

COMPARATIVE STUDY OF PROVERBS IN UZBEK AND ENGLISH LANGUAGES

Ranokhon Oktamboyeva Khasan kizi
ESL Teacher

Abstract: this work is devoted to investigate the study of proverbs in Uzbek and English languages through various aspects, mainly identifying differences along with similarities along with investigating the origin of the proverbs in both languages and to compare the universal and specific features of these proverbs.

Keywords: proverb, paremiography, parmeology

In linguistics, the terms comparative and contrastive come to mean two distinctive approaches: the comparative approach focuses on the similarities between two (or more) sets of the same class of items, while the contrastive approach is mostly concerned with explicating, studying, describing and explaining the differences between linguistic items on the synchronic plane. Accordingly, this paragraph is devoted to mention the similarities of Uzbek and English proverbs along with differences.

When English proverbs with numeral component compared with their Uzbek equivalents¹, the analyses of proverbs showed that, the structure of English and Uzbek proverbs in this term can mainly partially correspond: *Measure thrice before you cut once - Yetti o`lchab bir kes; A man can only die once - Bir boshga bir o`lim; Every bean has it's black - Har zog`da bir dog`;* *The moon is not seen when the sun shines - Yetmish yulduz yarim oyga tanimas;*

At the same time, in some cases the structure of English and Uzbek proverbs containing numerals cannot correspond, even, absence of correspondence is often observed: *As a hen with one chick - Hovliqqanga sichqon teshigi ming tanga; There is not an ounce of love in a thousand pounds of law - Qozilashgan qarindosh bo`lmas; All covel, all lose - Ikki kemaning boshini ushlagan g`arq bo`ladi; An ass between two bundles of hay - Ikki quyoning ketidan quvgan ikkalasidan ham quruq qoladi; To make to bites of a cherry - Mayizni qirq bo`lib yesa qirq kishiga yetadi and etc.*

When it comes to complete correspondence of proverbs with numeral component, it is noticeable that complete correspondence is rarely observed: *Two heads are better than one - Bir boshdan ikki bosh yaxshi; There are two sides to every question - Har yaxshida bir ammo bor, Har yomonda bir lekin; Two of a trade never agree - Ikki qo`chqor kallasi bir qozonda qaynamas; Have more brains in one's little finger than one has in his whole body - Yuzta axmoqdan bitta aqlli zo`r; Two blacks do not make a white - Ikki yomon qo`shilsa keng dunyoga sig`ishmas; Hear twice before you speak once - Ikki marta tinglab, bir marta gapir; The voice of one man is the voice of no one - Bir daraxtdan*

¹ Pardayeva Zulayho Toshtemirovna. 2017. English proverbs with numeral component and their Uzbek equivalents

bog' bulmas yoki yo'lg'iz otning changi chiqmas; One fool makes many - Axmoq elchi ikki tarafni buzadi and others.

Some English proverbs not containing numerals have numeric elements in Uzbek equivalents: *Be up with the Lark - Uch kun barvaqt turgan bir kun yutar; No great loss without some small gain - Har bir qiyinchilikning rohati bor; Much cry little wool - Bir tomchi suv chumoliga daryo ko'rinar; Murder will out - Qing'ir ishning qiyig'i qirq yildan keyin ham chiqadi; Nothing stings like the truth - Haqiqat qilni qirq yorar; The sauce is better than the fish - O'zi bir tanga to'ni ming tanga; Appetite comes with eating - Borga yetti kun hayit yo'qqa bir kun; The rotten apple injures it's neighbour's - Bitta tirroqi buzoq podani bulg'aydi; Art is long, life is short - Ilmsiz bir yashar, ilmli ming yashar; Bread and cheese and kisses - Boshing ikki bo'lmaguncha biring ikki bo'lmaydi and etc.*

