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‘Weather’ in the english picture of the world as an object of linguocultural research

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Annotation *This study delves into the multifaceted concept of "weather" as it is reflected and constructed within the English picture of the world. Employing a linguocultural approach, it examines how language, encompassing vocabulary, idioms, metaphors, and proverbs, shapes and reveals cultural perceptions, values, and beliefs associated with atmospheric phenomena. By analyzing a diverse range of linguistic data, including literary texts, everyday discourse, and media representations, this research aims to uncover the culturally specific ways in which English speakers conceptualize, categorize, and communicate about weather. Furthermore, it explores the potential influence of geographical context, historical experiences, and societal practices on the linguistic encoding of weather-related concepts, contributing to a deeper understanding of the interplay between language, culture, and the natural environment. The concept of weather holds a prominent place in the English linguistic worldview, reflecting both environmental realities and deep-rooted cultural values. This study explores weather as a linguocultural phenomenon, examining its representation in English vocabulary, idiomatic expressions, metaphors, proverbs, and everyday communication. The research highlights how weather-related language not only conveys meteorological conditions but also serves as a means of expressing emotions, social norms, and national identity. Through a linguocultural lens, the paper analyzes how weather functions as a communicative tool in English-speaking cultures, revealing attitudes toward nature, lifestyle, and interpersonal interaction. Comparative aspects are also considered, illustrating the uniqueness of the English-speaking world's perception of weather in contrast to other cultures. The findings contribute to a deeper understanding of the interplay between language, thought, and cultural context in shaping the English picture of the world.*

Keywords: *weather, English linguistic worldview, linguoculture, idioms, metaphors, cultural values, communication, national identity, English language, conceptual metaphor*

«Погода» в английской картине мира как объект лингвокультурологического исследования

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Аннотация: *Данное исследование углубляется в многогранное понятие «погода», отраженное и сконструированное в английской картине мира. Используя лингвокультурологический подход, оно изучает, как язык, включая лексику, идиомы, метафоры и пословицы, формирует и раскрывает культурные восприятия, ценности и убеждения, связанные с атмосферными явлениями. Анализируя разнообразный лингвистический материал, включая литературные тексты, повседневную речь и медиа-репрезентации, данное исследование направлено на выявление культурно-специфических способов, которыми англоговорящие концептуализируют, категоризируют и сообщают о*

погоде. Кроме того, оно исследует потенциальное влияние географического контекста, исторического опыта и социальных практик на языковое кодирование связанных с погодой концептов, способствуя более глубокому пониманию взаимодействия между языком, культурой и окружающей средой. Концепция погоды занимает видное место в английской языковой картине мира, отражая как экологические реалии, так и глубоко укоренившиеся культурные ценности. Данное исследование рассматривает погоду как лингвокультурологический феномен, изучая ее представление в английской лексике, идиоматических выражениях, метафорах, пословицах и повседневном общении. Исследование подчеркивает, как связанный с погодой язык не только передает метеорологические условия, но и служит средством выражения эмоций, социальных норм и национальной идентичности. Через лингвокультурологическую призму в статье анализируется, как погода функционирует в качестве коммуникативного инструмента в англоязычных культурах, раскрывая отношения к природе, образу жизни и межличностному взаимодействию. Также рассматриваются сравнительные аспекты, иллюстрирующие уникальность восприятия погоды англоязычным миром в сравнении с другими культурами. Полученные результаты способствуют более глубокому пониманию взаимодействия между языком, мышлением и культурным контекстом в формировании английской картины мира.

