



# **TILSHUNOSLIKNING AMALIY MASALALARI: ZAMONAVIY TILSHUNOSLIKNING DOLZARB MUAMMOLARI, YECHIMLARI, TARAQQIYOTI VA ISTIQBOLLARI**

**mavzusidagi xalqaro ilmiy-amaliy anjuman**

## **MATERIALLARI**

**2025-yil 29-30-sentabr**



**O‘ZBEKISTON RESPUBLIKASI OLIY TA’LIM, FAN VA  
INNOVATSIYALAR VAZIRLIGI  
SIRDARYO VILOYATI HOKIMLIGI  
GULISTON DAVLAT UNIVERSITETI,  
TURKIYA RESPUBLIKASI BALIKESIR UNIVERSITETI,  
TURKIYA RESPUBLIKASI FIRAT UNIVERSITETI,  
YANGLING KASB-HUNAR VA TEXNIKA KOLLEJI**

**“TILSHUNOSLIKNING AMALIY MASALALARI:  
ZAMONAVIY TILSHUNOSLIKNING DOLZARB  
MUAMMOLARI, YECHIMLARI,  
TARAQQIYOTI VA ISTIQBOLLARI”**

**mavzusidagi xalqaro ilmiy-amaliy anjuman**

**MATERIALLARI**

**2025-yil 29-30-sentabr**

**“BOOKMATY PRINT”  
TOSHKENT – 2025**

beruvchi muhim belgidir. Toponimlar orqali biz ushbu yerda yashab o'tgan qadimgi aholining yashash tarzi, urf-odatlar, diniy e'tiqodlari, mehnat faoliyati va boshqaruv tizimi haqida tasavvurga ega bo'lamiz. Sirdaryo viloyatidagi joy nomlarining o'rganilishi faqatgina geografik yoki tarixiy jihatdan emas, balki lingvistik, etnologik, sotsiologik va madaniy nuqtai nazardan ham muhimdir. Ular tilshunoslikda onomastika sohasi uchun muhim ma'lumot bo'la oladi. Mustaqillik yillarida tarixiy nomlarning tiklanishi va yangilanishi, xalqimizning o'z tarixiga bo'lgan hurmati va milliy o'zlikni anglash jarayonining faollashganini ko'rsatadi. Bu esa toponomika fanining hozirgi davrdagi dolzarbligini yana bir bor tasdiqlaydi. Umuman olganda, Sirdaryo viloyatidagi toponimlarni chuqur o'rganish orqali nafaqat hudud tarixi va madaniyatini tahlil qilish, balki xalqning o'zini anglash, milliy qadriyatlarni qadrlash, tarixiy xotirasini mustahkamlashga qaratilgan muhim ilmiy va amaliy natijalarga erishish mumkin. Shu bois, ushbu mavzu doirasida olib borilayotgan tadqiqotlar tilshunoslik fani uchun alohida ahamiyatga ega.

#### **Adabiyotlar**

1. Ermatov I. Sirdaryo viloyati toponimlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – 21 b.
2. В.В.Бартольд. Сочинения. – Т. I. С. 247.
3. В.В.Бартольд. Сочинения. – Т. III. С. 119.
4. Ermatov I. Sirdaryo viloyati toponimlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – 39 b.
5. Ermatov I. Sirdaryo viloyati toponimlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – 44 b.
6. Qorayev S. Toponomika. – Toshkent, 2006. – B.124.
7. Qorayev S. Toponomika. – Toshkent, 2006. – B.147.

### **ETHICAL VALUES IN ENGLISH PROVERBS: A HISTORICAL AND CULTURAL PERSPECTIVE**

**Bahrombekova Munisa Mansurovna,**

Tashkent State University of Oriental Studies

Teacher, Department of Western Languages

[munisa\\_bahrombekova@tsuos.uz](mailto:munisa_bahrombekova@tsuos.uz)

[munisabahrombekova1990@gmail.com](mailto:munisabahrombekova1990@gmail.com)