In its turn some other English proverbs do not contain numerals in Uzbek equivalents: *Six of one and half a dozen of the other - Alixo'ja Xo'jali; It takes all sorts - Odamning odamdan farqi bor, Yuz ikki xil narxi bor; To take one down a peg or two - Kekkaygan yigitning gerdayishini ishga ko'r; One today is worth two tomorrows - Bugungi tuxum ertangi tovuqdan afzal; Two dogs strive for a bone, and third runs away with it.-Olgan olganniki ot minganniki; To have to strings to one's bow- Ehtiyoting bo'lsa ehtiyojing bo'lmas; Two wrongs don't make a right - Yomonga yaxshi bo'l, yutasan; Certain as two and two make four-Quyosh bulut ortida ham yorug'; A wonder lasts but nine days - Har narsa o'z vaqtida qizil; The one eyed man is king in the land of the blind - Ko'rlar orasida bir ko'zli podshoh; A blot is no blot till it be hit - O'g'ri bitta gumoni mingta; Let every man praise the bridge he goes over - Bir kun tuz ichgan joyingga qirq kun salom ber; To burn the candle at both ends - O'ntaning yori bo'lguncha bittaning vafodori bo'l; Who chatters you will chatter of you - Yomonga aytsang siringni, mingta qilar biringni; Every cloud has a silver lining — Har yaxshida bir "ammo" bor, har yomonda bir "lekin". Example is better than precept — Yuz shirin nasihatdan bitta o'rnak yaxshi; Experience is the mother of wisdom - Bir sinalgan tajriba yetti kitobdan afzal; Every flow has its ebb - Bir xor bo'lgan bir aziz bo'lmay qolmas; A fool may throw a stone into a well which a hundred wise men cannot pull out - Bitta axmoq quduqqa tosh tashlasa o'nta aqllini ovora qiladi; Fools never know when they are well-Devonaga ikki dunyo barobar; Fortune knocks once at least at every man's door-Har yigitga bir omad; Run with the Hore and hunt with the hounds - Ikkita tarvuz qo'litiqqa sig'ma's; Jack of all trades - Bir yigitga yetmish hunar oz; Jack of all trades and master of none - Yuz hunarni chala bilgandan bir hunarni to'la bil; It never rains but it pours - Bir kelsa qo'sha kelar; The proof of the pudding is in the eating - Ming marta eshitgandan bir marta ko'rgan afzal; Too many cooks spoil the broth - Oshpaz ikkita bo'lsa osh shovla bo'ladi.*

Another study on comparing proverbs of Uzbek and English languages is done on a specific topic "friendship". Uzbek proverbs connected with the notion "friendship" are more than 400, while in English they are not more than a hundred. U.K. Yusupov explains the reasons of such kind of big quantity like this: firstly, Uzbek people pay much attention to the notion "friendship" which is considered as one of the main relationships of humanity: *Do'st otgan tosh bosh*

yormas (*The stone does not hurt your head that was thrown by your friend*). *Quyosh havoni isitar, do'st – qalbni* (*The sun heats the air, a friend heats a soul*). Secondly, the concept of “friendship” has wider meaning and requirements for friendship is more in Uzbek culture than other cultures. Thus, these peculiarities are expressed in the Uzbek proverbs: *Yaxshi ko'rgan do'stingga yaxshi ko'rgan molingni ber* (*Give your lovely thing to your lovely friend*). *Do'sting uchun zahar yut* (*Eat poison for your friend*). Thirdly, there are many proverbs in which the concept of “friendship” is compared with the notion of “being enemies” in the Uzbek language: *Dushmanni yengmoqchi bo'lsang, do'stingni ehtiyot qil* (*If you want to win your enemy, take care of your friend*). *Dushmanning donidan do'sting somoni yaxshi* (*Friend's straw is better than enemy's corn*)².

There are many Uzbek proverbs about friendship that their equivalents cannot be found in any other languages, the basic reason is that many Uzbek proverbs about friendship express the Uzbek culture and they have national culturemes: *Do'stsiz boshim – tuzsiz oshim* (*My head without friend – my palov (an Uzbek traditional meal) without salt*). *Sipoxiydan oshnang bo'lsa, yoningda boltang bo'lsin* (*If your friend is a sipohiy (a type of a soldier in the Uzbek culture), you should carry an axe*). *Mard kurashda bilinar, do'st tashvishda* (*A brave man is tested in kurash (an Uzbek sport), a friend in trouble*)³.

One more difference between English and Uzbek proverbs is the distributional characteristics of English proverbs are mostly warning, advice and admonishing such as: *A great talker is a great liar, All that glitters are not gold, Once bitten twice shy* etc. while in Uzbek proverbs, it differs because of the descriptive nature of the language. Uzbek proverbs, however, discourage laziness; encourage hardworking, contentment, goodness and precaution: *Mehnat, mehnatning tagi rohat, Bekorchidan Xudo bezor, Bersang – olasan, eksang – o'rasan*.

Other differences in the proverbs of English and Uzbek are in the use of variety and variation of registers. Uzbek proverbs expressing senility and youth employ more adjectival words in order to describe a simple event or situation, while English proverbs use an economy of words of simple description. For example: English: *Youth will have its course*. Uzbek: *Yosh o'z navbatida o'rinli boladi*. English: *Abundance of money ruins the youth*. Uzbek: *Mo'may pul yoshlikni xarob qiladi*. The examples above prove that English proverbs do not have more than 4-5 words class to talk of an idea while Uzbek proverb because of its descriptive nature uses more than 6-8 to talk of an event. The distributional characteristics of English proverbs are said to have fewer words to describe something but the Uzbek proverbs uses many forms word before its meaning can clearly be understood.

