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**CROSS-CULTURAL ANALYSIS OF THE PAREMIOLOGICAL FIELD OF
THE CONCEPT "SUFFERING" IN UZBEK AND ENGLISH LANGUAGES
(cognitive-pragmatic approach)**

Abstract: *This study compares English and Uzbek proverbs about suffering through conceptual metaphor and speech act analysis. English proverbs ("No pain, no gain") frame suffering as transformative, urging individual resilience (directives). Uzbek proverbs ("Sabrning tagi sariq oltin, Patience yields gold") treat suffering as cyclical or rewarding, blending expressive acceptance with commissive promises. Pragmatically, English prioritizes motivation/comfort, while Uzbek emphasizes preparation/moral balance ("Everyone's scales weigh the same"). Findings reveal cultural values: English proverbs promote active overcoming; Uzbek ones stress endurance and cosmic justice. The research highlights how proverbs encode cultural worldviews, aiding cross-cultural communication and translation.*

Keywords: *suffering proverbs, conceptual metaphor theory, speech acts, cross-cultural analysis, English-Uzbek comparison, cultural resilience, cognitive linguistics, paremiology.*

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**O'ZBEK VA INGLIZ TILLARIDA "QIYINCHILIK" TUSHUNCHASI
PAREMIOLOGIK MAYDONINING QIYOSIY TAHLILI
(kognitiv-pragmatik yondashuv)**

Annotatsiya: *Bu tadqiqot ingliz va o'zbek maqollaridagi qiyinchilik haqidagi konseptual metaforalar va nutq aktlari tahlili orqali solishtirma o'rganish olib borgan. Ingliz maqollari ("No pain, no gain") mashaqqatni o'zgartiruvchi jarayon sifatida ko'rib, individual chidamlilikka undaydi (direktivlar). O'zbek maqollari*

("Sabrning tagi sariq oltin") qiyinchilikni davomiy yoki rag'batlantiruvchi deb hisoblab, ekspressiv qabul qilish va komissiv va'dalarni uyg'unlashtiradi. Pragmatik jihatdan, ingliz maqollari motivatsiya/tasallini, o'zbek maqollari esa tayyorgarlik/axloqiy muvozanatni ("Hammaning tarozisi teng") urg'ulaydi. Tadqiqot natijalari madaniy qadriyatlarni ochib beradi: ingliz maqollari faol kurashishni, o'zbek maqollari esa sabr-toqat va adolatni ta'kidlaydi. Bu tadqiqot maqollar madaniy dunyoqarashlarni qanday ifodalashini ko'rsatib, madaniyatlararo muloqot va tarjima amaliyotiga yordam beradi.

Kalit so'zlar: *qiyinchilik maqollari, kontseptual metafora nazariyasi, nutq aktlari, madaniyatlararo tahlil, ingliz-o'zbek qiyosi, madaniy chidamlilik, kognitiv tilshunoslik, paremiologiya*

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**КРОСС-КУЛЬТУРНЫЙ АНАЛИЗ ПАРЕМИОЛОГИЧЕСКОГО
ПОЛЯ КОНЦЕПТА «СТРАДАНИЕ» В УЗБЕКСКОМ И АНГЛИЙСКОМ
ЯЗЫКАХ (когнитивно-прагматический подход)**

Аннотация: Данное исследование проводит сравнительный анализ английских и узбекских пословиц о страданиях через призму концептуальных метафор и теории речевых актов. Английские пословицы ("No pain, no gain") представляют страдания как преобразующий процесс, побуждая к индивидуальной стойкости (директивы). Узбекские пословицы ("Sabrning tagi sariq oltin" - "Терпение дает золото") рассматривают страдания как циклические или вознаграждаемые, сочетая экспрессивное принятие с комиссивными обещаниями. В прагматическом аспекте английские пословицы делают акцент на мотивации/утешении, тогда как узбекские подчеркивают подготовку/моральный баланс ("Весы у всех одинаковы"). Результаты выявляют культурные ценности: английские пословицы пропагандируют активное преодоление, узбекские - выносливость и космическую справедливость. Исследование демонстрирует, как пословицы

кодируют культурные мировоззрения, способствуя межкультурной коммуникации и переводу.

