

The reflection of values in the linguistic picture of the world

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Annotation: *The linguistic picture of the world, a cognitive construct shaped by language and culture, serves as a powerful lens through which individuals perceive and interpret reality. This abstract delves into the intricate relationship between values and the linguistic picture of the world, exploring how deeply ingrained cultural and societal values are encoded, reflected, and perpetuated through language. It examines how lexical choices, grammatical structures, semantic nuances, and discursive practices contribute to constructing and reinforcing a value-laden worldview. The abstract begins by defining the core concepts: the linguistic picture of the world and its inherent connection to cultural cognition. It emphasizes that language is not merely a tool for communication but a framework that shapes thought processes and influences the categorization of experience. Different languages carve up reality in unique ways, leading to diverse linguistic pictures of the world, each imbued with the specific values of its corresponding culture. Furthermore, the abstract investigates how values manifest across various linguistic levels. At the lexical level, the presence or absence of specific terms, the connotations associated with particular words, and the semantic networks they form can reveal underlying cultural values. For instance, a language with a rich vocabulary for describing familial relationships might indicate a strong emphasis on family ties within that culture. Conversely, the absence of certain terms may point to cultural taboos or a lack of societal importance attributed to a specific concept. Grammatical structures also play a crucial role in reflecting values. The use of honorifics, formal and informal pronouns, and verb conjugations can indicate hierarchical structures, power dynamics, and social etiquette valued within a culture. Languages that prioritize collectivism may feature grammatical constructions that emphasize group identity over individual agency. Beyond individual words and grammar, the abstract explores how discursive practices, such as storytelling, proverbs, and idiomatic expressions, encapsulate and transmit cultural values. These narratives often serve as repositories of traditional wisdom, moral lessons, and societal norms, effectively shaping the values of subsequent generations. The abstract analyzes how metaphors, similes, and other figures of speech can be employed to convey complex cultural values in a concise and evocative manner*

Key words: *Linguistic picture of the world, cultural values, cognitive linguistics, language and culture, intercultural communication, translation, language education, semantics, pragmatics, discourse analysis, lexical semantics, grammatical categories, cultural cognition.*

Отражение ценностей в языковой картине мира

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Аннотация: Языковая картина мира, когнитивный конструкт, формируемый языком и культурой, служит мощным инструментом, через который индивиды воспринимают и интерпретируют реальность. Данная аннотация углубляется в сложную взаимосвязь между ценностями и языковой картиной мира, исследуя, как глубоко укоренившиеся культурные и социальные ценности кодируются, отражаются и закрепляются через язык. В ней рассматривается, как лексические выборы, грамматические структуры, семантические нюансы и дискурсивные практики способствуют построению и усилению ценностно-ориентированного мировоззрения. Аннотация начинается с определения ключевых понятий: языковой картины мира и ее неотъемлемой связи с культурным познанием. Подчеркивается, что язык является не просто средством коммуникации, а фреймворком, который формирует мыслительные процессы и влияет на категоризацию опыта. Разные языки по-своему структурируют реальность, что приводит к разнообразным языковым картинам мира, каждая из которых наполнена специфическими ценностями соответствующей культуры. Кроме того, в аннотации исследуется, как ценности проявляются на различных языковых уровнях. На лексическом уровне наличие или отсутствие определенных терминов, коннотации, связанные с конкретными словами, и семантические сети, которые они образуют, могут выявлять лежащие в основе культурные ценности. Например, язык с богатым словарным запасом для описания семейных отношений может указывать на сильный акцент на семейных связях в данной культуре. И наоборот, отсутствие определенных терминов может указывать на культурные табу или отсутствие общественной значимости, придаваемой конкретному понятию. Грамматические структуры также играют решающую роль в отражении ценностей. Использование почтительных форм обращения, формальных и неформальных местоимений и спряжений глаголов может указывать на иерархические структуры, динамику власти и социальный этикет, ценимые в культуре. Языки, которые отдают приоритет коллективизму, могут иметь грамматические конструкции, подчеркивающие групповую идентичность над индивидуальной субъектностью. Помимо отдельных слов и грамматики, в аннотации исследуется, как дискурсивные практики, такие как рассказывание историй, пословицы и идиоматические выражения, заключают в себе и передают культурные ценности. Эти нарративы часто служат хранилищами традиционной мудрости, моральных уроков и социальных норм, эффективно формируя ценности последующих поколений. В аннотации анализируется, как метафоры, сравнения и другие тропы могут использоваться для передачи сложных культурных ценностей в краткой и выразительной форме.

