

NATIONAL WORLDVIEW THROUGH THE LENS OF RUSSIAN AND UZBEK OMENS: A LINGUOCULTURAL APPROACH

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Abstract: This article explores the national worldview as reflected in the omens and superstitions of the Russian and Uzbek linguistic cultures. Using a linguocultural approach, the study examines how omens serve as a reflection of cultural values, historical experiences, and collective beliefs in both societies. The research employs comparative analysis to identify similarities and differences in the structure, meaning, and functions of omens in Russian and Uzbek traditions. The findings highlight the role of omens in shaping national identity and worldview, demonstrating how language encodes cultural memory. The study contributes to the field of ethnolinguistics by offering insights into how linguistic expressions of omens serve as a cultural bridge between generations.

Keywords: national worldview, omens, superstitions, Russian language, Uzbek language, linguocultural approach, ethnolinguistics, cultural memory.

I. INTRODUCTION

Language is an essential medium for transmitting cultural values and beliefs. In every society, linguistic expressions preserve historical experiences, worldview, and collective perceptions of reality. One of the most prominent linguistic and cultural phenomena that reflect a nation's worldview is omens and superstitions. These beliefs, passed down through generations, represent a system of symbolic knowledge about the world, shaping individual and collective behavior.

Russian and Uzbek cultures have a rich tradition of omens, which reveal important aspects of their linguistic consciousness, historical background, and value system. The study of these omens through a linguocultural lens allows for a deeper understanding of how national identity is shaped and expressed through language. This paper aims to analyze and compare Russian and Uzbek omens, identifying their structural and semantic characteristics and their role in shaping the national worldview.

II. LITERATURE REVIEW

Research on omens and superstitions has been conducted from various perspectives, including folklore studies, ethnolinguistics, and cultural anthropology. Several key studies provide the foundation for this research:

- Sapir & Whorf's Linguistic Relativity Hypothesis (1956) argues that language shapes thought and perception, which applies to the study of omens as carriers of cultural meanings.

- Lotman (1992) in his work on semiotics and culture emphasizes the role of symbolic systems in shaping national identity.
- Propp (1968) analyzed the structural elements of folklore, including the role of magical thinking in oral traditions.
- Tolstaya (2015) investigated the linguistic and cultural aspects of Slavic omens, highlighting their role in everyday communication.
- Rasulov (2019) studied Uzbek folklore, including omens, as an expression of national consciousness and historical memory.

While many studies focus on omens within one culture, a comparative analysis between Russian and Uzbek traditions remains underexplored. This paper addresses this gap by providing a cross-cultural perspective on omens as reflections of national worldview

III. METHODOLOGY

This study employs a linguocultural and comparative approach to analyze omens in Russian and Uzbek languages. The methodology consists of the following steps:

1. Data Collection: A corpus of Russian and Uzbek omens was compiled from folklore collections, ethnographic studies, and linguistic databases.
2. Categorization: Omens were classified according to their thematic content (e.g., household, nature, health, social interactions).
3. Semantic Analysis: The meanings and functions of omens were analyzed to identify patterns and differences.
4. Comparative Analysis: Russian and Uzbek omens were compared to determine cultural similarities and unique national characteristics.

This approach allows for a comprehensive understanding of how omens function as linguistic expressions of cultural identity.

IV. RESULTS

4.1. Common Themes in Russian and Uzbek Omens

The study found several thematic similarities in Russian and Uzbek omens:

- Household Omens: Many omens in both cultures are related to domestic life, such as spilling salt (a bad omen in both traditions).
- Nature-Based Omens: Observations of natural phenomena (e.g., birds, weather patterns) are significant in both traditions.
- Social and Behavioral Omens: Many omens prescribe actions to avoid misfortune (e.g., returning home after forgetting something is considered unlucky in both cultures).

