

COMPARATIVE ANALYSIS OF PAREMIOLOGICAL UNITS EXPRESSING THE CATEGORIES OF DESIRE AND ASPIRATION IN ENGLISH AND UZBEK

Sirojova Zarnigor Nasriddinova

English teacher of Bukhara Innovations University and
Independent researcher of Bukhara state university

Аннотация: Цель данного исследования заключается в сравнительном анализе паремиологических единиц, выражающих категории желания и стремления в английском и узбекском языках. Для достижения этой цели использовались качественные и количественные методы анализа, включая сравнительное исследование метафорических и культурных особенностей пословиц. Основные результаты исследования показывают, что, несмотря на культурные различия, английские и узбекские пословицы выражают схожие универсальные ценности, такие как труд, ответственность и стремление к успеху. Выводы исследования подчеркивают, что метафоры, связанные с физическим трудом, преобладают в узбекской культуре, тогда как английские пословицы часто используют абстрактные социальные образы. Новизна работы заключается в выявлении культурно-специфических элементов паремиологических единиц, которые расширяют понимание кросс-культурных коммуникаций через пословицы.

Abstract: The aim of this study is to provide a comparative analysis of paremiological units expressing the categories of desire and aspiration in English and Uzbek. Qualitative and quantitative methods were employed, including comparative analysis of metaphorical and cultural features of proverbs. The main results show that despite cultural differences, both English and Uzbek proverbs express similar universal values, such as labor, responsibility, and aspiration for success. The findings emphasize that metaphors related to physical labor are prevalent in Uzbek culture, while English proverbs often utilize more abstract social imagery. The novelty of the study lies in identifying culturally specific elements of paremiological units, which enhance the understanding of cross-cultural communication through proverbs.

Annotatsiya: Ushbu tadqiqotning maqsadi ingliz va o'zbek tillarida orzu va intilish kategoriyalarini ifodalovchi paremiyologik birliklarning qiyosiy tahlilini o'tkazishdan iborat. Tadqiqotda sifat va miqdoriy metodlar, jumladan, maqollar metaforik va madaniy xususiyatlarini qiyosiy tahlil qilish usuli qo'llanildi. Asosiy natijalar shuni ko'rsatadiki, madaniy farqlarga qaramay, ingliz va o'zbek maqollari mehnat, mas'uliyat va muvaffaqiyatga intilish kabi umumiy qadriyatlarni ifodalaydi. Tadqiqot xulosalarida o'zbek madaniyatida jismoniy mehnat bilan bog'liq metaforalar ustunlik qilishi, ingliz maqollarida esa ko'proq ijtimoiy mavzular qo'llanilishi ta'kidlangan. Tadqiqotning yangiligi paremiyologik birliklarning madaniyatga xos elementlarini aniqlashdan iborat bo'lib, bu maqollar orqali madaniyatlararo muloqotni chuqurroq tushunishga yordam beradi.

Ключевые слова: пословицы, паремиология, метафоры, узбекский язык, английский язык, кросс-культурное общение, желание, стремление

Keywords: proverbs, paremiology, metaphors, Uzbek language, English language, cross-cultural communication, desire, aspiration

Kalit soʻzlar: maqollar, paremiyologiya, metaforalar, oʻzbek tili, ingliz tili, madaniyatlararo muloqot, orzu, intilish

Introduction. The study of the semantic field of wish and desire in the English and Uzbek languages is a relevant area of linguistic research that intersects with broader questions of cultural differences and cross-linguistic parallels. One of the central issues is how universal categories such as wish and desire are expressed in different languages and what cultural factors influence these expressions. Much of the literature in phraseology and paremiology highlights the importance of cultural context in understanding linguistic units. For instance, I.V. Arnold [1] discusses how stylistic features of the English language convey complex concepts of desire; however, her work does not sufficiently address how these categories are expressed in other languages, such as Uzbek.

