



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC

SOLUTIONS

THE USAGE OF PROVERBS IN ENGLISH AND UZBEK
LANGUAGES: SIMILARITIES AND DIFFERENCES

Buriyev Turaqul Lafas o'g'li

Student Samarkand state institute of foreign languages

Abstract: This article focuses on the semantic mechanisms underlying English and Uzbek proverbs, exploring metaphorical thinking, symbolic representation, and linguistic imagery. The study explains how proverbs encode cultural logic and cognitive models, revealing similarities in metaphor sources such as animals and nature, while highlighting differences in cultural symbolism.

Keywords: Semantics, metaphor, symbolism, imagery

Introduction

Proverbs rely heavily on metaphors, and analysing these metaphors reveals how speakers conceptualise the world¹¹. Both English and Uzbek proverbs use animals to convey human behaviour. English uses the fox to symbolise cunning, while Uzbek uses the wolf or fox similarly. Nature metaphors also appear frequently: “Every cloud has a silver lining” parallels the Uzbek “Har qiyinchilikdan so‘ng yengillik bor.”

However, cultural symbolism differs. The English apple symbolises knowledge or temptation, while in Uzbek tradition, bread (non) represents sacred sustenance. Therefore, Uzbek proverbs like “Non bor - jon bor” have no direct English equivalent¹².

These semantic distinctions highlight how cognitive structures align across cultures yet diverge due to historical and cultural priorities¹³. The study of proverbs in English and Uzbek is significant for several reasons. First, proverbs reflect the worldview, historical development, and psychological structure of each culture. English proverbs, shaped by individualistic cultural norms, often emphasize personal responsibility, logical reasoning, and pragmatic decision-making. Uzbek proverbs, influenced by communal lifestyles, nomadic heritage, and strong moral-ethical traditions, place greater emphasis on social harmony, respect for elders, and spiritual values.

Second, proverbs provide rich linguistic material for semantic, structural, and pragmatic analysis. Their metaphorical nature allows researchers to explore how each culture conceptualizes nature, animals, time, morality, and human relationships. Images that appear universal-such as the fox, the wolf, bread, the storm, or light-carry different symbolic meanings depending on cultural context.

¹¹ Lakoff, G. & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.

¹² Otaboeva, M. (2013). *O‘zbek nutq madaniyati*. Toshkent: Fan.

¹³ Kövecses, Z. (2005). *Metaphor in Culture*. Cambridge University Press. Hymes, D. (1972). “Models of Interaction.” *Foundations of Sociolinguistics*. Academic Press.



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

Third, proverbs continue to play an active role in everyday communication, serving as tools for persuasion, advice-giving, conflict resolution, and polite interaction¹⁴. While English speakers may use proverbs to support analytical argumentation, Uzbek speakers frequently use them to soften speech, uphold etiquette, or maintain social cohesion.

Proverbs are rich semantic structures built upon metaphorical thinking. English and Uzbek proverbs show remarkable overlap in metaphor sources such as animals, weather, and agriculture, yet they encode cultural meanings differently.

Animal symbolism demonstrates both similarity and divergence. In English, foxes represent cleverness, dogs may symbolize loyalty, and horses often reflect strength or endurance. In Uzbek tradition, the wolf (bo‘ri) represents danger or deceit, while the camel (tuya) symbolizes patience and burden¹⁵. Such distinctions stem from geographic and historical environments.

Nature metaphors frequently appear in both languages. English proverbs like “Every cloud has a silver lining” parallel Uzbek expressions such as “Har qiyinchilikning oxiri - yengillik.” These reflect shared human experience of hope. However, bread metaphors, central to Uzbek proverbs-e.g., “Non bor joyda jon bor”-have no strong equivalent in English due to different cultural concepts of sacred food.

Metaphors also encode cultural logic. For instance, English proverbs often foreground rational cause-and-effect relationships, while Uzbek metaphors highlight ethics, spirituality, and communal balance.

Semantic analysis shows that proverbs are not simply linguistic decorations; they operate as cognitive models rooted in culture-specific knowledge and worldview¹⁶.

In Uzbek culture, however, collective harmony and moral refinement are at the forefront. Uzbek proverbs emphasize human dignity and generosity, such as “Yaxshilik qil - daryoga ot, xalq bilmasa ham xalqing biladi.” They also reinforce respect for family hierarchy, with sayings like “Otaning duosi - farzandga yorug‘ yo‘l.” Imagery also differs: English proverbs often rely on universal metaphors (clouds, time, actions), while Uzbek proverbs use culturally embedded symbols such as bread (non), honour (or), and hospitality. Despite differences, both cultures use proverbs as moral guidance tools, illustrating the universal role of wisdom in shaping ethical behaviour.