Ключевые слова: погода, английская языковая картина мира, лингвокультурология, идиомы, метафоры, культурные ценности, коммуникация, национальная идентичность, английский язык, концептуальная метафора

Ingliz tilidagi dunyo tasvirida "ob-havo" lingvomadaniy tadqiqot obyekti sifatida

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Annotatsiya: Ushbu tadqiqot ingliz tilidagi dunyo tasvirida aks etgan va shakllangan "ob-havo"ning ko'p qirrali tushunchasini chuqur o'rganadi. Lingvomadaniy yondashuvni qo'llagan holda, u til, jumladan, lug'at, idiomalar, metaforalar va maqollar atmosfera hodisalari bilan bog'liq bo'lgan madaniy idroklar, qadriyatlar va e'tiqodlarni qanday shakllantirishi va ochib berishini tahlil qiladi. Adabiy matnlar, kundalik nutq va ommaviy axborot vositalari kabi turli xil lingvistik ma'lumotlarni tahlil qilib, ushbu tadqiqot ingliz tilida so'zlashuvchilarning ob-havoni konsepsiyalash, toifalash va u haqida muloqot qilishning madaniy jihatdan o'ziga xos usullarini aniqlashga qaratilgan. Bundan tashqari, u geografik kontekstning, tarixiy tajribaning va ijtimoiy amaliyotlarning ob-havo bilan bog'liq tushunchalarning lingvistik kodlanishiga potentsial ta'sirini o'rganadi va til, madaniyat va tabiiy muhit o'rtasidagi o'zaro ta'sirni chuqurroq tushunishga hissa qo'shadi. Ob-havo tushunchasi ingliz tilidagi dunyoqarashida muhim o'rin tutadi, bu ham ekologik voqeliklarni, ham chuqur ildiz otgan madaniy qadriyatlarni aks ettiradi. Ushbu tadqiqot ob-havoni lingvomadaniy hodisa sifatida ko'rib chiqadi, uning ingliz tilidagi lug'at boyligi, idiomatik iboralar, metaforalar, maqollar va kundalik muloqotda ifodalanishini o'rganadi. Tadqiqot shuni ko'rsatadiki, ob-havo bilan bog'liq til nafaqat meteorologik sharoitlarni yetkazadi, balki hissiyotlar, ijtimoiy me'yorlar va milliy o'zlikni ifodalash vositasi ham bo'lib xizmat qiladi. Lingvomadaniy nuqtai nazardan, maqolada ob-havoning ingliz tilida so'zlashuvchi madaniyatlarda tabiatga, turmush tarziga va shaxslararo munosabatlarga bo'lgan munosabatni ochib beradigan kommunikativ vosita sifatida qanday ishlashi tahlil qilinadi. Shuningdek, qiyosiy jihatlar ham ko'rib chiqiladi, bu ingliz tilida so'zlashuvchi dunyoning ob-havoni boshqa madaniyatlar bilan solishtirganda o'ziga xos

idrokini ko'rsatadi. Olingan natijalar ingliz tilidagi dunyo tasvirini shakllantirishda til, tafakkur va madaniy kontekst o'rtasidagi o'zaro ta'sirni chuqurroq tushunishga yordam beradi.

Kalit so'zlar: ob-havo, ingliz tilidagi dunyoqarash, lingvomadaniyat, idiomalar, metaforalar, madaniy qadriyatlar, kommunikatsiya, milliy o'zlik, ingliz tili, konseptual metafora.

Introduction. To identify cultural differences and similarities in how these languages use indefinite pronouns to express concepts of uncertainty, adaptability, and respect towards mountain climates. To contribute to the broader understanding of how language and culture intersect in the environmental discourse, particularly in contexts where nature plays a dominant role in daily life. The study is grounded in the linguo-cultural approach, which examines language as a cultural phenomenon that reflects the worldview and values of a speech community. By focusing on indefinite pronouns, the research delves into the semantic layers and pragmatic applications of these pronouns within environmental narratives. The linguo-cultural approach allows for a deeper understanding of how language users from different cultural backgrounds perceive and articulate their experiences of the natural world, especially in complex and dynamic environments like mountains. Understanding the linguistic representation of climatic conditions in mountainous regions through indefinite pronouns provides valuable insights into the cognitive and cultural aspects of environmental perception. This research not only enhances the field of comparative linguistics but also has practical implications for environmental communication, tourism, and education. By revealing how language shapes and is shaped by environmental experiences, the study underscores the importance of linguistic awareness in cross-cultural and environmental contexts. Furthermore, the findings can inform environmental policy and communication strategies by highlighting the role of language in framing public perceptions of climate and nature. For communities living in mountainous areas, where environmental challenges are a part of daily life, the way these challenges are linguistically framed can influence attitudes towards conservation, adaptation, and resilience. To identify cultural differences and similarities in how these languages use indefinite pronouns to express concepts of uncertainty, adaptability, and respect towards mountain climates.