**Abstract.** Proverbs encapsulate cultural wisdom in concise form, acting as moral signposts that reflect and transmit societal values across generations. Within English-speaking traditions, they have long served to legitimize ethical norms, instruct communities, and reinforce prevailing worldviews. This paper traces the historical development of ethical concepts in English proverbs, beginning with Old English expressions rooted in pagan fatalism and warrior codes, moving through the religious and scholastic influence of the Middle Ages, and culminating in the increasingly secular and humanistic messages of modern times. Attention is given to the role of shifting religious doctrines, philosophical currents, socio-economic

changes, and cultural transformations in shaping the ethical tone of proverbial discourse. By drawing on classical compilations such as Heywood's *A Dialogue of Proverbs* [Heywood, 1546], as well as contemporary corpora like COCA and BNC, the study identifies recurring themes—integrity, justice, perseverance, compassion, and fairness—while highlighting how their framing has adapted to new social contexts. For instance, medieval proverbs often emphasized divine retribution and moral duty under Christian doctrine, whereas present-day sayings tend to prioritize personal responsibility, civic harmony, and even digital-age ethics. The findings suggest that although the moral core of many proverbs remains recognizable, their interpretive framing has been reconfigured in accordance with evolving cultural needs. Following Mieder's [Mieder, 2004, p.35] perspective, the paper argues that proverbs are dynamic ethical instruments: they preserve inherited wisdom while simultaneously adjusting to contemporary realities, thereby sustaining their relevance as tools of moral communication.

Keywords: Ethical values, English proverbs, Cultural linguistics, Historical semantics, Language evolution, Moral philosophy, Corpus analysis

## 1. Introduction

Proverbs are timeless reflections of human thought, culture, and morality. As compact forms of collective wisdom, they have been used throughout history to instruct, warn, or comfort. Their role in shaping and reflecting ethical values is highly significant. In English, proverbs not only mirror social norms but also function as cultural shorthand for what is considered morally acceptable or reprehensible [Dundes, 1981, p. 50].

This paper explores how English proverbs have conveyed ethical values throughout history, from the warrior ethics of Old English society to the modern emphasis on empathy and equality. Proverbs such as "Honesty is the best policy" or "What goes around comes around" encapsulate core moral beliefs in a memorable form, enabling easy transmission across generations. Yet these expressions are not static; they evolve with language, culture, and context.

The study applies historical linguistics, cultural analysis, and thematic comparison to track how ethical values in English proverbs have changed over time. Sources include classical collections [e.g., Heywood, 1546], religious literature, modern corpora such as the Corpus of Contemporary American English [COCA], and the British National Corpus [BNC]. The research aims to demonstrate not only how ethical values were preserved in proverbial language, but also how societal change has transformed those values.

## 2. Historical Development

### 2.1 *Old English Period (c. 450–1150)*

Ethics in Old English proverbs reflected a warrior-based tribal culture in which values such as loyalty, bravery, kinship, and fatalism were paramount. Pagan traditions emphasized fate (*wyrd*) as an inevitable force, while the gradual introduction of Christian teachings began to shift moral paradigms toward humility, divine justice, and charity. This dual influence resulted in a rich mix of ethical messaging that combined collective duty with emerging personal responsibility.

For example, the proverb “Wyrð bið ful aræd” (“Fate is fully determined”) encapsulates the stoic resignation to destiny, common in pre-Christian Germanic worldviews. Meanwhile, “A gift blinds the wise” warns against moral corruption through greed, a theme that aligns closely with later Christian critiques of materialism. According to Simpson and Speake [Simpson & Speake, 1998, p. 45], such sayings reflect not only the value system of the time but also the role of oral tradition in reinforcing communal ethics.

From a research perspective, this era’s proverbs are primarily accessible through Old English literature and ecclesiastical texts. Although limited in number, they offer a foundational ethical framework that later periods would reinterpret.

### *2.2 Middle English Period (1150–1500)*

This era marks a significant shift toward Christianized ethics, heavily influenced by ecclesiastical teachings and Norman-French linguistic and cultural input. The moral landscape evolved to center on divine justice, sin, virtue, and the salvation of the soul. Proverbs were frequently used in sermons and didactic literature to guide ethical behavior.

For instance, “Do well and have well” reflects a cause-and-effect view of morality rooted in Christian doctrine, while “Idle hands are the devil’s workshop” connects laziness with spiritual danger [Whiting, 1932, p. 77]. These proverbs functioned not only as moral warnings but also as tools of social control, reinforcing the religious authority of the Church.

Dundes [Dundes, 1981, p.74] emphasizes that Middle English proverbs were frequently embedded in literary texts, most notably Chaucer’s *The Canterbury Tales*, where they serve to highlight moral hypocrisy and social critique. This period also introduced gendered and hierarchical moral instruction, aligning ethical behavior with social class and religious duty.

Corpus-based analysis of Middle English literature (e.g., the Helsinki Corpus) reveals the dominance of religious themes and the relative absence of secular or personal ethics. The proverbs of this time were primarily prescriptive, reinforcing a collective morality sanctioned by divine order.

