

LINGUOCULTURAL VALUE OF APHORISMS IN ENGLISH AND UZBEK LANGUAGES

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Abstract

Aphorisms represent a significant linguocultural phenomenon, reflecting the collective worldview, values, and cultural priorities of a speech community. Through concise and expressive language, aphorisms encode national mentality, moral principles, and sociocultural experience. This article explores the linguocultural value expressed in English and Uzbek aphorisms by analyzing their semantic, stylistic, and cultural components. The study highlights how aphorisms function as carriers of cultural memory and demonstrates both universal and culture-specific features in English and Uzbek linguistic traditions.

Keywords: Aphorism, linguoculture, worldview, national mentality, English and Uzbek languages, paremiology.

Introduction

The collection and research of paremiological units continues from the time of Mahmud Kashgari (“Devoni lug'otit turk”) and Gulkhani (“Zarbulmasal”) to the present day.¹

Uzbek scientist B. Sarimsakov shows that aphorisms belong to the fourth literary type, such as proverbs, riddles, winged words and expressions. This literary type is called parema².

Today, wide variety of dissertation thesis, dictionaries and scientific collections have been authorized within the scope of scientific researches on paremiological units upon the linguistic science by several linguists like V.A. Avrorin, O. ADmitrieva, A. Taylor, Jacob Cats, Robert Farlie, M. Fozilov, T. Mirzaev, B.

¹Ўзбек миллий энциклопедияси. 6-жилд. Таҳрир ҳайъати А.Абдувоҳитов, А.Азизхўжаев, И.Аминов, Т.Даминов ва б. – Тошкент: Ўзбекистон миллий энциклопедияси, 2003. – Б. 686.

² Саримсоқов Б. Адабий турлар ҳақида мулоҳазалар //Ўзбек тили ва адабиёти –Тошкент, 1993. № 5. – Б.3 –13.



Sarimsakov, Z. D. Toshpolatov, P. U. Bakirov, A. Raimov, N. Raimova, Sh. Nosirov, N. Tashkulov, Sh. Tojiboev and Z.R. Narmuratov³.

Language and culture are inseparable phenomena, as language serves not only as a means of communication but also as a repository of cultural knowledge. Aphorisms, as short and meaningful expressions of thought, play a vital role in transmitting cultural values and collective wisdom. They encapsulate ethical norms, philosophical ideas, and social attitudes shaped by historical and cultural experience.

In both English and Uzbek languages, aphorisms function as linguocultural units that reveal national identity. This article aims to analyze the linguocultural value of aphorisms in English and Uzbek by identifying the cultural concepts and values embedded in them.

Linguoculturology studies the interaction between language and culture, focusing on how cultural meanings are verbalized in linguistic units. Aphorisms, similar to proverbs and sayings, belong to paremiological units but differ in their authorship and stylistic refinement.

If we turn to examples, the following wise words of the American jurist, statesman Andrew Jackson: Every good citizen makes his country's honor his own, and cherishes it not only as precious but as sacred. He is willing to risk his life in its defense and is conscious that he gains protection while he gives it⁴. (Har bir yaxshi fuqaro o‘z yurti sha’nini o‘zi qadriga yetadi, uni nafaqat aziz, balki muqaddas deb biladi.

This is the greatmasterpiece of Uzbek poet, thinker and statesman Alisher Navoi: Inson tirik ekan o‘z vatani uchun kurashmog‘i lozim⁵In his wise masterpiece, it

Заворин В.А. Проблемы изучения функциональной стороны языка. – Л.: Наука, 1975. – С.58.; Дмитриева О.А. Культурно – языковые характеристики пословиц и афоризмов на материале французского и русского языков; дисс. ...канд. филол. наук. – Волгоград, 1997. – С.59.; Taylor A. Selected Writings on proverbs. Helsinki: Suomalainen Tiedekatemia, 1975. – P.130.; Jacob Cats and Robert Farlie Moral Emblems with aphorisms, adages, and proverbs, of all ages and nations. London: Longman, Green, Longman, and Roberts, 1860. – 262 p.; Ҳикматли сўзлар, афоризмлар ва мақоллар. Тузувчи: М.Фозилов. – Тошкент: Ўзбекистон, 1967. – 191 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 1. – Тошкент, “Фан”, 1987. – 368 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 2. – Тошкент, “Фан”, 1988. – 372 б.; Тошпўлатов З.Д. Афоризмларнинг жанр хусусиятлари ва бадиияти. Филол. фан. номзоди дисс. Тошкент, 2006. – Б.3.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дисс... докт. филол. наук. – Ташкент, 2007. – 286 с.; Раимов А., Раимова Н. Ҳикматлар шодаси. – Тошкент: “Ўзбекистон”, 2013. – 400 б.; Носиров Ш. Афоризмлар. – Тошкент: “Камалак”, 2015, 48 б.; Тошқулов Н. Ҳикмат ва мақолларда одоб меваси. – Тошкент, Адабиёт учқуни, 2017. – 48 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: Наврўз, 2018. – 76 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. ТерДУ нашриёт матбаа маркази, Термиз - 2022, – 89 б.
4 <https://www.brainyquote.com>

⁵Фозилов М. Ҳикматли сўзлар, афоризмлар ва мақоллар. – Тошкент: “Ўзбекистон” нашриёти, 1967. – Б. 69.

was emphasized that the country is sacred for a person, he should protect it like the apple of his eye, and protect it until the last blood is left in his veins.

