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STRUCTURAL AND SYNTACTIC ANALYSIS OF PAREMIOLOGICAL UNITS OF UZBEK, KARAKALPAK, AND ENGLISH LANGUAGES

Annotation

This article explores the syntactic structures of paremiological units (proverbs and sayings) in the Uzbek, Karakalpak, and English languages. As concise expressions of folk wisdom, proverbs reflect the grammatical and cultural characteristics of each language. Through a comparative and descriptive analysis, this study identifies similarities and differences in syntactic forms such as simple, compound, and complex sentences, and examines mood, sentence purpose, and structural elements across the three languages. The findings reveal that despite cultural differences, certain syntactic patterns are universally employed for the sake of brevity, clarity, and mnemonic efficiency.

Key words: Paremiology, syntax, proverbs, Uzbek, Karakalpak, English, sentence structure, comparative analysis.

СТРУКТУРНЫЙ СИНТАКСИЧЕСКИЙ АНАЛИЗ ПАРЕМИОЛОГИЧЕСКИХ ЕДИНИЦ УЗБЕКСКОГО, КАРАКАЛПАКСКОГО И АНГЛИЙСКОГО ЯЗЫКОВ

Аннотация

В данной статье рассматриваются синтаксические структуры паремииологических единиц (пословиц и поговорок) в узбекском, каракалпакском и английском языках. Пословицы, как лаконичные выражения народной мудрости, отражают грамматические и культурные особенности каждого языка. Посредством сравнительного и описательного анализа в исследовании выявляются сходства и различия в синтаксических формах, таких как простые, сложносочинённые и сложноподчинённые предложения, а также рассматриваются модальность, цель высказывания и структурные элементы в трёх языках. Результаты показывают, что, несмотря на культурные различия, определённые синтаксические модели универсально используются ради краткости, ясности и лёгкости запоминания.

Ключевые слова: паремииология, синтаксис, пословицы, узбекский, каракалпакский, английский язык, структура предложения, сравнительный анализ.

O'ZBEK, QORAQALPOQ VA INGLIZ TILLARIDAGI PAREMIOLOGIK BIRLIKLARNING STRUKTURAVIY VA SINTAKTIK TAHLILI

Annotatsiya

Mazkur maqolada o'zbek, qoraqalpoq va ingliz tillaridagi paremiologik birliklarning (maqollar va matallar) sintaktik tuzilmalari o'rganiladi. Maqollar xalq donishmandligining ixcham ifodasi sifatida har bir tilning grammatik va madaniy xususiyatlarini aks ettiradi. Taqqoslovchi va tavsiflovchi tahlil asosida ushbu tadqiqotda sodda, qo'shma va qo'shma qo'shaloq gap kabi sintaktik shakllardagi o'xshashlik va farqlar aniqlanadi hamda kayfiyat, gapning maqsadi va tuzilma elementlari tahlil qilinadi. Tadqiqot natijalari shuni ko'rsatadiki, madaniy tafovutlarga qaramay, ba'zi sintaktik andozalar qisqalik, aniqlik va yodda saqlash qulayligi uchun universallik kasb etgan.

Kalit so'zlar: paremiologiya, sintaksis, maqollar, o'zbek tili, qoraqalpoq tili, ingliz tili, gap tuzilishi, taqqoslovchi tahlil

Introduction. Proverbs, also known as paremiological units, are one of the oldest and most persistent forms of folk wisdom. They function not only as concise carriers of cultural knowledge but also as linguistic artifacts that reveal the inner structure of a language. Each proverb is a condensed text, often rich in metaphor, irony, and social commentary, structured in a way that ensures ease of transmission, memorability, and rhetorical power. Given their universal presence across languages and cultures, proverbs have been the subject of extensive study in fields such as linguistics, folklore, cultural anthropology, and translation studies.

The Uzbek, Karakalpak, and English languages each possess a unique reservoir of proverbs, shaped by historical, social, and environmental factors. Despite the cultural and linguistic diversity among these languages, many proverbs exhibit structural and functional similarities. From a linguistic

perspective, these expressions are particularly significant because they provide insight into the grammatical organization of folk speech. By analyzing the syntactic structures of proverbs, we can identify how languages utilize different sentence types - such as simple, compound, and complex sentences - to convey similar messages, and how grammatical categories such as mood and modality are employed to express commands, conditions, or universal truths.

In the Uzbek language, proverbs such as "Ko'p yur, ko'p ko'r" (The more you travel, the more you see) reflect a preference for brevity and parallelism, characteristics that are also prevalent in English sayings like "Easy come, easy go." Meanwhile, in Karakalpak, proverbs such as "Мийнет пенен жер көреп, илим менен ер көреп" (The land flourishes through labor, the man through knowledge) illustrate the use of

balanced syntactic structures and poetic rhythm, often enhanced by postpositions and conjunctions.

