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A CONTRASTIVE STUDY OF APHORISMS ON THE BASIS OF SOME RELATIVENESS-LEXICON IN UZBEK AND ENGLISH LANGUAGES

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Annotation

This article provides a comparative linguistic and cultural analysis of aphorisms formed on the basis of kinship (relativeness) lexicon in Uzbek and English languages. The study focuses on semantic, structural, and culturally loaded aspects of aphorisms containing kinship terms such as ota/father, ona/mother, aka-brother, opa-sister, qarindosh/relative and others. The research identifies similarities and differences in how both linguistic communities conceptualize family, moral values, social norms, and interpersonal relations through aphorisms. The comparative results reveal that Uzbek aphorisms demonstrate stronger collectivistic and patriarchal features, while English aphorisms tend to reflect individualistic and humanistic worldview aspects.

Keywords: kinship terms, aphorisms, Uzbek, English, contrastive linguistics, relativeness lexicon, cultural semantics.

Aphorisms are concise, memorable expressions that reflect the worldview, moral values, and cultural norms of a society. In many languages, including Uzbek and English, kinship terminology plays an essential role in the formation of aphorisms, as family relations represent one of the fundamental components of human experience. A contrastive study of aphorisms based on relativeness lexicon allows us to understand how different cultures conceptualize family, relationships, and social hierarchy.

Researching of wisdom quotes within linguistic science with an analysis of concepts such as the enlightening culture, tradition, profession, lifestyle, mental characteristics, and national morality of the people, the realization of the level of cultural development of the people, the principles of ethno-cultural ethics, and the detailed analysis of moral and cultural norms of behavior are important problems of



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linguistics. Mutual understanding of each nation, knowledge of the culture and language of other nations is a requirement of today's era. This, in turn, creates the need for the study of paremiological units. In particular, aphorisms serve to combine many aspects of linguistics, ethnolinguistics, sociolinguistics, pragmalinguistics and other disciplines in the study of various aspects of linguistics. Today, research in this field serves as a basis for studying the masterpiece of wisdom from all sides.

In world linguistics, the research object of paremas is undoubtedly focused on aphorisms and has become the main problem of many schools of linguistics. In the study of aphorisms, their emergence as a product of human thinking, along with factors such as humanism, patriotism, and kindness, is of great importance in the development of intercultural communication. Based on this, the relevance of the selected topic is determined by conducting research on the problem of researching the linguistic nature of aphorisms on the basis of comparative and comparative analysis of structural-semantic models.

As a result of the scientific study of paremiological units, it is possible to find answers to many important questions related to the life of people and society. Paremiological units exist in all languages of the world, in particular, Indo-European, Turkish, Ugric-Finnish, Tungus-Manchurian, Eskimo-Aleut, Nakh-Dagestan, Sino-Tibetan, Austro-Asiatic, Malay-Polynesian, Dravidian, Papuan, Afro-Asiatic, Semitic-Hamitic, Arabic, Persian and other languages are characterized by the richness and uniqueness of paremias¹.

According to scholars, paremiology is a branch of literature and linguists, that is, it is a field of study of philologists. "Paremiology" is a branch of philology that studies (paremias, paremas) and determines their classification. There is also a separate science of "paremiography" that aims to collect, preserve and process paremiological materials"².

¹Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс.– Самарқанд, 2021.– Б.15.

²Ўзбек халқ мақоллари:[2томлик]/[Масъул мухаррирлар: МирзаевТ., Саримсоқов Б.] 1-том.–Тошкент: "Фан", 1987. – Б.68.



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Local linguist scientist N. Ulukov in his textbook “Theory of Linguistics” stated: “paremiology is one of the branches of linguistics, which studies stable combinations in the language, proverbs, proverbs and aphorisms”³.

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.⁴.

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 parema⁵.

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. Sarimsakov, Z. D. Toshpolatov, P. U. Bakirov, A. Raimov, N. Raimova, Sh. Nosirov, N. Tashkulov, Sh. Tojiboev and Z.R. Narmuratov⁶.

