

## Comparative Analysis Of Some English And Uzbek Proverbs

Arapov Gayrat Namozivich

Teacher of the faculty of Foreign philology, Termez State University, Uzbekistan

**[zayniddin.tersu@mail.ru](mailto:zayniddin.tersu@mail.ru)**

**.Summary:** The given article is devoted to analyze some English and Uzbek proverbs, proverbial sayings and their translation peculiarities. The equivalents of some proverbs in a target language are given for interpreting them in the other language to find out several important innovative ways of translation and contrasting their peculiarities in the English and Uzbek languages. The results and examples of this paper can help to distinguish some differences in the meanings of the English and Uzbek proverbs and to learn linguocultural peculiarities of them.

**Key words:** Proverbs, proverbial sayings, comparative analysis, English, Uzbek.

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 [4].

**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 [1].

Many attempts have been made to define a proverb. There are many definitions of these phenomenal figures, still scholars are not satisfied with them as more attempts to define a proverb are being made [3,P.57].

*A proverb is supposed to include the following aspects:*

- 1. a form of a simple or compound sentence;*
- 2. preservation of proverb meaning outside the context*
- 3. unknown author;*
- 4. widespread usage;*
- 5. expression of universal truths of human experience;*
- 6. conveyance of some educational sense;*
- 7. brevity, figurativeness and metaphorical character.*

From a linguistic standpoint, a proverb is a phonological, syntactic, semantic pragmatic and, some would add, a semiotic (complex sign) entity.

A proverb (PV) is a short, standard, spoken, written or stored statement (sometimes allowing for one or a few standard variants too and sometimes in a poetic form), having an evident or implied general meaning (or general idea) (GI) related to a particular typical common or typical rare field of general human conditions (hc), attitudes or actions, with implied proper scope and limitation of validity.

Now we compare English and Uzbek proverb's typologies and their meanings. For example one proverb in English as following: "*Strike while the iron is hot*".

This proverb is given in the book of "A dictionary of English proverbs in modern use" [4,P.112], is written by Маргарита Владимировна Буковская и другие; by the narration of "Русский Язык", Moscow 1985.

Now we will compare Uzbek and English proverbs with some English writers books which they write about Uzbek proverbs and their meaning. Poppe Nicholas wrote article on the title of “Uzbek newspaper reader” which were 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 typological meanings. The first one is: “*Yaxshi so’z boldan shirin*”- English equivalent is “*A kind of word is sweeter than honey*”. It is written on the page of 9<sup>th</sup>. Then another Uzbek proverb is : “*Tog’ri gapirganni to’qqiz shahardan quvar*”- the English variant is: “*They drive the teller of the truth from nine towns*”, is taken from the page of 38<sup>th</sup>.

The third one is: “*Quruq gap bilan palov bo’lmas*”- the English comparison is as following as: “*Pilaf is not made from empty talk*”, this proverb is given on the page of 38<sup>th</sup> . and then the last proverb of this book which was written by P. Nicholas, who was the English writer. The Hague 1996.

The Uzbek variant of the last proverb is: “*Aytilgan so’z otilgan o’q*”, now we look this proverb’s English variant, this is given as following as: “A word spoken is an arrow shot”, which is taken on the page of 16<sup>th</sup> . these all the proverbs which are given both Uzbek and English languages are best ones which we will learn and memorize them in the future, because they are very useful and very needful for us when work or anything do in future life and also our during studies at the universities or anywhere where we can study.

There are also another comparable proverbs which we know. For example: “While there is life, there is hope”. The Uzbek variant is under the following: “*Hayot bo’lgan joyda umid ham bor*”. The derivation form of this proverb is-while there is life. Another variant of it. "where there’s life, there is hope." When we look it’s synonyms, they are: If it were not for hope, the heart would break; *Never say*

*die; It is a great life if you don't weaken.* These proverbs Uzbek translations are held in:

*To hayot bor ekan umid bor. Hayot bo'lgan joyda umid ham bor.*

**Now we will compare this proverb with some examples:**

If we are ruined, you can carve and take charge of the stable, and I can be a governess to Lady Jane's children. Ruined! Fiddlededee! I will get you a good place before that, or Pitt and his little boy die, and we will be sir *Rawdon and my lady*. *While there is life, there is hope*, my dear, and I intend to make a man of you yet. (Thackeray)

The darkest hour is just before the dawn. You have to remember that. Hope, now that's what you need. While there is life, there is hope. (Moore)

"Don't you want to speak to your wife?" The thin voice was decided. "Not me...She'll have her chance later, won't she?" "Yes, yes," one of the strangers said and he became very cheerful and encouraging. "Don't you worry too much. While there is life..." And suddenly his father tried to laugh. (Greene)

