

A Comparative Study of Uzbek and English Proverbs

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Abstract

This article deals with the comparative study of proverbs in Uzbek and English, that is, wise words. The topic is sufficiently revealed theoretically and scientifically. In this process, the views and researches of Uzbek and world scientists are cited as an important factor. Some proverbs are combined with their Uzbek counterparts. Examples of the topic are also important in fully revealing the content of the article.

Keywords: proverb, wise word, folklore, culture, equivalence, paremiology

INTRODUCTION

A proverb is a genre of folk oral creativity; that is, it does not have an author like poems, songs, or works but is invented and used by the whole nation. It expresses the meaning briefly and succinctly; it can be without a figurative image, that is, it can be likened and compared to something like an animal or natural phenomenon; it has a complete logical and deep meaning. It has an extremely diverse range of topics. We often come across proverbs and wise words in fiction and conversational style. Proverbs are a mirror of a certain nation because they reflect the culture of this nation. Proverbs are created over time, in various processes, and the people's way of life and social status serve as the main factors in their creation. Proverbs, like phraseological units, cannot be directly translated because, in this process, they lose their charm, that is, their rhyme, and their impact decreases. In these cases, it is necessary to find the language equivalent of the given proverb. Deeper analysis of proverbs and their reflection of national-cultural and universal values in different languages is an urgent issue of modern linguistics. In the process of translating the rare works of great writers, who are considered representatives of world literature, our translators often come across many proverbs

and similar wise words, and in this situation, skills and knowledge are required from the translators to present the translation product perfectly.

If we study in this regard, we will refer to the research of world and Uzbek scientists and linguists. For example, the Russian scientist G. L. Permiakov thinks as follows: the feature of generalizing situations, that is, combining the same or similar situations, can be found in proverbs of different peoples. [1] This uniformity in proverbs provides universality, and in many cases they have a special logical meaning. It follows that the proverbial world is connected with world civilization; it is wrong to say that it belongs to only one nation. Universality in proverbs is the main edge of paremiology, which summarizes similar and identical situations in proverbs and can be found even in unrelated languages, regardless of their history and ethnicity. Another world linguist E.V. Kukhareva conducts research on Arabic and Russian proverbs and analyzes the ethnic, cultural, and civilizational common aspects of proverbs. [2]

METHODOLOGY

At the same time, our Uzbek writers and scientists have touched on this topic many times, especially if we look at old literature, Mahmud Koshgari, Alisher Navoi, Furqat, and from the literature of recent years, Said Ahmad, O'tkir Hashimov, and other scientists, and we can find proverbs and sayings in the work of our writers. In the works of Gafur Gulam, Maqsud Shaikhzada, Erkin Vahidov, and other translators and linguists translated from world literature, we can see the situation of quoting proverbs and materials in other languages. Makhliyo Mirzaakhmedova, who is considered one of our young researchers, also talks about the national cultural and universal features of proverbs in English and Uzbek in her articles and points out the differences and similarities between them. [3]

As we mentioned above, proverbs arise in different situations. For example, if a person thinks that it is too late to do something, we use the proverb "hechdan ko'ra kech yaxshi" and its English equivalent is "better than never".

RESULTS

Although proverbs have the feature of being directly translated during the translation process, it is better to find its alternative in this language in order not to lose its meaning and impact. We will explain this through the following examples:

- a. It is all in the day's work – ertalabki vaqt-naqdgina baxt, that is, whoever starts his work early in the morning will have many blessings
- b. A bad workman quarrels his tools – o'zolimagan otga uzangi bahona, that is, he finds fault with his tool that could not do his job.
- c. Agree, for the law is costly – Arslon izidan qaytmas, yigit so'zidan, that is, the man goes beyond what he said
- d. Sadness and gladness succeed each other – bir yig'ining bir kulgusi bor, that is, 15 days of the month are light and 15 days are dark
- e. Opportunity seldom knocks twice – har yigitga bir omad, that is, the golden age is only one, luck does not always come
- f. Second thoughts are best – yeti o'lchab bir kes, that is, do not decide with the first thing that comes to your mind

g. Two heads are better than one – bir bosh- balo bosh, ikki bosh- mardona, that is, it is good to think alone, but advice with many is even better

h. Without rhyme or reason – ma'nosi yo'q gapdan, donasi bor cho'p yaxshi, that is, let your words be meaningful even if they are not many

i. Make or break - yo jon chiqsin, yo nom, that is, either kill or laugh, but do not remain in a state of shame

j. Action speaks louder than words – kam gapir, ko'p ishla, that is, don't talk about your actions, show their results

DISCUSSION

We can cite these examples as equivalents of English and Uzbek proverbs, because in both cases the meaning of the proverb has not been affected and the coloring has been preserved. It can convey the meaning to the reader and the listener more effectively, easily and clearly. Such and similar proverbs have existed for a long time and do not stop being updated, that is, new proverbs may appear in our dictionary and old proverbs may be forgotten due to lack of use. This requires constant research from the researcher and student.

CONCLUSION

The comparative analysis of Uzbek and English proverbs reveals both unique and universal cultural insights, highlighting the adaptability and cross-cultural resonance of proverbs as a genre. Findings demonstrate that while many Uzbek and English proverbs retain specific cultural references and symbolism, they often convey universally applicable wisdom, underscoring the paremiological concept that proverbs across languages can reflect shared human experiences. The research further suggests that proverbs are not directly translatable due to their cultural nuances, necessitating careful linguistic equivalence to preserve meaning and impact. The implications of this study extend to the fields of translation studies and cross-cultural communication, as understanding proverb equivalency aids in enhancing cultural literacy and bridging linguistic gaps. Future research could explore additional languages, examining how other cultural contexts influence proverb formation and use, and further analyzing the dynamic evolution of proverbs in modern linguistic landscapes.

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