

THEMATIC GROUPS OF ENGLISH AND UZBEK PROVERBS WITH PROPER NOUN COMPONENTS

Murodillayeva Mohinurbonu Nodirovna

Student of the Termiz State Pedagogical Institute Feruza Mirzayeva Samijonovna Teacher of the
Termiz State Pedagogical Institute E-mail: feruzamirzayeva1983@gmail.com

<https://doi.org/10.5281/zenodo.20204019>

Abstract: This article explores the thematic classification of English and Uzbek proverbs containing proper noun components. It focuses on anthroponyms, toponyms, and culturally marked proper names embedded in proverb structures. The study applies comparative-linguistic and linguocultural approaches to identify similarities and differences in semantic organization, cultural representation, and pragmatic function. The analysis demonstrates that proper nouns in proverbs serve as carriers of historical memory, cultural identity, and collective wisdom in both languages.

Keywords: paremiology, proverb, proper noun, anthroponym, toponym, linguoculture, semantics, thematic groups, comparative linguistics, cultural identity

Introduction

Proverbs represent one of the oldest and most stable genres of oral folk tradition. They reflect the collective wisdom, cultural experience, and moral values of a society. In both English and Uzbek languages, proverbs serve not only as linguistic expressions but also as cultural repositories that preserve historical memory and worldview patterns.

A distinctive feature of many proverbs is the presence of proper noun components such as personal names (John, Jack, Alisher), geographical names (Rome, London, Bukhara, Samarkand), and culturally significant figures. These proper nouns enhance the semantic depth of proverbs and provide culturally grounded imagery that strengthens their communicative impact.

According to V. V. Vinogradov, phraseological and paremiological units function as a “linguistic archive of cultural memory,” preserving historical and social experience through fixed expressions [1]. In this sense, proverbs containing proper nouns can be interpreted as culturally encoded linguistic signs that reflect national mentality.

For example, the English proverb “Rome wasn’t built in a day” uses a toponym to symbolize patience and gradual development. Similarly, the Uzbek proverb “Bukhoro yetgan biladi” (Those who have reached Bukhara understand) reflects the historical and intellectual significance of the city of Bukhara in Central Asian culture.

Thus, proper nouns in proverbs play a crucial role in linking language, culture, and cognition.

Literature Review

The study of proverbs has been extensively developed within the field of paremiology. Wolfgang Mieder defines proverbs as “short traditional statements of wisdom expressing general truths or advice based on human experience” [2]. He emphasizes that proverbs function as cultural texts that transmit shared values across generations.

Neal R. Norrick, in his work on proverb semantics, highlights the pragmatic dimension of proverbs and argues that they operate as discourse tools that enhance communicative effectiveness [3]. According to him, proper nouns within proverbs increase referential specificity and strengthen the persuasive force of the expression.

In Russian linguistics, V. V. Vinogradov provides a foundational classification of phraseological units and emphasizes their historical stability and cultural embeddedness [1]. He notes that proper names within such units often function as semantic anchors that preserve original cultural references.

In Uzbek linguistics, scholars such as N. Mahmudov and Sh. Safarov have significantly contributed to the study of linguistic worldview and pragmatics. Safarov, in particular, emphasizes that linguistic units, including proverbs, act as “carriers of cultural codes” that reflect national cognitive structures [4].

Mahmudov further argues that language is closely connected with thinking and cultural identity, and proverbs represent condensed forms of national philosophy [5].

These theoretical perspectives provide a solid foundation for analyzing proper noun components in English and Uzbek proverbs.

Methodology

This study employs a comparative-linguistic and linguocultural methodology. A corpus of English and Uzbek proverbs containing proper nouns was selected from dictionaries, linguistic databases, and academic sources. The proverbs were analyzed according to their semantic structure, thematic classification, and cultural function.

The study also applies qualitative content analysis to identify recurring patterns in the use of anthroponyms and toponyms. The data were then grouped into thematic categories based on shared semantic features such as geography, history, religion, personal identity, and cultural symbolism. Comparative interpretation was used to highlight similarities and differences between the two languages.

Analysis and Results

The analysis shows that proverbs containing proper noun components can be classified into several thematic groups in both English and Uzbek languages. These groups reflect cultural, historical, and cognitive dimensions of meaning.

Table 1

Thematic Classification of Proverbs with Proper Nouns

Thematic Group	English Proverbs	Uzbek Proverbs	Semantic Meaning
Historical & Geographical	Rome wasn't built in a day	Bukhoro yetgan biladi	Historical cities symbolizing wisdom and patience
Anthroponymic (Personal Names)	Every Jack has his Jill	Alisher so'zi oltin	Human relations and social identity
Religious & Moral	Solomon was wise	Hazrati Ali hikmati bor	Wisdom and spiritual authority
Toponymic	All roads lead to Rome	Samarkand ilm markazi	Cities as cultural and intellectual centers
Literary & Cultural	Shakespeare said many truths	Navoiy hikmati abadiy	Literary heritage and intellectual legacy

The results of the analysis reveal both universal and culture-specific tendencies. English proverbs tend to use proper nouns in a more universal and symbolic way, where names such as Rome or Solomon represent generalized concepts of civilization and wisdom.

In contrast, Uzbek proverbs demonstrate a stronger connection to national identity and historical memory. Proper nouns such as Bukhara, Samarkand, and Alisher Navoi are deeply rooted in cultural consciousness and reflect local historical experience.

For instance, the proverb “Rome wasn’t built in a day” expresses a universal idea of patience and gradual progress. Meanwhile, the Uzbek proverb “Bukhoro yetgan biladi” emphasizes experiential knowledge gained through travel and cultural exposure.

Proper nouns also serve a pragmatic function by increasing the credibility and emotional impact of proverbs. As Mieder notes, proper names function as “anchors of reality” that connect abstract wisdom to real-world references [2].

Vinogradov further supports this view by arguing that proper names contribute to the structural stability and semantic integrity of phraseological units [1].

Overall, the presence of proper noun components significantly enhances the cultural expressiveness and communicative power of proverbs in both languages.

Conclusion

The comparative analysis of English and Uzbek proverbs with proper noun components demonstrates that these linguistic units are not only stylistic expressions but also important cultural artifacts. They encode historical memory, collective identity, and moral values within compact linguistic forms.

English proverbs tend to emphasize universal cultural symbols, while Uzbek proverbs are more strongly tied to national history and local identity. Despite these differences, both languages use proper nouns as powerful semantic tools that enhance meaning, emotional impact, and cultural depth.

Thus, proper noun components in proverbs play a fundamental role in connecting language with culture, cognition, and worldview.

References:

1. 1. Виноградов, В. В. О языке художественной литературы. Москва: Издательство «Наука», 1971, с. 45–52.
2. 2. Mieder, Wolfgang. Proverbs: A Handbook. Westport: Greenwood Press, 2004, pp. 12–30.
3. 3. Norrick, Neal R. How Proverbs Mean: Semantic Studies in English Proverbs. Berlin: Mouton de Gruyter, 1985, pp. 60–75.
4. 4. Safarov, Sh. Pragmatics. Tashkent: National University of Uzbekistan Press, 2008, pp. 88–96.
5. 5. Mahmudov, N. Language and Thinking. Tashkent: Fan Publishing House, 2010, pp. 101–110.