

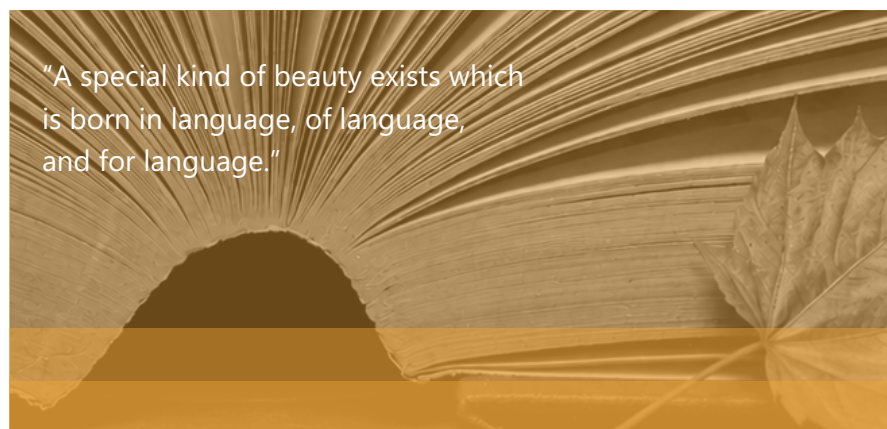


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"A special kind of beauty exists which
is born in language, of language,
and for language."



**UZBEKISTAN STATE WORLD
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National world picture and its representation in different languages

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Annotation *This article examines the concept of the national world picture and its verbal representation in Uzbek, Russian, and English. The study focuses on the relationship between language, culture, and the ways in which a linguistic community conceptualizes and interprets reality. Particular attention is given to culturally marked lexical units, speech etiquette, forms of address, requests and politeness strategies, proverbs, aphorisms, and cultural concepts. Examples from Uzbek, Russian, and English are considered to demonstrate how culturally specific meanings may be expressed through vocabulary, fixed expressions, conventional forms of communication, and socially significant concepts. The comparison shows that linguistic choices are connected with historical experience, traditions, social relationships, age, status, familiarity, respect, and culturally shared knowledge. The study uses descriptive and comparative approaches to identify both common and culturally specific patterns. It also emphasizes the importance of context in understanding cultural meanings because direct dictionary equivalents may not fully communicate the associations of a culturally marked expression. The article highlights the value of comparative analysis for understanding how national cultural experience is preserved and verbalized through language.*

Keywords *National world picture, language, culture, verbalization, cultural concepts, speech etiquette, culturally marked vocabulary, comparative linguistics*

Turli tillarda milliy dunyo manzarasi va uning ifodalanishi

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Annotatsiya *Ushbu maqolada milliy dunyo manzarasi tushunchasi va uning o'zbek, rus hamda ingliz tillarida verbal ifodalanishi tadqiq etiladi. Tadqiqot til va madaniyat o'rtasidagi bog'liqlikka, shuningdek, muayyan til jamoasi voqelikni qanday idrok etishi, tartibga solishi va talqin qilishiga e'tibor qaratadi. Maqolada madaniy jihatdan belgilangan leksik birliklar, nutq etiketi, murojaat shakllari, iltimos va muloyimlikni ifodalash usullari, maqollar, aforizmlar hamda madaniy konseptlar alohida ko'rib chiqiladi. Uch til materiallari madaniy jihatdan o'ziga xos ma'nolar alohida so'zlar, turg'un birikmalar, an'anaviy muloqot shakllari va ijtimoiy ahamiyatga ega tushunchalar orqali ifodalanishini ko'rsatadi. Qiyoslash jarayonida til tanlovi tarixiy tajriba, an'analar, ijtimoiy munosabatlar, yosh, mavqe, yaqinlik, hurmat va umumiy madaniy bilimlar bilan bog'liqligi aniqlanadi. Tadqiqotda tavsifiy va qiyosiy yondashuvlardan foydalanilib, umumiy hamda madaniy jihatdan o'ziga xos xususiyatlar aniqlanadi. Shuningdek, kontekstning ahamiyati ta'kidlanadi, chunki lug'aviy ekvivalent har doim ham madaniy assotsiatsiyalarni to'liq ifodalay olmaydi. Maqola madaniy tajribaning til orqali saqlanishi va verbal ifodalanishini qiyosiy*

o'rganish muhimligini ko'rsatadi. Ushbu jihatlar tillararo qiyoslashning amaliy ahamiyatini ham ko'rsatadi.