Ключевые слова: пословицы о страдании, теория концептуальной метафоры, речевые акты, межкультурный анализ, англо-узбекское сравнение, культурная устойчивость, когнитивная лингвистика, паремиология

Introduction

Proverbs related to suffering provide a profound insight into a culture's understanding and reaction to hardship, serving as societal behaviour towards suffering [1]. While prior work analyzed English paremiology extensively [2], cross-linguistic analyses stay underexplored. Addressing this issue, the current study carries out a comparative exploration of suffering-related proverbs in English and Uzbek, aiming to understand the cognitive aspects - particularly, the dominant conceptual metaphors used in each language - along with the pragmatic functions these proverbs carry in discourse. Additionally, it studies the cultural values that create any revealed differences. To enrich the analysis, the study directs to Cognitive Linguistics, particularly Conceptual Metaphor Theory (exemplified by metaphors such as "SUFFERING IS A JOURNEY") [3], and Pragmatics, using Speech Act Theory [4] to understand how proverbs function as directives or expressives in communication.

Methods

The research questions were addressed with the help of a comparative analysis of ten English and ten Uzbek proverbs selected for their clear connection to suffering. Examples include "No pain, no gain" (English) and "Sabrning tagi sariq oltin, Patience yields a golden reward" (Uzbek). This analysis proceeded in three stages [5]:

- a cognitive linguistic study to categorize underlying metaphors [3] (e.g., SUFFERING IS AN INVESTMENT)
- a pragmatic analysis to classify speech acts [4] (directive, expressive, commissive)

- a final comparison to identify cross-linguistic patterns in both cognitive and pragmatic aspects [6].

Results

Following a cognitive linguistic analysis of the proverbs to classify underlying metaphors, the comparative analysis identified both shared and culture-specific conceptual metaphors, which can be summarized as follows:

Shared Conceptual Metaphors

1. SUFFERING IS A TRANSFORMATIVE PROCESS
 - English: *“No pain, no gain”, “What doesn’t kill you makes you stronger”, “You reap what you sow”*
 - Uzbek: *“Jon kuydurmasang janona qayda?”* (Without a searing soul, where is the beloved?), *“Kim nima eksa, shuni o’radi”* (Who sows what, reaps that)
2. SUFFERING IS A PASSING PHASE
 - English: *“Every cloud has a silver lining”, “Time heals all wounds”*
 - Uzbek: *“Oyning o'n beshi qorong'u, o'n beshi yorug”* (Fifteen days dark, fifteen days bright)
3. SUFFERING IS A UNIVERSAL HUMAN EXPERIENCE
 - English: *“Into each life some rain must fall”*
 - Uzbek: *“Hammaning tarozisi teng”* (Everyone’s scales weigh the same)
4. SUFFERING IS AN INVESTMENT
 - English: *“Rome wasn’t built in a day”*
 - Uzbek: *“Sabrning tagi sariq oltin”* (Patience yields a golden reward), *“Mehnatning tagi rohat”* (From labor's depths, pleasure arises)

Culture-Specific Metaphors

English:

- *“Fall seven times, rise eight”* - SUFFERING IS A TEST OF RESILIENCE

- “*The road to hell is paved with good intentions*” - SUFFERING RESULTS FROM MISGUIDED ACTIONS

- “*Misery loves company*” - SUFFERING CREATES SOCIAL BONDS

Uzbek:

- “*Tana boshqa dard bilmas*” (Distinct body, distinct pain) - SUFFERING IS UNIQUE TO THE INDIVIDUAL

- “*Ahmoq odam oyog'iga dam bermaydi*” (*The fool grants his feet no respite*) - SUFFERING RESULTS FROM FOOLISH CHOICES

- “*Kasal kasalmas, kasal boqqan kasal*” (*The caregiver bears the true affliction*) - SUFFERING IS TRANSFERABLE

The pragmatic functions of the proverbs were classified based on its primary illocutionary force (the speaker's intention) into one of three main speech act categories (See Appendices A&B):

- Directive – encouraging, advising, or instructing the listener to act in a certain way.

- Expressive – expressing emotions, attitudes, or social solidarity.

- Commissive – promising or committing to a future outcome (rare in proverbs).

1. Directive Speech Acts: Encouraging Action

English proverbs utilize directive speech acts that explicitly encourage specific behaviors in response to suffering:

- “*No pain, no gain*” serves as a clear directive, establishing suffering as a prerequisite for achievement. The proverb functions as motivational instruction, pushing the listener to endure hardship for future rewards.

- “*Fall seven times, rise eight*” operates as an imperative directive, commanding persistence regardless of failures. Its numerical formulation strengthens the directive force by quantifying the expected response to adversity.

Uzbek proverbs contain the same number of pure directives, but notable examples include:

- *"Ish quroling soz bo'lsa mashaqqating oz bo'lur"* (If your tools are prepared, your suffering will lessen) acts as a preparatory directive. Unlike English directives that command endurance, this advises practical prevention of future suffering.