One more work done by English and Uzbek proverbs have very rich and different sources of enlarging which make them brighter and colorful, providing interests to a people's attitudes and outlook to the life. Moreover, Uzbek and English language also there are considerable amount of proverbs related to the word money and their usage.

² Yusupov U.K. 2013. Contrastive Linguistics of the English and Uzbek languages

³ Abdullaeva N.E. 2017. Semantic and linguacultural features of English and Uzbek proverbs with concept of friendship

While translating them with the help of phraseological translation could be found the proverbs with the same meanings. Phraseological translation include the use in the text of stable units of varying degrees of proximity between a unit of English language and the corresponding unit of Uzbek - from full and absolute equivalent to approximate phraseological correspondence. In order to talk further about if method of translation, we will give a definition of the phraseological equivalent. Phraseological equivalent-it is phraseologism on translation language, by all indicators equal to the translated unit.

According to the analysis of the proverbs concerning to “money” in two countries, there could be founded some similar equivalents that can be compatible and akin completely from lexical point of view. For example:-“*A fool and his money are soon parted*” - means that people spend their money on foolish things will lose their money and become poor. This is something that often happens to people who suddenly get a lot of money, especially if that money comes in one lump sum or over the period of a few years. In Uzbek form it can be similar with the proverb “*Xisobini bilmagan hamyonidan ayrilar.*” - “*A good name is better than rich*” – means that a good reputation is worth more than any amount of money. Uzbek form is “*Boy bo’lay deb izzatingdan ayrilma*”. Nonetheless, it can be identified significant amount of similar proverbs in two languages according to the meaning, the perspectives and viewpoints are various considerably. In English language the word “money” is used more positively. This word somewhat means power and superiority in English as “*Money makes the world go round*” while in Uzbek language this word take negative sign like “*Pul- qo’lning kiri*” in the light of the impact historical events. This is usually said to encourage someone to either not be disappointed because they feel are lack of money. Or in order to remind he people those who are focusing too much money. - “*Cash is King*”- means that, in many places around the world, credit cards and other kind of payments and investments are not believed to be as reliable as cash. Uzbek form is “*Naqd asl, nasiya kasal*”. - “*It takes money to make money*”-this proverb is used when speaking about investments and ways to make more money. Usually, to make money you have to have some already. Uzbek form is “*Pulni pul topar.*” - “*Money talks*” - means that, money can be great power and influence compared to promises or words alone. Uzbek form is “*Og’zi qiyshiq bo’lsa , boyni bolasi gapirsin.*” - “*A penny saved is a penny earned.*”-means that, not spending money is almost the same as earning it, because it will still be in your pocket. Uzbek form is “*Don ayagan donga yetar*”. - “*God help the rich, the poor can beg*”- means that, in most occasions riches are more successful than poor people. Riches can resolve any problem by only one action or words, when poor people may spend whole life for this implementation because of financial deficiency. Uzbek form is “*Boy ham boyga, Xudo ham boyga.*” By knowing the history of proverbs we can compare the idea of proverbs some centuries ago and now. There are, furthermore, curious details of cultural history in some proverbial comparison and these must be examined and interpreted Example: “*Bad money drives out good.*”, “*Money can’t buy happiness.*”, “*Money isn’t everything*” or “as good as gold” and Uzbek proverbs such as “*Hamma narsani pul bilan o’lchab bo’lmaydi*”, “*pul topguncha aql top*” they refers to the good and bad behavior or features of people characters. Some proverbs are related to some folk practice and customs. For example,

every cloud has a silver lining. In the past English believed that, nothing was wholly dark or full of unmixed sorrow or gloom. There was some good in every evil. In history, as we know, it was not easy to live, there were a lot of difficulties. Some proverbs came from ancient people deeply rooted beliefs such as their superstitious tendency and belief. In the past English people believed that if the person waked up early, he would be lucky. In turn English people have got a proverb “the early bird catches the worm” or it has another version “Early to bed, early to rise, makes a man healthy, wealthy, and wise” and it refers to waking up early in the morning and going to bed early allows for people to have a productive day. Going to bed early will assure that one has a good night’s sleep, and waking up early allows for one to have an entire day to get things accomplished. For this reason they believed that, an early riser is sure to be in luck with both morally and financially. Our Uzbek people also agree with this proverb and in Uzbek it is used as “*Erta turganga Hudo berar*” and means, the one who is prompt to seize is opportunities achieves success. There are many synonym words and phrases in a language, proverbs can be synonymous to one another. Sometimes their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically. Because, expressiveness in their meanings differs in some degree from each other, consequently they are used in different cases and situations – so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal (official) cases while some of them often appear in informal (oral) conversations. Though the proverbs that given above have several synonyms they cannot substitute one another in a context, otherwise the semantic or stylistic balance would be destructed roughly. 1. Example: *Money makes the world go round - Pul bo 'lsa changalda sho 'rva, Puling bo 'lsa hamma quling, tog 'u tosh ham bo 'lar yuling.*