Kalit so'zlar *Milliy dunyo manzarasi, til, madaniyat, verbalizatsiya, madaniy konseptlar, nutq etiketi, madaniy jihatdan belgilangan leksika, qiyosiy tilshunoslik*

Национальная картина мира и её представление в разных языках

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Аннотация *В статье рассматривается понятие национальной картины мира и особенности ее вербализации в узбекском, русском и английском языках. Исследование посвящено взаимосвязи языка и культуры, а также способам, с помощью которых языковое сообщество воспринимает, организует и интерпретирует окружающую действительность. Особое внимание уделяется культурно маркированной лексике, речевому этикету, формам обращения, способам выражения просьб и вежливости, пословицам, афоризмам и культурным концептам. Материал трех языков показывает, что культурно обусловленные значения могут выражаться с помощью отдельных слов, устойчивых выражений, традиционных форм общения и социально значимых понятий. Сопоставление демонстрирует связь языкового выбора с историческим опытом, традициями, социальными отношениями, возрастом, статусом, близостью между собеседниками, уважением и общими культурными знаниями. В исследовании используются описательный и сопоставительный подходы, позволяющие выявить как общие, так и специфические особенности. Отдельно подчеркивается значение контекста, поскольку прямой словарный эквивалент не всегда передает культурные ассоциации выражения. Статья показывает значение сравнительного изучения языка для понимания того, как культурный опыт сохраняется и получает вербальное выражение в разных языках.*

Ключевые слова *Национальная картина мира, язык, культура, вербализация, культурные концепты, речевой этикет, культурно маркированная лексика, сопоставительная лингвистика*

Introduction

The relationship between language and the way people conceptualize reality has long been discussed in linguistics and related fields. The idea that language reflects a particular view of the world is associated with the linguistic

tradition represented by Wilhelm von Humboldt and later developments in linguistic relativity. The concept of a world picture has also been discussed in philosophy and linguistics, including the notion of a "world picture" in Ludwig Wittgenstein's work. These

approaches draw attention to the fact that language is not only a means of communication but also a way of organizing and transmitting culturally significant knowledge.

The national world picture can be understood as a culturally specific representation of reality shared by members of a linguistic community. It is reflected in vocabulary, phraseology, speech etiquette, forms of address, traditions, and other linguistic and communicative practices. Therefore, comparison of Uzbek, Russian, and English provides an opportunity to identify both universal and culturally specific ways of representing experience.

The purpose of this article is to describe selected ways in which elements of a national world picture are verbalized in Uzbek, Russian, and English and to demonstrate the cultural information encoded in linguistic choices.

The concept of the world picture

The world picture is commonly understood as a system through which people perceive, organize, and interpret reality. A conceptual world picture may be formed through inherited knowledge, practical experience, texts, thinking, and the native language. In this sense, language participates in the preservation and transmission of culturally shared interpretations of the world (Ashurova & Galiyeva, 2018).

Different classifications of world pictures may be proposed. They can be described as archaic and modern, global and local, universal and national, or religious and scientific. The national world picture is especially relevant to linguistics because it reveals how historically and culturally conditioned knowledge becomes encoded in language (Ashurova & Galiyeva, 2018).

Each linguistic community develops culturally meaningful associations and patterns of categorization. Consequently, the same object or situation may receive different linguistic and communicative interpretations in different cultures. Comparative linguistic

analysis can therefore reveal areas of correspondence as well as culturally specific meanings (Spolsky, 1998; Markovina & Sorokin, 2008).

Components of the national world picture

The national world picture is represented through several interconnected linguistic and cultural components. These include culturally marked or non-equivalent vocabulary, anthroponyms and toponyms, names of holidays and traditions, speech etiquette, nationally specific stylistic devices, fragments of texts, proverbs and aphorisms, and cultural concepts.

Culturally marked vocabulary is particularly important because some words refer to objects, practices, foods, clothing, or traditions that have no exact equivalent in another language. Such lexical units may require descriptive translation or cultural explanation. Forms of address and speech etiquette likewise contain information about social relationships, age, status, solidarity, distance, and politeness.

Cultural concepts represent another important component. They are associated not simply with dictionary meanings but with knowledge, associations, emotions, values, and culturally shared experience. Their linguistic representation can therefore provide information about the conceptual organization of a particular community.

Verbalization of the national world picture

Culturally specific vocabulary is one of the best methods to comprehend a nation's worldview. Osh, sumalak, belbog', Navro'z, and novvot are examples coming from Uzbek. Examples such as roast meat, pudding, tartan, kilt, Christmas, and croissant are samples in English; for example, roast beef, pudding, tartan, kilt, etc. are equivalents in Russian. These terms describe familiar cuisine, clothing standards, holidays, or customs (Table 1). Direct lexical equivalents do not often properly convey the meanings of such items. For

instance, Navro'z is more than just the name of a festival; it represents rebirth, spring, customary festivities, and cultural customs. In a comparable context, terms like tartan and kilt convey cultural connotations related to Scottish identity and history. Vocabulary that has been culturally marked may therefore serve as a linguistic symbol of prior knowledge (Fox, 2014; Markovina & Sorokin, 2008).