American politician, philosopher Thomas Paine (Thomas Paine). The World is my country, all mankind are my brethren, and to do good is my religion⁶. (Dunyo mening yurtim, butun insoniyat mening birodarlarim, yaxshilik qilish mening dinimdir) In his aphorism, it is explained that the whole world is the home of mankind and all who live in it are brothers and sisters, and it is explained that it is necessary to be kind and help each other.

The great poet Abulqasim Firdavsi: Yerimiz, suvimiz, farzandimiz deb, Xotin, bola-chaqa, dilbandimiz deb, Birma-bir jonimiz etamiz fido, Vatanni dushmanga bermaymiz aslo⁷! it can be observed that in his wisdom, the sense of country is placed above everything else. It was emphasized that he would not spare his life for the defense of the country, the freedom of the country was promoted, and people were encouraged to be patriotic.

This is by the philosopher Khoja Samandar Termizi: Vatanni tark etmok xazil ish emas, Bu ish uchun har kim tob beravermas! Judolik daraxtdir bargi yo‘q yolg‘iz, Bargi bo‘lsa hamki, ammo mevasiz. Bugun ayrilikdan yuragim giryon, Aziz yerni qo‘ldan chiqarib hayron. Na ko‘zda uyqu bor, na dilda rohat, Azob o‘ti barin aylamish gorat⁸! In his wise words, he explained the bad consequences of leaving the country and what kind of situation the person who left the country will end up in. He urged people not to leave the country.

And also, from a linguocultural perspective, aphorisms:

- reflect cultural stereotypes and norms,
- encode value systems,
- express collective and individual worldviews,
- serve as tools of cultural transmission.

Thus, aphorisms act as cultural signs that require both linguistic and cultural competence for proper interpretation.

Cultural Values in English Aphorisms

English aphorisms often reflect values such as **individualism, pragmatism, rationality, and self-reliance**.

⁶<https://www.forbes.com/quotes/9313>

⁷O‘sha asar. – B.70.

⁸<https://hikmatlar.uz/>

Examples:

1. “Time is money.”

This aphorism reflects the pragmatic attitude toward time in English-speaking cultures, emphasizing efficiency and productivity.

2. “Knowledge is power.”

It highlights the cultural value placed on education, intellect, and personal achievement.

3. “Actions speak louder than words.”

This aphorism underscores the importance of practical behavior over verbal promises.

Linguocultural Interpretation:

English aphorisms frequently prioritize action, autonomy, and rational thinking, which aligns with the cultural emphasis on individual responsibility and practical success.

Cultural Values in Uzbek Aphorisms

Uzbek aphorisms, shaped by Eastern philosophy and collective traditions, emphasize **community, morality, patience, respect, and spiritual balance.**

Examples:

1. “Sabr — najot kaliti.”

(Patience is the key to salvation.)

This aphorism reflects the cultural value of endurance and emotional restraint.

2. “Ilm — nur, jaholat — zulmat.”

(Knowledge is light, ignorance is darkness.)

It expresses respect for learning and moral enlightenment.

3. “Odam odam bilan odam.”

(A person becomes human through others.)

This highlights collectivism and social interconnectedness.

Linguocultural Interpretation:

Uzbek aphorisms often convey ethical and spiritual ideals, stressing harmony within society and moral self-improvement.

Comparative Linguocultural Analysis

Despite cultural differences, English and Uzbek aphorisms share universal human values such as **wisdom, justice, and knowledge**. However, the mode of expression differs:

Aspect	English Aphorisms	Uzbek Aphorisms
Dominant value	Individualism	Collectivism
Worldview	Pragmatic, rational	Moral, spiritual
Style	Direct, concise	Metaphorical, didactic
Cultural focus	Personal success	Social harmony

This contrast demonstrates how aphorisms reflect national mentality while simultaneously expressing universal truths.

Stylistic Means as Cultural Markers

Stylistic devices in aphorisms serve as linguocultural markers. Metaphor, antithesis, and symbolism are culturally motivated.

- English aphorisms often employ **economic and rational metaphors** (time, power, action).
- Uzbek aphorisms frequently use **natural and ethical symbolism** (light, patience, heart).

Such stylistic choices reveal culturally specific ways of conceptualizing reality.

Aphorisms as Cultural Memory

Aphorisms function as tools of cultural memory by preserving historical experience and moral lessons. They are transmitted across generations and remain relevant due to their adaptable meanings. Through aphorisms, societies maintain continuity of values despite social change.

The linguocultural analysis of English and Uzbek aphorisms reveals that aphorisms are powerful carriers of cultural values and national worldview. While English aphorisms emphasize pragmatism and individuality, Uzbek aphorisms prioritize morality, patience, and communal harmony. At the same time, both traditions share universal ethical concepts, demonstrating the unity of human

experience across cultures. Further research may explore cognitive and discursive aspects of aphorisms in multilingual contexts.

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