

Different National Images in English and Uzbek Linguocultures

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Annotation:

This article examines the differences in national images between English and Uzbek linguocultures. It explores how cultural values and worldviews are reflected through idioms, metaphors, and symbols in both languages. By analyzing animal imagery, food metaphors, colors, and cultural concepts of time and space, the study highlights the unique cultural identities and perceptions that shape each linguistic community.

Keywords: National images, linguoculture, idioms, metaphors, symbols, hospitality, time perception.

Linguoculture encapsulates the profound interconnection between language and culture, wherein each linguistic unit embodies cultural significance. This dynamic relationship shapes the worldview of communities, with language acting as a vessel for cultural heritage. Through idioms, metaphors, and culturally significant symbols, one can observe how English and Uzbek linguacultural manifest unique national images that reflect their distinct cultural norms, values, and perceptions. Language serves as a mirror of a community's reality, offering a material form to the human mind's reflection of the world. Russian linguist G. Kolshansky highlights that mastering the world involves a simultaneous perception of it. He posits that the process of reflecting reality with consciousness occurs in tandem with speech production, suggesting a bidirectional flow between thought and language. According to Kolshansky, the image of the world reflected in the human mind constitutes a secondary view of the objective world, expressed materially through language [7].

Further advancing this perspective, Russian linguist O. Kornilov underscores the significance of language's content aspect in representing a nation's worldview. He asserts that language reflects the national landscape of the world, turning the reconstruction of linguistic images into a core focus of

linguistic semantics [8]. By analyzing these linguistic images, we can uncover the cultural intricacies embedded within language and better understand how English-speaking and Uzbek-speaking communities perceive the world differently. Through an examination of idiomatic expressions, metaphors, and culturally laden symbols, English and Uzbek reveal contrasting images that offer insight into their respective values and worldviews. For instance, idioms in English often emphasize individualism and pragmatism, while Uzbek idioms may reflect collective values and deep-rooted traditions. Similarly, metaphors and symbols convey each culture's unique interpretation of abstract concepts, further illustrating the integral role language plays in shaping and preserving cultural identity.

In essence, linguoculture not only illuminates the symbiotic relationship between language and culture but also highlights the diversity of worldviews encoded within linguistic systems. By studying these national images, we gain a deeper appreciation of the rich tapestry of human thought and cultural expression.

National Symbols in Language

National images in language are powerful symbols that convey a sense of identity, belonging, and history. In English linguoculture, national images often involve references to iconic elements of the culture, such as the English rose. The rose is often used to symbolize beauty, grace, and even patriotism. It also embodies the stereotypical image of the English countryside—picturesque, gentle, and sophisticated. In Uzbek linguoculture, an equivalent might be the tulip (“lola”), which symbolizes renewal, love, and beauty. In Uzbek folk traditions, tulips represent springtime, the reawakening of nature, and a sense of optimism. Another powerful national image is the concept of the lion in English linguoculture. The lion is considered a symbol of courage, strength, and royalty—echoing the lion as a traditional emblem of England. This image is often invoked to inspire bravery or symbolize leadership, as in the phrase “as brave as a lion.” In Uzbek linguoculture, the animal that symbolizes strength and resilience is the wolf (“bo’ri”). The wolf appears frequently in Uzbek folklore as a symbol of loyalty, independence, and cunning. These animal symbols reveal how both cultures value strength and courage, though the specific representations differ based on their historical and mythological roots.

Idioms and Cultural Connotations

Idiomatic expressions also reveal key differences in how national images are embedded in language. Consider the English idiom “every cloud has a silver lining.” This idiom reflects the cultural tendency towards optimism—seeing the positive side even in adverse situations. Clouds, which are often associated with dreariness, have a “silver lining” that represents hope. In Uzbek, a comparable phrase might be “Har yomonning bir yaxshi tomoni bor” (“Every bad thing has a good side”). However, the imagery in Uzbek is more direct and less metaphorical. This subtle difference shows that English speakers tend to employ more abstract imagery, while Uzbek speakers often prefer clarity and directness in their expressions. Another example can be found in the idioms involving food, which reflect different cultural attitudes. In English, the idiom “the apple of one’s eye” is used to describe someone who is cherished and loved. This reflects the symbolic importance of apples in Western culture as a symbol of love, health, and beauty. In contrast, Uzbek speakers use the phrase “ko’nglimning qo’yi” (literally, “the lamb of my heart”) to convey a similar feeling [6]. The imagery of a lamb represents innocence, tenderness, and warmth, showing the Uzbek cultural preference for familial and pastoral imagery.

