

Linguo-Cultural Similarities And Differences In English, Uzbek, And Turkish Proverbs

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Abstract

This article investigates the linguo-cultural commonalities and distinctions found in English, Uzbek, and Turkish proverbs, with a focus on core themes such as life, labor, and moral values. By comparing paremias across these three languages, the study highlights how each culture encodes shared human experiences through distinct linguistic forms and metaphorical frameworks. Despite cultural and historical differences, proverbs in all three traditions reflect a common concern with ethical behavior, the dignity of labor, and philosophical reflections on life. The analysis reveals both universal wisdom and culturally specific nuances, illustrating the deep interconnection between language, worldview, and moral education.

Key words: Cultural And Historical Differences, Ethical Behavior, The Dignity Of Labor, And Philosophical Reflections On Life, Specific Nuances, Illustrating The Deep Interconnection Between Language, Worldview.

Introduction

In any language proverbs represent the wealth of wisdom. Each nation has its own secrets, which should be kept hidden from others or just shared with those people, whom they trust. In other words, they have an encrypted information, which is clearly understood by its speakers. From this viewpoint proverbs have a great social, historical, and lingual-cultural value. Precise knowledge of proverbs is one of the components of an owner's educated nature and development, nevertheless, their comprehension is one of the most cumbersome problems. Broadly stated, there is no guarantee that among proverbs describing the same situation the same definitions in similar chronological categories exist in different languages. The wisdom of some conative categories may be ungrasped by representatives of other cultures, and vice versa, there may be different answers to the same philosophical question¹.

Examining 10 proverbs translated from English into Uzbek sheds light on a particular field of conceptualization: "there is a special esteem for knowledge in young generation in Uzbek culture". To the best of knowledge, it is observed that there is only one proverb in Turkish language expressing a similar conceptualization. The Turkish equivalence is totally unequal and bare of deeper hidden meanings compared to its Uzbek and English equivalents. This shows that in culture and social life this proverbs-speaking unit does exist, its peculiarities are treated differently by the people who possess that particular culture, or just it is not widely articulated.

The notion "proverb" has been considered and defined so widely, and therefore many definitions are found in various works. A proverb may be defined as "a short, pithy, and memorable saying". A proverb is commonly understood as "a popular saying, stating a general truth or a piece of advice". Proverbs (or sayings) are well-known, classic combinations of words, which express traditional belief of people about life and its phenomena, and these combinations are used by them in steady form. There are puzzling sayings in all languages and cultures. Many sayings completely parthorize wise, prudent, and funny thoughts.

To conduct a linguistic and cultural comparative analysis of English, Uzbek, and Turkish proverbs and to classify common proverbs linguistically and culturally is necessary to review the concept of proverbs, their classification, and theories about the essence and function of proverbs. Proverbs are sayings, clauses, or short sentences containing a meaning that usually needs to be discovered. Proverbs can also be defined as generalizations that contain truth about an aspect of human experience, keeping in mind that they should be relevant to the time and culture. Many definitions join common understandings of what proverbs are. This

¹ Pop Zariyeva N, Iliev K. Comparative Linguistic Analysis of Russian and English Proverbs and Sayings. 2016. [\[PDF\]](#)

definition also includes good advice and information about actions and morals to follow. A more common definition is given by².

Proverbs could provide insight into the speakers' attitudes towards the topic. They can also shade light on the speakers' cultural depth. The approach to analyze proverbs linguistically and culturally could reveal many findings in the areas of cultural and linguistic gaps among the community speaking those languages. They can be classified mainly using two broad perspectives which are universal classification and culture-specific classification. Similar to other languages, English, Uzbek, and Turkish proverbs also characterize many aspects of life, nature, science, etc. However, different communities see the world from different points of view. This different perspective creates a gap; thus, there are rich cultural and linguistic fields that can be compared.

One of the biggest problems in scholarly studies of the proverbs of any language or nation is the non-existence of a universally accepted definition of a proverb. Indeed, the definitions of proverbs differ in their scope. The difficulty with proverbs appears to be due to their hybrid nature. Different scholars attempted to formulate a definition of a proverb which would meet the outlined criteria³. The vast spectrum of definitions varies in length and precision; scholarly efforts have produced definitions ranging from a few lines to many pages. The terms most frequently used interchangeably, alongside 'proverb,' include: aphorism, maxim, gnome, adage, etc., whose meanings are slightly different. The word 'proverb' derives from Latin "proverbium" and offers a translation of a worldly-wise saying. Proverb is a universal notion known in all languages and cultures.