The syntactic dimension of proverbs is frequently overlooked in favor of their semantic or cultural aspects. However, syntax plays a crucial role in determining how effectively a proverb delivers its intended message. For example, the use of imperatives, conditional clauses, or ellipsis in a proverb can greatly influence its pragmatic force and interpretive flexibility. Thus, a syntactic analysis not only enhances our understanding of proverb construction but also facilitates more accurate translation, effective teaching, and richer cross-cultural interpretation.

This article aims to provide a comparative syntactic analysis of proverbs in Uzbek, Karakalpak, and English. By identifying and examining the structural patterns and grammatical features within proverbs of these three languages, this study seeks to uncover both typological parallels and linguistic particularities. The study also highlights how syntactic economy, structural completeness, and sentence modality contribute to the enduring power and cultural transmission of paremiological units.

Literature review. Paremiology - the study of proverbs - has attracted scholarly attention for centuries, spanning various disciplines such as linguistics, folklore, cultural studies, and translation. Researchers have approached proverbs from semantic, pragmatic, structural, and functional perspectives, noting their richness in meaning, linguistic conciseness, and cultural embeddedness. In recent decades, greater emphasis has been placed on syntactic and grammatical aspects of proverbs, particularly in comparative studies involving languages with different typological structures.

V.V. Vinogradov, a pioneering Russian linguist, proposed that proverbs belong to the phraseological system of a language due to their fixed lexical composition and idiomatic nature. He emphasized the idea that proverbs, like idioms, are prefabricated speech units that serve expressive and communicative functions. N. N. Amosova, however, challenged this view by arguing that proverbs are not mere lexical units but syntactically independent constructions that often function as full sentences or even mini-discourses. According to Amosova, proverbs possess an autonomous communicative status, which sets them apart from typical phraseological expressions and idioms.

In the context of English and Uzbek linguistic traditions, several comparative studies have explored the similarities and differences in the semantic and pragmatic roles of proverbs. Alibekov (2024) conducted a comparative syntactic analysis of English and Uzbek proverbs, observing that despite the languages' typological differences—English being an analytic language and Uzbek an agglutinative one—there are significant overlaps in structural patterns, such as the use of simple, compound, and complex sentences. He further noted that proverbs in both languages frequently employ the imperative and conditional moods to convey advice and general truths.

Zhamedinova (2022), focusing on Karakalpak proverbs, highlighted the structural richness of proverbs within that language. Her research demonstrated that Karakalpak proverbs are often characterized by compound or complex syntactic structures, extensive use of postpositions, and a strong preference for ellipsis and parallel constructions. She also noted the high frequency of paratactic connections and the poetic rhythm in Karakalpak proverbs, which contribute to their memorability and stylistic strength.

Topilova (2020) addressed the challenges of translating English proverbs into Uzbek, pointing out that structural mismatches often result in semantic distortions. Her findings

emphasize the importance of syntactic compatibility in maintaining the pragmatic impact and cultural nuances of proverbs across languages. She categorizes proverbs into equivalent, near-equivalent, and non-equivalent groups based on their semantic and syntactic correspondence, illustrating the difficulties in achieving full translatability without considering grammatical factors.

Moreover, comparative paremiological research has shown that while the metaphorical imagery in proverbs is often culturally specific, the syntactic strategies for proverb formation—such as juxtaposition, coordination, subordination, and the use of generalized personal or impersonal constructions—exhibit universal tendencies. This reinforces the idea that syntax serves as a bridge between cultural content and linguistic expression.

Recent studies have also drawn attention to the pedagogical implications of syntactic analysis of proverbs, especially in the fields of language teaching and translation. Understanding the sentence structure of proverbs can aid learners in recognizing implicit grammatical patterns and improve their syntactic competence in both native and target languages.

In summary, the syntactic analysis of proverbs is a valuable area of inquiry that complements semantic and cultural studies. While research on English and Uzbek proverbs is relatively well-developed, the inclusion of Karakalpak—a Turkic language closely related to Uzbek but with its own distinctive grammatical and stylistic features—adds depth and novelty to the current study.

Methodology. This study uses a comparative theoretical approach to examine the syntactic structure of proverbs in the Uzbek, Karakalpak, and English languages. The aim is to analyze how proverbs are constructed grammatically and to identify common patterns and differences across the three languages.

For this purpose, a selection of proverbs from each language was collected from various reliable sources, including dictionaries, folklore anthologies, and academic research. Priority was given to proverbs that are widely used, culturally significant, and grammatically complete. The selected proverbs were analyzed based on their structural features, without considering their frequency of use.

The analysis focused on the following syntactic aspects:

Sentence structure: Whether the proverb is a simple, compound, or complex sentence;

Sentence purpose: Whether it is declarative (making a statement), imperative (giving advice or command), or interrogative (posing a question);

Grammatical mood: Whether the sentence is in indicative, imperative, or conditional mood;

Syntactic tools: Use of conjunctions, participles, postpositions, and word order in expressing relationships between ideas.

Each proverb was studied as a complete sentence, and its grammatical components were identified (subject, predicate, objects, modifiers, etc.). Then, similar and contrasting patterns among the three languages were discussed to show how each language structures paremiological expressions for clarity, impact, and memorability.