To contribute to the broader understanding of how language and culture intersect in the environmental discourse, particularly in contexts where nature plays a dominant role in daily life. The study is grounded in the linguo-cultural approach, which examines language as a cultural phenomenon that reflects the worldview and values of a speech community. By focusing on indefinite pronouns, the research delves into the semantic layers and pragmatic applications of these pronouns within environmental narratives. The linguo-cultural approach allows for a deeper understanding of how language users from different cultural backgrounds perceive and articulate their experiences of the natural world, especially in complex and dynamic environments like mountains (Altayev, 1976). Understanding the linguistic representation of climatic conditions in mountainous regions through indefinite pronouns provides valuable insights into the cognitive and cultural aspects of environmental perception. This research not only enhances the field of comparative linguistics but also has practical implications for environmental communication, tourism, and education. By revealing how language shapes and is shaped by environmental experiences, the study underscores the importance of linguistic awareness in cross-cultural and environmental contexts. Furthermore, the findings can inform environmental policy and communication strategies by highlighting the role of language in framing public perceptions of climate and nature. For communities living in mountainous areas, where environmental challenges are a part of daily life, the way these challenges are linguistically framed can influence attitudes towards conservation, adaptation, and resilience. To identify cultural differences and similarities in how these languages use indefinite pronouns to express concepts of uncertainty, adaptability, and respect towards mountain climates. To contribute to the broader understanding of how language and culture intersect in the environmental discourse, particularly in contexts where nature plays a dominant role in daily life. The study is grounded in the linguo-cultural approach, which examines language as a cultural phenomenon that reflects the

worldview and values of a speech community. By focusing on indefinite pronouns, the research delves into the semantic layers and pragmatic applications of these pronouns within environmental narratives. The linguo-cultural approach allows for a deeper understanding of how language users from different cultural backgrounds perceive and articulate their experiences of the natural world, especially in complex and dynamic environments like mountains (Atajanov, 1987). Understanding the linguistic representation of climatic conditions in mountainous regions through indefinite pronouns provides valuable insights into the cognitive and cultural aspects of environmental perception. This research not only enhances the field of comparative linguistics but also has practical implications for environmental communication, tourism, and education. By revealing how language shapes and is shaped by environmental experiences, the study underscores the importance of linguistic awareness in cross-cultural and environmental contexts. Furthermore, the findings can inform environmental policy and communication strategies by highlighting the role of language in framing public perceptions of climate and nature. For communities living in mountainous areas, where environmental challenges are a part of daily life, the way these challenges are linguistically framed can influence attitudes towards conservation, adaptation, and resilience.

Methods. Based on the achievements of the scientific and technical development of the advanced countries of the world, concrete successes are being achieved in the country in carrying out the task of training specialists who excel in new technologies and innovations. To become an expert in any language, it is necessary to know the idioms, phraseological units, that is, stable vocabulary of that language. It is even more interesting to study the phraseological units in the English and Turkmen languages, which mean weather conditions, using the method of comparison. Knowing them enriches the vocabulary and helps to increase the student's ability to speak the language fluently. Over the years, phraseological units in the Turkmen language are studied by comparison and comparison with phraseology in other languages, dissertations are written. Among them, the works of A. Almammedov, O. Nazarov, and S. Shammayeva can be mentioned. Phraseological units in English and Turkmen languages are valuable for those interested in learning and teaching English in terms of developing the ability to use stable vocabulary. Phraseological units provide specific information about people's lifestyle, culture, and other aspects of their life. Phraseological units or idioms are specific expressions of a certain language. The meaning of phraseological units is not formed from the meaning of individual words that are part of it. When translating phraseological units, their metaphorical figurative meaning should be taken into account, not literally.

