

## Comparative Analysis of English and Uzbek Proverbs on the Basis of the Concept of Labour/Mehnat

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### ABSTRACT

*In recent years, a number of studies have been focused on the conceptual understandings and usage of one or another linguistic notions in different languages. Yet, relatively few studies explore how concept of “Labour” comparing English with Uzbek is verbalized. The goal of this study is to investigate the concept of “Labour” in Uzbek and English languages and the ways of its presentation in proverbs. Results showed significant similarities between perception and realization of the concept in Uzbek and English. Moreover, differences are found in the usage of vocabulary to describe the concept because of cultural aspect.*

**Key words:** *anthropocentric paradigm, cognitive linguistics, cultural linguistics, concept, Labour/mehnat, proverbs*

### INTRODUCTION

The paradigm that studies science from the perspective of humankind is called anthropocentric paradigm. In linguistics the paradigm concentrates its attention on the users of the language, his linguistic competence, knowledge structures reflected and fixed in the language. In XX century many linguistic disciplines emerged within the framework of the anthropocentric paradigm such as cognitive linguistics, cultural linguistics, sociolinguistics and etc.

### METHODS

Nowadays cognitive linguistics is considered as one of the leading linguistic branch of 21<sup>st</sup> century. Being grown up out of 1970s linguistic works of George Lakoff and Ronald Langacker, this study tries to explain how mind and language are interrelated. The word ‘cognitive’ comes from the Latin word ‘cognoscere’ and

it means " "to understand, to know, to comprehend".<sup>1</sup> Merriam-Webster defined the word "cognitive" as "of, relating to, being, or involving conscious intellectual activity (such as thinking, reasoning, or remembering)". Merriam-Webster also defines linguistics as "the study of human speech including the units, nature, structure, and modification of language"<sup>2</sup>. Although the roots of this science appeared some time ago on the basis of the science of cogitology, it entered the field of linguistic sciences in the 1970s and 1980s as cognitive linguistics, and many scientific works were carried out in this field. Western scientists C. Fillmore, G. Lakoff, R. Langaker, L. Talmy and others; Russian scientists E.S. Kubryakova, N.N. Boldirev, V.Z. Demyankov, V.I. Karasik; Uzbek scientists such as D.U. Ashurova, Sh. Safarov, A.E. Mamatov made a great contribution to the development of this field.

D.U. Ashurova and M.R. Galieva wrote in their book "Cognitive linguistics" that cognitive linguistics studies the relationship between language and consciousness, the reflection of socio-psychological consciousness in language, the cognitive function of language and its units, its conceptual structure and deep semantics. In addition, according to them, the goal of cognitive linguistics is to study the relationship between language and mental structure and the reflection of knowledge structure in language.<sup>3</sup> The focus of cognitive linguistics is the study of world information, the structure of knowledge and its reflection in language through the processes of conceptualization, categorization and their acceptance.

According to Sh. Safarov, cognition is a method of receiving, collecting, processing and organizing information about reality, while language is a tool for perceiving and knowing reality. The emergence and understanding of speech units

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<sup>1</sup> From Latin Co –together, gnocere – to know

<sup>2</sup> *Merriam-Webster Collegiate Dictionary*. Merriam-Webster, Incorporated. 2003. pp. 240, 724.

<sup>3</sup> Ashurova D.U., Galieva M.R. *Cognitive Linguistics*. – Tashkent: VneshInvestProm, 2018, p.159

is inextricably linked with cognition, and this process is the result of mental activity. Effective mental activity, in turn, cannot be achieved without speech units. Based on this, cognitive linguistics is considered a science that studies the composition of speech ability.

The main notion of this branch of linguistic is concept. Concept is considered as mental unit, a component of mental world picture of both individuals and linguocultural society. However, this notion is also used in Linguoculturology, Linguoconceptology and in other linguistic branches of anthropocentric paradigm. In fact, in Cultural linguistics ‘concept’ is defined as a basic unit of culture which has cultural and national specific characteristics. Concept is a basic unit of culture, its core; a mental, cultural and nationally specific unit characterized by an array of emotional, expressive and evaluative components; a constituent part of the national conceptsphere<sup>4</sup>. Members of this group are Stepanov Yu.S., Arutyunova N.D., Karasik V.I., and others. On the other hand, linguists who studied the notion of ‘concept’ from the Cognitive linguistics edge define the notion of ‘concept’ as a complex mental unit, a means of representation of knowledge structures, a multifold cognitive structure, an operational unit of memory<sup>5</sup>. Representations of this group are Kubryakova E.S, Demyankov V.Z., Boldirev N.N., Aliferenko N.F., Sternin I.A., Safarov Sh.

