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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**LINGUOCULTURAL INTERPRETATION OF HUMAN NATURE AND  
EVALUATION SEMANTICS IN UZBEK FOLK PAREMIOLOGY****Mahliyo Aripova**

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**ABOUT ARTICLE**

**Key words:** paremiology, linguoculturology, semantic field, phraseologism, category of evaluation, cognitive linguistics, logoevisteme, linguistic worldview, folk proverbs, cultural component.

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**Abstract:** This article analyzes the linguocultural features of semantic fields related to human nature and evaluation in Uzbek folk paremiology. The study elucidates the semantic structure of paremiological units formed on the basis of positive, negative, and neutral evaluation systems. Using examples of folk proverbs and phraseological units, the linguocognitive and logoevistemic foundations of cultural components are revealed. Furthermore, the role of these units in shaping the linguistic worldview is scientifically substantiated. The results of the research contribute to a deeper understanding of the interconnection between language and culture.

**Introduction.** At present, it is extremely necessary to study the presence of cultural objects in paremiological units and to recommend relevant reflections to the academic community. Undertaking such a complex task, which is recognized as relevant, provides the researcher with a great opportunity to better and more deeply understand a specific image that expresses the culture of language speakers. Based on the above considerations, we will attempt to analyze the semantics of paremiological units within the linguocultural and logoevistemic system.

In the field of linguoculturology, there are a number of innovative methods – linguistic clusters. Among them, the cluster named “human nature and evaluation” is quite popular, yet its implementation process is relatively complex. The linguistic semantic fields pertaining to this cluster are numerous and broad in content; revealing their semantics, stylistics, and pragmatics requires special responsibility from each researcher. Our results obtained from studying and analyzing the sememes belonging to this cluster show that three semantic fields prevail: “positive, neutral, and negative human characteristics and their evaluation”. We will attempt to substantiate our observations based on certain linguistic semantic fields that occur in our language and are widely used in everyday life.

**Methods.** This study employs a qualitative, descriptive-analytical approach grounded in linguocultural and cognitive semantic methods. The primary material consists of paremiological units (folk proverbs and phraseological expressions) collected from published collections of Uzbek folk proverbs (e.g., “O‘zbek xalq maqollari” Volumes I and II) and explanatory dictionaries. The analytical procedure involved several steps:

1. Semantic field analysis: Paremiological units were categorized into three semantic fields based on evaluative meaning: positive, negative, and neutral.

2. Linguocultural interpretation: Each unit was analyzed for its cultural component, including imagery, ethnosocial knowledge, realia words, and cultural concepts. The classification of cultural components followed the framework proposed by A.M. Molerovich and V.M. Mokienko [8], distinguishing between: (a) denotative-significative components not linked to imagery; (b) those linked via metaphorical extension; and (c) those operating at both lexical meaning and internal form levels.

3. Cognitive modeling: The study applied a four-stage cognitive modeling process (segmentation of semantic meanings, extraction of cognitive features, semantic-cognitive interpretation, and logical relation mapping) to understand how conceptual structures underlie paremiological expressions.

4. Comparative and introspective approaches: Following D.O. Dobrovolsky [9], both cross-linguistic comparison and introspective analysis of native speakers’ linguistic competence were used to identify nationally specific cultural markers.

All examples were analyzed in their original Uzbek context, with attention to metaphorical transfer, ethnocultural symbolism, and the linguistic worldview.

**Results.** Positive human characteristics and their evaluation

In the system of “positive human characteristics and their evaluation”, paremiological and phraseological units that neutrally express the evaluation of a person’s specific activities

