



## COMPARATIVE INVESTIGATION OF THEMATIC AND LEXICO-SEMANTIC STRUCTURE OF UZBEK AND ENGLISH FOLK PROVERBS

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**Annotation:** *This article examines the thematic and lexical-semantic structure of Uzbek and English folk proverbs through a comparative analysis of existing scientific literature. The research results contribute to understanding intercultural communication and preserving folk wisdom in multilingual contexts.*

**Keywords:** *folk proverbs, thematic classification, lexico-semantic structure, comparative linguistics, cultural values, semantic analysis*

## СРАВНИТЕЛЬНОЕ ИЗУЧЕНИЕ ТЕМАТИЧЕСКОЙ И ЛЕКСИКО-СЕМАНТИЧЕСКОЙ СТРУКТУРЫ УЗБЕКСКИХ И АНГЛИЙСКИХ НАРОДНЫХ ПОСЛОВИЦ

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**Аннотация:** *В данной статье исследуется тематическая и лексико-семантическая структура узбекских и английских народных пословиц посредством сравнительного анализа существующей научной литературы. Результаты исследования способствуют пониманию межкультурной коммуникации и сохранению народной мудрости в многоязычных контекстах.*

**Ключевые слова:** *народные пословицы, тематическая классификация, лексико-семантическая структура, сравнительное языкознание, культурные ценности, семантический анализ*



## O‘ZBEK VA INGLIZ XALQ MAQOLLARINING TEMATIK VA LEKSIK-SEMANTIK TUZILISHI QIYOSIY TADQIQI

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**Annotatsiya:** *Ushbu maqolada o‘zbek va ingliz xalq maqollarining mavzuiy va leksik-semantik tuzilishi mavjud ilmiy adabiyotlarni qiyosiy tahlil qilish orqali o‘rganilgan. Tadqiqot natijalari madaniyatlararo muloqotni tushunishga va ko‘p tilli kontekstlarda xalq donishmandligini saqlashga yordam beradi.*

**Tayanch so‘zlar:** *xalq maqollari, mavzuiy tasnifi, leksik-semantik tarkibi, qiyosiy tilshunoslik, madaniy qadriyatlar, semantik tahlil*

### INTRODUCTION

Folk proverbs are one of the most important types of oral literature that have been passed down from one generation to another. They have been reflecting human experiences, wisdom, and cultural values for centuries in a few words. Proverbs are the main constituents of any language’s paremiological resource, and they are not just used for beautifying a language but also act as means of communication for sharing moral values, social views, and philosophical ideologies. The examination of the proverbial systems in various languages and cultures can lead to an understanding of both the common human concerns and the specific worldview of that culture, showing how different groups of people think and then express their thoughts through languages. Uzbek folk proverbs, just to name one, are the result of the blending of Central Asian traditions and Islamic cultural influences, while English proverbs have been molded by Anglo-Saxon heritage and the coming and going of historical events; this is why both the languages serve very rich themes and levels of meaning for comparative studies. The two traditions, although they tackle the basic areas of life such as morals, love, work, and knowledge, do so via different linguistic and cultural means that demonstrate the historical influences and value systems of the respective societies.

Methodology and Literature Review. The method of this study is descriptive-analytical and it is based on a systematic literature review and a comparative semantic analysis of the existing scholarly sources about the Uzbek and English paremiological systems. Mirzaev et al. identified that Uzbek



proverbs express a very wide range of themes embracing around seventy different categories from patriotism and social solidarity to agricultural practices and natural phenomena, and this huge thematic range reflects the holistic worldview of the Uzbek culture [1, 45-48]. The lexicography of Dosmuhamedov on Uzbek proverbs gives the researcher the basic understanding of their semantic structure and it is shown that the emergence of the proverbial meanings is done through the carefully balanced linguistic oppositions and the culturally significant images drawn from the traditional living contexts of the Uzbek people [2, 112-115].

Mieder's broad investigations of English and American proverbs not only set up the theoretical grounds for the understanding of proverbs as “verbal strategies for situational use” but also, through their demonstration, establish the English proverbs having the same capability of organizing human experience into thematic categories, yet using different metaphors and syntax patterns [3, 78-82]. The ancient work of Taylor, which is a classic one with respect to the proverb, distinguishes the main features that separate proverbs from other formulaic expressions and gives prominence to the criteria of brevity, sense completeness, and widespread use as the principal ones – at the same time, he points to the thematic content as the area where the concerns of mankind, the very basics ones, are the place where it is most likely to [4, 156-159]. According to the dictionary of English folklore compiled by Simpson and Roud, proverbs, among other things, reflect the historical experiences, regional differences, and social class views through their meanings – the reflection is often done through the use of agricultural, maritime, and domestic imagery, which were mainly the sources of England's economy and geography in historical terms [5, 267-270].

