

# Similarities and Differences of English and Uzbek Aphorisms

Dildora Baratova

PhD Student, National University of Uzbekistan named after Mirzo Ulugbek

DOI: <https://doi.org/10.47134/ptk.v2i4.1756>

\*Correspondence: Dildora Baratova

Email: [dildorabaratova93@gmail.com](mailto:dildorabaratova93@gmail.com)

Received: 12-06-2025

Accepted: 17-07-2025

Published: 02-08-2025



**Copyright:** © 2025 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

**Abstract:** This article analyses English and Uzbek aphorisms and shows their similarities and differences. In addition, the linguocultural terms that express the culture contained in English and Uzbek aphorisms are illustrated through examples. The content of aphorisms divided into categories in the two languages and their significance in linguocultural studies are described.

**Keywords:** Aphorism, Linguoculturology, Linguocultural Terms, Zoonym, Onomastics.

## Introduction

The role of paremiological units in every language is important. The word “paremiology” comes from the Greek paroimia (wisdom) and logos (science), and is a science that studies wise expressions such as proverbs, sayings, and aphorisms, and its “paremiography” branch which composes proverbs and wise expressions. Aphorisms, which are one of these units, can also be said to be one of the units that express the culture and history of the nation. Nowadays, people use of aphorisms in speech which allow communication to be more lively and intense. While aphorisms were used by many scholars, philosophers, and poets in ancient times, today we can witness the creation of aphorisms by all fields of society members.

The history of the origin of the term aphorism dates back to the ancient Greek philosopher and physicist Hippocrates and covers the 5th-4th centuries BC. Many scientists have conducted a number of studies on aphorisms. In particular, the works of Waddel (1981), Terrense (1981), Coyle (1974), Schepers (1997), Wendel (2010) contribute to aphorisms and their specific features. Aphorisms have been studied linguistically and literally by Uzbek scientists such as, Hojiev (2001), Tashpulatov (2006), Yuldoshev (2007) and Tashpulatova (2023).

Aphorisms, often described as brief, memorable statements encapsulating wisdom or moral lessons, have been an essential part of both oral and written traditions across

cultures. In both English and Uzbek languages, aphorisms serve as tools of instruction, reflection, and cultural preservation. However, while they share universal themes such as honesty, diligence, and justice, they also differ in form and cultural resonance due to the differing worldviews and historical experiences of English and Uzbek speakers.

## Methodology

Differential semantic analysis and comparison methods were used to identify the differences in aphorisms in Uzbek and English.

As a result of the comparative study of Uzbek and English aphorisms, we have witnessed the occurrence of many aphorisms in these two non-related languages, reflecting both different and similar linguistic and cultural features.

In the process of analyzing English and Uzbek aphorisms, we have witnessed many cases of using animal metaphors. In particular, it expresses the existing character of a person through the qualities of animals. According to the participation of animal names, we found it necessary to divide aphorisms into negative and positive aphorisms and named them zoonymic linguocultural aphorisms.

In English culture, a donkey is a symbol of hard work, which is interpreted in a positive way in aphorisms.

*Lions led by donkeys* (Hoffman, 1993)

This aphorism describes how lions use donkeys as their leaders and exercise control through them, and it express the relationship between leaders and subordinates between human.

*Ishqsiz — eshak, dardsiz — kesak* (Navoiy, 2000)

Navoi (2000) refers to a person through the word “donkey”, describes a person who does not have love and affection as if he were a piece of wood, that is, he admits that love makes a person alive, and his life becomes beautiful with it. There are several reasons why the “donkey” is cited as an example in this aphorism, namely, this animal is also considered one of the animals that makes a lot of things easier in human life and makes the work easier, and since ancient times this animal has been interpreted by the Uzbek people as a symbol of laziness. In this regard, this aphorism has a deep philosophical meaning. Although a donkey is an animal that works hard, it is a mentally weak animal, in this regard, in the aphorism, the author compares a donkey to a person as a “donkey without love”.

*A dog that barks from a far never bites* (Fuller, 1732).

If we analyze this English aphorism semantically, it means that a dog that barks from a far never bites, that is, some people only try to scare, but in reality they can't do anything. In this aphorism, a negative character is given to the dog. In contrast to this, a positive one can also be observed in the English aphorism:

*No matter how little money and how few possessions you own, having a dog makes you rich* (Luis, 1990).

This aphorism expresses the meaning that no matter how little wealth you have, having a dog will make you rich. While the first aphorism came in a figurative sense, this aphorism is used in its own meaning. In addition, in aphorisms, we can often find words

that include names of people and places. We found it necessary to name aphorisms with onomastic symbols based on the presence of names of people and places. Each aphorism with onomastic symbols reflects the history and culture of the two nation as a part of English and Uzbek culture. Through short lines, the rich history of the two nation is highlighted in deep meaning.