In the scientific works of scientists such as the stages of formation of aphorisms, their linguistic nature, their relationship to related phenomena, the research method, a new stage has been started in the field by studying it in a comparative aspect with scientific researches devoted to various issues of paremiology.

³ Улуков Н.Тилшунослик назарияси. Ўқув қўлланма. –Тошкент: “Баркамол файз медиа”, 2016. – Б.12.

⁴Ўзбек миллий энциклопедияси. 6-жилд. Тархир хайъати А.Абдувоҳитов, А.Азизхўжаев, И.Аминов, Т.Даминов ва б. – Тошкент: Ўзбекистон миллий энциклопедияси, 2003. – Б. 686.

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

⁶Аврорин 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: SuomalainenTiedeakatemia,1975.–Р.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 р.; 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 ҳусусиятлари 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: Наврӯз, 2018. – 76 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. ТерДУ нашриёт матбаба маркази, Термиз - 2022, – 89 б.



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We analyze the examples of the field in the Uzbek and English languages and pay attention to their linguistic features.

In english. Fatherhood is great because you can ruin someone from scratch [Otalik buyuk, chunki siz birovni noldan buzishingiz mumkin]. (**Jon Stewart**).

In uzbek: Ota-onal vujud me'mori bo'lsa, muallim qalb me'moridir. (**Islom Karimov**).

In english. The natural state of motherhood is unselfishness [Onalikning tabiiy holati fidoyilikdir]. (**Jessica Lange**)

In uzbek: Bizni savodsizga chiqarganlarning ajdodlari oyog'iga latta bog'lab yurganda, bizning ota-bobolarimiz yulduz sanagan. (**Islom Karimov**)

In english: When I was growing up, my parents told me, 'Finish your dinner. People in China and India are starving.' I tell my daughters, 'Finish your homework. People in India and China are starving for your job [Katta bo'lganimda ota-onam menga: "Kechki ovqatni bitir. Xitoy va Hindistonda odamlar ochlikdan qiyalmoqda". Men qizlarimga aytaman: "Uy vazifangizni bajaring. Hindiston va Xitoyda odamlar sizning ishingizga och qolmoqda]. (**Thomas Friedman**)

In uzbek: Dunyoda eng bebaho, ammo hamisha benazir tarqatiladigan xazina bor. Bu – Ona mehri! (**O'tkir Hoshimov**)

In english: When I was growing up, my parents were almost involved in various volunteer things. My dad was head of Planned Parenthood. And it was very controversial to be involved with that [Men katta bo'lganimda ota-onam deyarli har xil ko'ngillilar bilan shug'ullanishgan. Dadam Rejalashtirilgan Ota-onalar tashkilotining rahbari edi. Va bu bilan shug'ullanish juda ziddiyatli edi]. (**Bill Gates**)

In uzbek: Onalarning oyog'i ostidadir, Ravzai jannatu jinon bog'i. Ravza bog'in visolin istar ersang, Bo'l onaning oyog'i tuprog'i. (**Alisher Navoiy**)

Uzbek aphorisms reflect a patriarchal family structure where fathers embody authority and mothers represent moral purity. Kinship ties are permanent, sacred, and socially enforced. English aphorisms, developed under individualistic and democratic cultural norms, demonstrate more balanced gender roles and treat family relations through a psychological rather than social lens.

Thus, aphorisms reveal significant cultural differences in how each society constructs and interprets kinship-based concepts.



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The contrastive study demonstrates that aphorisms based on relativity lexicon serve as a rich source for understanding cultural identity and linguistic worldview in both Uzbek and English languages. Uzbek aphorisms highlight collective orientation, hierarchy, and tradition, while English aphorisms emphasize individuality, emotional expression, and humanistic values.

This comparative analysis contributes to linguocultural studies by showing how universal family concepts take different forms depending on cultural and linguistic context.

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