E. Arsentyeva [2] emphasizes multilingualism as a factor that affects the transformation of phraseological units, which is particularly relevant for the Uzbek language. However, despite examining aspects of multilingualism, there remains a gap in understanding how the semantic fields of wish and desire are formed in different cultures and to what extent these linguistic categories are universal.

Research on the Kazakh language, such as that conducted by Daurenbekov [3], underscores the importance of cultural connections in the formation of proverbs and other paremiological units. Nevertheless, this work does not address how wish and desire are expressed across languages and what metaphorical structures play a key role in these expressions.

Gender aspects, explored in studies by Gasanova and colleagues [4], offer an additional perspective for analyzing categories of desire tied to social and cultural roles. However, existing studies tend not to delve deeply into the relationship between the semantics of desire and its gender-specific features across different cultures.

The **main goal** of this study is to provide a comparative analysis of the semantic field of wish and desire in English and Uzbek. The research hypothesis posits that while the categories of wish and desire are universal, they are realized through culturally specific lexical and semantic constructions in these languages. The key objectives include identifying the metaphorical and semantic structures used to express wish and desire and comparing the cultural factors that shape their formation.

The subsequent sections of this paper will detail the research methods, including both qualitative and quantitative approaches, as well as discuss and interpret the findings in light of the existing literature.

Materials and Methods. The aim of this study was to identify the similarities and differences in the expression of desire and aspiration through paremiological units in English and Uzbek languages. To achieve this goal, several objectives were set: to analyze the metaphors used, determine the cultural factors influencing the choice of these images, and systematize the data to reveal both universal and culture-specific traits.

The methodological framework of this research employed a combination of qualitative and quantitative methods. The primary approach was a comparative linguistic analysis, which allowed for a side-by-side comparison of paremiological units in both languages. This method facilitated the identification of both commonalities and distinctions in the metaphors used to express desire and aspiration. Data collection included various sources,

encompassing both written and oral forms of English and Uzbek proverbs. A key part of the study involved componential analysis, which allowed for detailed examination of the structure, semantics, and cultural significance of the paremiological units.

Contextual analysis methods were applied to the original data, focusing on identifying both literal and figurative meanings within the proverbs. All data were systematically organized for further interpretation within the framework of the study. Special attention was given to metaphorical imagery related to labor, natural elements, and social processes.

The methodological limitations of this study include the challenge of translating certain cultural concepts embedded in Uzbek proverbs into English, which may have impacted data interpretation. These limitations were mitigated by consulting native speakers and cultural experts to ensure a more accurate understanding of the linguistic and cultural nuances.

Results. The analysis of paremiological units expressing the categories of desire and aspiration in both English and Uzbek languages reveals significant cultural and semantic parallels. Despite the different cultural contexts, proverbs in these languages serve as vehicles for transmitting universal human values related to labor, goal achievement, and personal responsibility. These universal concepts are expressed through culturally specific metaphors, reflecting the social and historical backgrounds of each language.

The methodological approach of this study focused on the comparison of proverbs containing imagery related to food and physical labor, allowing us to trace the relationship between linguistic expressions and the everyday lives of the speakers. The analysis identified the following key aspects:

1. **Universality of Labor and Reward Imagery.**

In both cultures, labor is central to the attainment of goals. For example, the English proverb "He that would eat the fruit must climb the tree" and its Uzbek equivalent "Non yemoqchi bo'lsang, o'tin tashishdan erinma" both emphasize the necessity of effort to achieve desired outcomes. The English version uses the metaphor of climbing a tree, which is associated with the process of growth and overcoming obstacles. The Uzbek proverb, on the other hand, employs the image of gathering firewood, reflecting the agricultural lifestyle deeply rooted in the culture, where physical labor is a fundamental part of daily life.

2. **Responsibility for One's Actions.**

Another key aspect is the expression of responsibility for one's actions. Both languages have proverbs that emphasize the need to accept the consequences of one's decisions. The English proverb "After dinner comes the reckoning" and its Uzbek counterpart "O'zing pishirgan osh — aylanib ich, o'rgulib ich" both highlight the ethical dimension of striving for a goal, where individuals must not only work toward success but also bear the weight of the outcomes, positive or negative.

