



THE ANALYSIS OF THE PROVERBS OF ENGLISH AND UZBEK

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***Annotation.** This thesis is devoted to the analysis of one of the large groups of proverbs that form the main structure of English and Uzbek paremiology. Proverbs related to hard work and laziness are taken as examples of two languages and are analyzed in different semantic aspects.*

***Key words:** paremiology, educational value, characteristic, advice, hard work, laziness, condemn.*

Since the meaning of proverbs is very wide, we can use them in every sphere of society. In this regard, English and Uzbek folk proverbs are very close to each other both in meaning and in application. While studying the volume of proverbs in English and Uzbek, we witnessed the increased occurrence of proverbs about work. We can give various reasons for this. For example, issues such as earning a reputation through work and being able to cover your needs are proven not only in ancient times, but also today. The basis of any achievement is hard work, perseverance and strong desire. The serious attitude of the English and Uzbek people to issues such as working and being a hardworking person is reflected in Uzbek and English proverbs. In the process of analyzing proverbs on this topic, we observe that work is always positively evaluated, while laziness and dislike of work are strongly condemned. In this work, we will try to compare and analyze the features of some Uzbek and English proverbs about work. Below, we will consider the meanings and alternative versions of some English proverbs on this topic in Uzbek.

1) The labourer is worthy, of his hire. (He who works — osh, He who does not work — tosh). 2) Work shall not eat, He that will not. (He who does not work — tishlamas, He who does not work — kun kulmas). 3) He that is afraid of wounds must not come near a battle. (He who fears the skunk does not sow tariq, He who fears the locust does not sow) 4) The early bird catches the worm. (To succeed, be early) 5) Actions speak louder than words. (Harakatlar so‘zlardan kora‘ balandrok bolayani.) 6) Easy come, easy go. (What comes easily goes easily.) 7) A man of words and not of deeds is like a garden full of weeds. (A man who speaks without work is like a garden that is overgrown with weeds. 8) Head cook and bottlewasher. (Both head chef and dishwasher. A young man has seventy-two jobs) 9) Handsome is that handsome does. (A man who works well is also good. If his work is a blessing, you will never see disgrace) 10) Never put off till tomorrow what may be done today.

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(Never put off till tomorrow what you can do today. Never put off until tomorrow what you can do tomorrow.) 11) Speak less but do more. (Speak less, work more. Speak less, work more) 12) The workman is known by his work. (A master is known by his work. A master does a hundred things).

As you can see, the existence of proverbs about work in both Uzbek and English languages shows that both peoples are very hardworking and industrious. Therefore, all the proverbs we have mentioned are one of the topics that are widely used in the lifestyle of peoples. At this point, even if we talk about their scope of meaning, we can understand that the same thing, that is, the way of using proverbs, is exactly the same. For example, when translating the proverb: —A man of words and not of deeds is like a garden full of weeds into Uzbek, it gives the meaning —A man who talks without work is like a weedy garden. Through this proverb, we describe people who are very indolent, lazy, but very talkative. However, we cannot always use the translation or meaning of the English proverb in Uzbek in a ready manner. As a very beautiful and alternative version of this, we can cite the saying "If you know how to work, you will fix it, if you don't, you will break it." In Uzbek, we can also use the proverb "Work whets the appetite, the lazy person avoids work" as an equivalent to this proverb.

As another proof of our idea, let's look at the English proverb "Head cook and bottle washer". The Uzbek translation of the proverb is "Both the head cook and the bottle washer". The meaning of the proverb is that a person is engaged in several jobs, or has several professions at the same time. At first glance, the proverb has educational value and shows aspects that encourage work. However, the translation into Uzbek may not always preserve the original meaning of the proverb. And we cannot always use it actively, both in oral and written speech. The meaning derived from the proverb may not always come from the meaning of the words that make it up, but is related to its figurativeness. Depending on the time and situation in which it is used, it can be used in a new sense. That is, the emphasis on which a proverb is used is very important. A proverb can be used both positively and negatively. In this case, the strength of imagery in proverbs leads to the same interpretation of the same proverb in both languages.

As an Uzbek equivalent of this proverb, which has been used since ancient times, we can cite —Seventy-two crafts are too few for one young man. The important thing is that the proverb is still very active among both peoples today. We can use it not only in our daily lives, but also see its beautiful presence in works of



art. For example: E-ha, brother, master brother, with his clumsy chrome boots on, and a woolen gymnastic coat worn by officers, rode through the streets of Berlin on a motorcycle. Ha! But, brother, all this was behind the craft. Without the craft, where would such a beard and such honor be? Yes, our ancestors did not say for nothing: —Seventy-two crafts are too few for one young man.

The proverb in this excerpt from the work, "One young man has seventy-two skills," describes all Uzbek men as brave, courageous, agile, enterprising, and hardworking, making it clear to the reader. The fact that this proverb is included in the English folk proverbs indicates that the English people are just as hardworking as the Uzbek people.

As we have noted, the features of the admonitional tone in proverbs always show a person the right path and warn against bad consequences.

For example, if we analyze the proverb: —The laborer is worthy of his hire, it corresponds to the Uzbek alternative:

What you earn through hard work is food, what you earn through inactivity is stone. The general meaning of the proverb in both languages is that what is earned through hard work is always valuable, just like the sweet soup you eat, but what is earned through easy ways without hard work is forbidden and never affects a person. In short, the work is worth its price.

The correct use of proverbs is considered very important for both peoples. In cases where proverbs are translated from one language to another, it is advisable to use those that are closest in meaning.

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