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PROVERBS AS AXIOLOGICAL MODELS IN ENGLISH AND UZBEK LINGUISTIC WORLDVIEWS

Rano Nasirova
Senior teacher of SamSIFL

Abstract

This article investigates English and Uzbek proverbs as axiological models that encode cultural norms, moral judgments and patterns of social behaviour. Unlike idioms, proverbs usually function as complete judgments and therefore directly express collective evaluation. The study applies comparative, linguocultural and discourse-based methods to examine the value concepts represented in selected English and Uzbek proverbs.

Keywords: proverb, paremiology, axiology, concept, English, Uzbek, values, linguistic worldview, discourse.

Introduction

Proverbs are among the most stable and culturally significant units of language. They express collective experience in a concise, memorable and evaluative form. A proverb is not only a linguistic unit, but also a small cultural text that contains judgment, advice, warning or moral conclusion. For this reason, proverbs are of particular importance for the study of axiology, since they directly represent what a culture considers good or bad, useful or harmful, honourable or shameful.

In both English and Uzbek, proverbs are widely used in everyday speech, literary texts, public discourse and educational communication. They help speakers justify opinions, persuade interlocutors, evaluate behaviour and transmit moral norms. From the conceptual point of view, proverbs verbalize culturally relevant ideas such as work, knowledge, family, homeland, speech, friendship, patience and justice. From the axiological point of view, they mark these concepts as positive or negative.

The contrastive study of English and Uzbek proverbs is relevant because it allows one to identify the universal and national features of value representation. Although both languages contain proverbs about diligence, wisdom and morality, their imagery, pragmatic orientation and cultural accents differ. English paremiology often emphasizes individual initiative, self-reliance and practical experience. Uzbek paremiology, while also valuing intelligence and diligence, gives special importance to family, elders, communal respect and moral balance.

The purpose of this article is to analyze English and Uzbek proverbs as axiological models and to reveal how they participate in the formation of linguistic worldviews.

Materials and Methods

The research material consists of selected English and Uzbek proverbs grouped according to their dominant value concepts. The English material includes proverbs such as “Actions speak louder than words,” “A friend in need is a friend indeed,” “Where there is a will, there is a way,” “Better late than never,” and “Look before you leap.” The Uzbek material includes proverbs such as “Mehnatning tagi rohat,” “Yaxshi so‘z – jon ozig‘i,” “Kattaga hurmat, kichikka izzat,” “Yetti o‘lchab, bir kes,” and “Do‘st kulfatda bilinadi.”

The methodological basis of the study includes:

- **comparative paremiological analysis**, used to compare English and Uzbek proverbs according to meaning and value orientation;
- **conceptual analysis**, used to identify the key concepts represented in proverbs;
- **axiological analysis**, used to determine positive and negative evaluations;
- **discourse analysis**, used to interpret proverbs as communicative tools in speech situations.

The proverbs were classified according to the following conceptual domains: action and responsibility, friendship, speech ethics, family and respect, patience, knowledge and social conduct.

Results

1. Proverbs as Models of Action and Responsibility

English proverbs often represent action as the main criterion of human value. The proverb "Actions speak louder than words" expresses the superiority of real deeds over verbal promises. The positive value is attached to practical action, while empty speech is implicitly evaluated negatively. Another proverb, "Where there is a will, there is a way," conceptualizes determination as a condition of success.

Uzbek proverbs also value action and effort, but they frequently connect them with patience and moral endurance. The proverb "Mehnatning tagi rohat" presents labour as a difficult but rewarding process. The idea of success is not separated from patience and honest work. This shows that Uzbek paremiology evaluates not only the result, but also the moral quality of the path leading to it.

2. Proverbs of Wisdom and Prudence

Both languages contain proverbs that warn against hasty decisions. The English proverb "Look before you leap" advises a person to think carefully before acting. Its imagery is based on physical movement and danger, which makes the moral lesson concrete and practical.

The Uzbek proverb "Yetti o'lchab, bir kes" carries a similar meaning. Literally, it means "Measure seven times and cut once." The proverb reflects carefulness, foresight and responsibility. However, its imagery is connected with traditional labour and craftsmanship. The number seven also gives the proverb a culturally expressive form. Thus, while both proverbs express prudence, their cultural images differ.

3. Proverbs of Friendship and Social Loyalty

The English proverb "A friend in need is a friend indeed" defines true friendship through support in difficult situations. The value of loyalty is revealed through crisis. Friendship is not measured by words, but by behaviour in moments of need.

