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**XVII RESPUBLIKA ILMIY-
AMALIY KONFERENSIYASI**

**YANGI DAVR ILM-
FANI: INSON UCHUN
INNOVATSION G'OYA
VA YECHIMLAR**

SENTYABR, 2026

ISSN 3093-8791

ELEKTRON NASHR:

<https://konferensiyalar.com>



Yangi davr ilm-fani: inson uchun innovatsion g'oya va yechimlar.
XVII Respublika ilmiy-amaliy konferensiyasi materiallari to'plami.
2-jild, 17-son (14-sentyabr, 2026-yil).– 132 bet.

Mazkur nashr ommaviy axborot vositasi sifatida 2025-yil, 8-iyulda
C-5669862 son bilan rasman davlat ro'yaxatidan o'tkazilgan.

Elektron nashr: <https://konferensiyalar.com>

ISSN: 3093-8791 (onlayn)

Konferensiya tashkilotchisi: "Scienceproblems Team" MChJ

Konferensiya o'tkazilgan sana: 2026-yil, 11-sentyabr

Mas'ul muharrir:

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Annotatsiya

Mazkur to'plamda "Yangi davr ilm-fani: inson uchun innovatsion g'oya va yechimlar" mavzusidagi XVII Respublika ilmiy-amaliy konferensiyasi materiallari jamlangan. Nashrda respublikaning turli oliy ta'lim muassasalari, ilmiy markazlari va amaliyotchi mutaxassislari tomonidan tayyorlangan maqolalar o'rin olgan bo'lib, ular ijtimoiy-gumanitar, tabiiy, texnik va yuridik fanlarning dolzarb muammolari va ularning innovatsion yechimlariga bag'ishlangan.

Ushbu nashr ilmiy izlanuvchilar, oliy ta'lim o'qituvchilari, doktorantlar va soha mutaxassislari uchun foydali qo'llanma bo'lib xizmat qiladi.

Kalit so'zlar: ilmiy-amaliy konferensiya, innovatsion yondashuv, zamonaviy fan, fanlararo integratsiya, ilmiy-tadqiqot, nazariya va amaliyot, ilmiy hamkorlik.

Barcha huquqlar himoyalangan.

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ELLIPSIS AND TRANSFORMATION OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

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Annotation. This article investigates the structural and pragmatic transformations of proverbs in spoken and written discourse, focusing specifically on the phenomenon of ellipsis. Traditional paremiology views proverbs as fixed, static, and syntactically complete units. However, modern cognitive linguistics and discourse analysis reveal that proverbs undergo significant contextual reduction and re-functionalization in dynamic communication. By drawing upon comparative paremiological data, this study demonstrates how ellipses function as cognitive economy mechanisms relying on shared cultural presuppositions.

Keywords: Paremiology, proverbs, ellipsis, syntactic transformation, pragmatics, cognitive economy, presupposition, phraseologization.

INGLIZ VA O'ZBEK TILLARIDA MAQOLLARNING ELLIPSISI VA TRANSFORMASIYASI

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Annotatsiya. Ushbu maqolada og'zaki va yozma diskursda maqollarning struktur va pragmatik transformatsiyalari, xususan, ellipsis hodisasiga alohida e'tibor qaratilgan holda tadqiq etiladi. An'anaviy paremiologiya maqollarga turg'un, statik va sintaktik jihatdan tugallangan birliklar sifatida qaraydi. Biroq zamonaviy kognitiv tilshunoslik va diskurs tahlili shuni ko'rsatadiki, dinamik muloqotda maqollar sezilarli darajada kontekstual qisqarish va qayta funktsionallashuvga uchraydi. Qiyosiy paremiologik ma'lumotlarga tayanib, ushbu tadqiqot ellipsislarning umumiy madaniy presuppozitsiyalarga asoslangan kognitiv tejamkorlik mexanizmi sifatida qanday amal qilishini ko'rsatib beradi.