2. Expressive Speech Acts: Acknowledging Reality

Uzbek proverbs predominantly employ expressive speech acts that validate suffering as shared experience:

- *"Oyning o'n beshi qorong'u, o'n beshi yorug"* (Fifteen days dark, fifteen bright) expresses acceptance of life's cyclical nature. As an expressive, it normalizes suffering's inevitability rather than suggesting solutions.

English also contains equally expressive proverbs, but with different pragmatic purposes:

- *"Time heals all wounds"* expresses reassurance about emotional recovery. While still expressive, it carries an optimistic tone contrasting with Uzbek's more neutral acceptance.

3. Commissive Speech Acts: Promising Rewards

The rare commissive speech acts appear uniquely in Uzbek:

- *"Sabrning tagi sariq oltin"* (Patience yields gold) functions as a commissive by promising future compensation for current suffering. This reflects cultural expectations of tangible reciprocity for endurance.

4. Hybrid Speech Acts: Complex Pragmatic Functions

Several proverbs demonstrate blended illocutionary forces:

- *"What doesn't kill you makes you stronger"* primarily expresses resilience (expressive) but contains implicit directive force by suggesting endurance leads to improvement.

- *"Falokat oyoq ostida"* (Disaster lurks underfoot) expresses caution (expressive) while its vivid imagery implies a directive to remain vigilant.

The analysis reveals:

1. Equal Expressives, Different Purposes:

Both languages use 7 expressives, but English *soothes*, while Uzbek *normalizes*.

2. **Directives Show Cultural Priorities:**

1. English's 3 directives push *individual action*.
2. Uzbek's 2 directives focus on *prevention/social critique*.

3. **Commissives as Cultural Markers:**

Uzbek's single commissive ("*Sabrning tagi sariq oldin*, Patience yields a golden reward") underscores a unique *reward-for-suffering* cultural contract.

4. **Hybrids Reveal Nuance:**

Both blend expression with subtle direction, but English motivates, while Uzbek warns.

Discussion

English and Uzbek proverbs reveal some opposing cultural prospectives on suffering. English proverbs conceptualize suffering as a path to growth (SUFFERING → GROWTH, abstract), directing action ("*Keep going*") and expressing hope ("*It'll pass*"), emphasizing optimism and resilience. Uzbek proverbs accept suffering as inevitable, connecting it to a cycle or reward (SUFFERING → CYCLICAL/REWARD, concrete), directing preparation ("*Prepare wisely*") and acknowledging personal pain ("*Pain is personal*"), stressing acceptance. These differences reflect distinct cultural values: English proverbs prioritize active overcoming, while Uzbek proverbs emphasize enduring with preparation.

English suffering-related proverbs use directive speech acts ("*No pain, no gain*," "*Rome wasn't built in a day*") to encourage perseverance and expressive speech acts ("*Time heals all wounds*," "*Every cloud has a silver lining*") to provide comfort. This reflects a cultural emphasis on individuality and optimistic reframing of hardship. The lack of commissives suggests that English proverbs focus on immediate action or emotional support rather than promised rewards. Uzbek proverbs use directive speech acts ("*Prepare your tools to reduce suffering*") to advise practical endurance and expressive speech acts ("*Fifteen days dark, fifteen bright*") to normalize cyclical suffering. Unlike English, Uzbek includes commissive speech acts ("*Patience yields gold*"), reinforcing cultural

values of long-term reward and collective resilience. This pragmatic distinction presents a worldview where suffering is both inevitable and tied to tangible outcomes.

While both languages use directives to urge endurance, English leans towards motivation, whereas Uzbek focuses preparedness.

This study focused on written proverbs. Future work could examine their real-world usage in conversational contexts. Additionally, a larger sample of proverbs from diverse dialects could reveal subtler cultural variations.

Conclusion

The analysis demonstrates that proverbs about suffering are not merely linguistic artifacts but reflections of deep-seated cultural ideologies. English proverbs soothe and unite, while Uzbek proverbs instruct, warn, and promise—revealing how language shapes attitudes towards adversity. These insights could inform cross-cultural communication, therapy, and even translation practices.

English proverbs frame suffering as a transformative journey (SUFFERING IS A PATH TO GROWTH) and a temporary obstacle (SUFFERING IS A PASSING PHASE), emphasizing individual perseverance and optimistic reframing. In contrast, Uzbek proverbs conceptualize suffering as an inevitable cycle (SUFFERING IS A NATURAL RHYTHM) and an investment with guaranteed returns (SUFFERING YIELDS REWARD), highlighting endurance, communal acceptance, and tangible outcomes.

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