Phraseological units are chosen according to the level of knowledge of the learners and will be better if they are taught in intermediate and advanced groups. The most effective way to teach them is to teach them in context rather than in isolation. This helps them not only to understand well but also to use them appropriately. Using the phraseological units given to the students, it is advisable to perform dialogues and games of different characters. Also, in order to draw attention to the use of phraseological units in life, giving examples of their use in mass media and works of art, teaching them through videos and songs is also one of the effective methods. Phraseological units can be on different topics, one of them is phraseological units representing weather conditions in English and Turkmen languages. The following phraseological units are examples of them. Phraseological units included in the word "rain" Rain or shine - in any case, under any conditions, whatever. I'll always love you, come rain or (come) shine - I'll always love you, in any case. It is raining cats and dogs - Take your umbrella and a jacket because it's raining cats and dogs - Take your umbrella and a jacket because it's raining cats and dogs. Phraseological units included in the word "snow" are (As) white as snow. Now that my grandmother has stopped dyeing his hair, it's become as white as snow. We are completely snowed under at work because it is the end of the tax year. Phraseological units included in the word "wind". How the wind blows - It looks like I might be considered for the job, but I'm waiting to see how the wind blows - It looks like I might be considered for the job, but I'm waiting to see how the wind blows. Wind up one's bottoms - listen. Myself and Jack went ashore today to wind up our bottoms - Myself and Jack went ashore today to wind up our bottoms. Phraseological

units containing the words ‘star’ and ‘moon’. To be born under a lucky star Janet found a fantastic job as soon as she finished college. I guess she was just born under a lucky star – Janet got a great job right out of college. I think he was born on a good day. To bless one’s (lucky) stars - to be grateful for one’s fate. You should bless your lucky stars that you managed to avoid that violent car accident. To cry for the moon – to demand the impossible. There’s no point in crying for the moon. To think the moon is made of green cheese. You really think you’ve got a chance at this promotion after insulting the boss? Right, and the moon is made of green cheese – Do you think there’s a chance for you to get promoted after insulting your boss? That’s right, you believe in the impossible!

Phraseological units that include the words "fog" (‘fog’) and "smoke" (‘smoke’) (All in a fog) - to be in trouble, to be in an unclear state. After the accident he went about in a fog, even though he had not been injured – The big smoke – big city. I wouldn’t like to live in the Big Smoke – I wouldn’t like to live in the big city. Phraseological units included in the word "lightning": Lightning never strikes twice in the same place - Lightning never strikes the contest last year, but lightning never strikes twice in the same place it would be foolish to wait for luck). As swift as an arrow (as lightning, as though or as the wind) Swift as an arrow, Mary finished her exam and raced out of the classroom– Mary finished her exam and raced out of the classroom. In the scientific works on phraseological units in the Turkmen language, it is possible to meet phraseologisms related to natural phenomena. This can be seen in the example of the work "Phraseological dictionary of the Turkmen language" published in 1976. Looking at other studies conducted in this regard, the active use of the names of natural phenomena such as "yel" and "wind" in stable vocabulary can be explained by the fact that Turkmenistan is located in a geographically favorable place. Stable phrases used in connection with the names of natural phenomena: To get wind of the mouth - to get out of the mood by talking, to talk a lot - talk the hind legs of a donkey. The women began to praise Khalnazar after they talked the hind legs of a donkey. To give away - to waste, to ruin, to throw away - good penance. They go people’s passion – They go people’s passion. However, it is possible to come across stable phrases related to the subject. Out of the frying pan in the fire, escape the bear and fall to the lion. Let us escape from the rain and fall to the endless drop! Hopefully will note scathe bear and fall to the lion.