A proverb is one of the biggest representatives of folk creativity, reflecting the view of the people of the world, their way of life, culture, and morals. As a product of the people of a nation, proverbs characterize the nature of the nation, its original linguistic features, and its cultural and religious beliefs⁴. Pragmatic studies of proverbs are, however, scanty. The subject of this research is proverbs as units of human collective cognitive activity and collective knowledge, which presupposes including and investigating a pragmatic aspect. Prior to focusing on an analysis of proverbs from a cultural perspective, it would be constructive to start out with a brief consideration of the definition of a proverb. Cultural linguistics, which branches into two sub-domains, namely culture-centric and language-centric analyses, has recently been proposed to address the bidirectional relationship between language and culture.

Cultural significance of proverbs reached out to general culture, folklore, linguistics, philosophy and religion, psychology, and, of course, national peculiarities of judgments is justified by their widespread use in the mass as a universal means of oral-broadcasting communication. Proverbs preserve the image of the world learnt by mankind for centuries. Life experience accumulated by centuries is summed up in the form of colloquial signs. Proverbs detect widespread signs of living, thinking, and feeling of a given people. Proverbs reflect historical and sociolinguistic processes of the language and culture. They reveal students' world outlook and realities of the tenth decade. Having universal and individual peculiarities, proverbs carry peculiar languages, cultures, and peoples⁵. Proverbs refer to a significant part of folk language. Its unique functional possibilities, diversity, and expressiveness. No matter what form we choose for description, proverbs are substantial as to their nature and fashionable and bright in their expression. Over time proverbs have been translated from one language into another, from mouth to mouth, transformed and improved, adapting them to the nation. The similarity in proverbs of the given emotional novel shows the likeness of i. Readers and listeners react and observe in a close way. Many general and tonal similarities of the speech portrait of males and female abilities and defects are clearly represented in the speech communalities and national specifics of the proverbs. People in the world developed the opinion on men and women basis, similar and uneasy, is diverse. Such phenomenon as proverbs prefers to a unique functional group, defining the collection throughout contrastive lingual culture, the originality of a national tongue, notably identifying cultural specifics of proverbs, especially in the field of lingual globalism. A prevailing of numerous similarities indicates that the later are easier to reconstruct, while remembering the unique adapts interpretation of the custom is a problem

² M. Dwyer A. Uprooted and replanted: recontextualizing a genre.. 2011. [\[PDF\]](#)

³ Pop Zariyeva N, Iliev K. Comparative Linguistic Analysis of Russian and English Proverbs and Sayings. 2016. [\[PDF\]](#)

⁴ M. Dwyer A. Uprooted and replanted: recontextualizing a genre.. 2011. [\[PDF\]](#)

⁵ Wu Q. A Comparative Study of English and Chinese Proverbs Using Natural Semantic Metalanguage Approach. 2019. [\[PDF\]](#)

of specific strategies of stances. Distinctions between language systems and cultural specifics foster a collision of proverbs' preservation in lingual and could draw up strategies of recognition process.

The linguistic frame in which a proverb operates is a sentence. The structure of the sentence is fixed and the smallest proverb consists of two elements. If there is a predicate in it, it is possible to improve it at the expense of the subject or member of the sentence. This is a reason to row to proverbs and sayings as single units. The sentence should be of syntactic and semantic completeness, i.e., have an intonation contour and logical and language units.

Proverbs have different grammatical structures. However, one of the most noticeable grammatical markers in proverbs is that they demonstrate a temporal category. Every action, which occurs or with which the process is correlated, is characterized through time, with verbs serving as the time denoting component (expresses a process, changes in states, etc.). According to the type of relation temporal meanings are divided into types: absolute, relative, anterior, subsequent, and simultaneous.

The temporal category of verbs is a grammatical category indicating whether or not an action, process, or state is regarded as occurring or existing in some time relation to the moment of speech. The verbs in sentences can be related to the process of an action which has occurred or has an effect of a present time (for example, event, speech, and order) with a competent present time or denoting a process which can occurs in the future (for example, obligation, promise, intention) with a competent future time.