Ключевые слова: Языковая картина мира, культурные ценности, когнитивная лингвистика, язык и культура, межкультурная коммуникация, перевод, обучение языку, семантика, прагматика, анализ дискурса, лексическая семантика, грамматические категории, культурное познание.

Olamning lisoniy manzarasida qadriyatlarning aks etishi

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Annotatsiya: Til va madaniyat tomonidan shakllantirilgan kognitiv konstruksiya bo'lgan olamning lisoniy manzarasi shaxslar tomonidan voqelikni idrok etish va talqin qilishning kuchli vositasi bo'lib xizmat qiladi. Ushbu annotatsiya qadriyatlar va olamning lisoniy manzarasi o'rtasidagi murakkab munosabatlarga chuqur kirishib, chuqur ildiz otgan madaniy va ijtimoiy qadriyatlar til orqali qanday kodlanishi, aks etishi va mustahkamlanishini o'rganadi. Unda leksik tanlovlar, grammatik tuzilmalar, semantik nozikliklar va diskursiv amaliyotlar qadriyatlarga asoslangan dunyoqarashni qurish va mustahkamlashga qanday hissa qo'shishi tahlil qilinadi. Annotatsiya asosiy tushunchalarni ta'riflash bilan boshlanadi: olamning lisoniy manzarasi va uning madaniy bilish bilan o'zaro bog'liqligi. Til shunchaki muloqot vositasi emas, balki fikrlash jarayonlarini shakllantiradigan va tajribani kategoriyalashga ta'sir ko'rsatadigan ramka ekanligi ta'kidlanadi. Turli tillar voqelikni o'ziga xos tarzda bo'lib chiqadi, bu esa har biri o'ziga xos madaniyatining qadriyatlari bilan singdirilgan olamning xilma-xil lisoniy manzaralariga olib keladi. Bundan tashqari, annotatsiyada qadriyatlar turli lisoniy darajalarda qanday namoyon bo'lishi o'rganiladi. Leksik darajada muayyan atamalarning mavjudligi yoki yo'qligi, muayyan so'zlar bilan bog'liq bo'lgan ma'nolar va ular hosil qiladigan semantik tarmoqlar asosdagi madaniy qadriyatlarni ochib berishi mumkin. Masalan, oilaviy munosabatlarni tasvirlash uchun boy lug'atga ega til ushbu madaniyatda oilaviy rishtalarga kuchli urg'u berilishini ko'rsatishi mumkin. Aksincha, muayyan atamalarning yo'qligi madaniy tabu yoki muayyan tushunchaga berilgan ijtimoiy ahamiyatning yo'qligini ko'rsatishi mumkin. Grammatik tuzilmalar ham qadriyatlarni aks ettirishda muhim rol o'ynaydi. Hurmat shakllari, rasmiy va norasmiy olmoshlar va fe'l tuslanishlaridan foydalanish madaniyat ichida qadrlanadigan ierarxik tuzilmalar, hokimiyat dinamikasi va ijtimoiy odob-axloq qoidalarini ko'rsatishi mumkin. Kollektivizmga ustunlik beradigan tillarda individual agentlikdan ko'ra guruh identifikatorini ta'kidlaydigan grammatik konstruksiyalar bo'lishi mumkin. Alohida so'zlar va grammatikadan tashqari, annotatsiyada hikoyalar, maqollar va idiomalar kabi diskursiv amaliyotlar madaniy qadriyatlarni qanday o'z ichiga olishi va keyingi avlodlarga yetkazishi o'rganiladi. Ushbu hikoyalar ko'pincha an'anaviy donolik, axloqiy saboqlar va ijtimoiy normalar xazinasini bo'lib xizmat qiladi va keyingi avlodlarning qadriyatlarini samarali shakllantiradi. Annotatsiyada metaforalar, o'xshatishlar va boshqa nutq uslublari murakkab madaniy qadriyatlarni qisqa va ta'sirchan tarzda yetkazish uchun qanday ishlatilishi mumkinligi tahlil qilinadi.