Hospitality and Cultural Identity

One of the most striking differences between English and Uzbek linguocultures is the portrayal of hospitality. In Uzbek culture, hospitality is an essential value deeply embedded in both language and everyday life. The phrase “Mehmon keldi, davlat keldi” (“A guest comes, fortune comes”)

reflects the Uzbek belief that guests bring good fortune and blessings [6]. This national image highlights the significance of hospitality as an honored tradition. In English, hospitality is also valued, but the expressions are not as elaborate or culturally defining. The phrase "make yourself at home" conveys a sense of welcoming, but it lacks the cultural weight and warmth that are evident in Uzbek phrases related to guests. This difference highlights how central hospitality is in Uzbek culture compared to a more reserved approach in English culture.

Cultural Symbols and Colors

Colors are another significant cultural symbol where English and Uzbek linguocultures differ. In English, "green" often symbolizes envy, as in the phrase "green with envy." This association is linked to a Western cultural perspective on emotions and their metaphorical representation. In Uzbek, however, the color "green" (yashil) is more closely associated with life, growth, and fertility. This is largely due to the influence of Islam, where green is a sacred color representing paradise and prosperity. Similarly, "blue" in English often represents sadness, as seen in the phrase "feeling blue." In Uzbek culture, blue (ko'k) is seen positively, symbolizing the sky, tranquility, and protection. The famous blue domes of Uzbek architecture, seen in the historic cities of Samarkand and Bukhara, reflect this cultural reverence for blue as a symbol of divine protection and spiritual connection.

Cultural Concepts of Time and Space

Time and space are perceived differently in English and Uzbek linguocultures, leading to diverse linguistic expressions. In English, time is often viewed linearly, with expressions like "time is money," emphasizing the economic value of time. The perception of time is associated with productivity and individual success. In Uzbek, time is perceived with more fluidity, often expressed through phrases like "vaqt guli" (the flower of time), which suggests a more organic, cyclical view of time. This difference reflects the agrarian roots of Uzbek society, where the passage of time is closely linked to nature and the changing seasons.

Spatial perception also varies, as seen in phrases related to proximity. In English, "personal space" is an important concept, indicating the distance individuals maintain in social settings. In contrast, in Uzbek culture, the idea of "mehmonnavozlik" (hospitality) often implies closeness and the willingness to share space with guests. This cultural value is reflected in expressions like "uyga mehmon keldi, baxt keldi" (a guest brings happiness to the house), emphasizing warmth and communal bonds over individual boundaries.

Conclusion.

The intricate relationship between language and culture, or linguoculture, underscores how linguistic expressions are deeply intertwined with a community's worldview, values, and traditions. By examining the national images reflected in the English and Uzbek languages, we uncover a fascinating spectrum of cultural distinctiveness and shared humanity. Idioms, metaphors, and culturally significant symbols serve as powerful carriers of cultural meaning, vividly illustrating how language functions not only as a tool for communication but also as a repository of cultural heritage. The comparison of English and Uzbek linguocultures reveals profound insights into their respective cultural paradigms. English expressions often reflect values of individualism, practicality, and innovation, while Uzbek linguistic constructs frequently embody collective ideals, respect for tradition, and a rich historical legacy. These differences not only highlight the diversity of human experiences but also reinforce the universality of language as a bridge connecting people to their cultural identities. In conclusion, the study of linguoculture deepens our understanding of how languages encapsulate and transmit cultural identities, shaping the way communities perceive and interact with the world. Through the works of scholars like Kolshansky and Kornilov, we recognize the importance of language as a tool for preserving cultural heritage and as a lens for

exploring the intricate mosaic of human thought and expression. The linguistic images of the world, as seen through English and Uzbek, serve as compelling reminders of the profound interplay between language, culture, and cognition.

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