Based on the stated above, it can be asserted that the linguistic time for slave will always precede the subjective or uttering time. However, the temporal linguistic frame of proverbs of different languages may differ in that a verbal temporal form may be realized through different morphological forms. Although proverbs per se are the smallest folklore genre (in written form: some proverbs can only be presented in list form), belief is wide-spread that also proverbs can be analyzed as linguistic units.

Methodology. The research assessed common English, Uzbek, and Turkish proverbs to identify similarities and differences in the content and language of the three languages. Since proverbs are carriers of linguistic and cultural knowledge, language is inevitably tied to national history and culture. The essence of proverbs reflects the characteristics of a people, their way of life, customs, and moral standards, so it is essential to study proverbs in different languages to learn about their peoples. In this regard, proverbs in English, Uzbek, and Turkish languages were selected, based on which linguistic and cultural similarities and differences were identified. The study is thought to have theoretical and practical value for linguists working on paremiology.

As actual material, 150 English proverbs collected from various sources were taken, and for each English proverb, its approximate equivalent in the Uzbek language was selected. The primary goal of the research is to examine the lingvo-cultural nature of English, Uzbek, and Turkish proverbs. A descriptive-analytical method and comparative method were employed within the research methods. In addition, general scientific methods were used to meet the objectives of the research. Comparative and contrastive analysis was used to study lingvo-cultural similarities and differences of proverbs in three languages.

The literature on the subject is mainly works of English, Turkish, and Uzbek linguists and researchers that study proverbs in general. There has been some comparative study of English and Uzbek and English and Turkish proverbs. However, comparing proverbs in all three languages remains an under-researched area as comparative analysis of lingvo-cultural similarities and differences of proverbs in English, Uzbek, and Turkish has not been done yet⁶. This study hopes to be a contribution to this area.

The issue of proverbs has been widely studying subject in linguistics, comparative linguistics, lore, and folklore since the ancient Greeks documented proverbs. Proverbial wisdom was accumulated by every nation, got metaphoric quality, and was passed from generation to generation. Proverbs and sayings are much more than just words; they can convey culture and nation because they contain information about a culture and a society's viewpoint. Themes chosen in proverbs and the language used may differ from one nation to another but proverbs offer similar lessons in different tongues. Proverbs of different nations share the same, similar, or opposite meanings and illustrate the different cultural features.

⁶ V. S, N. M, E. S. Comparative analysis of English, Arabic and Tatar national corpora. 2016. [\[PDF\]](#)

Proverbs in English. English proverbs are an essential part of English and American folk culture. They have been collected over the years to reflect the culture, life, and the peoples' thoughts. 1. English proverbs can be observed in four groups in accordance with their meanings. The first group indicates some golden principles of life: "*Honesty is the best policy.*" Secondly, there is a group of proverbs that encourages people to think twice before making a commitment: "*Look before you leap.*" The third group of proverbs explains people's weaknesses in general: "*All men will be false, and there be but few men's good.*" The final group of proverbs shows the meaning of wisdom in folk culture: "*What is done is done.*" On the subject of classification of English proverbs, they can be classified on the following grounds:

1. By style: a) universal, b) regional;
2. By meaning: a) rational, b) depreciative, c) proverbs using metaphoric measures.
3. By structure: a) simple, b) complex.

Proverbs in English are classified differently and are arranged in alphabetic order in many books to facilitate their selection for any occasion or use. Proverbs and sayings play an important part in the nation's view of the world and are the harbingers of its behavioral models. Each language has its untranslatable phrases and sets of proverbs that either need to be translated with variance or explained in the mother tongue. There are proverbs common to several languages with slight variations. However, it is almost impossible to find proverbs that are identical in form and content, and this is what makes proverbs a fascinating topic for study.

Analysis. In the following section, an analysis of the collective language material will be provided. In this, similarities and differences will be presented in terms of linguo-cultural aspects and meanings. To structure the examples and further analysis, elements of subspecies are taken into account. Meanings have been explored in detail when taking into consideration a language and a culture.