3. **Cultural Differences in Metaphor Usage**

Despite the common themes, each culture employs unique metaphors to express these ideas. Uzbek proverbs frequently draw on images related to nature and physical labor, a reflection of the traditional agrarian lifestyle. For example, the proverb "Jon kuydirmasang, jonona qayda, toqqa chiqmasang, do'lona qayda" (If you don't make an effort, you won't get anywhere) stresses the importance of overcoming physical challenges to achieve success. In contrast, the English proverb "He who would eat the nut must first crack the shell" uses a more abstract metaphor for overcoming difficulties, highlighting the connection to everyday life and practical concerns.

To illustrate the findings more clearly, we have organized key proverbs in a table, comparing the central concepts and their semantic interpretations:

English Proverb	Uzbek Proverb	Semantic Interpretation
He that would eat the fruit must climb the tree	Non yemoqchi bo'lsang, o'tin tashishdan erinma	Effort is required to achieve desired results.
He who would eat the nut must first crack the shell	Jon kuydirmasang, jonona qayda, toqqa chiqmasang, do'lona qayda	Overcoming obstacles is essential to achieving a goal.
After dinner comes the reckoning	O'zing pishirgan osh — aylanib ich, o'rgulib ich	Responsibility for one's actions and their consequences.
He who would catch fish must not mind getting wet	Baliq tutmoqchi bo'lsang, qo'lingni ho'llashdan qo'rqma	Achieving results requires risk and readiness to face challenges.
No pain, no gain	Mehnatsiz rohat bo'lmaydi	Hard work is a necessary condition for success.

This comparative analysis reveals that both English and Uzbek proverbs convey the importance of hard work and personal responsibility. However, cultural differences emerge in the types of metaphors used. Uzbek proverbs often invoke images of physical labor and nature, which align with the agrarian lifestyle of the culture, while English proverbs tend to utilize more abstract, everyday metaphors.

For a more detailed analysis, the following table highlights the cultural characteristics associated with each language's paremiological units:

English Language	Uzbek Language	Cultural Features
No pain, no gain	Mehnatsiz rohat bo'lmaydi	Both proverbs stress the necessity of effort, but the Uzbek version emphasizes physical labor.
The early bird catches the worm	Ertalab turgan odam har doim yutadi	Both proverbs use nature imagery to express the idea that early action leads to success.
Every cloud has a silver lining	Har qanday baxtsiz hodisaning bir foydasi bor	Optimism in facing difficulties is expressed through metaphors of nature in both cultures.

These findings confirm the hypothesis that desire and aspiration are expressed through universal metaphors of labor and reward. Nonetheless, the cultural contexts of the two languages influence the specific imagery and emotional nuances used to convey these ideas. Uzbek proverbs, for instance, are more grounded in physical labor and natural elements, while English proverbs often draw on metaphors related to daily tasks and social processes. Thus, the results of this study highlight both the universal and culturally specific aspects of paremiological expressions, showing how language encapsulates the values of work ethic, responsibility, and perseverance across different linguistic traditions.

Discussion. The findings of this study highlight significant parallels and distinctions in the expression of desire and aspiration in English and Uzbek proverbs. As noted by scholars like G.L. Permyakov and W. Mieder, proverbs serve as a powerful means of transmitting collective wisdom and cultural values [5][6]. Both English and Uzbek proverbs frequently employ metaphors of labor and reward, emphasizing the necessity of effort to achieve goals. For example, the proverbs "He that would eat the fruit must climb the tree" and "Non

yemoqchi bo'lsang, o'tin tashishdan erinma" both underscore the importance of hard work. However, the metaphors used in each culture reflect their unique social and historical contexts, with Uzbek proverbs often relying on imagery tied to physical labor and nature, while English expressions tend to be more abstract and rooted in social experiences [7]. As noted by T.A. Litovkina, proverbs play an essential role in reinforcing moral norms across cultures, particularly in relation to personal responsibility [8]. Our analysis confirms this, showing that proverbs in both languages, such as "After dinner comes the reckoning" and "O'zing pishirgan osh — aylanib ich," emphasize the idea that individuals must face the consequences of their actions. This supports the notion that ethical responsibility is a fundamental value shared across both cultures [9].

