

### Comparative Linguistic Analysis of Proverbs and Sayings in English and Uzbek Aphorisms

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#### ABSTRACT

*The article's objective is to contrast the study of aphorisms (proverbs and sayings) in English and Uzbek. Types and their meanings are extensively analyzed, and examples are provided to highlight particular characteristics of aphorisms in the two interacting languages. Idiomatic expressions, proverbs and sayings are closely connected with a particular nation's culture and history.*

#### INTRODUCTION

As we all know, it's crucial to characterize and categorize aphorisms in both Uzbek and English. The word "aphorism" originates from the Greek "(aphorismos - "short statement containing a universal truth"). Aphorisms are proverbs that convey a moral or intellectual principle. A short statement or observation that expresses a universal truth about the world is known as an aphorism. It frequently follows moral, ethical, and literary values. A sentence must have a truth that is succinctly expressed in order to be considered an aphorism. Both written works and everyday conversation contain aphoristic expressions. They are universally accepted because they include a truth. Unlike proverbs, which have a vague origin, wise words have a specific source.

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].

Proverbs are often studied as a unit of paremiology. **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].

**Universal proverbs** — on comparing proverbs of culturally unrelated parts of the world, one finds several ones having not only the same basic idea but the form of expression, i.e. the wording is also identical or very similar. These are mainly simple expression of simple observations became proverbs in every language.

**Regional proverbs** — in culturally related regions — on the pattern of loan-words — many loanproverbs appear besides the indigenous ones. A considerable part of them can be traced back to the classical literature of the region's past, in Europe the Greco-Roman classics, and in the Far East to the Sanskrit and Korean classics.

**Local Proverbs** — in a cultural region often internal differences appear, the classics (e.g. the Bible or the Confucian Analects) are not equally regarded as a source of proverbs in every language. Geographical vicinity gives also rise to another set of common local proverbs. These considerations are illustrated in several European and Far-Eastern languages, as English and Korean [ 2, P. 153]. Proverbs are frequently paraphrased and used in other languages, religions, and even times. For instance, there is currently a proverb that roughly translates to "No flies enter a mouth that is shut" and is common in several nations between Ethiopia and Spain. There are numerous regions where it is accepted as a genuine local adage, although it being shared by the neighbors should prevent it from being included in any collection of proverbs.

Aphorisms frequently have a humorous undertone, which increases their popularity. Different types of aphoristic statements—proverbs, maxims, adages, and clichés—gain popularity from generation to generation and are commonly used in everyday discourse. To portray a moral or philosophical point they believe to be generally valid, writers frequently use general themes in their texts. Aphorisms and proverbs share many similarities. Both are brief, memorable proverbs, but only one of them, the aphorism, belongs to a particular person while the proverb belongs to a group of people or a country. When used in public, certain aphorisms take on a life of their own and turn into proverbs. These are a few proverbs.

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 qo`chqor kallasi bir qozonda qaynamas;

Have more brains in one's little finger than one has in his whole body-Yuzta axmoqdan bitta aqlli zo`r;

Two blacks do not make a white — Ikki yomon qo`shilsa keng dunyoga sig'ishmas;

Hear twice before you speak once — Ikki marta tinglab, bir marta gapir;

The voice of one man is the voice of no one-Bir daraxtdan bog' bulmas yoki yo`lg`iz otning changi chiqmas;

One fool makes many-Axmoq elchi ikki tarafni buzadi and others.

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 bo`lmas;

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J. Raymond. 1956. Tensions in Proverbs: More Light on International Understanding. Western Folklore 15.3, pg 153-154

All covel, all lose-Ikki kemandig boshini ushlagan g'arq bo'ladi;

An ass between two bundles of hay — Ikki quyonning ketidan quvgan ikkalasi dan ham quruq qoladi;

To make to bites of a cherry-Mayizni qirq bo`lib yesa qirq kishiga yetadi and etc.

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;

Much cry little wool — Bir tomchi suv chumoliga daryo ko`rinar;

Murder will out — Qing`ir ishning qiyig`i qirq yildan keyin ham chiqadi; Nothing stings like the truth — Haqiqat qilni qirq yorar;

The sauce is better than the fish — O`zi bir tanga to`ni ming tanga;

Appetite comes with eating-Borga yeti kun hayit yo`qqa bir kun;

The rotten apple injures it's neighbour's — Bitta tirroqi buzoq podani bulg'aydi;

Art is long, life is short — Ilmsiz bir yashar, ilimli ming yashar;

Bachelor's fare: bread and cheese and kisses -Boshing ikki bo`limguncha biring ikki bo`lmaydi and etc.

English and Uzbek aphorisms are widely found in literature. Many aphorisms used in literature break through their literary use and become relevant in their own sense, apart from the original work in which they appeared.

Shakespeare used of aphorisms in his plays. The use of abundant aphorisms testifies to his keen insight and judgment. Below are some examples:

Having nothing, nothing can he lose. (Henry VI)

Life is a tale told by an idiot-full of sound and fury, signifying nothing. (Macbeth)

Lord, what fools these mortals be! (A Midsummer Night's Dream)

Words of wisdom can be found in independent scientific genres, as well as in scientific, philosophical, historical, and artistic works. Sometimes a work may consist of Words of Wisdom from beginning to the end (Farobi). Some of Alisher Navoi's works are rich in words of wisdom ("Nazm ul-javohir", "Arbain", "Mahbub ul-qulub" and others). In the literature the peoples of the East, including Uzbek literature, most of the words of wisdom are in the form of exhortations and rebukes.

Bilmaganni so`rab o`rgangan olim,

Orlanib so`ramagan-o`ziga zolim (Alisher Navoiy)

Oz-oz o`rganib dono bo`lur,

Qatra-qatra yig`lib daryo bo`lur. (Alisher Navoiy)

In Uzbek: Xaqiqatni ochinglar, to`g`ri yo`ldan yuringlar. (Abu Ali ibn Sino)

Words of wisdom close to the living language and proverbs of the people are also common. In Uzbek: "O`qsiz soldat — qilichsiz qin" (Oybek)

"Tishi chiqqan bolaga chaynab bergan osh bo`lmas" (A.Qahhor)

Uzbek writers such as Hamza, A.Qodiriy, G.Gulam, Oybek, H.Olimjon,

A.Qahhor, Shaykhzoda made modern contributions to the development of the Uzbek literary language by creating modern examples of wisdom words in their works. Many are used in every day conversation due to their catchy and witty word choice. Aphorisms are present in common phrases as well as in known literature

### Conclusion

Young individuals can get advice, direction, or counsel from studying the aphorisms mentioned above, as well as life conclusions. Every word of wisdom is, in general, an expression of the people's wisdom and a summarization of many years of life experience. The history of the people who originated a phrase determines its presence in the language. Numerous proverbs that date back to antiquity are still in use today by the people who coined them. Popular, passed down from generation to generation, and lasting for centuries are aphorisms.

Each country has its unique way of thinking, which has an impact on its wisdom. The aphorisms' concepts may be similar, but their illustrations are all different.

The Uzbek people have much reason to be proud.

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