This comparative analysis helps us better understand how languages with different grammatical systems express similar cultural meanings through proverbs. It also highlights the role of syntax in shaping the overall form and function of these traditional sayings.

Results and discussion. The syntactic analysis of selected proverbs from Uzbek, Karakalpak, and English languages revealed a number of structural similarities and

differences. Proverbs in all three languages show remarkable brevity and expressiveness, achieved through specific syntactic constructions such as coordination, subordination, and ellipsis.

These structures contribute to the memorability and didactic power of proverbs, which often function as instructions, observations, or warnings.

Comparative Table of Syntactic Features in Proverbs

Feature	Uzbek	Karakalpak	English
4.1 Sentence Type	Simple: "Til – insonning boyligi" Compound: "Tirishgan topadi, tinmagan yo'qotadi" Complex: "Nima eksang, shuni o'rasan"	Simple: "Уақыт – алтын" Compound: "Мийнет пенен жер көгерер, илим менен ер көгерер" Complex: "Ким ислемесе, сол тислемейди"	Simple: "Time is money." Compound: "Easy come, easy go." Complex: "If you lie down with dogs, you'll get up with fleas."
4.2 Sentence Purpose and Mood	Declarative: "Halollik — eng yaxshi fazilat." Imperative: "Arqonni uzun tashla." Interrogative: "Bitta gul bilan bahor bo'larmidi?"	Declarative: "Ериншеклик басқа бәле." Imperative: "Бүгинги исти ертеңге қойма." Interrogative: "Бир пайда — пайда, еки пайда қайда?"	Declarative: "Honesty is the best policy." Imperative: "Don't judge a book by its cover." Interrogative: "Can the leopard change its spots?"
4.3 Use of Conjunctions and Particles	Conjunctions: "va", "lekin", "agar" Postpositions: "bilan"	Conjunctions: "хәм", "ким" Postpositions: "менен", "пенен"	Conjunctions: "and", "but", "if" Prepositions instead of postpositions
4.4 Grammatical Mood	Indicative: "Yomon hunar egasi asbobni ayblaydi." Imperative: "Temirni qizig'ida bos." Conditional: "Yolg'on eksang, g'am o'rasan."	Indicative: "Ериншеклик басқа бәле." Imperative: "Исти билип исле." Conditional: "Мийнети қатты болса, мийуасы татлы болады."	Indicative: "A bad workman blames his tools." Imperative: "Strike while the iron is hot." Conditional: "If you sow lies, you'll reap trouble."
4.5 Structural Economy and Parallelism	Example: "Ko'zdan yiroq — ko'ngildan yiroq." Techniques: Ellipsis, parallelism, metaphor	Example: "Көзиң көрмесе, жүрегин сезбейди." Techniques: Ellipsis, coordination, brevity	Example: "Out of sight, out of mind." Techniques: Parallelism, metaphor, ellipsis

Conclusion. The syntactic analysis of paremiological units in the Uzbek, Karakalpak, and English languages highlights the fundamental role of grammar and sentence structure in shaping the function and form of proverbs. Despite their origin in different linguistic families - Uzbek and Karakalpak being Turkic and English being Germanic - these languages exhibit significant parallels in the syntactic organization of proverbs.

One of the key findings of this study is that proverbs in all three languages most commonly appear in simple, compound, or complex sentence forms. Simple sentences, due to their brevity and clarity, are widely used to convey universal truths and observations. Compound and complex sentences, on the other hand, are often employed to express comparison, cause-effect relationships, and conditional logic, which are essential in transmitting moral or practical lessons.

Furthermore, the study found that the grammatical mood of proverbs plays a vital role in their communicative impact. The use of indicative mood helps assert facts or commonly accepted truths, while imperative mood is widely used to provide advice, commands, or instructions. Conditional mood, often found in complex sentences, highlights the relationship between actions and consequences - a common theme in traditional wisdom.

The analysis also showed that all three languages employ syntactic economy, using minimal words to express

complex ideas. Devices such as ellipsis, coordination, and parallelism contribute to the rhythmic and mnemonic quality of proverbs, making them easier to remember and transmit orally. Additionally, each language reflects its own grammatical identity - for example, the use of postpositions and suffixes in Uzbek and Karakalpak versus prepositions and auxiliary verbs in English.

Importantly, the comparative nature of this study reveals not only linguistic differences but also cross-cultural similarities. Despite grammatical and lexical differences, the proverbs from all three languages serve similar functions: to educate, warn, guide, and reflect on human behavior and social values. This suggests that while languages differ in structure, the human desire to express shared wisdom through compact and structured forms like proverbs is universal.

In conclusion, syntactic analysis is a valuable tool for understanding how proverbs work as linguistic and cultural expressions. By comparing the structure of proverbs in Uzbek, Karakalpak, and English, we gain deeper insight into the way language encodes meaning, reflects cultural norms, and preserves collective knowledge. This study not only contributes to paremiological research but also supports further exploration in comparative linguistics, translation studies, and language pedagogy.

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