In these proverbs it is said money is an important part of everyone’s daily life around the world. Without money, many things we do or need would not be available to us. In semantic point of view, these two proverbs seem identical, but their pragmatic features are different: the English proverb is usually used in more formal and literary styles, in its turn the Uzbek one is mostly applied in colloquial speech and second one in literary form. 2. Example: *Money is a good servant/slave, but a bad master. - Pul topguncha-aql top.* It means that money is beneficial to buy what we need and pay for things. But, using all of our time trying to earn more money and missing out on things that are more important, such as family, means that money is controlling us like a master controls his servant or slave. The concept of these proverbs in two languages is close to each other. 3. Example: *A friend in court is better than a penny in purse. – Boylik boylik emas, birlik boylik (Wealth is not wealth, solidarity is wealth).* The main meaning of these proverbs (4) represents that friendship is more valuable or necessary than money, it is real wealth. The existence of the cultureme “penny” proves that it belongs to the English nation. The English culture compares friendship with the currency and it says friends are better than pennies; being friends is equalized to real wealth in the Uzbek one. Furthermore, it should be stated that, while translating the proverbs into another language especially should be taken into consideration the main types of translation of phraseological conformities including complete, partial and absence conformities. Complete conformities, “*Money does not grow on the trees*”-

“*Pul daraxtda o’smas.*”- there is a complete coincidence of the form and of the meaning. Example: Stop asking for things you do not need and don’t really want. Money doesn’t grow on trees as you know. Partial conformities, “*A penny saved is a penny earned.*”- “*Pul pulni topar*”-they are figuratively close, but differ in lexical composition, morphological number and syntactic arrangement of the order of the word. Example: I heard that millionaire lost everything in his divorce; it is proof that money can’t buy happiness. And the last one is absence of conformities, “*Money talks*”- “*Og’zi qiyshiq bo’lsa, boyni bolasi gapirsin.*” Based on real words that denote objects, phenomena, a typical the certain people. There is no closeness between the proverbs according to structure and word choices, only the meaning is remained but not form. Example: If you want them to let you into the club, give them some money, money talks⁴.

An additional difference between the two languages is the images used in them. In many English proverbs, the expression of human nature is often used by animal images: *Eagle do not catch flies* (eagles do not hold flies). The higher the monkey climbs the more he shows his tail (the more the monkey looks up the more tail it looks) **In contrast, Uzbek proverbs refer as a simple human lifestyle without getting an animal image.** For instance: *O’xshatmasdan uchratmas* (*They do not meet who do not look like each other*). Here, we should mention a few variations in translating proverbs from one the same meaning the Uzbek proverb says that “*Thin lambs destroy the herd*”. In some proverbs, since the Uzbek language lexis does not exist in English, they are translated into English language by explaining them so that the proverb may not be equivalent or analogous⁵.

Not only Uzbek writers learnt the study of proverbs in their native and target language, but there are some English writers in the past who stated the equivalents of English proverbs in Uzbek. One of them Poppe Nicholas who wrote article on the title “Uzbek newspaper reader” which is consisted of 4 Uzbek proverbs and sayings, by the narration of —Bloomington— The Hague, 1962. On that book there are some Uzbek and English proverbs with typological meanings.

The first one is: “*Yaxshi so’z boldan shirin*”- English equivalent is “*A kind of word is sweeter than honey*”. Then another Uzbek proverb is: “*Tog’ri gapirganni to’qqiz shahardan quvar*”- English variant is: - *They drive the teller of the truth from nine towns*”. The third one is: “*Quruq gap bilan palov bo’lmas*”- English comparison is as following: - *Pilaf is not made from empty talk* and then the last proverb is: “*Aytilgan so’z otilgan o’q*”, this proverb’s English variant is: - *A word spoken is an arrow shot*⁶.

Even if the form, the word structure and the stylistic structure of proverbs are different they have mostly the same meaning. The proverbs change their meaning and form very rare, they have long living features.

⁴ Polvonova M.F.2020. Comparative analysis of proverbs with component denoting “money” in Uzbek and English languages

⁵ Mukhammadieva M.E. Translation method of English and Uzbek proverbs on topic “Man and his character”

⁶ Poppe Nicholas. 1962. Uzbek newspaper reader.

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