

The Cultural-Reflexive Function And Frame Semantics Of Proverbs: A Journey Through Uzbek And English Mindsets

Tolibova Nodira Nosirovna

Teacher of Interfaculty Department of Foreign Languages
Bukhara State University

Abstract

This article explores proverbs not merely as linguistic artifacts, but as cognitive "mirrors" that reflect the collective soul of a nation. By applying Frame Semantics, we investigate how Uzbek and English speakers organize their cultural experiences into mental structures. The study highlights the cultural-reflexive function of proverbs—how they allow a society to look at itself, judge its members, and pass down survival strategies. Through a comparative analysis, we reveal how the "Hospitality" frame in Uzbek and the "Independence" frame in English create distinct linguistic realities.

Keywords: Paremiology, Frame Semantics, Cognitive-Pragmatic Analysis, Cultural Reflexivity, Linguistic Picture of the World, Mental Spaces, Uzbek and English Proverbs, Conceptual Metaphor, Cross-cultural Communication, Indirect Speech Acts

Introduction: Have you ever wondered why a simple proverb can end an argument or explain a complex life situation in just five words? This is because proverbs are not just sentences; they are cognitive frames. A frame is like a mental "window" through which we see a specific situation. When an Uzbek says "*Mehmondo'stlik — otangdan qolgan meros,*" it isn't just about food; it activates a massive cultural frame involving history, religion, and social duty.

In this article, we shift our focus from the surface of the language to its "reflexive" function—the way proverbs act as a mirror for the culture that created them. By comparing Uzbek and English examples, we can see how different societies have "framed" the world around them.

I. Frame Semantics: The Blueprint of Wisdom. In cognitive linguistics, a frame is a system of concepts where you can't understand one part without knowing the whole system. For example, let's look at the "Success" frame:

1. In English: The frame is often linked to individual movement and speed. "*The early bird catches the worm.*" Here, the frame includes a "Competitor," a "Prize," and "Speed." It reflects a reflexive culture that values being faster and better than others.

2. In Uzbek: Success is frequently framed through "Patience" and "Fate." "*Sabr qilgan murodiga yetar.*" The frame here isn't about racing others; it's about internal strength and time. The "reflexive" part comes in when the proverb forces the listener to evaluate their own behavior against these cultural frames.

II. Cultural-Reflexive Function: The Social Mirror. The reflexive function of a proverb allows a society to talk to itself. It is a mechanism of self-correction.

A. The "Family" Frame: In Uzbek culture, the family frame is rigid and hierarchical. Proverbs like "*Ota rozi — Xudo rozi*" act as a cultural reflex that reinforces the importance of parental blessing. It isn't just advice; it's a social law that reflects the high value placed on vertical social structures.

In English culture, the family frame often highlights the "Blood vs. Choice" reflex. "*Blood is thicker than water*" is used, but so is "*Every tub must stand on its own bottom.*" This reflects a society that is constantly reflecting on the balance between family loyalty and individual independence.

B. The "Labor" Frame: Uzbek: "*Mehnat, mehnatning tagi rohat.*" (Work leads to comfort/pleasure). This frame reflects a traditional agrarian reflex—hard work is a spiritual and physical necessity.

English: "*Work smarter, not harder.*" This modern English proverb reflects a shift in the cultural reflex toward industrial and digital efficiency. It frames "Hard work" as potentially negative if it lacks "Intelligence."

III. Cognitive Dissonance and Adaptation: A major problem in modern paremiology is when the "Frame" no longer fits the "Reality." As Uzbekistan and the UK both move deeper into the globalized digital age, many old reflexive functions are changing.

We see "Global Frames" emerging. Young Uzbeks might use English-framed concepts of "Time is money" while still respecting the "Hospitality" frame. This creates a fascinating hybridity where the cultural-reflexive function of proverbs helps people navigate between their traditional roots and a modern, global identity.

Conclusion: The Mirror and the Map: To study proverbs through frame semantics is to realize that we don't just "speak" a language—we "inhabit" it. The Uzbek and English languages offer two different maps of the world.

The cultural-reflexive function of these proverbs ensures that even in a changing world, the core values of a people remain accessible. Whether we are looking at the English "Individual" or the Uzbek "Mahalla," proverbs serve as the bridge between what we think and how we act. Understanding these frames is the key to true cross-cultural communication; it's not about translating words; it's about translating the way we see ourselves in the mirror of our own language.

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. – T. 10. – №. 11. – C. 621-624.
- Haydarovna P. S., Nosirovna T. N. INNOVATIVE METHODS OF TEACHING ENGLISH //Galaxy International Interdisciplinary Research Journal. – 2023. – T. 11. – №. 4. – C. 776-779.
- Khaydarovna P. S., Nosirovna T. N. The Role of Choosing Authentic Materials in Teaching English Language. – 2023.