adapt to new circumstances. Through this proverb, we can see that the English are sometimes conservative and stick to traditions [2: 176].

A comparative analysis of paremiological units involving the image of “dog” in proverbs in English and Uzbek shows that this image is interpreted mainly as an image of negative and low social status in both linguistic cultures. The image of a dog expresses various negative human traits, including greed, disloyalty, inferiority, aggression or helplessness.

According to the results of the analysis, the image of a “dog” in English and Uzbek proverbs is manifested in the following general semantic directions:

1. Firstly, in both languages, the image of a dog is used in the sense of social inferiority and humiliation. For example, although the proverb in English “Every dog has its day” has a positive tone, the image of “dog” in it denotes a simple, indifferent being. In Uzbek proverbs, dogs are often depicted as low-status creatures.
2. Secondly, the image of a dog is used to express aggression and quarrelsomeness. The English proverb “Dog eat dog” means competition and cruelty. In Uzbek, dogs are also

depicted as quarrelsome creatures and are compared to human behavior.

3. Thirdly, in both languages, the image of a dog is used in meanings related to greed and lust. The English proverb “Dog in the manger” expresses the state of not giving to others and not being able to use it yourself. There are proverbs in Uzbek with a similar meaning, through which selfishness and stinginess are criticized.
4. Fourthly, in some cases, the image of a dog is also manifested as a symbol of loyalty. In English culture, “dog” may have a more positive connotation as a loyal friend. In Uzbek, this meaning is less common, which indicates a linguo-cultural difference.

In general, the image of the linguistic world expressed through the image of a dog in English and Uzbek proverbs is similar in many ways, it serves to assess a person's social behavior, moral qualities and place in society. At the same time, the level of evaluation and connotation of the image differs depending on the culture and mentality of each people.

Thus, the analysis of proverbs with the image of a dog shows that, along with universal values, national identity is also clearly manifested through them. This confirms that proverbs are important linguo-cultural material in the study of the linguistic image of the world.

#### CONCLUSION

As a result of the analysis of English and Uzbek proverbs, the following aspects are identified:

1. Both folk proverbs reflect universal values such as labor, knowledge, time and caution.
2. Although the content of the proverbs is similar, their figurative expression is formed under the influence of different cultures and mentalities.
3. Proverbs reflect the life experience, cultural values and worldview of the people.

A comparative analysis of English and Uzbek proverbs shows that the proverbs of different peoples contain many ideas common to humanity. Values such as labor, time, knowledge, and prudence occupy an important place in the proverbs of both peoples. At the same time, the figurative expression of proverbs is formed in connection with national culture and mentality. Thus, proverbs are not only an expression of folk wisdom, but also an important element of the linguistic worldview.

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