

PROVERBS AND PHRASEOLOGICAL UNITS AS A MEANS OF REFLECTING NATIONAL CULTURAL VALUES

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Abstract. *The article examines proverbs and phraseological units as reflections of national culture and worldview. Based on English, Russian, and Uzbek examples, their linguocultural features and role in preserving cultural values are analyzed. Special attention is given to how fixed expressions transmit traditions, moral norms, and the historical experience of a nation. The study highlights the importance of language as a means of preserving and transmitting cultural heritage.*

Keywords: *linguoculturology, proverbs, phraseological units, culture, language.*

Annotatsiya. *Maqolada maqollar va frazeologik birliklar milliy madaniyat hamda dunyoqarashning aks etish shakllari sifatida tadqiq etiladi. Ingliz, rus va o'zbek tillaridan olingan misollar asosida ularning lingvomadaniy xususiyatlari hamda madaniy qadriyatlarini saqlashdagi o'rni tahlil qilinadi. Barqaror til birliklari orqali xalqning an'analari, axloqiy me'yorlari va tarixiy tajribasi avloddan avlodga uzatilishi masalasiga alohida e'tibor qaratiladi. Tadqiqot tilning madaniy merosni saqlash va avlodlarga yetkazishdagi muhim vosita ekanligini yoritib beradi.*

Kalit so'zlar: *lingvomadaniyatshunoslik, maqollar, frazeologik birliklar, madaniyat, til.*

Аннотация. *В статье рассматриваются пословицы и фразеологизмы как отражение национальной культуры и мировоззрения народа. На материале английского, русского и узбекского языков анализируются их лингвокультурологические особенности и роль в сохранении культурных ценностей. Особое внимание уделяется тому, как через устойчивые языковые единицы передаются традиции, моральные нормы и исторический опыт народа. Исследование показывает важность языка как средства сохранения и передачи культурного наследия.*

Ключевые слова: *лингвокультурология, пословицы, фразеологизмы, культура, язык.*

Introduction. Modern linguistics increasingly considers language not only as a means of communication but also as a reflection of national consciousness, culture, and worldview. Within this paradigm, language is viewed as a repository of collective experience through which societies preserve and transmit cultural knowledge, moral values, and historical memory. Proverbs and phraseological units occupy a special place among linguistic phenomena because they represent stable expressions that encapsulate socially significant ideas in a concise form.

Across cultures, proverbs function as carriers of traditional wisdom, behavioral norms, and culturally approved patterns of conduct. They reflect a people's perception of reality and provide insight into national systems of values. Since proverbs are closely connected with everyday life, historical experience, and collective consciousness, they offer valuable material for investigating the interaction between language and culture.

The present study focuses on English, Russian, and Uzbek proverbs and phraseological units as linguistic representations of cultural memory. Through a comparative analysis of proverb traditions in these languages, the research seeks to

identify the ways cultural values, moral principles, historical experience, and mythological or religious imagery are preserved and transmitted through stable linguistic forms.

This study aims to describe and compare the linguoculturological functions of proverbs and phraseological units in English, Russian, and Uzbek, focusing on cultural values, moral norms, and historical, mythological, and religious representations embedded in language.

Literature Review. The relationship between language, culture, and human cognition has long attracted scholarly attention. Language is widely regarded as one of the fundamental characteristics that distinguishes humans from other living beings, enabling individuals to acquire knowledge, communicate experience, and organize social life. In classical linguistic thought, Mikhail Lomonosov emphasized the exceptional significance of the word, describing it as a manifestation of human reason and an essential foundation for the development of science, culture, and society.