Then we see another proverb like this: "*It is a great life if you don't weaken*". It's Uzbek variant is: "*Umidni tushurmasang, hayot go'zal*". The other variant of it: Life is good if you don't weaken. It is a good world if it hold. And the synonyms of these proverbs are: While there is life, there is hope; It's poor that never rejoices. If we translate it Uzbek it will be such: *Hayot bo'lgan joyda, umid ham bor.*

"This was what I used to think about on the Coast: somebody shaking mats, and the cat coming home. I can see it today," Baines said, "just as if I was still in Africa. Most days you don't notice what you've got. It's a good life if you don't weaken." (Greene)

She sat there massively alone-no harm in her for anybody in the world-minus one; the world was a good place if you didn't weaken: she was like the chariot in a

triumph- behind her were all the big battalions-right's, an eye for an eye, when you want to do a thing well, do it yourself. (Greene) One more proverb which is like to the last ones and they are giving the one meaning which we compare them: "*Never say die*"- the Uzbek variant is taken place it: "*Intilganga tol'e yor*". Now we see it's synonyms: While there is life, there is hope; it's a poor heart that never rejoices; it is a great life if you don't weaken. And the Uzbek variants are: "*Hayot bo'lgan joyda umid ham bor*"; "*Intilganga tol'e yor*". And we will see some of the examples:

"Look on the bright side, Max" she implored him."You've got a son in the British Army; they'll never send you. They wouldn't be so cruel. Never say die, old man."(Galsworthy) "My friend, my celebrated friend, M.Hercules Poirot," she announced. "He who is the terror of evil-doers! I was once afraid of him myself, but now I lead a life of the extreme, the most virtuous dullness. Is it not so?" The tall thin elderly man to whom she spoke said, "*Never say, die, countess.*" (Christie)

There are some Uzbek and English equivalents of proverbs which we learn and compare them into each other. In the book of "**Ўзбек тили фразеологияси хақида**" by Pinhasov. Y Tashkent 1957, on the page of 10-24.

In this book held in the classification of phraseological units, proverbs, sayings and aphorisms. There is one proverb which we compare it with English proverb.

It is in Uzbek language named as: "*Yetti o'lchab bir kes*"

*"Practice makes perfect"*

Another variant of this proverb is: *Practice is the best master*; Use makes perfect (perfection); Use makes the craftsman. The synonyms of them are: It is dogged that does it; Repetition is the mother of learning. The Uzbek translations are as:

*Takrorlash – bilimning onasidir.*

**Then we do some exercises to prove our sentences.** "How did you get in?" " through the window-like last night. *Practice makes perfect.*" (Graham)

It was true that Good wood had at times grimly wished he were dead and would have liked to kill him; but Osmond had no means of knowing this, for practice had made the younger man perfect in the art of appearing inaccessible today to any violent emotion. (James) Doesn't practice make perfect? Yes and no. But if I were I'd do no knitting until my mind was on my work. Now you've settled in, I don't think you'll make that mistake much longer (Slaughter) We will see another such a kind of proverbs which are taken place on that book.

It is on the following: *"You never know what you can do till you try"*.

If we translate it into Uzbek: *"Ko'z qo'rqqoq, qo'l botir."*

The variation of this proverb is: One (a man) never knows what one (he) can do till one (he) tries. When we look their synonyms, they are: Experience is the mother of wisdom. *Practice is the best master. Practice makes perfect.* The Uzbek equivalents are: *"Takrorlash – bilimning onasi."* Now will do some examples to check our proverb's meanings.

"My mate relieves me at eight ... but I'll tip am the wink if it suits you. Them chairs in the Greenroom's not bad for a bit of kip and there's the fire. I'll turn it on. Please yourself, a course. " Oh, "she said, "could I ?" "Never know what you can do till you try... So long. Don't get down 'earted.

It will be all the same in years." (Marsh) "Remember that a lot of stuff that we admire now will be thought just as awful in fifty year's time. That's the worst of art; there's no room for the second-rate." "One can't tell what one will be till one tries. "Of course not, and if you want to take up painting professionally your mother and I are the last people who'd stand in your way; you know how much art means to us. (Maugham). There are also some proverbs which we learn and compare them into each other.

*"Time is money"* - the Uzbek translation is on the following: *Vaqt - puldir*

There are also other variations of this proverb: Time is gold; *Time is precious* If we will look their synonyms on that book, they are as following: *Time flies; Delays are dangerous; Time and tide wait for no man*. Their Russian equivalents are held on the book: *Время-деньги. Время дороже золота. Деньги пропали-ещё наживёшь; время пропало-его не вернёшь*. And Uzbek variant will be like this: “*Vaqt–bu pul demakdir*”, “*Vaqt oltindan qimmat*” in such kind of translation we can see that in translation of proverbs into another language always meets some difficulties. We should not only translate but should find the equivalence of them.

**In conclusion** , these all the kind of proverbs are simple, needful, and very useful for us which we are learn and prepare them to our future life and to our studies in nowadays.

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