

Linguistic Features of English and Uzbek Microtexts

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Abstract. This article examines the linguistic features of English and Uzbek microtexts through a comparative and translational approach. The study focuses on such microtext types as tongue twisters, riddles, proverbs, and sayings, which represent important elements of oral folklore and cultural heritage in both languages. The research analyzes the phonetic, lexical, semantic, grammatical, and stylistic characteristics of selected microtexts and identifies their similarities and differences. Special attention is given to the translation of microtexts and the difficulties caused by cultural specificity, figurative language, and phonetic structures. The findings show that although English and Uzbek microtexts share common communicative and expressive functions, they differ in linguistic organization and cultural representation.

Keywords: microtexts, comparative linguistics, translation studies, English language, Uzbek language, tongue twisters, riddles, proverbs, sayings, linguistic features, folklore, translation strategies

Introduction

Language serves not only as a means of communication but also as a reflection of a nation's culture, worldview, and historical experience. Among the various linguistic units used in communication, microtexts occupy a special place due to their brevity, semantic richness, and expressive nature. Microtexts include short but meaningful language units such as tongue twisters, riddles, proverbs, sayings, and other compact textual forms. These units are widely used in everyday speech, folklore, education, and literary discourse. In both English and Uzbek languages, microtexts represent important components of national culture and oral tradition. The linguistic structure of microtexts demonstrates unique phonetic, lexical,

grammatical, and stylistic features. For example, tongue twisters are mainly characterized by phonetic repetition and alliteration, while riddles are constructed through metaphorical and figurative language. Proverbs and sayings often contain culturally marked vocabulary and compact syntactic structures that convey moral, social, and philosophical meanings.

Literature Review

The study of microtexts has attracted the attention of linguists, folklorists, and translation scholars because of their linguistic complexity and cultural significance. Researchers have examined microtexts from different perspectives, including structural linguistics, pragmatics, stylistics, cognitive linguistics, and translation studies.

One of the earliest approaches to the study of short folkloric texts was developed within folklore and paremiology studies. Scholars such as Wolfgang Mieder emphasized the cultural and communicative functions of proverbs and sayings. According to Mieder, proverbs represent “short traditional statements of wisdom” that reflect the collective experience and values of a society. His studies contributed significantly to understanding the semantic and pragmatic nature of proverbial expressions in different languages.

The linguistic features of microtexts have also been examined within stylistics and phonetics. Researchers studying tongue twisters have noted that these units are based on alliteration, assonance, consonance, and rhythmic repetition. Such phonetic patterns increase pronunciation difficulty while simultaneously improving articulation skills.

In English linguistics, tongue twisters are often analyzed as phonostylistic devices used in language teaching and speech training. Similarly, Uzbek linguists have investigated tez aytishlar as elements of oral folklore that develop pronunciation and enrich expressive speech.

Riddles have been widely analyzed from semantic and cognitive perspectives. Scholars argue that riddles involve metaphorical thinking, indirect nomination, and contextual ambiguity. The works of Archer Taylor played an important role in classifying riddles and explaining their structural patterns. Taylor viewed riddles as traditional verbal puzzles that require logical and cultural knowledge for interpretation. In Uzbek folklore studies, *topishmoqlar* are considered important didactic tools that develop children's intellectual and imaginative abilities. Translation scholars have also explored the difficulties associated with translating culturally bound microtexts. Peter Newmark highlighted that culture-specific expressions often require communicative rather than literal translation. According to Newmark, preserving the pragmatic effect of a text is sometimes more important than maintaining its formal structure. Similarly, Eugene Nida introduced the concept of dynamic equivalence, emphasizing the importance of reproducing the same response in the target audience as in the source audience. This approach is especially relevant in the translation of proverbs, riddles, and tongue twisters.

Methodology

This study applies a comparative and descriptive research methodology to analyze the linguistic features of English and Uzbek microtexts. The research materials consist of selected tongue twisters, riddles, proverbs, and sayings collected from folklore sources, dictionaries, and academic publications in both languages. The study examines the phonetic, lexical, grammatical, semantic, and stylistic characteristics of these microtexts through qualitative analysis. In addition, comparative analysis is used to identify similarities and differences between English and Uzbek microtexts in terms of structure, meaning, and cultural representation. Translation analysis is also employed to investigate the strategies used in rendering microtexts from one language into another, including literal translation, adaptation, equivalence, and descriptive translation. The

findings are interpreted within the frameworks of comparative linguistics and translation studies.

Results and Discussion

The analysis revealed that English and Uzbek microtexts share several common linguistic characteristics despite belonging to different language families and cultural traditions. Both languages widely employ phonetic devices such as alliteration, rhyme, repetition, and rhythm, especially in tongue twisters and proverbs. English tongue twisters mainly rely on consonant repetition and sound similarity, while Uzbek *tez aytishlar* often demonstrate stronger rhythmic and syllabic harmony. Lexically, many microtexts in both languages contain metaphorical expressions, symbolic images, and culturally specific vocabulary. Riddles in English and Uzbek similarly use indirect description and figurative language to create semantic ambiguity; however, Uzbek riddles more frequently reflect themes related to nature, agriculture, and traditional lifestyle. Proverbs and sayings in both languages serve didactic and moral functions, although their semantic structures and cultural references differ according to national worldview and social values.

The study also demonstrated that translating microtexts between English and Uzbek presents considerable linguistic and cultural challenges. Literal translation was found to be effective only in cases where equivalent lexical and semantic structures existed in both languages. In many examples, translators applied adaptation, descriptive translation, and functional equivalence to preserve the communicative effect and cultural meaning of the source text. Particularly, tongue twisters were difficult to translate directly because their phonetic patterns could not be fully reproduced in the target language. Similarly, some riddles and proverbs contained culture-bound elements that required contextual modification during translation. These findings indicate that successful translation of microtexts depends not only on linguistic accuracy but also on

the translator's understanding of cultural symbolism, stylistic features, and pragmatic function. Therefore, the comparative study of English and Uzbek microtexts contributes to a deeper understanding of intercultural communication and translation practice.

The analysis of English and Uzbek microtexts demonstrates that both languages actively use phonetic, semantic, and stylistic devices to achieve expressive and communicative effects. In tongue twisters such as “She sells seashells by the seashore” and “Bir tup tut, tutning tagida bir tup turp,” alliteration and repetitive consonant sounds create rhythmic pronunciation difficulty, which helps develop articulation and speech fluency. Riddles in both languages are characterized by metaphorical thinking and indirect description; however, English riddles mainly rely on logical ambiguity, whereas Uzbek topishmoqlar more frequently reflect national culture, nature, and everyday life. Proverbs and sayings in both languages perform educational and moral functions by expressing social wisdom in concise forms.

In conclusion, the study of English and Uzbek microtexts revealed that these short linguistic units possess significant phonetic, lexical, semantic, and stylistic features despite their compact structure. Tongue twisters, riddles, proverbs, and sayings reflect the cultural identity, worldview, and communicative traditions of both nations. The comparative analysis showed that English and Uzbek microtexts share common functional characteristics such as expressiveness, didactic purpose, and figurative meaning, while differing in linguistic structure and cultural symbolism. The research also confirmed that translating microtexts requires not only linguistic knowledge but also cultural and pragmatic competence, since many microtexts contain wordplay, metaphorical expressions, and sound patterns that cannot be translated literally.

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