A significant contribution to understanding the connection between language and worldview was made by Wilhelm von Humboldt, who viewed language as a form of spiritual activity reflecting an individual's relationship with the surrounding world. According to Humboldt, language serves not only as a communicative tool but also as a means through which people perceive and interpret reality. His ideas laid important foundations for later linguocultural and cognitive approaches to language study.[5]

These theoretical perspectives contributed to the emergence of linguoculturology, an interdisciplinary field situated at the intersection of linguistics, cultural studies, psycholinguistics, and cognitive science. Linguoculturology examines how cultural meanings are encoded, preserved, and transmitted through language and investigates the ways linguistic units reflect national mentality and cultural identity.[1]

The theoretical foundations of this field were further developed by V. A. Maslova, who defines language as a means of preserving and transmitting cultural information and emphasizes the role of linguistic units in reflecting national mentality.[9] Similar ideas are expressed by E. M. Vereshchagin and V. G. Kostomarov, who view language and culture as interconnected phenomena that shape a nation's worldview and communicative behavior.[11] Together, these approaches highlight the role of language as both a communicative system and a repository of cultural knowledge.

Within linguoculturological research, proverbs and phraseological units are considered particularly valuable sources of cultural information. Their stable structure and long-term transmission across generations allow them to preserve elements of historical experience, social norms, moral values, and collective beliefs. As A. N. Arkanov argues, proverbs function as stereotypes of ethnic consciousness in which ideas about labor, family, patriotism, morality, and interpersonal relations are maintained and reproduced.[2]

Similar observations can be found in phraseological studies. According to V. N. Telia, phraseology reflects the cultural experience of a speech community and serves as a

mechanism for transmitting national values and stereotypes.[10] Consequently, proverbs and phraseological units represent important linguocultural resources through which societies preserve and communicate culturally significant meanings.

Previous studies have examined proverb traditions from various linguocultural perspectives. Research on English proverbs has highlighted the reflection of national values such as practicality, individualism, rationality, and social discipline.[2.3] Studies devoted to Russian proverbs emphasize their role in preserving moral principles, collective experience, social norms, and traditional worldview patterns.[4.6] Investigations of Uzbek proverbs have demonstrated their importance in reflecting hospitality, respect for elders, spirituality, communal responsibility, and traditional ethical values.[8] These studies confirm that proverbs serve as valuable sources for understanding cultural identity and national mentality.

Contemporary research in paremiology and phraseology emphasizes that proverbs are not merely linguistic expressions but also cultural artifacts that reveal the worldview of a speech community. Through their imagery, symbolism, and evaluative meanings, they provide access to culturally specific interpretations of reality. Comparative analyses of proverbs from different languages have demonstrated that while many cultures share universal values such as honesty, diligence, education, and social harmony, each linguistic tradition also preserves unique historical experiences and culturally specific priorities.[9.10]

Despite the growing body of research devoted to individual proverb traditions, comparative studies examining English, Russian, and Uzbek proverbs within a unified linguocultural framework remain relatively limited. Therefore, the study of these proverb traditions provides an opportunity to identify both universal and culture-specific features of national worldviews and to understand how language functions as a mechanism for preserving cultural memory and transmitting values across generations.

Research Methodology. The research is based on a qualitative linguocultural approach. Several methods were employed to achieve the objectives of the study.

First, the descriptive method was used to identify and characterize the semantic and cultural content of the selected proverbs and phraseological units. This method made it possible to reveal the cultural meanings embedded in stable linguistic expressions.

Second, the linguocultural method was applied to examine the relationship between language and culture and to determine how proverbs function as carriers of cultural memory, national values, and collective experience.

Third, the comparative method was employed to identify similarities and differences among English, Russian, and Uzbek proverb traditions. The comparison focused on such aspects as moral values, social norms, historical experience, religious beliefs, and worldview representations.

Finally, contextual and semantic analysis was used to interpret the figurative meanings of the selected examples and to establish their cultural significance within each linguistic community. The combination of these methods made it possible to investigate proverbs and phraseological units not only as linguistic phenomena but also as important indicators of national culture and worldview.