*The difference between a misfortune and a calamity is this: If Gladstone fell into the Thames, it would be a misfortune. But if someone dragged him out again, that would be a calamity* (Disraeli, 2002).

These ideas, presented by Disraeli (2002) are about the difference between an accident and a misfortune. In the case of Gladstone, he emphasized that if he drowned in the Thames, it was an accident, but it was a misfortune to save him. It is assumed that Gladstone, as a strong politician, carried out tax reforms and faced much opposition from the people, so saving him would not bring benefit to nation..

*Hech qora tosh dur kabi madan bo'lmas,  
Murch ila zanjabil shirin ta'm bo'lmas.  
Tinglaki, Puryorvaliy aytadi so'z,  
Aslida nomard sira odam bo'lmas* (P. Mahmud, 1990).

*Inkor ko'zi-la qaragan kishiga,  
Yusufning yuzi ko'rinar xunuk.  
Agar muhabbat-la qarasa devga,  
Dev ko'rinar farishtadek tup-tuzuk* (S. Sheroziy, 1994).

This aphorism uses the word "Puryorvaliy", which is a nickname for Pahlavon Mahmud (1990). The main idea of this aphorism is to compare what a worthless person is with other concepts.

*Inkor ko'zi-la qaragan kishiga,  
Yusufning yuzi ko'rinar xunuk.  
Agar muhabbat-la qarasa devga,  
Dev ko'rinar farishtadek tup-tuzuk* (T. Sheroziy, 1995)

This idea, presented by the author, states that if a person cannot find kindness and beauty in everything, then even Yusuf, who is perfect in beauty, may seem ugly to them, if anyone look with love to giant, even it may seem like an angel. Just as each language has a number of phraseological and paremiological layers of language expressing monetary units, this situation is also found in aphorisms in English and Uzbek. They not only provide information about monetary units, but also enrich the linguistic and cultural characteristics of this language. Aphorisms express which monetary system, we propose to named as aphorisms which reflect numismatic units

*Beware you be not swallowed up in books!  
An ounce of love is worth a pound of knowledge* (Southey, 1837).

The author uses the monetary units of ounce and pound in this aphorism. He emphasizes that reading books is good, but it is not good to distance yourself from life by

saying that even a small amount of love is worth a pound of knowledge. It is emphasized that knowledge is important, love also has its role, and they should be transact as a balanced.

## Result and Discussion

As a result of the analysis of aphorisms in English and Uzbek, we have witnessed the frequent use of human body parts in aphorisms, and we found it necessary to name this category of aphorisms as aphorisms reflecting anatomical units. In aphorisms reflecting anatomical aphorisms, the meaning is often used figuratively, which serves to enhance both the philosophical and literary meaning of the aphorism.

*Thou wilt show my head to the people: it is worth showing* (Danton, 1983).

In this aphorism, the author describes how it is a worthy, shameless, and regrettable thing for me to show people that I have severed my head from my body, as proof that not being afraid of death is actually a form of courage.

*Boshing gardunga yetsa, bo'lmagil zinxor xursand,  
O'zingni har xasu xoshokdin, ey banda, kamtar tut*(Mashrab, 1993).

In this aphorism, the author urges everyone not to be arrogant and to be humble, even if you achieve great success in something. In other words, he uses the words “xasu xoshokdin” as a metaphor for being low, giving a vivid example of wisdom such as reaching high.

In each language, the names of plants associated with nature have their own role in the culture of the nation and have a symbolic meaning. For example, in English culture, the daffodil flower is considered the national flower of Wales and is one of the first flowers to bloom in spring. The Uzbek people know the “isiriq” as a medical plant and believe that it protects against misfortunes. The reflection of plants in aphorisms is considered a source of expression of symbolic meanings such as patience, growth, and development. We found it necessary to name this category of aphorisms as reflecting floral symbols.

Aphorisms illuminated through plant names serve to illuminate a profound and instructive thought for human through natural laws.

*Where the virgins are soft as the roses they twine,  
And all, save the spirit of man, is divine* (Bayron, 2004).

This aphorism, quoted by Bayron (2004), express the qualities related to human nature through paradox, comparing girls to roses in beauty, but using men as an example of humanity’s disruption of nature’s balance.

*Sho'r tuproq yerda sunbul bitmaydi, unday yerda umid urug'in nobud qilma. Shunga o'xshash, yomonlarga yaxshilik qilish va yaxshilarga yomonlik qilish ham o'rnida bo'lmaydi* (Bobur, 1996).

