

## Differences among Pragmatic Features of English and Uzbek Proverbs

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### ABSTRACT

*This article is devoted to the analysis of proverbs on the topic of wealth and poverty in English and Uzbek languages. Here the cultural, political, social and historical differences, meaning and pragmatic differences of proverbs in both languages are deeply analyzed. It is this aspect that reveals the relevance of the article. The article mainly uses the comparative method, which can be seen in the comparison of English and Uzbek proverbs. A descriptive method was also used to give a general definition of the concept of a proverb. As a result of the research, we can see that proverbs have a very large place in both languages, and they mainly serve to enrich our speech and make it understandable. We can see many similarities in both languages considering their differences. After all, language is a means of communication for all nations, and the tools that serve to enrich it are always similar in terms of tasks.*

**Keywords:** Proverb, culture, language, money, pragmatic, history, synonym.

### INTRODUCTION

Proverbs are an invaluable example of folk art that reflects the national-cultural characteristics of the people, worldview, and the spirit of the nation. If we look at proverbs in different languages, we will see that they are a reflection of the historical, spiritual and material culture of the people who speak that language. Therefore, the comparative study of proverbs in different languages helps to

reveal the specific cultural and national aspects of the nation, in other words, it reflects the mentality of the people.

Therefore, despite the fact that the cultures we study look completely different, within paremiological lines there are concepts that are equally interpreted in several linguistic and pragmatic communities.

#### MATERIALS AND METHODS

Proverbs are, moreover, easy to group and to execute. Proverbs are so much the common property of all Englishmen that in conversation it is often enough to repeat just the beginning of a proverb; the rest easily supplied by the other collocutor. By studying English proverbs, we can know the history of that country (Erkinovna 2022: 74). We introduce the political, economic, social life of the country. Moreover, our issue is closely connected with tradition and culture of people and explains the origin of a large number of phraseological units and proverbs with component denoting money. If we examine them, the dominant subtype of phraseological units and proverbs, we observe that they involve elements regarded as relevant for various reasons: natural elements, being a good or bad man, salient aspects of everyday life and others.

Additionally, we can say not only traditions of the people and national notions, but also historical places, outstanding people and famous characters of the nation are expressed in proverbs. The proverbs have been given in order to show wisdom, instruction, understanding, justice, judgment, subtlety to the knowledge, discretion, learning counsel and to understanding a proverb and interpretation the words of the wise and their dark sayings (Ochilova 2014: 14).

In Uzbek language all of the proverbs and sayings about money represent nations' deep history and custom that possess deep meaning and morality (Mirzayev 2009: 46). So, English and Uzbek proverbs have very rich and different sources of enlarging which make them brighter and colorful, providing interests to a people's attitudes and outlook to the life.

## RESULT AND DISCUSSION

By knowing the history of proverbs, we can compare the idea of proverbs some centuries ago and now. There are, furthermore, curious details of cultural history in some proverbial comparison and these must be examined and interpreted Example:

Bad money drives out good.  
 Money can't buy happiness.  
 Money isn't everything or As good as gold

and Uzbek proverbs such as

*Hamma narsani pul bilan o'lchab bo'lmaydi.*  
*Pul topguncha aql top.*

They refer to the good and bad behavior or features of people characters. Some proverbs are related to some folk practice and customs. For example,

Every cloud has a silver lining.

In the past English believed that, nothing was wholly dark or full of unmixed sorrow or gloom. There was some good in every evil. In history, as we know, it was not easy to live, there were a lot of difficulties. Some proverbs came from ancient people deeply rooted beliefs such as their superstitious tendency and belief. In the past English people believed that if the person waked up early, he would be lucky.

In turn English people have got a proverb: "The early bird catches the worm." Or it has another version:

Early to bed, early to rise, makes a man healthy, wealthy, and wise.

It refers to waking up early in the morning and going to bed early allows for people to have a productive day. Going to bed early will assure that one has a good night's sleep, and waking up early allows for one to have an entire day to get things accomplished. For this reason, they believed that, an early riser is sure to be in

luck with both morally and financially. Our Uzbek people also agree with this proverb and in Uzbek it is used as:

*Erta turganga Hudo berar.*

It means, the one who is prompt to seize is opportunities achieves success. From this example we can see using of this proverb.