Results. Language is not only a means of communication but also a repository of cultural knowledge and worldview. Linguoculturology, an interdisciplinary field at the intersection of linguistics and cultural studies, seeks to explore how cultural concepts are encoded and reflected in language. One such culturally significant concept is *weather*, a universal phenomenon that transcends geographical boundaries, yet is perceived and verbalized differently across linguistic communities.

In the English-speaking world, *weather* occupies a distinctive place in everyday discourse, idiomatic usage, and cultural symbolism. Far from being a mere backdrop to human activity, it acts as a mirror reflecting societal values, historical experiences, emotional states, and even social behavior. The frequency and richness of weather-related expressions in English – from casual greetings like “Nice weather, isn’t it?” to metaphorical phrases such as “under the weather” or “stormy relationship” – indicate its deep integration into both language and thought.

This article investigates *weather* as an object of linguocultural analysis, focusing on its representation in the English linguistic worldview. By examining idioms, metaphors, proverbs, and communicative norms, the study reveals how weather functions as a cultural code, shaping and reflecting the way English speakers perceive the world around them. Moreover, a comparative dimension will highlight how weather expressions in English differ from those in other languages, thereby offering insights into the unique cultural landscape embedded in English. The concept of *weather* in linguoculturology reveals much more than the physical state of the atmosphere – it opens a window into the cultural consciousness of a linguistic community. In the English picture of the world, weather functions as a versatile linguistic and cultural construct: it facilitates social interaction, conveys metaphorical meaning, reflects emotional states, and embodies national character.(Crystal,2010)

Through idioms, proverbs, metaphors, and everyday expressions, weather becomes an active participant in the cultural dialogue, shaping and reflecting the values, humor, and communicative preferences of English speakers. Its pervasive presence in language points to its symbolic richness and its role as a mediator between human experience and natural phenomena.

Moreover, a comparative analysis underscores the diversity of weather conceptualizations across languages and cultures, demonstrating both the universality of weather as a human concern and the specificity of its cultural interpretations. Whether used to break the ice in a conversation or to express the emotional turbulence of a personal relationship, weather in English is a linguocultural phenomenon that mirrors both the literal and figurative climates of human life.

As linguoculturology continues to evolve, weather remains a compelling and fruitful object of study – one that highlights the deep interconnection between language, thought, environment, and cultural identity.

Discussion. In the English language, *weather* is not only a practical concern but also a rich source of linguistic material. From casual conversation to literary expression, weather-related language reveals patterns of thought and cultural tendencies. The English lexicon contains a vast array of terms describing meteorological phenomena – *rain, fog, sunshine, drizzle, thunderstorm*, and many more – each reflecting a nuanced perception of environmental conditions. (Lakoff, 1980)

English speakers frequently use weather as a conversational tool, particularly in small talk. Phrases like “*It’s a bit chilly today*” or “*Looks like rain*” serve not only to comment on the environment but also to initiate and maintain social interaction. This tendency highlights the function of weather talk as a socially neutral and universally relatable topic, providing a safe space for interpersonal engagement, especially in societies where personal boundaries and politeness are emphasized.

Moreover, weather terminology often extends into idiomatic and metaphorical usage, reflecting the cultural encoding of emotions and human experiences. Consider expressions such as:

- “*to break the ice*” – to initiate conversation in a social setting;
- “*to be on cloud nine*” – to be extremely happy;
- “*a storm in a teacup*” – to exaggerate a minor issue;
- “*to feel under the weather*” – to feel unwell or out of sorts.