### *2.3 Early Modern English (1500–1700)*

The Early Modern period was characterized by profound intellectual, religious, and cultural transformations. The Renaissance encouraged critical thinking and humanism, while the Protestant Reformation promoted individual faith and personal responsibility. These shifts had a significant impact on the ethical content of proverbs.

Sayings like “God helps those who help themselves” and “Honesty is the best policy” illustrate the transition from externally imposed morality to self-governed ethical agency. Heywood’s *A Dialogue of Proverbs* [Heywood, 1546] played a crucial role in collecting and standardizing proverbs during this period. According to Mieder [Mieder, 2004, p.112], this collection reflects the increasing accessibility of moral wisdom in vernacular English, allowing a broader social class to engage with ethical discourse.

Empirical evidence from Early Modern English texts and concordance tools shows a notable increase in proverbs related to individual merit, prudence, and rationality. Proverbs thus became a means of navigating the complexities of a changing society, balancing religious piety with emerging secular values.

#### *2.4 Modern English Period (1700–Present)*

Modern proverbs demonstrate a clear trend toward secularization, inclusivity, and psychological insight. Ethical expressions such as “Treat others the way you want to be treated” and “With great power comes great responsibility” signal a broader, more humanistic approach to moral values. Unlike earlier periods, contemporary proverbs often emphasize emotional intelligence, personal development, and civic responsibility.

Linguistic studies using COCA and BNC confirm that modern English proverbs have shifted focus from divine reward to mutual respect, cooperation, and accountability. For example, “Think before you click” reflects new ethical challenges posed by the digital age, including online conduct and privacy concerns.

These findings support the argument that ethical values embedded in proverbs evolve in tandem with societal needs. As communities become more pluralistic and digitally interconnected, the proverbs they use reflect increasingly global and egalitarian moral frameworks.

### **3. Conclusion**

This study has demonstrated that English proverbs serve as enduring yet adaptable vehicles for ethical values. From the fatalistic and hierarchical norms of the Old English era to the rational, individualistic, and inclusive ethics of the modern age, proverbs have mirrored society’s moral priorities across time.

Research findings drawn from historical collections, literary sources, and modern corpora support the conclusion that proverbs are not static expressions but rather dynamic tools of moral communication. As Mieder [Mieder, 2004, p.125] contends, their resilience lies in their ability to preserve traditional wisdom while also incorporating contemporary values.

By analyzing proverbs thematically and diachronically, this paper contributes to a deeper understanding of how language evolves to reflect and reinforce ethical standards. It underscores the relevance of proverbial wisdom in contemporary discourse, suggesting that despite changes in form and context, the human need to articulate moral principles through concise, memorable language remains constant.

Future research may expand this inquiry by comparing English proverbs to those in other languages, examining cross-cultural transmission of ethical values, and exploring the role of proverbs in digital communication and education.

### **References**

- Dundes, A. (1981). *On the structure of the proverb*. *Proverbium*, 28, 43–64.
- Heywood, J. (1546). *A Dialogue of Proverbs*. London.
- Mieder, W. (2004). *Proverbs: A Handbook*. Greenwood Press.
- Simpson, J., & Speake, J. (1998). *The Oxford Dictionary of Proverbs* (4th ed.). Oxford University Press.



- Whiting, B. J. (1932). *Modern Proverbs and Proverbial Sayings*. Harvard University Press.
- COCA (Corpus of Contemporary American English). (n.d.). Retrieved from <https://www.english-corpora.org/coca>
- BNC (British National Corpus). (n.d.). Retrieved from <https://www.english-corpora.org/bnc>

## INGLIZ VA O‘ZBEK TILLARIDA FLORISTIK OBRAZLI FRAZEOLOGIZMLAR: KOGNITIV-SEMANTIK TIPOLOGIYA

**Xazratqulova Feruza Turdimurod qizi,**  
**O‘zMU 2-kurs doktoranti**  
[feruza\\_khazratkulovaa@mail.ru](mailto:feruza_khazratkulovaa@mail.ru)

**Annotatsiya** Maqolada ingliz va o‘zbek tillaridagi floristik obrazli frazeologizmlar (FOF) kognitiv-semantik yondashuv asosida tahlil qilinadi. Frazeologik birliklarning konseptual motivatsiyasi, semantik xaritalanishi va madaniy indeksatsiyasi aniqlanadi. Tahlil besh domen bo‘yicha olib boriladi: LIFECYCLE, PARTS, COLOR, HABITAT, CULTURAL SCRIPT. Qiyosiy natijalar shuni ko‘rsatadiki, umumiy metaforik chiziqlar mavjud bo‘lsa-da, o‘simlik repertuari, sensor modalitetlar va diskursiy funksiyalar bo‘yicha sezilarli farqlar mavjud. Amaliy jihatdan tarjima va frazeografik belgilash uchun model taklif etiladi.

