THE COGNITIVE-PRAGMATIC ARCHITECTURE OF PAREMIAS: A COMPARATIVE STUDY OF ENGLISH AND UZBEK LINGUISTIC WORLDVIEWS

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

Abstract: *In modern linguistics, the study of paremias—proverbs, sayings, and idiomatic expressions—has shifted from purely stylistic analysis to a deeper exploration of Cognitive Pragmatics. This article examines how English and Uzbek paremias function not just as ornaments of speech, but as "mental shortcuts" that encode cultural values and govern social behavior. By analyzing the intersection of thought (cognition) and context (pragmatics), we can decode the distinct "cultural DNA" embedded in these two diverse linguistic traditions.*

Keywords: *Paremiology, Cognitive Linguistics, Pragmatics, Conceptual Metaphor, Speech Acts, Uzbek Linguistics, English Linguistics, Cultural Worldview, Paremic Units, Linguistic Picture of the World, Illocutionary Force, Mental Schemas.*

Introduction

For decades, paremiology was the "museum" of linguistics, cataloging old wisdom like fossils. However, the Cognitive-Pragmatic approach treats paremias as living organisms. In this framework, a proverb is seen as a Micro-text that performs two roles:

- Cognitively: It acts as a mental frame or "schema" through which we perceive reality.
- Pragmatically: It serves as a strategic speech act used to influence, warn, or educate an interlocutor within a specific social context.

Cognitive linguistics suggests that our language doesn't just describe the world; it shapes it. Paremias are the primary tools for this shaping.

A. Conceptual Metaphors: Both English and Uzbek paremias rely on "Mapping"—taking a concrete concept (like farming or sailing) and applying it to an abstract one (like life or character).

English Cognition: Often reflects a mercantile and maritime history. For example, *"To be in the same boat"* or *"Don't sell yourself short."* The cognitive focus is frequently on the individual's navigation through life's challenges.

Uzbek Cognition: Heavily influenced by agrarian life, hospitality, and kinship. The proverb *"Kasalni kelsa, parhezini ham ayt"* (If a guest/sickness comes, mention the diet/remedy) reflects a worldview where social responsibility and communal order are paramount.

B. The "Cultural Prototype"

In English linguistics, the "Self-made man" is a cognitive prototype, leading to proverbs like *"Where there's a will, there's a way."* In contrast, Uzbek linguistics emphasizes the "Master-Apprentice" (Ustoz-Shogird) and "Parent-Child" prototypes, as seen in *"Ota — rozi, Xudo — rozi"* (If the father is pleased, God is pleased).

Pragmatics asks: *What are we doing when we say this?* In both cultures, paremias are rarely used for information; they are used for Illocutionary Force.

A. Indirectness and "Face-Saving"

One of the most significant pragmatic functions in Uzbek linguistics is Politeness (Andisha). To avoid direct confrontation, Uzbek speakers use paremias to "soften the blow."

Example: Instead of telling someone they are being foolish, one might say: *"Tuya so'raganga biyami?"* (Asking for a camel, but getting a mare?). This allows the speaker to criticize without attacking the listener's dignity directly.

In English pragmatics, proverbs are often used for Efficiency and Irony. A phrase like *"The elephant in the room"* pragmatically forces everyone to acknowledge an uncomfortable truth without the speaker having to describe the problem in detail.

B. Contextual Adaptation

The pragmatic meaning of a paremia changes with the context. In English, *"Birds of a feather flock together"* can be a compliment (bonding) or a warning (guilt by association). In Uzbek, the pragmatic weight of a proverb often depends on the seniority of the speaker, as age adds "authority" to the proverb's truth-claim.

Feature	English Paremiological Space	Uzbek Paremiological Space
Cognitive Core	Individualism & Pragmatism	Collectivism & Morality
Dominant Metaphor	Navigation, Trade, Sports	Family, Nature, Bread, Hospitality
Pragmatic Goal	Clarification and Irony	Education (Didacticism) and Harmony
Linguistic Structure	Concise, often elliptical	Rhythmic, poetic, often binary

Conclusion

The cognitive-pragmatic interpretation of paremias reveals that English and Uzbek speakers don't just use different words; they live in different Conceptual Universes. While the English paremiological fund focuses on the *individual's efficiency and rights*, the Uzbek fund emphasizes the *individual's duties and social resonance*. Understanding these units is essential for translation, intercultural communication, and understanding the "inner logic" of a nation.

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