The Uzbek proverb "Do'st kulfatda bilinadi" expresses the same idea: "A friend is known in trouble." This similarity shows a universal moral principle: true human relations are tested by hardship. At the same time, in Uzbek discourse this proverb often has a broader social meaning. It may refer not only to personal friendship, but also to neighbourly support, kinship and communal solidarity.

4. Proverbs of Speech Ethics

Speech is one of the central axiological concepts in both English and Uzbek proverbs. English proverbs such as "Speech is silver, silence is golden" and "Think before you speak" express the need for restraint and responsibility in speech. Silence is evaluated positively when it prevents harm or unnecessary conflict.

Uzbek proverbs give speech a particularly strong moral and emotional meaning. "Yaxshi so'z – jon ozig'i" means that a good word nourishes the soul. "Til – dil kaliti" presents language as the key to the heart. These proverbs show that speech is not only a means of communication, but also a

moral act that can heal, support, offend or destroy. In Uzbek linguistic culture, the ethical power of words is closely connected with respect and social harmony.

5. Proverbs of Family, Respect and Hierarchy

The family concept is one of the most culturally specific domains in Uzbek paremiology. Proverbs such as "Kattaga hurmat, kichikka izzat" and "Ota-onang – davlating" show that respect for elders and parents is a fundamental moral value. These proverbs present the family as a source of blessing, social order and moral education.

In English paremiology, family is also important, as seen in proverbs like "Like father, like son" and "Blood is thicker than water." However, English proverbs more often focus on kinship resemblance or loyalty, while Uzbek proverbs emphasize moral obligation, reverence and intergenerational respect. This difference reflects the stronger role of hierarchical family ethics in Uzbek cultural consciousness.

6. Proverbs of Homeland and Collective Identity

Uzbek proverbs frequently verbalize love for homeland and attachment to native land. The proverb "Ona yurting – oltin beshiging" presents homeland as a golden cradle. The metaphor of the cradle connects homeland with birth, protection, childhood and sacred belonging. Such proverbs show that homeland is conceptualized not only geographically, but also emotionally and morally.

English proverbs also contain ideas related to home and belonging, for example, "East or West, home is best." This proverb evaluates home as the most comfortable and emotionally significant place. However, the Uzbek image of the "golden cradle" has a stronger connection with maternal symbolism and national-cultural identity.

Discussion

The analysis demonstrates that English and Uzbek proverbs function as axiological models because they evaluate human actions, relationships and social norms. Their structure is concise, but their semantic content is culturally dense. A proverb can express a complete moral code in one sentence.

The comparison shows that many value concepts are universal. Both English and Uzbek proverbs praise diligence, wisdom, loyalty, careful speech and moral responsibility. This confirms that paremiological units are based on common human experience.

Nevertheless, national specificity is clearly observed. English proverbs often have a pragmatic and individual orientation. They teach a person to act wisely, rely on experience, be responsible for decisions and value practical results. Uzbek proverbs more often emphasize the person's place within the family and community. They foreground respect, patience, modesty, social harmony and moral duty.

Another important difference lies in imagery. English proverbs frequently use images from everyday action, nature and practical observation. Uzbek proverbs often use images related to family, craft, blessing, hospitality, homeland and social hierarchy. These images reveal how each culture organizes its value system.

From the discourse perspective, proverbs do not simply name values; they activate them in communication. In speech, a proverb can soften criticism, strengthen advice, justify a decision or express collective authority. For example, when an Uzbek speaker says "Yetti o'lchab, bir kes," the proverb does not merely advise caution; it invokes a culturally recognized norm of responsible behaviour. Similarly, "Actions speak louder than words" in English discourse evaluates a person according to visible deeds rather than verbal declarations.

The translation of proverbs requires special attention. Literal translation may preserve imagery but fail to transmit pragmatic meaning. Functional translation may convey the meaning but lose

national-cultural colour. Therefore, comparative paremiological analysis is important not only for theoretical linguistics, but also for translation studies, intercultural communication and foreign language teaching.

Conclusion

English and Uzbek proverbs represent compact axiological models that encode moral norms, social expectations and culturally significant concepts. The study shows that both languages value diligence, wisdom, loyalty, speech ethics and responsibility. However, English proverbs tend to emphasize personal agency, rationality and practical experience, whereas Uzbek proverbs more strongly reflect family ethics, respect for elders, patience, social harmony and collective identity.

The results confirm that proverbs are not peripheral elements of language. They are central cultural signs through which a nation interprets the world, evaluates human behaviour and transmits moral experience. The comparative study of English and Uzbek paremiology therefore contributes to the understanding of linguistic worldview, national mentality and intercultural value systems.

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