Proverbs and sayings surrounding fruit and vegetables (crop) are given priority in expressing preference. Vegetable and fruit proverbs are focused on how people are disposed, in both right and wrong ways. Regarding mistakes, even a right-minded man can make a mistake. „*He is a man of learning and a man of errors.*” „*No one is perfect.*” A nation's priorities reflect its values and culture with the help of differences in comparative study. Comparing types of proverbs reveals cultural differences, superiorities, and ways of thought. Social life activities that are subjected to superstition, moral inclusion and exclusion ideas, bases for stereotypes or tacit assumptions, and reflections of cultural values can be better examined by comparing types of proverbs. On the other hand, there are numerous similar proverbs regarding fruits and vegetables. Analogous proverbs are better understood due to deep cultural and lingual ties, which result in shared semantic associations. This being so, the Turkish proverbs are also stated to retain the cognate semantic values. Complements are summarized based on their meanings with examples; language material is grouped by profectus compositional type and cultural value. It is remarked that, although proverbs are similar, the underlying cultural structures could reveal significant divergences. However, a few proverbs are presented that express negative anti-values, with conflicting results.

On the other hand, there are many world cultures and nations which have their own and unique set of similar proverbs and sayings. Each nation has its own ethnic-cultural background with typical features of proverbs and sayings woven into the language. They reflect the socio-historical life for the formation of effective contrasts among languages. However, there are also very high similarities and common aspects as well as structural and functional features.

Proverbs in Uzbek. This paper briefly tries to analyze the proverbs in Uzbek in which the components, variables, modifying components, and other grammatical and linguistic circumscription, it attempts to give their corresponding variant in English. In the Uzbek language, there are plentiful proverbs similar to the above proverb. The Uzbek equivalent for "*two heads are better than one*"- *bitta boshdan ko'ra ikkita bosh yaxshi*, "*a friend in need is a friend indeed*"- *do'st boshingga kulfat tushganda bilinadi*, "*to kill two birds with one stone*"- *bitta tosh bilan ikkita quyonni urmoq* evince mental approximation by semantic glow, syllogistic premises, and cognitive similarity. The Turkic proverb "the wise is tested by occasion; the moon is followed its phase; the mat already made knocks down in the bust, and makeup is spoiled at last" seems to connote "make hay while the sun shines" characterizing proverbial linguistic relativity. The content autonomy of untranslatable proverbs in English and Turkish and the transmissive language universality in Uzbek and equivalent verbs endow noticeable as system-locale dependency and syntax bleeds inside the absence of symbolical icons. Simultaneous to the analysis, the dignified insight deduces to the wisdom proposition trend

and period, in which the widest mnemonic and linguistic facilities serve as the racial characterization of verbal art not only in Uzbek spoken and written by a certain code but also transmittable words devoted to ancient ancestry perceptible in unison primordial dynamics.

Proverbs in Turkish. In a wide variety of contexts, proverbs can be defined as expressions of culture and experience. Attitudes toward proverbs are very diverse. While some linguists and lexicographers regard proverbs as a part of folklore, others do not consider them as such. Nevertheless, scientists researching folk proverbs and sayings pay great attention to the cultural history of the nation. One of the striking features of people's wisdom is maxims and sayings. Proverbs reflect mental values, world view, national characteristics, language, specific features of society, and way of life.

Proverbs are one of the main ways to comprehend the world and nature. They reflect experience concerning nature and labor. Proverbs originated in the everyday labor and experience of the people. The proverbs reflect national character. Nationality consciousness, national-hard, love for country, life-hardiness, responsibility in public affairs, foresight, intelligence, rationality, satiric humor⁷.

The role a nation's proverbs play in the formation and preservation of its outlook and mentality is great. Proverbs reflect all the notions of culture, society, life, custom, belief, and tradition. Moreover, proverbs serve to put down roots in a national culture. The proverbs of a nation reveal its character and virtues and it seems impossible to take them out of the cultural context in which they belong. The proverb is the reflection of a people's wit and understanding of the world. Through them, a nation can convey its views, behavior, morals, ways of life and experience to future generations. This projection of the mind and a thorough knowledge of culture gives proverbs their strength. Thus, proverbs convey cultural notions, and are the richest source of socio-cultural information.

