

SAME CORRESPONDENCE SITES OF PROVERBS IN ENGLISH AND UZBEK LANGUAGE



<https://doi.org/10.24412/2181-1784-2022-20-399-403>

Abdumurodov Doston Dilmurod ugli

Teacher of Foreign language faculty of
Pedagogical Institute of Karshi State University

ABSTRACT

Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past.

Keywords: Proverb, saying, folklore, mother, correspondences.

АННОТАЦИЯ

Пословицы и поговорки разных культур имеют много общего, но кроме того есть и специфические черты, характеризующие колорит той или иной самобытной национальной культуры, ее многовековую историю. Пословицы и поговорки содержат в себе глубокий смысл и народную мудрость, уходящие корнями далеко в прошлое.

Ключевые слова: Пословица, поговорка, фольклор, мать, соответствия.

INTRODUCTION

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.

DISCUSSION AND RESULTS

As Dr. Panos Karagiorgos says, “Proverbs contain keen observations of everyday life, constitute popular philosophy of life, and provide an insight into human behavior and character. They survived thanks to their brevity, their rhyme and rhythm which delighted the ear and helped the memory”. We can see culture, traditions and history of the nation, to learn what is kind and evil and feel what a nice

means for developing of man’s moral values and cultural level can proverbs and sayings be.[Hrisztova-Gotthardt, H. (Ed.) & Aleksa Varga, M. (Ed.) 2015:350]

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.

Sub-genres include proverbial comparisons (“as busy as a bee”), proverbial interrogatives (“Does a chicken have lips?”) and twin formulae (“give and take”).

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

Universal proverbs

Regional proverbs

Local Proverbs

In this article the most attention is paid to the translation of Uzbek proverbs and sayings into the English language, mainly the proverbs and sayings from the great dictionary “Devoni lugotit turk” by Mahmud al-Kashgari have been analysed. [Rabg‘uziy N.B,1991: 117]

Here are given some examples: Uzbek form: “ Qush qanoti bilan, er oti bilan”. English form: “The bird (reaches its goal) by wing (and similarly) the man (reaches his goal) by horse”. Uzbek form: ”Im bilsa, er olmas”. English form: “If a man knows the signal he wont be killed”-by mistake at the hand of one who will recognize it. Im ”Password” amara which the king designates among his troops; it is the name of a bird or a weapon, or some other word used as a challenge when two groups meet, so that each party may know their own men in order not to attack one another by mistake. When two men meet at night one asks the other the signal and if he answers with the right password, he lets him pass since he is of the same party; but if the one challenged mentions a signal which is different from the password of the challenger, he attacks him. Uzbek form: “Botir dushman bilan toqnashganda, olishganda, yuvosh-tirishishda sinaladi” The warrior (batal) (is tested only) when he confronts the enemy (just as the forbearance of) the gentle (is tried) in a dispute.

Uzbek form: “Yalqovga eshik ostonasi ham tog tepasidek korinadi”. English form: “For the lazy man a threshold becomes a mountain pass”. Uzbek form: “Ot degan bilan ogiz kuymas”. English form: “If one says “Fire” his mouth doesnt catch fire”. This is coined about someone who apologizes for something he said.[Mirzayev T.va b.2005:76]

Uzbek form: “Zamon otar, kishi toymas, inson bolasi mangu qolmas”. English form: “Time passes and man does not perceive it, the sons of Adam do not live forever”. Uzbek form: “Igir bolsa odam olmaydi”. English form: “If a man has galingale he wont die” from stomach ache, since he can take it and find relief.

Galingale which is used as a medicine for stomach ache. This proverb is used as advice to prepare for something before the need for it arises.

Uzbek form:”Tulki oz uyasiga qarab irillasa (ulasa, hursa) qotir bo'ladi”. English form: “When a fox yelps at its own den he becomes mangy”. This is coined about someone who blames his own tribe or clan or city, to rebuke him and his fault-finding. Uzbek form: “Ogiz yesa, ko'z uyalur”. English form: “When the mouth eats the eye is ashamed”. This is coined about someone who has “eaten” another person's gift and then is ashamed for failing to do what he should in return. Having written about this theme I realized that, the role of proverbs and sayings in our life can hardly be overestimated. Nowadays there are a lot of ways to keep and transfer information: with the help of audio, visual carriers, and also in electronic version. But a lot of years ago, when writing even wasn't developed, the only way to gain the experience was our language. Even now we have our ancestors' messages in the form of songs, fairy-tales, and ceremonies. But the most brief, informative and perhaps the most frequently used messages are proverbs and sayings. Proverbs and sayings are an integral part of the process of mastering a foreign language.[Madayev O, 2001:89]

Proverbs are used in conversation by adults more than children, partially because adults have learned more proverbs than children. Also, using proverbs well is a skill that is developed over years. Proverbs, because they are indirect, allow a speaker to disagree or give advice in a way that may be less offensive. Studying actual proverb use in conversation, however, is difficult since the researcher must wait for proverbs to happen. More homely, than aphorisms, proverbs generally refer to common experience and are often expressed in metaphor, alliteration, or rhyme, e.g., “A bird in the hand is worth two in the bush”, “When the cat's away, the mice will play”.

The analyses of proverbs showed that, the structure of English and Uzbek proverbs mainly may be:

Partially corresponds and complete correspondence.

Partially corresponds is that measure thrice before you cut once -Yetti olchab bir kes; A man can only die once — Bir boshga bir olim; Every bean has it's black

— Har zog’da bir dog’; The moon is not seen when the sun shines — Yetmish yulduz yarim oyga tanimas;

Complete correspondence of proverbs with numeral component is rarely observed:

Two heads are better than one — Bir boshdan ikki bosh yaxshi; There are two sides to every question- Har yaxshida bir ammo bor, Har yomonda bir lekin; Two of a trade never agree — Ikki qochqor kallasi bir qozonda qaynamas;

In most cases the structure of English and Uzbek proverbs containing numerals do not correspond, i.e. absence of correspondence is often observed: As a hen with one chick — Hovliqqanga sichqon teshigi ming tanga; There is not an ounce of love in a thousand pounds of law — Qozilashgan qarindosh bolmas;

Some English proverbs not containing numerals have numeric elements in Uzbek equivalents: Be up with the Lark- Uch kun barvaqt turgan bir kun yutar; No great loss without some small gain -Har bir qiyinchilikning rohati bor;

In its turn some other English proverbs do not contain numerals in Uzbek equivalents: Six of one and half a dozen of the other — Alixoja Xojali; It takes all sorts — Odamning odamdan farqi bor, Yuz ikki xil narxi bor; To take one down a peg or two — Kekkeygan yigitning gerdayishini ishida ko‘r; [Sadriiddinova M. Z, 1995:125]

CONCLUSIONS

If I summing up my conclusion, language training should take place in the conditions of the real using of the language or should imitate these conditions as precisely as possible. Proverbs and sayings have been using in the educational process for a long time. They help to express the same thought by different words; they are irreplaceable in the mastering dialogical and monological speech, making it alive, colorful and acute. We can say that both English and Uzbek languages are rich in proverbs, the Uzbek proverbs contain more numerals than English ones.

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