In recent years, a number of studies have been focused on the conceptual understandings and usage of one or another linguistic notions in different languages. The study of concept of “word” by Uzbek D.Sc. Galieva M.R. is one of the examples of such kind of studies. However, this piece of writing focuses on the concept of “Labour”. “Labour” is defined as mainly as physical activity. But it can also be mental or social effort to manufacture productions and services which are

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<sup>4</sup> Ashurova D.U., Galieva M.R. Cultural Linguistics. – Tashkent: VneshInvestProm,2019. 166

profitable to economy. Labor is differentiated into positive, negative, mental, physical, creative types. Russian Scientists like O.E. Chernova, N.A.Kosenko, G.V. Tokarev pay a lot of contribution to the study of this concept. A lot of articles were written to define this concept in other languages, too. For instance, “Work and Labour as Metonymy and Metaphor” by Olivier Frayssé of Université Paris-Sorbonne. Yet, there is lack of comparison of this concept between the Uzbek and English languages.

## RESULTS AND DISCUSSION

The goal of this study is to investigate the concept of “Labour” in Uzbek and English languages and the ways of its presentation in context. There have a number of reasonable drivers which motivated us to start our research in this field one of them is the need of this concept in linguistic studies. We explore proverbs in the English and Uzbek languages which are strongly connected to the concept. Comparing this concept in Uzbek to English using proverbs helps us to understand the wisdom of Uzbek and English people towards the concept.

We have to notice that there are some lexical units which often used as synonyms to the word ‘Labour’. They are followings: job, work, toil. In Uzbek the word ‘Labour’ is translated as ‘Mehnat’ and the word has its synonyms as ish, harakat, and so on. These lexical units having close meaning to the words ‘Labour/Mehnat’ are strongly connected to the concept. What is interesting in English ‘labor’ also means ‘giving birth’. It’s unique to English because there wasn’t found such kind of meaning in Uzbek.

The investigation of the proverbs concerning the ‘concept’ in Uzbek and English can be categorized according to the relation to other notions. They are presented as followings:

- **Relationship between labor and religion: eng.** God sells knowledge for labour, honour for risk, He that labours is tempted by one devil; he that is idle is

tempted by a thousand..**uzb.** Izlaganga tole yor; Ishyoqmasdan xudo bezor;  
Tanbalga jannat yo'q,  
Qaytib kelsa do'zax yo'q; Ishlanmagan ishga shayton kular; Og'zingni ko'kka  
ochma, Halol mehnatdan qochma; Tanbalga jannat yo'q, Qaytib kelsa do'zax yo'q;  
Tek turganga shayton tayoq tutqazar.

- **Relationship between Labor and animals/insects: eng.** No bees, no honey; no work, no money; A cat in gloves catches no mice; Float like a butterfly, sting like a bee; The mountains are in labour, and bring forth a mouse; Where shall the ox go but he must labour, since he knows how?; **.uzb.** Ot oyog'idan topar, Odam — qo'lidan; Mol semirsa- yog' bo'lar, Yer semirsa- bog' bo'lar; Ishi yo'q eshak hurkitar; Oq tuya cho'kmas, ko'k tuya turmas; Mol — boqqanniki, Yer — ekkanniki; Mol boqqanning barmog'idan moy tomar; Mol boqqanning moliga boq, Boqmaganning — holiga; Yo'rg'a otning yo'li bo'lar, Jo'rtoqining sho'ri bo'lar; Ishsiz hayvon ham zerikar; Ishi yo'q chivin tutar; Ishi bitdi, eshagi loydan o'tdi; Ishi yo'q eshak hurkitar; Ishyoqmasga it boqmas; Ishyoqmas itga ham yoqmas; It itga buyurar, It — quyrug'iga; It yursa, so'ngak topar; Yotgan ho'kiz och qolar; Aravani ot tortar, Ko'lankasin — it; Ari zahrin chekmagan bol qadrini bilmas.

- **Relationship between labor and time: eng.** Early sow, early mow ; Never put of till tomorrow what you can do today; The end crowns the work; Better lose your labour than your time in idleness; Rise early and watch, labour and catch; Rise early, and you will observe; labour, and you will have; make hay while the sun shines **uzb.** Ish bilan vaqt tez o'tar; Ish bilan qishning mushkuli bitar; Ishi kechning kuni kech; Yoz bor, qish bor, Dangasaga na ish bor; Dangasaning saratonda qo'li sovqotar; Daryo suvini bahor toshirar, Odam qadrini mehnat oshirar; Yoz bo'yi yotar, Qish bo'yi qotar; Ish bilan qishning mushkuli bitar; Ishdan qo'rqmagan — qishdan qo'rqmas; Ishchan tilagi — tong ota qolsa, Erinchak tilagi — kun bota qolsa.

- **Relationship between labor and wealth, pleasure, risk: eng.** He who takes the profit ought also to take the labour; Nothing ventured, nothing gained; In all labor there is profit; Labor brings pleasure, idleness and pain; Business before pleasure; Little labor, little gain; From labor there shall come forth rest; By labor comes wealth; People labor all their lives to be rich that they might live without labour; **uzb.** Mashaqatsiz baxt kelmas, mehnatsiz taxt; Terga botgan- zarga botar; Rohatning onasi- mehnat; Mehnat yerda qolmas, oltin-yo'lda; Ish — insonning gavhari; Yer — xazina, mehnat — kaliti; Yer boylikning onasi bo'lsa, Otasi — mehnat; Yer — ona, suv — ota, Mehnat — boylik; Pul yo'q deb qayg'urma, Ish yo'q deb qayg'ur; Tekinning minnati ko'p, mehnatning ziynati.