and behavior predominate. For example, when evaluating a person's activity, linguistic units such as "ajoyib odam" (wonderful person) and "tilla odam" (golden person) are used. Among such units, the folk proverb "Ochiqning ko'ngli yorug', oyog'ida xon choriq" (An open-hearted person has a bright soul, though he may wear worn-out shoes) is illustrative. In the phrase "ochiq ko'ngil" (open heart), the sense of sincerity prevails; it serves to evaluate a person's activities and character impartially, referring to someone who wishes no harm, is selfless, pure-hearted, sincere, and of complete faith. Authoritative dictionaries note that the word "ko'ngil" is etymologically Turkic and expresses "human feeling" and "the world of emotions" [1]. In our language, "ko'ngil" is synonymous with "dil" and "qalb" (heart/soul) and is used more frequently in spoken language. "Ochiq ko'ngil" means "sincere, honest, without deceit", while "ko'ngli joyiga tushmoq" means "to become calm, to be at peace". The component "ochiq" in "ochiq ko'ngil" can also be used with a body part to mean "generous, sparing nothing", as in the proverb "Ko'ngli ochiqning qo'li ochiq" (An open-hearted person has an open hand). The component "ochiq" metaphorically modifies nouns in other proverbs: "Ochiq og'iz och qolmas" (An open mouth does not stay hungry), "Ochiq til osh edirar, Achchiq til tosh edirar" (A sweet tongue gives bread, a bitter tongue gives stones), "Ochiq eshikdan so'rab kir" (Enter an open door by asking), "Ochiq qozonga it tegar" (A dog touches an open pot). Further examples related to "ochiq ko'ngil":

1. Ochiqning ko'ngli yorug', Oyog'ida xon choriq (An open-hearted person has a bright soul, though feet may have worn-out shoes);

2. Ko'ngli ochiqning yo'li ochiq, Ko'ngli ochiqning qo'li ochiq (An open-hearted person has an open path and an open hand).

#### Negative human characteristics and their evaluation

The semantic field of "negative human characteristics and their evaluation" is broad and encompasses many paremiological units, all of which carry negative meaning. For example, the sense of "o'g'rilik" (thievery) is expressed in our language as "qo'li egri" (crooked hand) and is used when speaking about a person's negative activity. The proverb "Qo'li qing'irning dili qing'ir" (A person with a crooked hand has a crooked heart) serves as linguistic evidence. In all collected and analyzed texts, this paremiological unit was used in the senses of "thief, robber, deceitful person", "without conscience, corrupt". Other proverbs in this category include: "O'g'ri tom teshar, qaroqchi yo'l to'sar" (A thief breaks through the wall, a robber blocks the road), "O'g'ri yo'lga tushar, oxiri borib qo'lga tushar" (A thief takes the road, in the end he is caught), "O'g'ri bekitib olar, qaroqchi - qo'rqitib" (A thief steals secretly, a robber by frightening), "O'g'ri o'rganganini o'lguncha qo'ymas" (A thief never abandons what he has learned) [2], and

“Muttahamdan gap so‘rasang borasi ko‘p, To‘radan gap so‘rasang ertasi ko‘p” (If you ask a corrupt person, he has many today; if you ask an official, he has many tomorrow).

#### Neutral human characteristics and their evaluation

The structure of paremiological units belonging to “neutral human characteristics and their evaluation” reveals forms of perceiving and modeling disorder in the world based on oppositions such as “to‘g‘ri-egri” (straight-crooked), “yaxshi-yomon” (good-bad), “ezgu-yovuz” (virtuous-evil). At the center stands the human being who understands the linguistic worldview. Examples: “to‘g‘ri odam” (straight/righteous person) vs. “egri odam” (crooked/unrighteous person); “yaxshi odam” (good person) vs. “yomon odam” (bad person). Numerous proverbs express these meanings: “To‘g‘ri so‘zlining tili biyron, egri so‘zlining dili xira” (A righteous speaker’s tongue is sharp, a crooked speaker’s heart is dim), “To‘g‘ri so‘z toshni yorar, Egri so‘z – boshni” [3] (A straight word breaks a stone, a crooked word breaks a head), “To‘g‘ri yurdim – yetdim murodga, Egri yurdim – qoldim uyatga” (Walking straight, I reached my goal; walking crookedly, I remained in shame), “To‘g‘ri o‘sgan gul bo‘lar, Egri o‘sgan kul bo‘lar” (One who grows straight becomes a flower; one who grows crooked becomes ashes). Additional proverbs on good vs. bad: “Yaxshi odam oshini yer, Yomon odam boshini” (A good person eats your bread, a bad person eats your head), “Yaxshi odam – topib, Yomon odam qopib gapirar” (A good person speaks after finding the truth, a bad person speaks by grabbing), “Yaxshi odam yurt tuzar, Yomon odam yurt buzar” (A good person builds the country, a bad person destroys it), “Yaxshi odam o‘ynab-kulib kechirar, Yomon odam qon-u zardob ichirgan” (A good person spends time playing and laughing, a bad person makes you drink blood and serum). Considering the human body, e.g., “qo‘l” (hand), the model “qo‘li to‘g‘ri – qo‘li egri” (straight hand – crooked hand) arises, where the hand as a body part stands for the whole person’s activity. An anthropomorphic metaphor occurs: a person’s moral purity is expressed by transferring the figurative feature “crooked” to a specific “tool” that works with objects in the world. The figurativeness lies in the fact that the hand is presented not only as a body part but also as a working tool. If such a tool is considered crooked, then the person in question is considered crooked – a bad, immoral, dishonest person, a thief.