Kalit so'zlar: Olamning lisoniy manzarasi, madaniy qadriyatlar, kognitiv lingvistika, til va madaniyat, madaniyatlararo kommunikatsiya, tarjima, til ta'limi, semantika, pragmatika, diskurs tahlili, leksik semantika, grammatik kategoriyalar, madaniy bilish.

Introduction. From the point of view of scientists, the linguistic picture of the world is “the world in the mirror of language,” “the totality of knowledge about the world that is reflected in language, as well as ways of obtaining and interpreting new knowledge,” “reflection of the objective surrounding reality in the human psyche.” The concept of a picture of the world, from the point of view of V. A. Maslova (including the linguistic one), is based on the study of “a person’s ideas about the world. A person is not inclined to notice those phenomena and things that are outside his ideas about the world.” The cognitive picture of the world is much richer than the linguistic picture of the world. It is formed under the influence of language, traditions and customs of the ethnic group, education and other factors; it can be holistic, but it can reflect some fragment of the world and be local.

The cognitive picture of the world may be the same for different people; the linguistic picture of the world reflects the ethnic picture of the world and is revealed through the analysis of linguistic units of different levels. In linguistics, there are many different terms that define the totality of human knowledge about the world, verbalized through language: “linguistic intermediate world,” “linguistic representation of the world,” “linguistic model of the world,” or “linguistic picture of the world.” The last term is most widespread. In modern linguistics there is a tendency to study language as a productive way of interpreting human culture. This is explained by the fact that language is the key

to the system of human thought, to the nature of the human psyche, it serves to characterize a nation. According to Louis Hjelmslev, language “can open the way both to understanding a person’s style and to the life events of past generations.”

His “calls” for the study of culture were heard by domestic cultural anthropologists. The tasks of linguoculturology include the study and description of the relationship between language and culture, language and ethnicity, language and national mentality; it was created, according to the forecast of Emile Benveniste, “on the basis of the triad – language, culture, human personality” and represents linguoculture as “a lens through which a researcher can see the material and spiritual identity of an ethnos.”

The basis of the categorical apparatus of linguoculturology is the concepts of linguistic personality and concept, the epistemological formation of which is not yet completed.

Methods.

A concept as a mental formation of a high degree of abstraction is associated primarily with the word. It follows from this that it includes, in addition to subject matter, all communicatively significant information.

First of all, these are indications of the place occupied by this sign in the lexical system of the language: its paradigmatic, syntagmatic, and word-formation connections – what F. Saussure calls “significance” and which, ultimately, reflects the “linguistic value of an extralinguistic object.” The semantic composition of the concept also includes all the pragmatic information of the linguistic sign associated with its expressive and illocutionary functions, which is quite consistent with the “experience” and “intensity” of the spiritual values to which it refers. Another highly probable component of the semantics of a linguistic concept is the cognitive memory of a word: the semantic characteristics of a linguistic sign associated with its original purpose and the system of spiritual values of native speakers.

However, conceptually, the most significant here is the so-called cultural-ethnic component, which determines the specificity of the semantics of natural language units and reflects the “linguistic picture of the world” of its speakers. The concept, according to the scientific definitions of S. A. Askoldov, E. S. Kubryakova, S. Kh. Lyapina, O. P. Skidan, is “a multidimensional mental construct that reflects the process of cognition of the world, the results of human activity, its experience and knowledge about the world, storing information about it.”

M. A. Kholodnaya interprets the concept as “a cognitive mental structure, the organizational features of which provide the possibility of reflecting reality in the unity of different qualitative aspects.” A generalization of points of view on the concept and its definitions in linguistics allows us to come to the following conclusion: a concept is a unit of collective consciousness (sending to the highest spiritual values), which has a linguistic expression and is marked by ethnocultural specificity. The conceptual picture of the world is much richer than the linguistic one. The linguistic picture of the world reflects the national picture of the world and can be identified in linguistic units of different levels. The role of language is not only to convey a message but, first of all, to the internal organization of the transmitted information.