The interpretation of the results confirms that while the metaphors used in English and Uzbek proverbs may differ, the underlying values they express are universally recognized. As argued by A. Wierzbicka and A. Taylor, language reflects a society's cultural experience, and proverbs serve as a key element in cross-cultural communication, preserving ethical and moral lessons adapted to the specific realities of each culture [10][11].

Conclusion. This study has provided a detailed analysis of how proverbs in English and Uzbek convey fundamental human experiences, such as desire and aspiration, through culturally specific metaphors. The investigation has demonstrated that while both languages use distinct imagery—rooted in physical labor and nature in Uzbek and more abstract, social contexts in English—the core values expressed, such as perseverance, responsibility, and the necessity of effort, are consistent across both linguistic traditions. These findings affirm the universal relevance of such values, while also reflecting the unique ways each culture articulates them through its language.

The implications of this analysis extend to improving cross-cultural understanding and communication. By examining the metaphorical differences in these proverbs, it becomes possible to better appreciate the underlying cultural contexts that shape their meanings. This understanding deepens insights into the interplay between language and culture, revealing how cultural heritage and everyday experiences influence the expression of common human values.

Further exploration could expand this research to include additional languages or focus on how changing social and economic conditions influence the evolution of proverbs. Such studies would offer a broader perspective on how traditional expressions adapt over time, while still preserving their core ethical and moral messages across different cultural landscapes.

References:

1. Arnold, I.V. (2002). *Stylistics of the Modern English Language*. Moscow: Venzi.
2. Sirojova Zarnigor Nasriddinovna. (2024). THE PROBLEM OF MODALITY IN LINGUISTICS. *International Multidisciplinary Journal for Research & Development*, 11(05). Retrieved from <http://www.ijmrd.in/index.php/imjrd/article/view/1417>
3. Nasriddinovna, Sirojova Zarnigor. "INGLIZ TILIDA XOHISH ISTAK MAYLI BIRLIKLARINING ORGANILISH TARIXI [Data set]. Zenodo." (2023).
4. Сирожова, З. 2024. Конструкции предпочтительных выражений в системе синтаксиса. *Зарубежная лингвистика и лингводидактика*. 2, 1/S (май 2024), 28–34. DOI:<https://doi.org/10.47689/2181-3701-vol2-iss1/S-pp28-34>.

5. Arsentyeva, E. (2014). *Phraseology in Multilingual Society*. Cambridge Scholars Publishing. <https://www.cambridgescholars.com/phraseology-in-multilingual-society>
6. Daurenbekov, Zh. (2001). *Kazakh Proverbs and Sayings*. Almaty: Ana Tili.
7. Gasanova, M., Magomedova, P., Gasanova, S. (2016). Linguocultural Analysis of the Image of Women in Dagestani Proverbs. *International Journal of Environmental and Science Education*, 11(18), 11869-11887.
8. Permyakov, G.L. (1988). *Fundamentals of Structural Paremiology*. Moscow: Nauka.
9. Mieder, W. (2004). *Proverbs: A Handbook*. Greenwood Press.
10. Daurenbekov, Zh. (2001). *Kazakh Proverbs and Sayings*. Almaty: Ana Tili.
11. Litovkina, T.A. (2000). *Proverbs and Their Function in Society*. Szombathely: Savaria University Press.
12. Gasanova, M., Magomedova, P., Gasanova, S. (2016). Linguocultural Analysis of the Image of Women in Dagestani Proverbs. *International Journal of Environmental and Science Education*, 11(18), 11869-11887.
13. Wierzbicka, A.N. (2001). *Understanding Culture through Key Words*. Moscow: Languages of Slavic Cultures.
14. Taylor, A. (1931). *The Proverb*. Cambridge, MA: Harvard University Press.