Analysis and Results. The material of the present study consists of English, Russian, and Uzbek proverbs and phraseological units selected from linguistic, paremiological, and phraseological sources. The English proverb corpus was compiled using examples from the *Oxford Dictionary of Proverbs* [7] and phraseological materials described by A. V. Kunin.[12] Russian proverb examples were selected with reference to *Большой словарь русских пословиц* by V. M. Mokienko, T. G. Nikitina, and E. K. Nikolaeva.[6] Uzbek proverb material was collected from the compilation *O'zbek xalq maqollari* by T. Mirzayev, A. Musoqulov, and B. Sarimsoqov.[8] The corpus includes proverbs reflecting cultural values, moral norms, historical experience, social relationships, educational principles, and mythological or religious concepts. Particular attention was paid to stable linguistic expressions that reveal culturally specific perceptions of work, family, hospitality, friendship, education, spirituality, and personal conduct.

The analysis of English, Russian, and Uzbek proverbs and phraseological units demonstrates that these linguistic forms function as repositories of cultural memory and collective experience. Although all three languages employ proverbs to transmit socially significant values and behavioral norms, each linguistic tradition reflects its own historical development, cultural priorities, and worldview.

English Proverbs and Phraseological Units

The English material, selected from English proverb and phraseological dictionaries [7.12], reveals a strong orientation toward practicality, individual responsibility, and rationality. This tendency is reflected in the proverb "*Time is money*," which presents time as a valuable resource and highlights the cultural importance of efficiency, discipline, and productive work. Similarly, "*An Englishman's home is his castle*" emphasizes privacy, personal independence, and the protection of individual space, reflecting a characteristic feature of English cultural identity.

The analysis also demonstrates the influence of historical experience on English phraseology. As the United Kingdom developed as a major maritime power, numerous expressions associated with navigation and seafaring became integrated into everyday language. Proverbs and idioms such as "*to be in the same boat*" and "*to weather the storm*" preserve cultural memories connected with maritime life while simultaneously functioning as metaphors for cooperation and resilience in difficult circumstances.

Moral values are likewise reflected in English proverb traditions. The proverb "*A good name is better than riches*" highlights the significance of reputation and honesty, while "*Never say never*" conveys optimism and confidence in overcoming challenges.

These examples demonstrate the role of proverbs in transmitting ethical standards and socially approved behavior.

Another notable feature of English phraseology is the preservation of mythological and historical imagery. Expressions such as “*Achilles’ heel*” and “*Pandora’s box*” originate from classical mythology but remain active in modern communication. Likewise, the phrase “*to meet one’s Waterloo*” transforms a historical event into a widely recognized symbol of ultimate defeat. These examples illustrate how language preserves historical and cultural knowledge across generations. The persistence of such phraseological units demonstrates the ability of language to preserve historical and cultural knowledge across generations, a phenomenon also noted in phraseological studies by A. V. Kunin.[12]

Russian Proverbs and Phraseological Units

The Russian material, selected from collections and dictionaries of Russian proverbs [6], reveals the importance of labor, perseverance, truth, and social solidarity. Proverbs such as «*Без труда не вытащишь и рыбку из пруда*» and «*Что посеешь, то и пожнёшь*» emphasize the relationship between effort and achievement, reflecting a cultural appreciation of hard work and personal responsibility. The cultural and moral functions of Russian proverbs identified in the present study support the conclusions of Mokienko, Nikitina, and Nikolaeva regarding the role of proverbs in preserving traditional values and collective experience.[6]

At the same time, Russian proverbs demonstrate a strong collectivist orientation. The expression “*Не имей сто рублей, а имей сто друзей*” places friendship and mutual support above material wealth, while “*Гость в дом -Бог в дом*” highlights hospitality as an important social value. Such examples indicate that interpersonal relationships occupy a significant place within the Russian cultural worldview.

Russian proverb traditions also attach considerable importance to moral principles and justice. The proverb “*Без правды жить -с белого света бежать*” suggests that truthfulness and honesty are fundamental conditions for a meaningful life. Consequently, proverbs serve not only as descriptions of social reality but also as instruments for moral guidance. The analysis further demonstrates that Russian phraseology preserves ancient beliefs and mythological concepts. Expressions such as “*как в воду глядел*” and “*нечистая сила*” retain traces of traditional folk beliefs and supernatural representations. Therefore, Russian proverbs and phraseological units combine practical life experience with older cultural and mythological traditions.

