

LINGUOCULTURAL AND COMPARATIVE ANALYSIS OF APHORISMS AND SHORT TEXT FORMS IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation.

This paper explores the linguocultural and comparative dimensions of aphorisms and short text forms in English and Uzbek languages. Aphorisms serve as a reflection of national consciousness and collective cultural memory, encapsulating moral, social, and philosophical ideas through concise linguistic expression. The research identifies semantic, cultural, and cognitive parallels and differences between the two languages. Through a linguocultural perspective, the study demonstrates that aphorisms not only transmit moral wisdom but also encode cultural identity and social norms.

Keywords

aphorism, linguoculture, national worldview, comparative linguistics, semantics, cultural code

Annotatsiya

Ushbu maqola ingliz va o'zbek tillaridagi aforizmlar va qisqa matn shakllarining lingvokultural va qiyosiy o'lchamlarini o'rganadi. Aforizmlar milliy ong va kollektiv madaniy xotiraning ifodasi bo'lib, qisqa lingvistik ifoda orqali axloqiy, ijtimoiy va falsafiy g'oyalarni mujassamlashtiradi. Tadqiqot ikki til o'rtasidagi semantik, madaniy va kognitiv o'xshashliklar va farqlarni aniqlaydi. Lingvokultural nuqtai nazardan, ushbu tadqiqot aforizmlarning nafaqat axloqiy donolikni yetkazishini, balki madaniy o'zlik va ijtimoiy me'yorlarni kodlashini ko'rsatadi.

Kalit so'zlar: aforizm, lingvokultura, milliy dunyoqarash, qiyosiy tilshunoslik, semantika, madaniy kod

Аннотация

В данной статье исследуются лингвокультурные и сопоставительные аспекты афоризмов и коротких текстовых форм в английском и узбекском

языках. Афоризмы служат отражением национального сознания и коллективной культурной памяти, в сжатой языковой форме выражая моральные, социальные и философские идеи. В исследовании выявляются семантические, культурные и когнитивные сходства и различия между двумя языками. С лингвокультурной точки зрения, study показывает, что афоризмы не только передают моральную мудрость, но и кодируют культурную идентичность и социальные нормы.

Ключевые слова

афоризм, лингвокультура, национальное мировоззрение, сравнительная лингвистика, семантика, культурный код.

Introduction.

Language, as a system of signs, functions not only as a means of communication but also as a repository of national thought, culture, and social experience. Every language encodes the worldview of its speakers through lexical and phraseological units that mirror the moral, historical, and aesthetic dimensions of a nation's life. Among such units, aphorisms occupy a special position as culturally rich, concise, and philosophically profound forms of expression.

The aim of this paper is to analyze aphorisms and short text forms in English and Uzbek through the framework of linguocultural and comparative linguistics. The study focuses on uncovering both shared human values and culturally specific features that manifest in the linguistic and cognitive structures of aphorisms.

Object of the study: Aphorisms and short text forms in English and Uzbek languages. Subject of the study: Linguocultural, semantic, and cognitive features of these units.

Aphorisms have long been studied in philosophy, stylistics, and linguistics as condensed verbal forms expressing general truths (Taylor, 2014). From a linguocultural perspective (Maslova, 2001), aphorisms are viewed as “linguocultural units” – elements that encode a people’s mentality, moral norms, and social ideals. They represent collective linguistic creativity, blending linguistic economy with cultural symbolism. For instance, the English aphorism “Actions speak louder than words” conveys the value of pragmatism and result-oriented behavior. The Uzbek equivalent “Ish so'zdan ustun” expresses a similar idea but emphasizes diligence and moral integrity – key components of Uzbek cultural identity. This comparison illustrates how aphorisms embody both universal cognitive models and nationally specific cultural codes.

Analysis.

The semantics of English aphorisms often emphasize individualism, rationality, and productivity. Expressions such as “Time is money”, “Knowledge is power”, and “The early bird catches the worm” highlight values central to Western pragmatism and industrial culture.

In contrast, Uzbek aphorisms, including “Vaqt oltindan qimmat” (“Time is more precious than gold”) and “Ertalabki ishning fayzi bor” (“Morning work brings blessing”), reflect moral and spiritual overtones. The Uzbek worldview associates success not only with action but also with divine blessing (baraka) and communal harmony.

From a cognitive-linguistic standpoint, these differences stem from distinct conceptual metaphors. English aphorisms often conceptualize life through metaphors of competition and economic value (Lakoff & Johnson, 2003), while Uzbek aphorisms rely on metaphors rooted in nature, morality, and religion.

The pragmatic function of aphorisms in both cultures is to guide behavior and transmit social norms. However, the communicative environment in which they operate differs. English aphorisms tend to appear in public discourse, education, and business communication, while Uzbek aphorisms are often embedded in oral traditions, family upbringing, and moral teaching.

Moreover, Uzbek aphorisms exhibit a collectivist orientation, emphasizing cooperation, respect for elders, and patience (sabr), whereas English aphorisms favor self-reliance, assertiveness, and initiative. This dichotomy reflects the broader contrast between Eastern and Western cultural cognition.

Aphorisms act as mirrors of national culture. Their imagery, symbolism, and structure reveal how different societies conceptualize fundamental experiences such as time, labor, success, and morality. For example:

- Time: “Time is money” (English) vs. “Vaqt oltindan qimmat” (Uzbek) – English emphasizes productivity; Uzbek highlights spiritual and moral value of time.

- Work: “The early bird catches the worm” (English) vs. “Ertalabki ishning fayzi bor” (Uzbek) – English stresses initiative; Uzbek stresses blessing and diligence.

- Speech and Action: “Actions speak louder than words” (English) vs. “Ish soʻzdan ustun” (Uzbek) – Both stress action, but Uzbek version carries ethical and social nuance.

examples demonstrate that aphorisms operate as linguocultural codes, condensing collective memory, tradition, and mentality into concise linguistic forms. They thus perform both cognitive (knowledge-structuring) and axiological (value-expressing) functions.

Discussion

The linguocultural comparison of English and Uzbek aphorisms reveals that language functions as a semiotic map of culture (Lotman, 1990). Every aphorism encodes not only linguistic patterns but also cultural scripts – implicit models of thought and behavior accepted by the community. In English culture, these scripts emphasize rational self-control, goal-oriented action, and temporal discipline. In Uzbek culture, they highlight ethical balance, patience, and respect for collective harmony. Despite these contrasts, both languages use aphorisms as a universal linguistic tool for cultural transmission.

Conclusion

Aphorisms and short text forms are compact linguistic units that serve as carriers of national mentality and collective wisdom. The comparative and linguocultural analysis of English and Uzbek aphorisms reveals that while they share universal human concepts such as labor, time, and morality, their semantic framing and cultural symbolism differ significantly. The findings affirm that aphorisms are not only linguistic phenomena but also cultural signs that encode national worldview, moral philosophy, and communicative tradition. Thus, the linguocultural study of aphorisms contributes to understanding how language, cognition, and culture interact in shaping human perception and communication.

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