Uzbek proverbs showcase remarkable and very detailed thematic development in the areas of hospitality, family hierarchy, and community obligations, which are rooted in collectivistic cultural orientations. At the same time, English proverbs present a different and very pronounced thematic focus on individual initiative, practical efficiency, and economic prudence, which are characteristics of more individualistic cultures [6, 189-192]. The semantic structure of proverbs in both languages is largely based on metaphorical mapping, parallelism, and alliteration, but the specific source domains for the metaphorical content are quite different, with Uzbek proverbs often venturing into pastoral and Islamic cultural imagery, while English ones are more likely to employ maritime, artisanal, and biblical references [7, 234-237]. The analysis of structural linguistics shows that both the Uzbek and the English proverb traditions use condensed syntax, rhythmic forms, and sound devices that are easy to remember to assist oral sharing and memory, although the specific



linguistic means displayed correspond to the typological distinctions between the agglutinative Uzbek and the analytical English grammatical systems [8, 301-305].

Results and Discussion. Scholarly literature analysis concludes that the systems of organization used in both Uzbek and English folk proverbs are very complex and they classify human experiences into different conceptual domains, but there are differences in some aspects that the cultures have prioritized and experienced differently. The paraphrase or proverb system of the Uzbek is very extensive and thorough; it is about seventy life areas and divided into fundamental moral conflicts, social relationships, daily activities, and nature; this shows the system of proverbs is the one that is trying to lead people in almost every aspect of life from the most general ethical rules to the most specific agriculture practices according to seasons.

On the other hand, the English proverb tradition has also been very wide in the thematic aspect but has shown a different pattern of categorical elaboration where the economism, time-managing, practical wisdom and personal accountability categories have been particularly rich and thus the Protestant work ethic, commercial culture and empiricist philosophical influences have been shaping the very society historically. Thematic convergence is found between the two fields regarding the universal human concerns such as friendship and enmity, wisdom and foolishness, honesty and deception, labor and laziness, wealth and poverty that certain life experiences cause proverbial thinking across cultures no matter how huge the linguistic or geographic barrier is.

It is quite interesting that, despite the similarities in the basic structure of the proverbs, the divergence between the two language groups is so strong that it can be evidently traced through the characteristics and the use of the subliminal figurative language. The proverbs in both languages have an enriched lexico-semantic structure that reveals a very sophisticated use of metaphor, metonymy, and personification as the main devices to depict the abstract concepts through concrete images taken from the cultural source domains that are most relevant to the people.

The proverbs of Uzbekistan frequently refer to metaphorical ideas coming from pastoral agriculture, art, family, and Islam, where they would talk of the shepherd, bread-making, kinship, and religious practices to convey moral teachings and social wisdom that are in the sync with the traditional Uzbek cultural experiences and values. On the other hand, the English proverbs display a strong preference for such metaphorical domains like oceanic activities, trading, animals, meteoric conditions, and household economy that signify the seafaring, trading, and management of household as the main



factors in the English cultural evolution. The semantic study shows that the both proverb traditions derive their meanings from the use of linguistic oppositions, parallelism, and condensed syntax that are not only memory-friendly but also suitable for oral transmission.

Conclusion. The folk proverbs of Uzbek and English were compared and analyzed, and it was found that both the languages reflected their cultures through the development of thematic classification systems and lexico-semantic structures for the preservation and transmission of collective wisdom, but the differences between them were significant and pointed to the opposite values, different historical experiences, and the typology of the languages. The study has shown that although both traditions touch upon the same basic human issues like morality, relationships, work, and life skills, the way of presenting them is through the, each, one's own different metaphorical frameworks, which are then annotated differently in terms of themes, in terms of the linguistics of the particular culture, and also in terms of the society's historical development and value orientations. The scope of theme in Uzbek proverbs is so wide that besides referring to the categories, they show great emphasis on such communal values as generosity, respect for elders, and moral dualism as well, and all these attributes are accompanied by the use of very rich imagery sourced from pastoral, Islamic, and traditional craft contexts. English proverbs are also sophisticated to the same degree but the different nature of their emphases is reflected in the individual, economic, and practical virtues as well as through a skeptical approach towards the truth, and the latter are the metaphors that come from the sea, business, and home life. The lexico-semantic analysis shows that the two verbal traditions use equally diverse linguistic resources to the same end, namely, to produce aphoristic sayings that are not only easy to remember and, therefore, suited for oral transmission but also complex in their wisdom content and, at the same time, easy to grasp forms.

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