- **Relationship between laborer and tools: eng.** What is workman without his tool;

A good workman doesn't quarrel with his tools; A bad workman always blames his tools (this proverb has an antonymic feature to the previous proverb); A bad shearer never had a good sickle (this proverb is a synonym to the previous proverb) ; **uzb.** Usta lop-lop qiladi, ishni asbob qiladi; Ishyoqmas o'roqchi o'roq tanlar; Yomon usta asbobdan nolir (the last two proverbs are synonyms); Aravani ot tortar, ko'lankasin – it; Bo'ynidan bog'langan it ovga yaramas; Gap bilan o'roq o'rish oson; Do'kon to'qisang, bo'z bo'lar, Charx yigirsang, ip bo'lar; Yer qazimasang, oltin chiqmas, Qarmoq solmasang — baliq; Ish bilganniki, Qilich tutganniki; Ish ustasidan qo'rqar; Ish quroling soz bo'lsa, Mashaqqating oz bo'lar; Kezi kelsa, ketmon chop; Ketmon chopdim — non tishladim; Ketmon chopmoq — olmoq-solmoq, Qo'sh haydamoq — bormoq-kelmoq, O'roq o'rmoq — o'ynamoq, Hay-hay ishning og'iri, Xamir qilmoq, non yopmoq; Mehnatsiz bilak — o'rinsiz tilak; Sovut kiyib ma'arakada jon bergan, Ketmon urib kecha-kunduz non bergan.

- **Relationship between labor and laziness, reluctance vs diligence:** The harder you work the luckier you get; Hard work never killed anyone; Idle folk have



the most labor; **uzb.** Ish desa, ayyor, Osh desa, tayyor; Ish desa, og'rir oshiq-moshig'im, Osh desa, tayyor katta qoshig'im; Ish oshga tortar, Yalqovlik — boshga; Ishga — no'noq, oshga — o'rtoq; Ishga — cho'loq, oshga — qo'noq; Ishdan qochding — oshdan qochding; Dangasaga ish buyursang, otangdan ko'p nasihat qilar; Dahgasaga ish buyursang, aql o'rgatadi; Gap desang qop-qop, ish desang betob; Mehnat qilsang qaram bo'lmaysan; Erinchoqning ishi bitmas, Epsizning — hojati; Erinchoqning qo'li yetmas, Qo'li yetsa ham, ishi bitmas.

- **Relationship between gastronomical terms and labor: eng.** He that will not work not eat; No sweet without sweat ; He that would eat the fruit must climb the tree; Eggs must endure the cackling of hens; Labour has a bitter root, but a sweet taste; The farmer is one but those who eat fruits of his labour are many; Enjoying the fruits of the labour of others; don't bite off more than you can chew; **uzb.** Ari zahrini chekmagan, bol qadrini bilmas; Mehnat qilib topilgan ovqat shirin bo'ladi; Mehnat qilib topilgan non to'yimlidir (this proverb is synonym to the previous proverb).; Ishimning boshi yo'q, Oshimning moshi yo'q.; Betashvish bosh qayda, mehnatsiz osh qayda; Jon chekmasang janona qayda, toqqa chiqmasang do'lana qayda; Mehnat qancha og'ir bo'lsa, keti shuncha shirin bo'lar; Mehnatli non shakar, mehnatsiz non zahar; Birovning bergani ko'rgulik, mehnatning bergani to'ygulik; Mehnat etsang erinmay, to'yar qorning tilanmay; Bor-bor, ishda bor, Ishlamagan nonga zor; Betashvish bosh qayda, mehnatsiz osh qayda; Ish bor yerda osh bor; Ishimning boshi yo'q, oshimning moshi yo'q; Mehnat qilib topganing, Qandu asal totganing.

## CONCLUSION

In conclusion, investigation of the concept through proverbs depicted correlation of the labour to other notions as religion, time, wealth, pleasure, risk, animals, laziness, reluctance vs diligence, labour tools, and gastronomical terms in both English and Uzbek. The data shows that English perceive not only horse as a

hardworking animal but also they feel positively towards bees and oxen and perceive them as hardworking animals. While Uzbek perceive horses (**uzb.** ot) and bees (**uzb.** ari) the same as English, there is one more animal that also valued because of its hardwork in Uzbek - donkey (**uzb.** eshak). It's unique to Uzbek culture as the animal is adapted to the climate of Uzbekistan and it's much more cheaper to care after it. Speakers of both languages view idle folk negatively and appreciate the time which is spent to do a task. While proverbs concerning gastronomical terms appraise Labour almost identically using terms as sweet, to eat, and etc in both languages, there are found the names of dishes of Uzbek national cuisine as osh (plov) concerning Labour. According to Uzbek cognition those who work hard should eat respectively. Moreover, there are some proverbs that can be comprehended as translational synonyms in two languages: *What is workman without his tools - Usta lop – lop qiladi, ishni asbob qiladi; Business before pleasure - Mehnat, mehnatning tagi rohat.* The findings show that there are some similarities and differences in world perception in both languages.

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