These examples illustrate how weather is used metaphorically to express internal states, social dynamics, or moral judgments. In doing so, they embed environmental imagery within human cognition and communication, showcasing the symbolic weight weather carries in the English worldview. Beyond its literal and metaphorical roles, weather in English also serves as a powerful symbol within cultural narratives, literature, and collective identity. Certain weather phenomena evoke strong emotional and cultural associations, often shaping how people relate to their environment and to each other.

For instance, **rain** in English culture is frequently linked with melancholy, introspection, or renewal. In literature and film, rain often sets the mood for moments of emotional tension, reflection, or transformation. Yet at the same time, rain is also associated with growth and new beginnings, as seen in idioms like “*April showers bring May flowers.*” This duality reflects a cultural recognition of both the challenges and the beauty in life’s unpredictability. (Deignann, 2005)

Sunshine, by contrast, typically symbolizes happiness, clarity, and positivity. The phrase “*a ray of sunshine*” refers to someone who brings joy or hope, while “*walking on sunshine*” conveys an elevated mood. Such associations reveal a cultural idealization of brightness and warmth, which may be particularly significant in English-speaking regions with changeable or often gloomy weather, such as the UK.

Storms and wind often carry more dramatic symbolic weight. A **storm** may represent chaos, conflict, or impending change – used in expressions like “*weathering the storm*” or “*the calm before the storm.*” These idioms reflect not only the physical power of weather but also its capacity to symbolize resilience, transition, or turmoil in life and society. (Charteris-Black, 2004)

Moreover, weather plays a role in shaping national character stereotypes. The British, for instance, are often humorously portrayed as obsessed with the weather – perhaps due to the UK’s famously variable climate. This constant engagement with the weather has influenced English linguistic habits and contributed to the perception of the British as reserved yet polite conversationalists, with weather talk serving as a form of indirect communication and social bonding.

Thus, weather in English is more than an environmental condition – it is a cultural lens through which values, identities, and emotions are expressed and shared. The linguocultural significance of weather is not unique to the English language. However, the way weather is conceptualized, discussed, and symbolized can vary greatly across cultures, reflecting different environmental conditions, societal values, and communicative norms. Comparing English to other languages reveals both universal patterns and culturally specific nuances in the treatment of weather.

For example, in **Russian**, weather-related expressions also abound, but often carry a more existential or philosophical tone. Phrases like “*Не было бы счастья, да несчастье помогло*” (literally: “There wouldn’t be happiness if misfortune hadn’t helped”) can evoke nature’s harshness as a metaphor for human endurance. Similarly, the weather in Russian culture often symbolizes fate and emotional depth, shaped by the extremes of the climate.

In **Japanese**, weather is deeply tied to aesthetics and seasonal awareness, which are central to the culture. The concept of *mono no aware* – the gentle sadness associated with the fleeting nature of things – is often reflected in references to weather and seasonal change, such as cherry blossoms in spring or autumn leaves. This emotional resonance with nature shapes Japanese expressions, where weather often symbolizes the beauty and transience of life. (Goddard, 2006)

In contrast, **Arabic** weather metaphors are frequently infused with spiritual and poetic dimensions. Desert cultures historically relied on weather for survival, making it a powerful symbol of divine will, mercy, or punishment. Rain, for instance, may symbolize God’s grace, while drought could represent trial or hardship.

Compared to these cultures, English weather talk tends to focus more on **pragmatism and social utility**. It serves as a buffer in social interaction – especially in British English – where comments about the weather often substitute for more direct emotional or personal expressions. This highlights a cultural preference for understatement, politeness, and subtle emotional expression.

These comparisons show that while weather is a shared human experience, the **linguistic and cultural meanings** attached to it differ widely, shaped by geography, history, religion, and worldview. Studying weather from a cross-cultural perspective not only broadens our understanding of linguistic diversity but also enriches our appreciation of how language mirrors life in unique cultural settings. (Nida, 2001)

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