**Kalit so‘zlar:** frazeologiya, kognitiv semantika, metafora, madaniy skript, ingliz tili, o‘zbek tili.

**Abstract** This article analyzes floral figurative phraseologisms (FFP) in English and Uzbek through a cognitive-semantic approach. The conceptual motivation, semantic mapping, and cultural indexation of phraseological units are identified. The analysis is carried out across five domains: LIFECYCLE, PARTS, COLOR, HABITAT, and CULTURAL SCRIPT. Comparative findings show that, although there are shared metaphorical patterns, there are significant differences in the plant repertoire, sensory modalities, and discursive functions. From a practical perspective, a model is proposed for translation and phraseographic annotation.

**Keywords:** phraseology, cognitive semantics, metaphor, cultural script, English, Uzbek.

Frazeologik birliklar tilning “madaniy xotira modullari” sifatida ijtimoiy tajribani ixcham semantik paketlarga jamlaydi. Floristik obrazli frazeologizmlar (FOF) – gul, daraxt, mevalar va o‘simliklarga tayangan idiomatik ifodalar – ayniqsa “baholash”, “hissiy-affektiv” va “axloqiy-normativ” ma’nolarni kodlashda sermahsuldir. Ingliz va o‘zbek tillari turli genealogik oilalarga mansub bo‘lsa-da, floristik obrazli frazeologizmlar (FOF) ga oid konseptual chiziqlar (masalan, BOSHLANISH–G‘UNCHA, GO‘ZALLIK–GUL, OG‘RIQ–TIKAN) ko‘p jihatdan umumiy kognitiv mexanizmlarga tayanadi, biroq konkret o‘simlik repertuari, rang va hidga asoslangan baholash, hamda ijtimoiy skriptlar (uyat-iffat, kamtarlik, o‘limni

**Iroda Kenjayeva**

SIRDARYO VILOYATI TOPONIMLARINING O'RGANILISHI VA TARIXIY TAHLILI.....324

**Munisa Bahrombekova**

ETHICAL VALUES IN ENGLISH PROVERBS: A HISTORICAL AND CULTURAL PERSPECTIVE.....329

**Feruza Xazratqulova**

INGLIZ VA O'ZBEK TILLARIDA FLORISTIK OBRAZLI FRAZELOGIZMLAR: KOGNITIV-SEMANTIK TIPOLOGIYA.....333

**Odilbek Xidirboyev**

O'ZBEK ONOMASTIKASIDA NEKRONIMLAR: "XO'JA BOBO" QABRISTONI MISOLIDA.....337

### **03. ADABIY TIL VA JONLI XALQ TILI MUNOSABATI MASALASI**

**Cemile Uzun**

Diyalektometriden Ontolojiye: Türkiye Türkçesi Ağız Çeşitliliğinin Bilgi Grafında Yapılandırılması.....342

**Izzat Pardayeva**

SIRDARYO VILOYATI AHOLISI LEKSIKASIDA FRAZELOGIZMLARNING QO'LLANILISHI.....346

**Латыпов Фарит**

ИНТЕРПРЕТАЦИЯ СОДЕРЖАНИЯ ПЯТИ РЕЧСКИХ НАДПИСЕЙ, НАНЕСЕННЫХ НА РЯД МЕТАЛЛИЧЕСКИХ ПРЕДМЕТОВ И КАМЕННУЮ ПЛИТУ.....349

**Dilbar Xalmuratova**

DIALEKTIZMLERDİN STILISTIKALIQ FIGURALAR DÚZIWDEGI XIZMETI.....352

**Dilnoza To'rayeva**

TARIXIY ASARLARDA BADIY NUTQ VA XALQ SHEVALARINING O'RNI.....356

**İbadova Nigar Saleh qızı**

ÇEX DİLİNDƏ TÜRKİZMLƏR VƏ ONLARIN LİNGVİSTİK XÜSUSİYYƏTLƏRİ.....361

**Yusifova Fidan Elxan qızı**

TÜRK DİLLƏRİ ARASINDA LEKSİK PARALELLƏR VƏ FƏRQLƏR.....366