- *Xolmat, hov Xolmat! Tur o'g'lim, Hudo erta turganga beradi.*
- *Dada...*
- *Ha mayli, o'zing bilasan o'g'lim...*

This example was taken from the Uzbek film, *Osmondagi bolalar* by Zulfikar Musakov but it was used in order to wake up the son earlier as a habit.

There are many synonym words and phrases in a language, proverbs can be synonymous to one another. Sometimes their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically. Because, expressiveness in their meanings differs in some degree from each other, consequently they are used in different cases and situations – so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal (official) cases while some of them often appear in informal (oral) conversations. Though the proverbs that given above have several synonyms they cannot substitute one another in a context, otherwise the semantic or stylistic balance would be destructed roughly.

1. Money makes the world go round-  
*Pul bo'lsa changalda sho'rva.*  
*Puling bo'lsa hamma quling,*  
*Tog'-u tosh ham bo'lar yo'ling.*  
 (Mirzayev 2009: 28)

In these proverbs it is said money is an important part of everyone's daily life around the world. Without money, many things we do or need would not be available to us. In semantic point of view, these

two proverbs seem identical, but their pragmatic features are different: the English proverb is usually used in more formal and literary styles, in its turn the Uzbek one is mostly applied in colloquial speech and second one in literary form.

2. Money is a good servant/slave, but a bad master. –  
*Pul topguncha aql top.*

It means that money is beneficial to buy what we need and pay for things. But, using all of our time trying to earn more money and missing out on things that are more important, such as family, means that money is controlling us like a master controls his servant or slave. The concept of these proverbs in two languages is close to each other.

3. A friend in court is better than a penny in purse. –  
*Boylik boylik emas, birlik boylik*  
(Wealth is not wealth, solidarity is wealth).

The main meaning of these proverbs represents that friendship is more valuable or necessary than money, it is real wealth. The existence of the cultureme “penny” proves that it belongs to the English nation. The English culture compares friendship with the currency and it says friends are better than pennies; being friends is equalized to real wealth in the Uzbek one. Furthermore, it should be stated that, while translating the proverbs into another language especially should be taken into consideration the main types of translation of phraseological conformities including complete, partial and absence conformities. Complete conformities.

4. Money does not grow on the trees –  
*Pul daraxtda o'smas.*

There is a complete coincidence of the form and of the meaning.

5. Stop asking for things you do not need and don't really want. Money doesn't grow on trees as you know.  
Partial conformities, A penny saved is a penny earned. - Pul pulni topar.

They are figuratively close, but differ in lexical composition, morphological number and syntactic arrangement of the order of the word.

6. I heard that millionaire lost everything in his divorce; it is proof that money can't buy happiness.  
 And the last one is absence of conformities,  
 Money talks. –  
 Og'zi qiyshiq bo'lsa, boyni bolasi gapirsin.

Based on real words that denote objects, phenomena, a typical the certain people. There is no closeness between the proverbs according to structure and word choices, only the meaning is remained but not form.

If you want them to let you into the club, give them some money, money talks.

#### CONCLUSION

Proverbs serve to describe, define and express the culture of the language in which they exist. One can see national notions, things, feelings, traditions, well-known ancestors, even the names of places – cultural points in the fund of a language. The function of proverbs is to teach and advise people what they see in their lives. Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others.

Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From the proverb, people can broaden their knowledge to avoid making mistakes, with keen observation of people stand to benefit greatly. Proverbs are short sayings of folk wisdom of well-known facts or truths compendious expressed and in a way that makes them easy to remember.

On the one hand, the cognitive view permits to access the universal principles that underlie the cognition of proverbs. Also, the social and pragmatic view allows us to look beyond the linguistic structure of proverbs in order to explore the reach amount of background knowledge and cultural beliefs they

portray. English and Uzbek proverbs connecting with the components denoting “money” reflects the mentality, culture and traditions of a nation and takes important place in the language of this nation.

In both languages, proverbs about money are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also slightly changed. Therefore, applying a proverb in an appropriate place makes a speech clear and fluent.

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