Conclusion

The comparative study of English and Uzbek proverbs reveals that, despite belonging to distinct linguistic systems and cultural histories, both traditions share a fundamental human goal: the preservation and transmission of wisdom across generations. Proverbs in both languages encapsulate centuries of collective experience, offering guidance for ethical decision-making, interpersonal relationships, and social behaviour. Their enduring

¹⁴ Richards, J., & Rodgers, T. (2001). *Approaches and Methods in Language Teaching*. Cambridge University Press.

¹⁵ Sharipov, Q. (2015). *O‘zbek Tilida Metafora Tahlili*. Toshkent: Yangi Asr Avlod.

¹⁶ Simpson, J. (2009). *The Concise Oxford Dictionary of Proverbs*. Oxford University Press.



presence in communication demonstrates their role as practical tools that help individuals interpret and navigate the complexities of life¹⁷.

The analysis shows that English proverbs often reflect values such as individuality, rationality, time-management, and personal responsibility. Their messages tend to be concise, pragmatic, and oriented toward critical thinking and logical consequences. Uzbek proverbs, by contrast, highlight community, morality, spiritual awareness, hospitality, and respect for hierarchy. They emphasize emotional intelligence, social harmony, and ethical purity—values deeply rooted in the cultural and historical experiences of the Uzbek people.

Despite these differences, both languages rely on similar metaphorical and symbolic structures, drawing from nature, animals, human behaviour, and daily life. This demonstrates that the human mind conceptualizes fundamental experiences in comparable ways, even when cultural interpretations differ. Such similarities show that wisdom, while culturally shaped, has universal dimensions.

Proverbs also serve important pragmatic functions in communication. English speakers may use them to strengthen logical arguments or summarize life lessons, whereas Uzbek speakers often use them to soften criticism, promote politeness, and appeal to shared moral values. This highlights the broader communicative norms of each culture and confirms that proverbs are deeply intertwined with communicative etiquette.

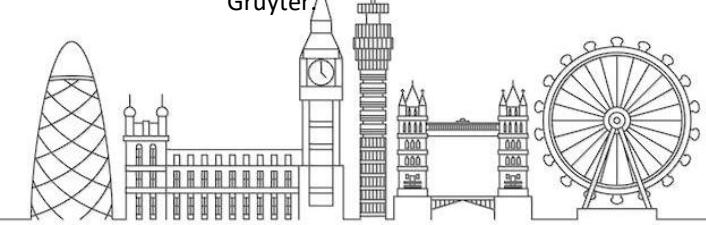
The study further confirms the pedagogical value of proverbs. When incorporated into language education, they enrich vocabulary, strengthen figurative thinking, and promote intercultural competence¹⁸. Comparing English and Uzbek proverbs allows learners to appreciate both linguistic specificity and cultural universality, enhancing their overall communicative awareness.

REFERENCES

1. Lakoff, G. & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
2. Sharipov, Q. (2015). *O'zbek Tilida Metafora Tahlili*. Toshkent: Yangi Asr Avlodi.
3. Mieder, W. (2012). *Proverbs: A Casebook*. Peter Lang.
4. Kövecses, Z. (2005). *Metaphor in Culture*. Cambridge University Press. Hymes, D. (1972). "Models of Interaction." *Foundations of Sociolinguistics*. Academic Press.
5. Otaboeva, M. (2013). *O'zbek nutq madaniyati*. Toshkent: Fan.
6. Richards, J., & Rodgers, T. (2001). *Approaches and Methods in Language Teaching*. Cambridge University Press.
7. Sharipov, Q. (2015). *O'zbek tilida metafora tahlili*. Toshkent: Yangi Asr Avlodi.

¹⁷ Speake, J. (2015). *Oxford Dictionary of Proverbs*. Oxford: Oxford University Press.

¹⁸ Wierzbicka, A. (1991). *Cross-Cultural Pragmatics: The Semantics of Human Interaction*. Berlin: Mouton de Gruyter.



**MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC
SOLUTIONS**



8. Simpson, J. (2009). The Concise Oxford Dictionary of Proverbs. Oxford University Press.
9. Speake, J. (2015). Oxford Dictionary of Proverbs. Oxford: Oxford University Press.
10. Wierzbicka, A. (1991). Cross-Cultural Pragmatics: The Semantics of Human Interaction. Berlin: Mouton de Gruyter.

Internet resources

11. <https://www.researchgate.net>
12. <https://owl.purdue.edu>
13. <https://www.linguisticsociety.org>
14. <https://www.cambridgeenglish.org/learning-english>