Speech etiquette: greetings

Greetings are an important part of speech etiquette and demonstrate culturally preferred patterns of interpersonal communication. English greetings such as "Hello," "Hi," and "Good morning" can vary according to formality and social context. Uzbek greetings may include expressions such as "Assalomu alaykum" and other context-dependent forms.

The difference is not limited to vocabulary. Greetings may also encode expectations concerning social distance, age, respect, familiarity, and the situation in which communication takes place. Consequently, speech etiquette should be considered as part of the national world picture because conventional expressions reflect culturally established norms of interaction.

Forms of address

Forms of address provide another example of cultural verbalization. English contains familiar forms such as "Mommy," "Daddy," "Sonny," "Sis," "Bro," "Buddy," "Darling," "Baby," and "Sweetheart," as well as more formal forms such as "Mister," "Miss," "Madam," and "Sir." Uzbek uses forms such as "Oyijon," "Dadajon," "O'g'lim," "Opajon," "Ukajon," "Og'ayni," "Azizam," "Bolajonim," "Sevgilim," "Amaki," "Opa," "Xonim," and "Otaxon."

These forms should not be treated as exact lexical equivalents. Their use depends on kinship, age, intimacy, social relationship, respect, and communicative context. Diminutive or affectionate forms in Uzbek may contain emotional and relational meanings that require more than a literal translation into

English. Therefore, forms of address demonstrate how social and cultural information is incorporated into everyday language.

Requests and politeness

Requests provide useful material for comparing politeness strategies. English expressions such as "Could you please...?", "Would you like...?", "I would be very glad if...", and "Would you mind if...?" use different grammatical and lexical devices to soften an interaction. Uzbek expressions such as "Malol kelmasa...", "Istasangiz...", "Juda ham mamnun bo'lardim agar...", and "Qarshi emasmisiz agar...?" similarly demonstrate ways of reducing the directness of a request.

The comparison shows that politeness is realized through conventional linguistic strategies. Modal verbs, conditional structures, indirect formulations, honorific or affectionate forms, and expressions of respect can all contribute to the social meaning of an utterance. The appropriate choice depends on the relationship between speakers and on the communicative situation.

Proverbs and cultural concepts

Proverbs and aphorisms preserve culturally shared experience and values in a condensed linguistic form. They may encode attitudes toward family, work, hospitality, friendship, responsibility, or social behavior. Because their meanings are often connected with cultural background knowledge, literal translation may not fully communicate their pragmatic or associative meaning.

Cultural concepts function in a similar way. A concept may be represented by several lexical units and expressions whose meanings are connected through a network of cultural associations. Studying such units comparatively helps reveal both common human experience and differences in the ways particular communities categorize and evaluate aspects of reality.

Comparative analysis

The following examples illustrate culturally marked lexical units found in Uzbek,

Russian, and English. They are presented as examples rather than as complete equivalents,

since the cultural associations of each item may differ between languages.

Uzbek	Russian	English
Osh	Борщ	Roast beef
Sumalak	Квас	Pudding
Belbog'	Сарафан	Tartan, Kilt
Navro'z	Пасха	Christmas
Novvot	Запеканка	Croissant

Table 1. Examples of culturally marked lexical units in Uzbek, Russian, and English

Discussion

The examples demonstrate that the national world picture is verbalized through both lexical units and patterns of communication. Culture-specific vocabulary makes visible the material and historical experience of a community, while speech etiquette and forms of address reveal social relationships and culturally preferred interactional norms.

The comparison also shows the importance of context. A dictionary equivalent may communicate the basic denotative meaning of a word while failing to communicate its cultural associations. For this reason, translation and comparative linguistic analysis should consider not only lexical meaning but also background knowledge, pragmatic function, and cultural context.

Color symbolism may also be considered a potential area for comparative research. However, statements about the symbolic

meanings of colors in particular countries should be supported by specialized cultural or linguistic sources rather than presented as universal facts.

Conclusion

The national world picture is closely connected with language because linguistic units preserve and communicate culturally shared knowledge. The comparison of Uzbek, Russian, and English demonstrates that culture-specific vocabulary, speech etiquette, forms of address, requests, proverbs, and cultural concepts can serve as important means of verbalizing culturally conditioned interpretations of reality. At the same time, these examples show that linguistic comparison should distinguish between direct lexical correspondence and deeper cultural equivalence. Further research based on larger corpora and verified scholarly sources may provide a more detailed account of similarities and differences among the three languages.

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