

## COMPARATIVE STUDY OF PROVERBS AND SAYINGS IN ENGLISH AND UZBEK

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**Resume:** *Proverbs play vital role in people's life. They are considered as reflection of national traditions, culture, and national character of every nation. This article is devoted to the investigation of the problems of semantic identity and equivalence in the Uzbek and English proverbs.*

**Key words:** *culture's perception, equivalent, phraseological units, partial equivalents, classification, national colouring.*

**Резюме:** *Данная статья исследует пословицы и поговорки в английском и узбекском языках, анализирует их свойства, значение и употребление в двух языках, подтверждает необходимость преподавание пословиц и поговорок при изучении иностранных языков.*

**Ключевые слова:** *сравнение пословиц, эквиваленты английских пословиц в узбекском языке, фразеологические единицы, классификация, неполные варианты.*

"Today it is difficult to revalue the importance of knowing foreign languages for the country, as people see their great prosperous future in the cooperation with foreign partners".<sup>1</sup>

The process of learning a foreign language should not be only pragmatic, but also spiritual. Using phraseological units, idiomatic expressions, proverbs and sayings is an effective and easy way in the process of teaching and learning a foreign language, because by investigating proverbs and sayings learners can find out about the culture, traditions, and customs of the nation. Proverbs and sayings of different nations have a lot in common, but there are some specific features. They contain deep sense and national wisdom, which have roots far in the past. Proverbs can reflect people's outlook, sayings can show the history of this nation.

When speaking about the systems of English and Uzbek proverbs, sayings, it gets clear that they are essentially dissimilar, because they have developed under various cultural and traditional circumstances. Climate, history, and geographical position can affect the culture, traditions, and of course folklore of the country. So one nation's proverb differs from the other one, because of differences in their national character, mentality and culture.

Proverbs often have an equivalent in the target language. However, even if a linguistic equivalent exists, there may be cultural differences. It often helps to determine the origin of the proverb, especially if it is not an entirely common saying. An obscure literary proverb should be translated into a very familiar proverb in the target language. It is best to aim for equivalence between the proverb's standing within the context of the source

culture and the target. Often, proverbs deal directly with societal customs that might not translate directly to the language belonging to others. In these cases, it might help to find a saying that approximates the intended message of the proverb and use that. In this article the comparative analysis of English and Uzbek proverbs are paid more attention. It can be seen that both English and Uzbek proverbs are polysemantic, so it makes them difficult for comparison. There is a number of English proverbs which are easily translated into Uzbek and they can be called full equivalents. It can be seen that they can be translated word by word. For instance:

1) English: First think, and then speak

Uzbek: Avval o'yla, keyin so'yla.

2) English: Silence gives consent.

Uzbek: Sukut – alomati rizo.

3) English: Bad news has wings.

Uzbek: Yomon so'zning qanoti bor.

4) English: Better late than never.

Uzbek: Hechdan ko'ra kech yaxshi.

5) English: Bird likes its own nest.

Uzbek: Qush ham o'z uyim der.

However, there are some English proverbs that are a bit different from Uzbek and they are called partial equivalents. It can be seen that they are similar, but in translation the words change. They are not translated word for word. They differ in the same way as the circumstances of development of the countries: from their geographical, political and historical condition and climate to the differences in their national characters, tempers, mentality and the languages themselves, in which these discrepancies are reflected. For example:

1) English: Better buy than borrow.

Translation: Qarz olgandan ko'ra sotib ol.

Uzbek: Qarzing uchun qayg'ir, oladiganing qochmas.

2) English: None as blind as those who won't see.

Translation: Ko'rishni istamaganlardan ko'rroq odam topilmas.

Uzbek: Ko'rmas – tuyani ham ko'rmas.

3) English: Company in distress makes trouble less.

Translation: Mushkul vaziyatni baham ko'rish musibatni yengillashtiradi.

Uzbek: Ko'pchilikka hamroh bo'lsang, Manzilinga tezroq yetasan.

4) English: Long hair and short wit.

Translation: Sochi uzun, aqli kalta.

Uzbek: Aqli boshda soch turmas.

5) English: All talk and no cider.

Translation: Gap ko'p, sharbat esa yo'q.

Uzbek: Gap ko'p, ko'mir yo'q.

In Uzbek and English proverbs different images are used for denoting similar or the same thing or idea; these images reflect different social standards and modes of life of the

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two nations. For example, *a triton among the minnows* is literally translated as *Tanga baliqlar orasidagi triton*, but there is not such a proverb in the Uzbek language. Partially it corresponds semantically to the Uzbek proverb “*Bir tomchi suv chumoliga daryo bo‘lib ko‘rinar.*”

One has to remember that in every language there are phrases and expressions which can be perceived literally, even if one understands the semantic and grammatical meaning of every word. The idea of the proverb or saying seems obscure and strange. The attempts to translate these expressions word for word can lead to unexpected and frequently odd result. English proverbs and sayings which do not have corresponding variants in the Uzbek language need some search and explanation. There are some examples:

1) English: A hard nut to crack.

Translation: Yechishga og‘ir masala.

Uzbek: Og‘ir karvon og‘ir ko‘char.

2) English: Hare, first catch your rabbit, then cook it.

Translation: Oldin quyinni tutib ol, keyin uni qovur.

Uzbek: Avval otingni taqala, keyin yo‘l tanla.

3) English: Juice, Stew in one’s own.

Translation: O‘z sharobida qovrilmoq.

Uzbek: O‘zing pishirgan osh – aylanib ich, o‘rgilib ich.

4) English: Kick down the ladder.

Translation: Narvonni tepib, pastga uloqtirmoq.

Uzbek: Ish bitdi – eshak loydan o‘tdi.

5) English: Slow and steady wins the race.

Translation: Sekin va o‘zgarishsiz chopgan otchoparda yutar.

Uzbek: Shoshmagan arava quyonga yetar.

In addition, there are a lot of proverbs which are common for the most people in the world, because proverbs are spoken and not written, they relate to everyday wisdom people want to convey in speech. As a result, they relate matters of everyday interest. As a rule, proverbs also have semantic, syntactic, grammatical categories. The semantic sphere of proverbs is very wide and we cannot limit them. The proverbs describe every branch of human’s life: the economical, psychological, cultural and others. The fact is that proverbs and sayings are similar in meaning in spite of their diversity in form and language. The following examples can prove our above mentioned idea: *A bird in hand is worth two in the bush*- *Nasiya saryog‘dan naqd o‘pka yaxshi*. Moreover, proverbs sometimes are formed from a historical fact, a local custom, religion or a specific event. They have their own identity signs which characterize the place or time of origin.

Thus in the conclusion, we can say that proverbs have bright cultural backgrounds and ethic and geographical characteristics. If you do not master enough cultural backgrounds of the nation, you cannot understand their true meanings and connotations. When you translate proverbs and sayings, you should first deal with the discrepancy between language and culture. You should not only translate the proverb’s connotation, form and



eloquence, but also the ethnic and local characteristics. To make a conclusion, it is said that proverbs and sayings are divided into several categories such as, full equivalents, partial equivalents and proverbs which do not have corresponding variants.

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