Thus, the world of speakers of a given language is formed, that is, the linguistic picture of the world as a body of knowledge about the world, embodied in vocabulary, grammar, and phraseology. During the life of a particular person, the linguistic picture of the world precedes the conceptual one and shapes it, because a person is able to understand the world and himself thanks to language.

The family occupies a special position in the life of not only each person but also in the life of each individual people. Family relations are one of the most complex and multifaceted types of interpersonal relationships, as family represents a kind of social environment characterized by such features as informality, the intimacy of communication and ease of the environment in the circle of relatives and friends. Family relations are characterized by such specific manifestations as care, help, and support in matters related to the social and physical needs of the partner. These features of family relations are rooted in the public consciousness and are reflected in such terms as “parental duty”,

“parental home”, “motherly love”. It should also be noted that family relations differ from other interpersonal relations, as they are subject to regulation by society, which gives the family relations an element of responsibility and duty. Consequently, the sphere of family relations is multifaceted; it is regulated, on the one hand, by internal family rules and duties of family members, and, on the other hand, by the social environment. Therefore, the experience of many generations and universal values, which are the basis of family relations, are reflected in numerous proverbs (Herbrand, 2010, Hofstede, 2010, Maletzke, 2013). In the explanatory dictionary of Duden, the following definition of the family is given: " (Duden, 1996). In the dictionary *Das Wortauskunftssystem der Deutschen Sprache* the family is defined as "Gemeinschaft von Menschen, die miteinander verwandt sind". Family relations are regulated by the rules of law and morality. Their basis is marriage. In the explanatory dictionary, Duden's marriage is defined as "gesetzlich und kirchlich anerkannte Lebensgemeinschaft von Mann und Frau". Therefore, in German, the family includes, in the first place, parents and children who form a community (Duden 11, 2002). Thus, these definitions emphasize, first of all, the social nature of the family, which is determined by the collective nature of the family, joint living, joint activities and by the system of interpersonal relations of members of the family group. The moral aspect of family relations is transmitted through numerous proverbs that describe relationships within the family and give instructions and teachings in this area. In the course of our study, 180 proverbs were analyzed, reflecting, to varying degrees, the specifics of family relationships. Among these proverbs, we can distinguish the following thematic groups: the role of the wife and mother in the family, the role of the father and husband in the family, relationships with children, the creation of marriage, the management of a common farm, and relations with distant relatives. Thus, in German proverbs describing family relations, primary attention is paid to the regulation of relations between spouses and children, the more distant relatives are considered rather outside the family circle.

Results. Language is not only a means of communication but also a mirror reflecting the cultural and moral values of the society that speaks it. The concept of the **linguistic picture of the world (LPW)** refers to the way language encodes and shapes speakers' understanding of reality, including the values, traditions, and social norms embedded in their worldview.

Different languages emphasize distinct value systems, often evident in vocabulary, idioms, metaphors, and grammatical structures. For instance, in many Indigenous languages, nature-related terms are abundant and nuanced, reflecting a deep respect for the environment (Wierzbicka, 1997). Conversely, the prevalence of individualistic expressions in English-speaking cultures aligns with Western ideals of autonomy and personal achievement (Lakoff & Johnson, 1980).

Moreover, value-laden concepts such as "freedom," "honor," or "family" carry culturally specific meanings. In Russian, for example, the term *душа* (soul) holds a central place in expressing emotional and spiritual depth, highlighting a value system that prioritizes inner life and communal feeling (Karasik, 2004). In contrast, American English often reflects a pragmatic worldview, seen in its focus on action-oriented verbs and outcome-based expressions.

