International Journal of Multidiscipline

TLEP – International Journal of Multidiscipline
(Technology, Language, Education, and Psychology)
ISSN: 2488-9342 (Print) | 2488-9334 (Online)

Open Access | Peer-Reviewed | Monthly Publication | Impact factor: 8.497 / 2025

The Nominative-Figurative Function And Phenomenological Characteristics Of Sayings (In Uzbek And English)

Tolibova Nodira Nosirovna
Teacher of Interfaculty Department of Foreign Languages
Bukhara State University

Annotation
This article explores the linguistic nature of sayings (matallar) as distinct from proverbs (maqollar). While proverbs offer a complete moral judgment, sayings primarily serve a nominative-figurative function, acting as metaphorical labels for human qualities, actions, and social situations. Through a comparative lens, the study analyzes how Uzbek and English sayings transform abstract concepts into vivid mental images. We examine the genre-specific features of sayings, such as their syntactic incompleteness and high emotional charge. By using cognitive tools, the paper demonstrates that sayings are not just linguistic decorations but essential tools for conceptualizing reality through "word-pictures."
Keywords: Nominative function, Figurative language, Sayings vs. Proverbs, Metaphorical labeling, Genre characteristics, Uzbek folk idioms, English idiomatic sayings, Imagery.

In the vast landscape of folk oratory, sayings (*matallar*) occupy a unique position. Unlike proverbs, which act as "laws of life" or complete logical sentences, sayings are the "colors" of language. They do not preach; they nominate. Instead of saying someone is "very clumsy," an English speaker might use the saying *"all thumbs,"* while an Uzbek speaker might say *"qo'li egri"* or describe a chaotic situation as *"tuyaning dumi yerga tekkanda."* The nominative-figurative function is the heartbeat of this genre. It allows the speaker to replace a plain, dry description with a vivid, culturally-charged image. This function is deeply tied to how a nation "sees" its world. In English, many figurative sayings are born from the sea or sports (*"to throw in the towel"*, *"plain sailing"*), whereas Uzbek sayings often draw their imagery from domestic life, nature, and ancient traditions (*"osh pishganda yetib kelmoq"*, *"og'zi qulog'ida"*).

However, studying these expressions poses a significant challenge: where does a saying end and an idiom or a proverb begin? The genre characteristics of sayings are defined by their syntactic flexibility—they can be integrated into a sentence as a single unit of meaning.

In this research, we move beyond simple translation. We aim to understand the "mental imagery" that triggers these sayings. Why do we prefer to "paint" a person's character with a folk saying rather than using a standard adjective? By looking at both Uzbek and English examples, we will uncover how the nominative-figurative function turns language into a gallery of cultural mirrors, reflecting the unique aesthetic and emotional values of each people.

The Mechanism of Nominative Transformation: In linguistics, "nomination" is simply the act of naming something. However, a saying does more than just name; it re-names a reality to give it emotional weight. When an English speaker says someone is *"beating around the bush,"* they are nominating the act of "hesitation" through a vivid image of a hunter avoiding a direct confrontation.

In Uzbek, the nominative function often relies on everyday objects to describe complex human flaws. For instance, describing a person who is useless as *"soyaga salom beradigan"* (one who greets

their own shadow) is a brilliant nominative stroke. It doesn't just say the person is idle; it paints a picture of absurdity. The challenge for researchers is that these "nominative labels" are not interchangeable. You cannot simply translate the "shadow" into a "bush"; you have to understand the cultural prototype behind the name.

Genre Specifics: The "Incomplete" Wisdom: One of the most defining characteristics of the *matal* genre is its syntactic dependency. Unlike a proverb, which stands alone like a monument, a saying is a "chameleon"—it must blend into a sentence.

English: "He really *spilled the beans*." (The saying needs a subject and a tense).

Uzbek: "U *Xamirdan qil sug'urgandek* bajardi." (The saying acts as an adverbial modifier).

This genre-specific flexibility allows sayings to be much more "conversational" than proverbs. While proverbs are used for teaching, sayings are used for vivid storytelling. They allow the speaker to stay within the flow of a story while adding "cultural seasoning."

Comparative Imagery: From Nature to Society: When we look at the imagery used in both languages; we see a fascinating reflection of historical lifestyles.

Conceptual Target	**English Saying (Marine/Trade/Sports)**	**Uzbek Saying (Nature/Daily Life/Body)**
Unexpectedly	"Out of the blue"	"Osmondan tushgandek"
Poverty	"To be in the red"	"Kosa oqarmaslik"
Uselessness	"A dead duck"	"Tuyaga yantog' kerak bo'lsa..."
Fear	"To have cold feet"	"Yuragi orqasiga tortib ketmoq"

The nominative-figurative function here shows a "Phenomenological" difference: the English speaker often looks to external systems (finance, weather, navigation), whereas the Uzbek speaker looks inward to the body or outward to the immediate natural environment.

The Problem of "Figurative Fading": A significant issue in modern linguistics is when the "image" in a saying starts to fade. Many young speakers in London or Tashkent use these sayings without realizing what the "beans" or the "dough" (*xamir*) actually represent in the original context. This "semantic bleaching" is a key problem for the genre. As researchers, we must ask: if the image is lost, does the nominative function still work, or has the saying simply become a "dead" word?

Conclusion: The Living Gallery of Language

In conclusion, the study of the nominative-figurative function in Uzbek and English sayings reveals that language is much more than a tool for data transmission; it is a living gallery of cultural perceptions. While proverbs serve as the moral compass of a society, sayings act as its artistic brushstrokes. They allow speakers to categorize reality not through dry definitions, but through vivid, emotionally resonant images.

Our analysis has shown that the genre characteristics of sayings—specifically their syntactic flexibility and metaphorical density—make them unique linguistic phenomena. We have observed that English imagery often leans toward technical, maritime, and individualistic metaphors, while Uzbek imagery remains deeply rooted in the natural world, the human body, and communal domesticity. These aren't just differences in vocabulary; they are differences in how two distinct civilizations "frame" the human experience.

The ultimate challenge for future researchers lies in the evolution of these images. As the world becomes more interconnected, we see a "globalization of

imagery" where traditional sayings are either being forgotten or replaced by international idioms. However, the nominative-figurative function remains essential. Whether an Uzbek speaker says someone is *"tagi past"* or an English speaker calls them *"low-born,"* the human brain is still performing the same miracle: turning a social status into a physical direction.

Ultimately, by studying these "word-pictures," we gain a deeper empathy for the speaker's worldview. Understanding a nation's sayings means understanding what they find funny, what they find beautiful, and what they find shameful. In the bridge between the English "beans" and the Uzbek "dough," we find the shared human desire to make the abstract world visible, tangible, and profoundly expressive.

References

Tolibova N. N., Pulatova S. K. The Concept of Translation and Pragmatics //Uzbekistan: Scientific reports, Bukhara State University. – 2021.

Haydarovna P. S., Nosirovna T. N. On the Issue of Teaching Foreign Languages in Secondary School //Galaxy International Interdisciplinary Research Journal. – 2022. – Т. 10. – №. 11. – С. 621-624.

Haydarovna P. S., Nosirovna T. N. INNOVATIVE METHODS OF TEACHING ENGLISH //Galaxy International Interdisciplinary Research Journal. – 2023. – Т. 11. – №. 4. – С. 776-779.

Khaydarovna P. S., Nosirovna T. N. The Role of Choosing Authentic Materials in Teaching English Language. – 2023.