Uzbek Proverbs and Phraseological Units

The Uzbek material demonstrates that hospitality, respect, spirituality, and communal responsibility occupy central positions within the national worldview. The proverb “*Mehmon otangdan ulug’*” illustrates the exceptional importance attached to receiving

guests, while “*Yaxshi gap -jon ozig‘i*” emphasizes kindness, politeness, and respectful communication as essential social values.

Collective responsibility and social cohesion are reflected in proverbs such as “*Bir bolaga yetti mahalla ota-ona,*” which highlights the role of the wider community in child-rearing and social development. Similarly, “*Kattaga hurmat, kichikka izzat*” demonstrates the significance of age hierarchy and respect for elders within Uzbek culture.

The analysis also reveals the extensive use of metaphorical imagery in describing personal qualities. Expressions such as “*Ko‘ngli tog‘dek*” and “*Yuragi keng*” portray generosity, inner strength, and openness through vivid natural images. These metaphorical patterns illustrate culturally specific ways of evaluating human character and moral qualities. Religious and spiritual values occupy a particularly important place in Uzbek proverb traditions. Proverbs such as “*Mulla bilganini o‘qir, qarg‘a ko‘rganini cho‘qir*” and “*Masjid eshigi ochiq bo‘lsa ham, itning insofi bo‘lsin*” demonstrate the close connection between religion, morality, and everyday behavior. These expressions suggest that personal responsibility and ethical conduct are valued alongside religious knowledge and belief.

Furthermore, Uzbek proverbs emphasize the importance of education and knowledge. The proverb “*Ilm -boylik kaliti*” presents learning as a foundation for success and personal development, reflecting a positive cultural attitude toward education and intellectual growth. The comparative analysis reveals both universal and culture-specific features. Across all three languages, proverbs function as stable linguistic mechanisms for preserving and transmitting cultural values, social norms, and collective experience. They regulate behavior, provide moral guidance, and contribute to the preservation of cultural identity. At the same time, each linguistic tradition highlights distinct cultural priorities. English proverbs primarily emphasize practicality, efficiency, personal responsibility, and individual independence. Russian proverbs focus on labor, friendship, justice, and social solidarity. Uzbek proverbs give particular prominence to hospitality, respect for elders, communal relationships, spirituality, and moral responsibility. Despite these differences, several common themes emerge. All three cultures value education, ethical conduct, perseverance, and positive interpersonal relations. The findings, therefore support the linguocultural view that proverbs and phraseological units serve as important repositories of national culture while simultaneously reflecting universal aspects of human experience. The results confirm that language functions not only as a means of communication but also as a mechanism for preserving historical memory, transmitting cultural knowledge, and shaping collective worldviews. Through proverbs and phraseological units, societies maintain continuity between past and present generations and ensure the transmission of culturally significant values.

Conclusion. The present study examined English, Russian, and Uzbek proverbs and phraseological units from a linguocultural perspective in order to identify the cultural

values, moral principles, and worldview elements embedded in these stable linguistic forms. The analysis demonstrated that proverbs function not only as means of communication but also as important repositories of collective memory through which societies preserve and transmit cultural knowledge from one generation to another.

The findings revealed that each linguistic tradition reflects specific cultural priorities. English proverbs emphasize practicality, efficiency, personal responsibility, and individual independence. Russian proverbs highlight the importance of labor, truth, justice, friendship, and social solidarity. Uzbek proverbs place particular emphasis on hospitality, respect for elders, communal relationships, spirituality, and moral conduct. At the same time, all three proverb traditions share several universal values, including the appreciation of education, ethical behavior, perseverance, and positive interpersonal relations. The study also showed that historical experience, mythological imagery, and religious beliefs remain actively preserved in proverb and phraseological systems. Through these linguistic units, cultures maintain connections with their past while continuing to influence contemporary patterns of thought and behavior. Therefore, proverbs and phraseological units can be regarded as valuable linguocultural resources that provide insight into national worldviews and cultural identities. Their comparative analysis contributes to a deeper understanding of the relationship between language and culture and demonstrates the significant role of language in preserving and transmitting cultural heritage.

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