Thus, the LPW reveals how language structures reality not just descriptively but evaluatively. By examining linguistic choices, we gain insight into what a culture considers important, right, or ideal. This intersection of language and values is crucial for cross-cultural communication, as it underscores the embedded nature of meaning and highlights the importance of linguistic relativity. Studying the meaning as knowledge associated with the word suggests that meanings form a certain system (structure), and the properties of a particular meaning can be seen only via its relations with other members of the system. And here the concept introduced by F. de Saussure, namely the concept of significance, is of use. He believed, significance is created only by social life, i.e. the collective experience of native speakers / culture bearers (Saussure, 1977). Therefore, each word being a part of a definite structure (system) has both the knowledge corresponding it in the experience of a native speaker / culture bearer, and also its significance, i.e. its "weight" in the system.

The current study focuses on the interrelations between the word meaning and its significance in the everyday ordinary consciousness of a native speaker of a language / culture bearer. The study

employed the method of mass free associative experiment. Students of various Crimean universities, aged from 17 to 25, men and women in equal proportions, permanent residents of the Crimea who had lived there for at least 10 years by the time of the survey were involved as respondents. A word list of 1000 stimuli was used, with the words previously utilised to collect material for the Russian Regional Associative Dictionary (Shaposhnikova & Romanenko, 2014; Ufimtseva & Cherkasova, 2018). The experiment was carried out in writing, each respondent received a questionnaire with 100 stimuli from the initial list. Based on the experimental materials, an electronic database was created that later built up the basis of the analysis. We assume, the associative-verbal network (AVN) developed with the materials of the Russian Associative Dictionary (Karaulov, Cherkasova, Ufimtseva, Sorokin, & Tarasov, 2002), is the model of everyday linguistic consciousness of a native speaker that satisfies the requirements for systematicity and comprehensiveness. The AVN is an arranged space with a balanced frequency; it has 103,000 thousand different peaks, i.e. different words that make up it up. The network possesses a core (a little over 500 words) and peripherals. It was this modeling method that allowed us to identify the meaning and significance of the words included in it and served as the basis for numerous studies (Debrenne, 2016; Elenevskaya & Ovchinnikova, 2016; Goldin, 2015; Sánchez, 2015; Ufimtseva & Balyasnikova, 2019).

6.2. Of interest results were obtained in the course of studying regional features of the linguistic picture with bilingual residents of several Russian regions (the Republic of Komi, Tatarstan, Buryatia, Sakha (Yakutia)) and Russians living in these regions. The analysis showed that the language of the experiment influenced the experimental outcome for bilinguals, whereas monolingual Russians were influenced to some extent by the indigenous culture, both the phenomena being reflected in the obtained linguistic pictures of the world (Ufimtseva, 2017).

Discussion.

As cultural values are represented in proverbs, they are very specific syntactic constructions that need and are worth close attention. They are exactly the forms of existence in the language that conserve long centuries of national and all-human wisdom. It is necessary to explore proverbs in both linguistic and cultural paradigms.

The present study is based on the decisions of previous authors (Burger (2010), Solnyshkina (2015), Kajumova, Sadykova & Gabdelganeeva (2018), Kühn (2007), Prinz (2005), Schwarz-Friesel (2007), Jahr (2000)) who paid close attention to the investigation of multiple dimensions of proverbs' formation and functioning.

Worth close studying concerning the theme of the current article that refers to the functioning problems within the German language is the work of Burger (2010) *"Phraseologie. Eine Einführung in Beispiel des Deutschen"* [*Phraseology. An introduction using the example of German*]. The author raises the problem of how important phraseological phenomena are for today's language in all its domains. Basic concepts and a handy terminology are provided, offering the reader independent access to phraseology, its manifold forms, and functions. The systematic communication of the criteria with the greatest possible clarity of presentation is the aim. The introduced terms are largely explained by authentic examples from German texts, but the concepts are not tied to a single language. The problem breakdown is based on the current state of knowledge and addresses controversial issues of the current discussion. In particular, findings of corpus linguistic research and their impact on the conception of phraseology are considered. The main topics are the semantics of phrases and the use of phrasemes in texts.

The diversity of the paremiological fund of different languages was described in studies of oral folk art; however, the linguistic and cultural aspects of the analysis of the structure and semantics of paremia began to be developed only in recent decades (Burger, 2010; Kajumova, Sadykova & Gabdelganeeva, 2018; Wierzbicka, 1999). In the paremiological fund of different languages, there are both universal and original concepts. Universality is reflected at the level of thematic classification of paremia, while uniqueness can be traced in different figurative sources of their semantics.