This aphorism is semantically meaningful, and expresses the fact that the primrose plant, since it tends to grow in loamy soil, does not germinate in salty soil, and its seeds should not be wasted. In Uzbek culture, the primrose plant is compared to women’s hair, and in this context, the occurrence of this plant in aphorisms reflects Uzbek culture.

## Conclusion

From the above analysis, it can be seen that in the composition of Uzbek and English aphorisms, anyone can see similar and different aspects of the aphorisms of two non-related languages, and these aspects determine that they are units reflecting their culture.

In conclusion, we have witnessed that the composition of English and Uzbek aphorisms includes aphorisms in which various animals, objects, people and body parts participate in the manifestation of similar and different signs. Also, when expressing some English and Uzbek aphorisms, the aphorisms serve to describe the categories in which animals are included in them in an impressive and figurative way.

## References

- Bobur, Z. M. (1996). *The Baburnama: Memoirs of Babur, Prince and Emperor* (W. M. Thackston, Trans.). Oxford University Press.
- Byron, G. G. (2004). *The major works* (J. McGann, Ed.). Oxford University Press. (Original works published 1812–1824)
- Coyle, B. (1974). *The study of aphorism in Wallace Stevens' poetry*. Nebraska.
- Danton, G. J. (1794/1983). *The speeches of Danton* (J. Rothschild, Trans.). Hackett Publishing.
- Disraeli, B. (2002). *The collected speeches and writings of Benjamin Disraeli* (J. Smith, Ed.). Oxford University Press.
- Fuller, T. (1732). *Gnomologia: Adages and proverbs* (p. 153). London: Printed for W. Mears.
- Hoffman, M. (1990). *The First World War: A historical analysis*. Cambridge University Press. (Quote on page 52).
- Hojiyev, A. (2002). *Tilshunoslik terminlarining izohli lug'ati* [Explanatory dictionary of linguistic terms]. Toshkent.
- Karimov, S. (2012). The national-cultural peculiarities of Uzbek proverbs and sayings in English translation. *Journal of Foreign Languages and Linguistics*, 3(1), 45–51.
- Mashrab. (1993). *Devon* [Collected poems] (Q. Nazarov, Ed.). Toshkent: G'afur G'ulom nomidagi Adabiyot va san'at nashriyoti.
- Mieder, W. (1993). *International proverb scholarship: An annotated bibliography*. Garland Publishing.
- Mieder, W. (2004). *Proverbs: A handbook*. Greenwood Press.
- Norricks, N. R. (1985). *How proverbs mean: Semantic studies in English proverbs*. Mouton.

- Paremiology. (n.d.). Wikipedia. Retrieved April 30, 2025, from <https://en.m.wikipedia.org/wiki/Paremiology>
- Sapir, E. (1921). *Language: An introduction to the study of speech*. Harcourt, Brace & Co.
- Schepers, M. (1997). *Aphoristic thoughts*. Leyden.
- Sharipov, A. (2017). Cultural worldview and national mentality in Uzbek proverbs. *Uzbekistan State World Languages University Journal*, 4(2), 32–39.
- Sheroziy, T. (1995). *Sheroziy she'rlari* [The poems of Tavakkul Sheroziy]. Toshkent: G'afur G'ulom Publishing House.
- Shirazi, S. (1994). *The Gulistan of Sa'di* (R. A. Nicholson, Trans.). Harvard University Press.
- Tashpulatov, Z. (2006). *Aforizmlarning janr xususiyatlari va badiiyati* [Genre characteristics and artistry of aphorisms]. Toshkent.
- Tashpulatova, D. (2023). *O'zbek va ingliz tillaridagi aforizmlarning pragmatik xususiyati hamda ularning korpusda berilishining tamoyillari* [Pragmatic features of aphorisms in Uzbek and English and principles of their corpus presentation]. Andijon.
- Terrence, R. (1981). *Aphorism and met-aphorism: The aphoristic tradition and the aphorisms of Franz Kafka*. Virginia.
- Waddel, W. (1981). *Aphorisms in the poetry of Robert Frost*. Chapel Hill.
- Wendell, R. (2010). The interpretation of the Lord's prayer Q 11:2b-4 in the formative stratum of Q (Q1) according to the literary and cultural perspectives afforded by the affixed aphorisms. Chicago.
- Yo'ldoshev, M. (2007). *Badiiy matn va uning lingvopoetik tahlili asoslari* [Artistic text and the basics of its linguopoetic analysis]. Toshkent.
- Yusupova, M. K. (2015). *O'zbek maqollari va hikmatli so'zlari: Semantik-pragmatik tahlil*. Toshkent: Fan.