4.2. Differences in Cultural Interpretations

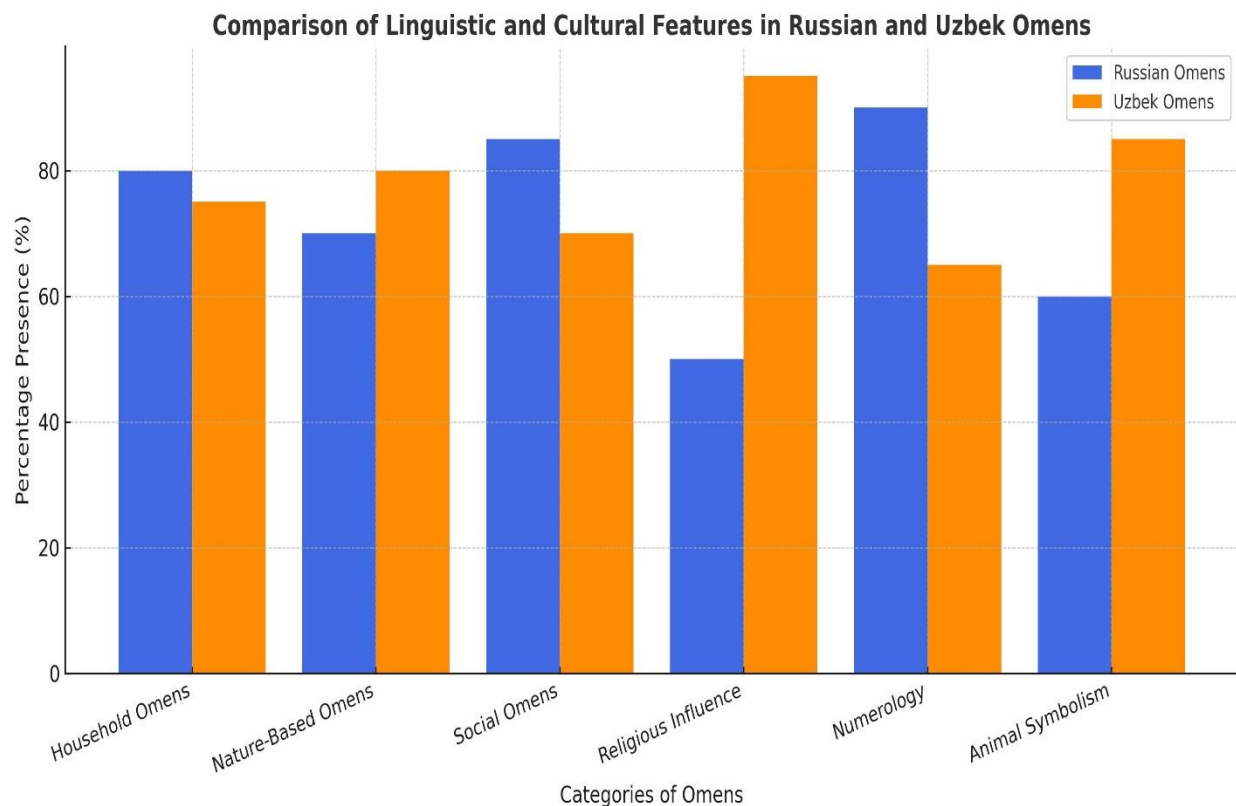
While many omens share common structures, their interpretations differ based on cultural context:

- The Role of Islamic Influence in Uzbek Omens: Many Uzbek omens reflect Islamic religious beliefs, linking misfortune to divine will. In contrast, Russian omens often have roots in pagan Slavic traditions.

- Symbolism of Animals: While black cats are considered bad luck in Russian culture, in Uzbek tradition, owls and crows are often seen as omens of misfortune.
- Numerology: Russian omens often emphasize the number 13 as unlucky, while Uzbek omens attribute significance to the number 7, which is considered sacred in Islamic culture.

4.3. The Linguistic Structure of Omens

- Russian omens tend to be proverbial and metaphorical, often structured as rhymed expressions (e.g., Если дорогу перейдет черная кошка — жди беды – "If a black cat crosses your path, expect trouble").
- Uzbek omens, in contrast, frequently include imperative constructions that serve as direct warnings (e.g., Қўл қийишма – жанжалга олиб келади – "Don't shake hands over the threshold – it brings conflict").



IV. DISCUSSION

The findings indicate that omens function as linguistic tools that encode cultural values and norms. The differences between Russian and Uzbek omens demonstrate the impact of historical, religious, and geographical factors on the formation of national worldview.

- ✓ The Role of Religion: Islamic traditions strongly influence Uzbek omens, while Russian omens retain elements of both Orthodox Christianity and pre-Christian Slavic beliefs.
- ✓ The Reflection of Social Norms: Russian omens often reflect communal beliefs about fate and superstition, while Uzbek omens emphasize family and social harmony.

- ✓ The Function of Omens in Daily Life: In both cultures, omens continue to play a role in decision-making, even among educated individuals, reflecting the persistence of folk beliefs.

V. CONCLUSION

This study highlights the linguistic and cultural significance of omens as a means of encoding national worldview. While Russian and Uzbek omens share many structural similarities, their differences reflect distinct historical, religious, and social influences.

The research contributes to the field of ethnolinguistics by demonstrating how omens serve as cultural markers that preserve collective memory and national identity. Future research may explore the role of globalization in transforming traditional omens, examining whether modern influences are reshaping these linguistic traditions.

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