The linguistic and cultural aspect of the paremiological picture of the world is determined by extralinguistic factors, which include the traditions and customs of the people, its mentality, and way of life (Prinz, 2005; Schwarz-Friesel, 2007). Proverbs are centuries-old folk wisdom, which conveys in laconic linguistic form the experience of many generations. Therefore, proverbs are employed to reconstruct the characteristics of mentality, allowing the identification of its common features characteristic of a certain linguistic community (Jahr, 2000).

Proverbs allow us to reveal the unchanging features of mentality, since they exist for a long period and have varying frequency of use in the language (Burger, 2010). They represent important categories for national culture such as the way of life, traditions, character, habits, and appearance of a person (Jahr, 2000; Schwarz-Friesel, 2007).

Andreeva & Solnyshkina (2015) study the idiomatic meaning of the idiom "Halcyon days" in institutional discourse. They provide a contextual analysis of the idiom, analyzing peculiarities of its functioning and modern usage, with the general meaning "a very happy or successful period in the past."

Mentality is an integral picture of the world in its value orientations, existing for a long time, regardless of specific economic and political conditions, based on ethnic predispositions and historical traditions. Mentality is manifested in the feeling, mind, and will of each individual member of society based on a common language and upbringing and represents part of folk spiritual culture, which creates the ethnomental space of a people within their territory.

Secondly, national mentality is a way of thinking, a psychological mindset, and peculiarities of thinking. Thirdly, national mentality is inextricably linked with national character, understood not only as a set of specific, peculiar traits inherent to a given people, but also as a particular set of universal human traits.

Thus, a proverb is a short, often rhythmized saying, a complete sentence that expresses a certain inference, while a saying is a widespread figurative expression aptly defining any life phenomenon. Unlike proverbs, sayings are devoid of direct instructive meaning and are limited to figurative, often allegorical definitions of phenomena.

The main feature of a proverb is its completeness and didactic content. A saying is characterized by incompleteness of inference and lack of instructive character. A proverb is a grammatically complete (sentence-form) utterance; a saying is grammatically incomplete (not forming a sentence). Proverbs and sayings differ from phraseological phrases, aphorisms, and winged expressions.

The difference between proverbs and sayings from phraseological expressions lies, firstly, in the fact that the meaning of proverbs and sayings can only be conveyed by a full sentence (often extended), whereas a phraseological expression conveys meaning through a word or phrase. Secondly, proverbs can be used simultaneously in literal and figurative meanings.

Unlike proverbs and sayings, aphorisms are short, profound in content, and complete in meaning – judgements belonging to a specific author, enclosed in a figurative, easily remembered form. The sphere of aphorisms is the literary language, whereas proverbs and sayings are of folk origin.

The mentality of the people always bears the stamp of nationality, being associated with national consciousness, national character, national spirit, etc. It is an expression of national originality.

A full-fledged acquaintance with any culture implies not only studying its material components or historical, geographical, and economic determinants, but also attempting to penetrate into the way of thinking of the nation, to look at the world through the eyes of its language speakers.

National mentality manifests itself in habits and customs passed from generation to generation, and in norms of behavior. It is conditioned by national, cultural, civilizational, geographical, and sociopolitical peculiarities of people's life and activity.

Therefore, its study requires considering the influence of surrounding conditions, everyday life, climate, traditions, and other circumstances on people's behavior. The common elements bring

peoples together, allow us to understand the uniqueness of different cultures and traditions, and foster a respectful attitude towards the state and its people.

Human culture, social behavior, and thinking cannot exist without language and outside of language. Thinking and thought reactions embed evaluative attitudes and corresponding meaning orientations of activity.

Being a means of human communication, and thus social and national in nature, language inevitably bears the imprint of worldview peculiarities, ethical and cultural values, and behavioral norms characteristic of its community.

Each national culture is the result of the national mentality's active manifestation, as national culture does not exist separately from the national mentality. All of this is reflected in the lexicon of the language, which has been much discussed.

Thus, the mentality, as understood here, forms an integral part of the national culture.

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