**Discussion.** In world linguistics, paremiological units that express the historical, spiritual, and psychological linguocultural experiences of a particular people and diverse realities through the imagery of specific images occupy a special place. Indeed, the issue of language and culture and their interrelation is one of the most complex and at the same time most relevant research tasks in linguistics. Recommending the collected materials and obtained results to the academic community is also important.

V.N. Teliya [4] notes that, firstly, the majority of phraseological units are characterized by nationally specific cultural features. Secondly, phraseologisms are stored in the language of a linguocultural community as a cultural code, often unconsciously, and serve as connecting nodes ensuring the dialogue between language and culture, reflected in the ability to assimilate cultural belonging that leaves traces in cultural connotation. Thirdly, the ability to reflect phraseologisms helps transmit culturally important imperatives from generation to generation, thereby ensuring the formation of self-awareness both individually and as a nation.

G.D. Tomakhin [5] states that “the main principle of cultural markedness is the belonging of a denotatum to a particular people, country, or era.” A. Vezhbitskaya [6] adds that “culture expresses not only a way of life characteristic of a particular society but also a way of thinking.” M.V. Khayrulina (cited in Nurmuhammedov [7]) distinguishes three types of fixed word combinations from the perspective of world perception and linguistic expression: (a) units combining universal human experience of world perception; (b) units expressing experience gained in various situations related to the lifestyle of a given linguocultural community; (c) units expressing the nationally specific worldview of a particular people. The first two groups are based on conceptualizing the world (existence) in relation to various situations, while the third group involves describing a specific experience to another language.

Regardless of the outcome, the essence of linguistic reality conceptualization in all three groups consists of acts of assimilation, understanding, comprehension, then evaluation and nomination. As a result of conceptualization through linguistic means, the linguistic worldview (LWV) is formed. The essence of the LWV, used equally in linguistics and literary studies, is an independent category that systematizes cognitive models and allows revealing all secrets and nuances of the cognitive process. Cognitive models in linguoculturology are considered models of mental or socio-psychological processes in humans, taking into account information about linguistic states of mental phenomena in the interaction of one, two, or more cognitive situations and processes.

In linguistics, creating or substantiating a special model for studying the mental or socio-psychological processes of specific people is of great scientific importance. This requires analyzing linguistic fragments containing information about mental or socio-psychological situations directly related to the modeling process. We have summarized leading linguistic ideas from the literature, describing four stages of modeling.

1. Lexical meanings of linguistic units are divided into small parts containing holistic semantic clusters (groups);

2. Semantic meanings and important cognitive features that form the concept are extracted from the human memory and transferred into an internal conceptual form. These features can be represented in the human mind as images, schemas, propositional frames, etc. Consequently, the concept is represented as a heterogeneous matrix containing basic semantic nodes (which may have a reduced verbalized or figurative form), emotional experiences based on prior experience, etc. Mental representation has a much richer conceptual structure than its verbalized form;

3. The method of cognitive interpretation, often used within the semantic-cognitive approach, involves the interrelation of semantic information with categories formed in the mind;

4. Identified categorical elements – cause-effect, subject-predicate, space-time relations, elements' interdependence or equality, directness or indirectness of interaction – are used to establish logical connections. Identifying these relations and creating a graphical representation of the concept elements and their interconnections is the final stage of model creation. Thus, modeling is a promising method for studying mental representations as elements of conceptual structure and graphically representing them.