Kalit so'zlar: Paremiologiya, maqollar, ellipsis, sintaktik transformatsiya, pragmatika, kognitiv tejamkorlik, presuppozitsiya, frazeologizatsiyalashuv.

DOI: <https://doi.org/10.47390/ymdif-y2026v2i17/n14>

INTRODUCTION

Proverbs represent one of the most culturally rich segments of national languages. In classical paremiology, proverbs have traditionally been analyzed as immutable, syntactically complete sentences with fixed formulaic structures. However, under the scope of modern pragmalinguistics, discourse analysis, and cognitive linguistics, the functional behavior of proverbs in live communication presents a far more dynamic picture.

In actual communicative acts, speakers frequently truncate proverbs, relying on the listener's prior cultural knowledge and contextual presupposition. This structural compression reflects the principle of linguistic economy—delivering maximum semantic and rhetorical impact with minimal lexical phrasing. Consequently, examining the mechanisms of

proverbial ellipsis, syntactic reduction, and their subsequent transition into idiomatic expressions (phraseologization) is essential for understanding paremiological dynamics in contemporary discourse.

Within Turkic and comparative paremiology, structural and semantic classifications of proverbs have been extensively conducted by scholars such as H.Berdirasulov, B.Jorayeva, and Sh.Rahmatullayev. Boundary distinctions between proverbs and idioms have been further clarified in studies by A.Mamatov and Sh.Abdullayev. Nonetheless, the pragmatic reduction of proverbs – specifically their syntactic ellipticity, cognitive triggers, and discourse-driven transformations – remains underrepresented as an independent area of inquiry.

MAIN PART

It should be noted that in modern communication, proverbs do not always retain their traditional, grammatically complete sentence structure. In actual discourse, speakers frequently alter, truncate, or transform proverbs to achieve linguistic economy and rhetorical impact. This phenomenon is closely tied to the concept of ellipsis – the omission of one or more words from a proverbial statement that are nevertheless understood in context.

The syntactic reduction of proverbs relies heavily on the shared background knowledge (presupposition) between the speaker and the listener. For instance, in the English proverbial phrase “*An apple a day...*”, the second syntagm “*...keeps the doctor away*” [1; 28] is completely omitted in casual conversation. The speaker relies on the listener's paremiological memory to reconstruct the full proposition. In the Uzbek language, a similar transformation occurs in proverbs with food and health themes. The full proverb “*Bir anor ming dardga davo*” [2; 11] is often reduced in conversation to “*Bir anor-da...*”, where the predictive component is dropped, yet the medicinal and restorative frame remains fully activated.

Furthermore, ellipsis leads to the phraseologization (conversion) of proverbs. When a proverb undergoes repetitive structural truncation, it gradually loses its status as an independent sentence and transforms into a dependent phraseological unit or idiom:

For example, the complete English proverb “*Prevention is better than cure*” [1; 406] is frequently transformed into an adjectival or adverbial modifier in discourse (e.g., “a prevention-is-better approach”). Its Uzbek functional equivalent, “*Dardingning vaqti o'tsa, Tabibdan o'pkalama*” [2; 284], undergoes a similar transformation. In spoken discourse, speakers often shorten it to “*Dardingning vaqti o'tmasdan...*”, shifting the proverb from a complete advisory sentence into a dependent temporal clause that functions as a flexible idiom.

Another pattern of proverbial transformation involves semantic shift through ellipsis. A proverb can be truncated in a way that shifts its primary medical or literal meaning toward a broader, figurative application:

The proverb “*A green wound is soon healed*” [5; 24] literally refers to the quick recovery of fresh physical injuries. However, in discourse, it is often reduced to the clause “*a green wound...*” to figuratively describe fresh emotional grievances or recent conflicts. In Uzbek, parallel structural transformations can be observed in proverbs that convey situational timing. For instance, the proverb “*Vaqt o'tgandan keyin qilichingni toshga chop*” [3; 115] is frequently truncated to “*Vaqt o'tgandan keyin...*” or swapped with “*To'ydan keyin nog'ora*” [2; 6]. The syntactic truncation in these examples removes the core action verb while preserving the overarching pragmatic message of regret and futility.

