



## EQUIVALENCE OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT

*Every language has its own stock of proverbs and proverbs in one language today reflect every age and time. The proverbs show us as the observation of everyday life, constitute popular philosophy of life, and provide an insight into human behavior and character. This article discusses comparative analysis of Uzbek and English proverbs.*

A **proverb** (from Latin: *proverbium*) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense or the practical experience of humanity. They are often metaphorical. A proverb that describes a basic rule of conduct may also be known as a maxim. If a proverb is distinguished by particularly good phrasing, it may be known as an aphorism.

The proverbs are popularly defined as short expressions of popular wisdom which refer to common experience are often expressed in metaphor, alliteration, or rhyme. A proverb is a short, pithy, figurative, grammatical, and logical expression of wisdom that is created orally by the people. The articles discuss the ancestors' experiences in life as well as their social attitudes, mental health, aesthetic preferences, and positive traits. It has been honed among the populace for generations and has developed a condensed and straightforward poetic form.

Proverbs are often studied as a unit of paremiology. **Paremiology** (from Greek *παροιμία* - *paroimía*, "proverb") and can be dated back as far as Aristotle. Paremiography, on the other hand, is the collection of proverbs. A prominent proverb scholar in the United States is Wolfgang Mieder. He has written or edited over 50 books on the subject, edits the journal *Proverbium* (journal), has written innumerable articles on proverbs, and is very widely cited by other proverb scholars. Mieder defines the term proverb as follows: A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation.

One of the traits that exemplify and symbolize the national culture, the national ideals, and the people's identity is the oral inventiveness of the people, which is inherent to this people. Since proverbs are one of the most significant genres of folk speech innovation, they are a significant topic in linguistics and folklore studies. It is critical today to research and study Proverbs, one of the most significant folklore genres, as well as folk creativity in general. Folklore specialists have long planned excursions to isolated villages in their nations in accordance with proverbs, and they have compiled recurrent papers on various facets of folk language from year to year.

Several scholars classify the proverbs of the English language differently. According to distribution degree, the proverbs can be classified in the following way:

**Universal proverbs** ☐ on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

**Regional proverbs** ☐ in culturally related regions ☐ on the pattern of loan-words ☐ many loan-proverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

**Local Proverbs** ☐ in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean.

The proverbs of each country are different from one another, depending on the history of creation and the ways which people express in their lifestyle. There are similarities between proverbs in English and Uzbek. This attitude is that when we analyze proverbs in various ways [Palmer, 1981]:

1. Morphological;
2. Lexical;
3. Etymological;
4. Stylistic.

We can clearly see differences between them in the analysis. One of the first differences 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:

- **Eagles 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 language into another. It helps to translate proverbs from the English language to the Uzbek language through these types of translation. There is equivalent form of the above mentioned Uzbek proverb in English: *O'xshatmasdan uchratmas* (They do not meet who do not look like each

other)- *Birds of a feather flock together.*

There are several types of proverbs that can be translated into other languages:

- Using phraseological Equivalent;
- Absolute Equivalent;
- Similar Equivalent;
- Use direct translation.

There are the same proverbs in English and Uzbek which can be translated into **absolute style.**

*A watched pot never boils - Kutilgan qozon qaynamas.*

*Wisdom is the beauty of men - Odam bezagi aql (beauty of man is his wisdom).*

*Manners make the man - Insonni fazilatlar ulugʻlaydi (Manners earns reputation for man).*

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 analogous.

The study of proverbs has application in a number of fields. Clearly, those who study folklore and literature are interested in them, but scholars from a variety of fields have found ways to profitably incorporate the study proverbs. For example, they have been used to study abstract reasoning of children, acculturation of immigrants, intelligence, the differing mental processes in mental illness, cultural themes, etc. Proverbs have also been incorporated into the strategies of social workers, teachers, preachers, and even politicians.

The proverbs of nations with similar languages and cultures are typically also close to one another. The book of proverbs, sometimes known as the so-called "Bible," had a significant part in the dissemination of English and regional folklore over all of Western Europe. The book includes English folk proverbs that are precise replicas of the proverbs our forefathers from ancient times told. Many English scientists have responded to the story with the following remarks. Prof. Mayder, a well-known English philanthropist, offers the following explanation of the proverb: *"Proverbs are used in a wide range of situations and no limits to the use of the proverb. They can be used to: "strengthen our arguments, express certain generalizations, manipulate other people, rationalize our own shortcomings, question certain behavioral patterns, satirize social ills, poke fun at ridiculous situations".*

Proverbs are used by speakers for a variety of purposes. Sometimes they are used as a way of saying something gently, in a veiled way. Other times, they are used to carry more weight in a discussion; a weak person is able to enlist the tradition of the ancestors to support his position, or even to argue a legal case. Proverbs can also be used to simply make a conversation/discussion lively. In many parts of the world, the use of proverbs is a mark of being a good orator.

In conclusion, we can mention that there are some proverbs which are very difficult to translate, in some cases almost impossible, as they are narrowly linked to the cultural and social system of the society. Comparison of two nations' proverbs reveals that proverbs reflect the rich historical experience of the people, ideas which related with work, lifestyle and culture of people. Using proverbs correct and appropriate makes speech unique originality and the expressiveness. Both English and Uzbek proverbs offer advice on how to approach life with a positive outlook and how to get along with others. Other proverbs provide guidance for

people's daily lives by telling them what to do and how to do it. People can learn more by following the maxim "avoid mistakes at all costs," and they can gain a lot by diligent observation. The social and pragmatic viewpoint also enables us to look at proverbs from a standpoint that goes beyond their linguistic construction to explore the large quantity of background information and cultural views they reflect.

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