To reveal the specific features and linguocultural nature of the paremiological units under study, we first grouped their cultural components. Based on the work of A.M. Molerovich and V.M. Mokienko [8], we identified three types of cultural components:

1. Denotative-significative cultural components not linked to the figurative basis of linguistic units;

2. Denotative-significative cultural components linked to the figurative basis through metaphorical extension;

3. Cultural components operating at both the lexical meaning level and the internal form level.

Regarding national specificity, D.O.Dobrovolsky [9] distinguishes two approaches. First, the comparative approach: the national-cultural specificity of a phenomenon in a given language is determined relative to another language. Only culturally related phenomena (by cause or effect) are compared, because objects in reality are named differently in different languages. Phraseologisms are a valuable source reflecting different facets of conceptualization by linguocultural communities. Second, the introspective approach: concerned with language speakers' perceptions of whether a particular unit of their own language has a cultural marker. This approach allows distinguishing nationally specific markers based on intuitive understanding and linguistic competence.

We identified the following linguistic sources of national-cultural markers in linguistic units:

1. Figurative basis (obrazli asos): This can be the primary reason for the creation of linguistic units. For example, the lexeme “ilon” (snake) denotes a legless, slender, long reptile with transparent eyelids. In the folk expression “yer tagida ilon qimirlasa biladi” (he knows if a snake moves underground), used for sharp, perceptive, skillful people, the snake serves as a figurative basis. Although a snake moving underground is not noticeable to most, calling someone perceptive by this expression highlights their exceptional sensitivity [10]. Other proverbs with “ilon” include: “Ilon ilonning quyrug‘ini bosmas” (A snake does not step on another snake’s tail), “Ilon ishi – zaxar solmoq” (Snake’s work – to inject venom), “Ilonga hech kim bag‘ridan joy bermas” (No one gives a place in their bosom to a snake), “Ilondan ehson tilama” (Do not ask a snake for a gift).

2. Specific fragments of everyday tested knowledge linked to a particular ethnosociety: Examples include “bir qarich” (one span), “qirq botmon” (forty botmons), “chilla” (forty-day period). The lexeme “chilla” (from Persian, meaning forty days) is associated with the forty-day periods after a birth, marriage, death, and also the summer and winter chillas. Uzbek has many expressions and proverbs about these periods: “yoz chillasi” (summer chilla, 25 June–5 August), “qish chillasi” (winter chilla, 25 December–5 February), “chilla o‘tirmoq” (to sit in solitude for forty days for worship), “chilla yara” (a rash appearing during chilla). Proverbs: “Chilla kirsas – chil oyog‘i” (When chilla enters, the foot is chil), “Chillasi suv – tilla suvi” (Water of chilla is gold water), “Chillada sug‘orilgan bog‘” (A garden watered in chilla), “Chil botmon uzum berar” (It yields forty botmons of grapes), “Chillaning qori ketsa ham muzi ketmas” (Even if the snow of chilla goes, its ice does not go).

3. Realia words linked to the lifestyle of a particular ethnosociety: These have special national-cultural features and often lack equivalents in other languages. Examples: “qurtova” (a thick fermented milk dish), “palov” (pilaf), “do‘ppi” (skullcap), “to‘n” (coat). Qurtova is made by kneading qurut or suzma in boiled water. Palov (osh) is a rich dish of rice, meat, oil, and vegetables. The proverb “Qurtovaning davosi – qaynoq suv” (The remedy for qurtova is hot water) exists. Do‘ppi is a traditional embroidered cap. Proverbs: “Bosh omon bo‘lsa, do‘ppi topilar” (If the head is safe, a do‘ppi will be found), “Do‘ppini osmonga tashladim (irg‘itdim)” (I threw my do‘ppi into the sky – said when giving up), “Do‘ppisi doim yarimta” (His do‘ppi is always half – said of a carefree person) [11], “Do‘ppining tagida odam bor” (There is a person under the do‘ppi). The poet Erkin Vohidov wrote in his ode “O‘zbeqim”: “Wherever I go, my do‘ppi is on my head, I walk like a goose, strutting. The world-famous Uzbekistan, my Uzbek”