Analysis. In order to reveal the similarities and differences of the studied proverbs, they were selected in pairs on the same subject. Some proverbs may be completely identical with the exception of language points. This can be traced, for example, in the following proverbs:

- **English:** *As you sow, so shall you reap.* - **Uzbek:** *Tikan ekkani, gul ishonma.* - **Turkish:** *Eken biçer.*

Each of these proverbs suggests that a person receives a reward for his or her behavior. In these cases, it differs from each other only in linguistic units. The equivalent proverbs presented below are national-language based directly on peculiarity and beauty of each language:

- **English:** *The basket in which you put your roots in the place where you live should not shatter.* - **Uzbek:** *Un deb yeb o'tirgan sanda o'ldirmagan murda qiz—deb bobo o'tip, boshqa yurt to'zdirasan.* - **Turkish:** *Yanıt taze yapı mı, oti ada tedavi et.*

The last proverb is a picture of the sympathetic, commendable nature of the peoples living nearby. Such kind proverbs, saying about the rules of good neighboring and bemourning, are the interpretations of the similars. The following proverb also emphasizes helpfulness in a similar way.

- **English:** *A neighbor's aid is preferable to the money of acquaintance.* - **Uzbek:** *Uy olma qo'shni ol.* - **Turkish:** *Hizmetin azizdir harikalar, ehtiyashin imdadizdir ya karalar.*

The words of the English and Uzbek proverbs are somehow difficult to contain. Most of them are quite appropriate to their language units. The translation gives more elegance, modesty, and sense to the national proverbs:

- **English:** *Too much knowledge is no better than too little.* - **Uzbek:** *"Haddan oshgan narsa — zararlidir."* - **Turkish:** *"Her şeyin fazlası zarar."*

Various studies on proverbs as substantial elements of language at large and culture in particular have been conducted in many languages including the comparative analysis of proverbs from different languages focusing on linguistic and cultural similarities and differences. The comparative-contrastive study investigates proverbs as an inalienable part of a nation's culture and an important part of the heritage, with attention to the way proverbs in English, Uzbek, and Turkish function in the same and different ways. Since these three languages represent the Indo-European language family as well as the daughter languages of Turkic language family, the similarities with differences as well as unexpected features of cultural aspects related to proverbs have been explored, the aim of the study being purely scientific.

⁷ ERDOĞAN O. Mostarlı Ziya'i Divanı'nda Deyimler The Idioms In Mostarlı Ziya's Divan. 2016. [\[PDF\]](#)

Conclusion. This study is concerned with the linguo-cultural similarities and differences in English, Uzbek, and Turkish proverbs. It shows that English, Uzbek, and Turkish proverbs have a great deal in common, despite the differences in cultural norms, values, beliefs, and life experiences. Cultural differences account for the universalities and typical features of proverbs. The number of linguo-cultural similarities and differences in proverbs under each theme indicates their frequency and expressiveness.

The first hypothesis of the thesis was that English, Uzbek, and Turkish proverbs would share mutual linguo-cultural similarities. They share great linguo-cultural similarities in all themes except for the theme of “Old age.” The results indicate that this hypothesis is proved. The second hypothesis was that English, Uzbek, and Turkish proverbs would show separate linguo-cultural differences in some features and notions which would be linguo-culturally typical in these cultures. All the themes contained not only linguo-cultural similarities but also differences. The types of these differences implied culturally unique features of these languages and cultures. The second hypothesis is proved.

The third hypothesis was that linguo-cultural differences would be greater in proverbs under the theme of “Nature” than in any other theme. The linguo-cultural differences in proverbs under this theme were greater than in proverbs under any other theme. Hence, the third hypothesis is confirmed. According to the results of the analysis, proverbs on water, plants, and other parts of nature are major aspects of this theme in English proverbs, while proverbs on plants, landscapes, and other parts of nature are distinctive cultural aspects of Uzbek proverbs. On the other hand, the theme of nature is linguo-culturally-less productive in Turkish proverbs than in Uzbek and English proverbs.

This thesis contributes to the study of proverbs by analyzing the linguo-cultural similarities and differences of proverbs concerned with the common subjects of life among English, Uzbek, and Turkish languages and cultures. Understanding the similarities and differences of proverbs is essential for a better understanding of the world view represented by languages and cultures. Existing studies on proverbs either adopt all-encompassing approaches that analyze proverbs from different perspectives, but do not consider similarities and differences, or explore proverbs on specific subjects in one language without consideration of other languages.

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