



CONCEPTUAL REPRESENTATION OF TRUST AND DISTRUST THROUGH PAREMIOLOGICAL UNIT

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ABSTRACT

This article explores the linguo-cognitive nature of the concepts of trust and distrust through Uzbek paremiological units, particularly proverbs and sayings, which serve as important carriers of national consciousness and cultural memory. The study focuses on identifying the semantic, cognitive, and linguocultural features of these concepts within the paremiological system of the Uzbek language. In the course of the research, the semantic structure of the concepts was analyzed by distinguishing their nuclear and peripheral components, as well as by revealing their associative and evaluative meanings reflected in folk wisdom. The analysis demonstrates that trust and distrust are represented in Uzbek paremiological units as complex cognitive formations closely connected with moral values, interpersonal relations, social behavior, and traditional worldview. Proverbs and sayings expressing trust often emphasize honesty, loyalty, sincerity, faithfulness, and mutual respect, whereas paremiological units related to distrust reveal notions such as suspicion, betrayal, deception, caution, and social alienation. These oppositional concepts form an important axiological system reflecting the ethical norms and life experience of the Uzbek people.

Paremiology represents one of the most ancient layers of folklore and reflects the social experience, moral values, and cultural worldview of a nation through proverbs and sayings. According to the linguo-cognitive approach, paremiological units are not merely linguistic expressions, but cognitive structures that figuratively and metaphorically represent concepts formed in human consciousness [1]. From this perspective, the concepts of trust and distrust are also manifested in proverbs and sayings as complex mental categories shaped within the collective consciousness of the people. Although these concepts are semantically oppositional, together they constitute an integral system expressing interpersonal relationships and social interaction.

In the Uzbek paremiological corpus, the concept of trust belongs to a positive axiological field and is closely associated with such values as loyalty, honesty, cooperation, support, and

social stability. In particular, the proverb “The foundation of friendship is trust” demonstrates, from a semantic-pragmatic perspective, that trust functions as a determinative factor in the formation of friendly relationships. Within this paremiological unit, trust is conceptualized as the initial basis of friendship, emphasizing that the closest social subject for an individual — a friend — is primarily identified through the criterion of trust. In this context, the cognitive cause-and-effect model of trust → friendship becomes evident [2].

This idea is further reinforced by a number of other proverbs:

- “A friend is known from the beginning” — trust reveals itself through trials and experiences; thus, time and circumstances serve as its true criteria;
- “A good friend is nourishment for the soul” — a trustworthy friend is interpreted as a source of spiritual and emotional support for an individual;
- “A truthful word can split a stone” — this proverb emphasizes that honesty constitutes one of the fundamental components of trust [4].

In contrast, the proverb “Be careful with yourself, and do not hurt your neighbor” promotes the ideas of caution and social responsibility. The implicative meaning of this proverb embodies the negative consequences of distrust: in interpersonal relations, negligence or inappropriate behavior may lead to the loss of trust, which in turn results in the weakening of such essential social values as friendship and neighborly solidarity.

This idea is further clarified through the following proverbs:

- “A lie has a short life” — falsehood is interpreted as a destructive factor that undermines trust;
- “Without trust, no work can be accomplished” — this proverb emphasizes the necessity of trust in both social and practical activities;
- “One hand cannot clap alone” — cooperation is shown to be grounded in mutual trust and collective support [4].

The analysis of the presented paremiological units demonstrates that, in the Uzbek language, the concept of trust possesses a dual semantic structure:

1. In its positive dimension, it functions as a constructive concept that shapes and strengthens social relations through friendship, honesty, and loyalty;
2. In its negative dimension, its opposite — distrust — appears as a destructive anti-concept that disrupts and destabilizes social interactions.

Thus, proverbs and sayings interpret trust not only as a moral value, but also as an important linguocultural category that ensures social harmony and stability within society.

In Uzbek folk proverbs, the concepts of trust and distrust occupy an important place within the axiological (value-oriented) system of human relations. Through these paremiological units, positive qualities such as loyalty, faithfulness to promises, and honesty are glorified, while the destructive nature of suspicion and distrust is simultaneously revealed [5].

In particular, the general idea that “trust is the foundation of friendship” is consistently repeated in Uzbek proverbs and is expressed through various figurative forms. This indicates that trust is a fundamental factor in shaping and strengthening social relations. At the same time, its opposite — suspicion (doubt) — is interpreted as a factor that disrupts and weakens interpersonal connections.

For example, the proverb “Doubt separates friends, doubt removes faith” carries a strong axiological load in semantic terms. In this expression, “doubt” is associated with two levels of negative consequences:

1. Social level — the breakdown of friendship ties (disruption of interpersonal relations);
2. Moral-ethical level — the weakening or loss of faith (disturbance of internal spiritual stability).

Thus, in this proverb, doubt is conceptualized not only as a social but also as a moral destructive force [7].

This idea is further supported by other proverbs:

- “Where there is no trust, there is no prosperity” — this proverb is one of the units that concisely yet deeply expresses the socio-philosophical essence of the concept of trust in Uzbek paremiological thinking. It can be analyzed in several scientific dimensions: semantically, trust refers to the foundation of social relations, internal stability, and mutual reliability, while prosperity denotes not only material well-being but also spiritual harmony, cohesion, and efficiency. Accordingly, this proverb conceptualizes trust as the foundation of social relations, the main condition for stability and prosperity, and an important factor of societal development. Therefore, this paremiological unit functions not only as moral advice but also as a profound socio-philosophical generalization.

- “Falsehood destroys trust” — this proverb represents an important unit expressing the antagonistic relationship between falsehood and trust in Uzbek paremiological thought. In this proverb, “falsehood” is conceptualized as a destructive factor, while “trust” is viewed as the constructive foundation of social relations. The verb “destroys” has a metaphorical nature, implying gradual breakdown and internal decay. Thus, falsehood is interpreted as a force that does not immediately destroy trust but weakens it step by step from within, which demonstrates that trust is a delicate and socially vulnerable phenomenon [8].

Based on the above analysis of Uzbek paremiological units, it can be concluded that the concepts of trust and distrust occupy a central place in the linguo-cognitive and axiological worldview of the Uzbek people. Proverbs and sayings serve as an effective means of verbalizing these concepts, revealing their semantic complexity, cultural specificity, and cognitive depth.

The concept of trust is predominantly represented as a constructive and value-laden category that ensures the stability of social relations, strengthens interpersonal bonds, and reflects such moral qualities as honesty, loyalty, and mutual support. In contrast, distrust and its related notions (such as doubt and falsehood) are conceptualized as destructive forces that weaken social cohesion, disrupt moral integrity, and lead to the breakdown of both interpersonal and spiritual harmony.

The study also demonstrates that trust and distrust function as binary oppositional concepts within the paremiological system, forming an important axiological framework that regulates human behavior and social interaction. Furthermore, Uzbek proverbs and sayings not only preserve traditional wisdom but also act as cognitive-cultural models that transmit collective experience, ethical norms, and national mentality across generations.

Thus, trust emerges not only as a moral principle but also as a fundamental linguocultural category that ensures social harmony, while distrust is interpreted as a destabilizing factor that threatens both social and moral equilibrium.

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