[12]. Palov is the most famous national dish, with over 60 varieties [13]. Proverbs: “Palov desa payshanbaga, Do’lma desa dushanba” (Say palov for Thursday, say dolma for Monday), “Palov yesang moyi bilan, Yo’rg’a minsang toyi bilan” (If you eat palov, eat it with its oil; if you ride an ambler, ride it for its price), “Palovning qamchisi – choy” (The whip of palov is tea). The synonym “osh” appears in: “Osh – mehmon bilan aziz” (Osh is dear with a guest), “Osh qolsa, tansiq bo’lar, Ish qolsa sassiq bo’lar” (If osh remains, it becomes rare; if work remains, it becomes foul), “Osh kelsa, yegin, So’z kelsa degin” (When osh comes, eat; when words come, say), “Osh quli – ish kasali, Osh har yerda bor, Kayvoni bir yerda bor” (A slave to osh is sick with work; osh is everywhere, but Kayvon is in one place).

4. Cultural concepts based on folk expressions and paremiological units: Examples: “lafzda turmoq” (to keep one’s word), “nomusi yo’qolmoq” (to lose one’s honor), “ilm olmoq” (to acquire knowledge), “iymoni komil bo’lmoq” (to have perfect faith), “taqdirga tan bermoq” (to submit to fate). Compare: Expression “lafzida turmoq” (to keep one’s promise, steadfast); Proverb “Lafz – puldan qimmat” (A word is more valuable than money). Expression “Nomusi yo’qolmoq” (to become ashamed); Proverbs: “Nomus yarim o’lim” (Honor is half of death), “Nomus o’limdan qattiq” (Honor is stronger than death), “Nomusni yoshlikdan asra” (Protect honor from youth), “Nomussiz yurmakdan nomusli o’lmak yaxshi” (It is better to die with honor than to live without it). Expression “Ilm olmoq – nina bilan quduq qazimoq” (Acquiring knowledge is like digging a well with a needle); Proverbs: “Ilm tubsiz quduq” (Knowledge is a bottomless well), “Ilm – xazina, bilim – daflina” (Knowledge is a treasure, learning is a drum?), “Ilm – aql bulog’i, Aql – yashash chirog’i” (Knowledge is the spring of reason, reason is the lamp of life), “Ilm – amali bilan, Va’da – vafosi bilan” (Knowledge is with practice, a promise is with fidelity).

Identifying the national-cultural markedness of the figurative basis within linguistic units and the presence of cultural components, and developing an appropriate mechanism, is currently a relevant task in our linguistics. Of course, to solve this issue, each researcher must rely on linguistic competence on the one hand, and reveal the connection between culture and linguistic units on the other.

**Conclusion.** The linguocultural analysis of Uzbek folk proverbs and phraseological units related to human nature and evaluation demonstrates that these paremiological expressions are systematically organized into positive, negative, and neutral semantic fields. The positive field emphasizes sincerity, openness, and generosity through metaphors of light and open hands. The negative field encodes moral condemnation using imagery of crookedness, thievery, and corruption. The neutral field operates through binary oppositions (straight/crooked,

good/bad) that reflect a deep cognitive model of ethical judgment rooted in anthropomorphic metaphor.

Furthermore, the study reveals that the cultural components of Uzbek paremiology derive from four main linguistic sources: figurative basis (e.g., snake imagery), ethnosocial knowledge (e.g., chilla forty-day periods), realia words (e.g., do'ppi, palov), and cultural concepts (e.g., honor, knowledge). These components are not merely decorative but serve as vehicles for transmitting nationally specific worldviews, values, and behavioral imperatives across generations.

The modeling approach and classification of cultural components employed here provide a framework that can be extended to comparative studies of other languages. Understanding how human nature and evaluation are linguoculturally encoded in paremiology contributes not only to linguistics but also to ethnopsychology, cognitive science, and intercultural communication. Future research might explore dynamic changes in these semantic fields under the influence of globalization and language contact.

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