In some cases, the syntactic reduction is so extreme that only a single functional noun or metaphor remains from the original proverb. The English proverb *"Call not a surgeon before you are wounded"* [5; 335] is often alluded to merely by referencing *"calling the surgeon early"*. Its Uzbek equivalent, *"Podadan oldin chang chiqarma"* [3; 8], undergoes a parallel pragmatic ellipsis: speakers routinely say *"Podadan oldin..."*, completely dropping *"...chang chiqarma"*. Despite losing its main verb, the truncated form retains its full imperative and cautionary force.

Finally, structural transformation also occurs when speakers adapt proverbs to fit modern conversational syntax. The proverb *"Never tell your enemy that your foot aches"* [7; 138] is structurally modified in spoken discourse to phrases like *"showing an aching foot"*, transforming the original imperative statement into a metaphor for revealing one's vulnerability. Similarly, Uzbek counterparts like *"Dushmanga joningni bersang ham, siringni berma"* [3; 136] undergo syntactic compression into simple idiomatic allusions like *"dushmanga sir bermaslik"*.

CONCLUSION

Based on the structural and pragmatic analysis of the ellipsis and transformation of proverbs in English and Uzbek, the following detailed scientific conclusions can be drawn:

Dynamic and Adaptable Nature (Discursive Flexibility):

Proverbs are not rigid, frozen, or static formulas as traditionally conceptualized in structural paremiology. In live spoken and written discourse, they operate as fluid linguistic units that continuously adapt to the communicative environment. Driven by the principle of linguistic economy (law of minimal effort), speakers deliberately truncate proverbial structures to optimize time, minimize lexical redundancy, and enhance rhetorical velocity without sacrificing semantic clarity.

The Role of Contextual Presupposition and Cognitive Memory:

The functional integrity of an elliptical (truncated) proverb relies fundamentally on shared cognitive frames, mutual cultural presuppositions, and background knowledge (common ground) between the interlocutors. Because the core proposition resides in the collective paremiological memory of the language community, omitting the final syntagm or main verb (e.g., *"An apple a day..."* or *"Podadan oldin..."*) does not cause a communicative breakdown. Instead, it triggers an instant mental reconstruction of the complete frame, proving that proverbial meaning is pragmatically activated rather than purely lexically derived.

Phraseologization and Syntactic Re-functionalization:

Systematic, repetitive syntactic reduction fundamentally alters the grammatical status of a proverb. Through frequent discursive ellipsis, a proverb transitions from a syntactically independent, predicative statement (a full sentence conveying a complete judgment) into a dependent, non-predicative idiomatic phrase or modifier (phraseologization). This shift allows former proverbs to integrate seamlessly into modern syntactic structures as flexible, contextual qualifiers and metaphors.

Cross-Linguistic Pragmatic Parallelism:

Despite profound socio-cultural and typological differences between English and Uzbek, both languages exhibit identical cognitive mechanisms regarding proverbial reduction. Whether in English or Uzbek, ellipsis serves as a universal pragmatic tool that transforms formal moralizing statements into subtle, indirect, and context-sensitive communicative signals.

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<https://doi.org/10.69691/z5t5pb98>

YANGI DAVR ILM-FANI: INSON UCHUN INNOVATSION G'OYA VA YECHIMLAR

XVII RESPUBLIKA ILMIY-AMALIY KONFERENSIYASI MATERIALLARI

2026-yil, sentyabr

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Konferensiya tashkilotchisi: "Scienceproblems Team" MChJ

Konferensiya o'tkazilgan sana: 2026-yil, 11-sentyabr.

Barcha huquqlar himoyalangan.
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