

AN ANALYSIS COMPARING ENGLISH AND UZBEK APHORISMS ON THE CONCEPT OF “POVERTY”

Qulmamatova Muattar Otabek qizi

Termez state pedagogical institute

АНАЛИЗ СРАВНЕНИЯ АНГЛИЙСКИХ И УЗБЕКСКИХ АФОРИЗМОВ НА ТЕМУ “БЕДНОСТИ”

Кулмаматова Муаттар Отабековна

Термезский государственный педагогический институт

“KAMBAG‘ALLIK” TUSHUNCHASI BO‘YICHA INGILIZ VA O‘ZBEK AFORIZMLARINING TAHLILI

Qulmamatova Muattar Otabek qizi

Termiz davlat pedagogika instituti

Annotation: This article is dedicated to the specific structural aspects of Uzbek aphorisms about poverty. The importance, historical value, cultural aspects of aphorisms, and stylistic means of description were analyzed. At the same time, the opinions expressed by famous linguists and their work are shown.

Key words: language, proverb, culture, tradition, stylistic devices, linguocultural features.

Аннотация: Данная статья посвящена специфическим структурным аспектам узбекских афоризмов о бедности. Анализируются значение, историческая ценность, культурологические аспекты пословиц, стилистические средства описания. При этом показаны мнения, высказанные известными лингвистами, и их работы.

Ключевые слова: язык, пословица, культура, традиция, стилистические приемы, лингвокультурные особенности.

Annotatsiya: Ushbu maqola ingliz va o‘zbek aforizmlarida kambag‘allik konseptining lingvistik ifodasi haqida qarashlar aytilgan. Aforizmlarning ahamiyati, tarixiy qadri, madaniy jihatlari va tasvirlash uslublari tahlil qilingan. Shu bilan birga, mashhur lingvistlarning fikrlari va ularning ishlari keltirilgan.

Kalit so‘zlar: til, aforizm, madaniyat, an‘ana, stilistik qurilmalar, lingvomadaniy xususiyatlar.

INTRODUCTION

(ВВЕДЕНИЕ/KIRISH). The exploration of poverty in aphorisms from both English and Uzbek cultures provides valuable insights into how these societies view and address economic hardship. English aphorisms often focus on personal resilience, the material impacts of poverty, and the importance of relationships in overcoming challenges. In contrast, Uzbek aphorisms highlight the significance of collective responsibility, spiritual richness, and moral teachings. Both cultures understand poverty as a multifaceted experience, one that goes beyond just a lack of material wealth and touches on emotional, social, and spiritual aspects as well.

MATERIALS AND METHODS

(ЛИТЕРАТУРА И МЕТОД/ADABIYOTLAR TAHLILI VA METODLAR). Advocates of a more narrow interpretation of phraseological units, such as L. Avksentiev, N. Amosova, V. Zhukov, D. Maltseva, V. Mokienko, O. Molotkov, S. Ozhegov, V. Teliya, and others, argue that expressions not fitting the traditional phraseological structure, especially those closely linked with predicative constructions, should be excluded from phraseology. Their viewpoint stems from the belief that paremiological units are semiotic phenomena of language, characterized by a dual focus. On one hand, they are linguistic signs with paradigmatic features and certain syntactic properties. On the other



E-mail:

muattar9594@mail.ru

Orcid: 0009-0004-3928-9881

hand, they represent microtexts or small folklore genres, offering a more contextual or cultural expression. This perspective leads to the division of paremic units into phraseological and lexical categories, with S. Ozhegov being one of the first to oppose the broadening of phraseology's scope to include various linguistic phenomena that are merely linked by their linguistic features, such as reproducibility, literary nature, and the stability of component structure. [2].

DISCUSSION

(ОБСУЖДЕНИЕ/МУНОКАМА). Poverty is a universal theme that crosses cultural and linguistic boundaries. In both English and Uzbek traditions, aphorisms—concise and insightful expressions—serve as effective means of conveying complex ideas in a simple yet impactful manner. These aphorisms not only highlight the harsh realities of economic hardship but also explore the deeper emotional, social, and moral aspects of poverty. This article examines how poverty is depicted in both English and Uzbek aphorisms, emphasizing the similarities and differences that stem from each culture's distinct perspective. [4.70].

In English, aphorisms related to poverty often focus on the dual nature of the condition—both as a material lack and a social stigma. English proverbs and sayings portray poverty as something that can lead to resilience, humility, and even moral growth. Some examples include:

"Poverty is the mother of crime."

This English aphorism suggests that economic hardship often leads individuals down destructive paths, such as crime or unethical behavior, due to a lack of resources or opportunities. It emphasizes the connection between poverty and social issues, portraying poverty not just as a personal struggle but as a catalyst for broader societal problems.

"A poor man's wealth is in his friends."

This saying highlights the idea that poverty is not just defined by financial status but by the richness of one's relationships. It suggests that while material wealth may be lacking, emotional wealth, or the value of genuine friendships, holds greater significance in life.

"Necessity is the mother of invention."

This proverb, often used in discussions about poverty, implies that when faced with a lack of resources, people are forced to be more resourceful

and creative. It shows that poverty can drive innovation and resilience as individuals or communities strive to overcome their limitations.

RESULTS

(РЕЗУЛЬТАТЫ/NAHIJALAR). These aphorisms illustrate the view of poverty as both a source of hardship and an opportunity for growth. While English aphorisms typically highlight individual resilience when confronting poverty, they also emphasize the broader societal issues that poverty can lead to. Similarly, Uzbek proverbs and aphorisms offer profound insights into the experience of poverty. However, Uzbek culture places a greater emphasis on communal responsibility, collective action, and the spiritual aspects of poverty, focusing on the importance of unity and moral strength in overcoming economic challenges. Some examples include:

"Kambag'al o'limni bilmaydi, boy esa hayotni". (A poor man does not know death, but a rich man knows life.) This Uzbek saying suggests that poverty can shield individuals from some of life's harsh realities. It implies that poverty may free people from some of the anxieties that come with wealth, such as fear of death or loss, highlighting the complex relationship between material and spiritual wellbeing.

"Kambag'allik – ko'zga ko'rinar, boylik – yurakka." (Poverty is seen with the eyes, wealth with the heart.) This saying emphasizes the idea that poverty is an outward, visible condition, while wealth is a matter of inner contentment. It suggests that the true richness of life is not measured by material possessions, but by the peace and contentment one feels inside. This reflects the Uzbek emphasis on inner strength and spirituality, even in the face of material poverty.

"Kambag'alni yomonlab, boyni o'rnak qilma". (Do not blame the poor, do not emulate the rich.) This saying offers a moral lesson, advising against harsh judgment of the poor and the idolization of the rich. It reflects a sense of humility and social harmony, where one should not elevate the wealthy nor disdain the poor. This view speaks to a more egalitarian ethos in Uzbek society. Uzbek aphorisms often emphasize collective values and the inner qualities of a person. Poverty is frequently seen as a shared experience, and the focus tends to be more on how individuals and communities can support each other through adversity. Despite the cultural

differences, both English and Uzbek aphorisms share several common themes in their expressions of poverty:

Resilience and Adaptability: Both traditions acknowledge the resilience of individuals facing poverty, highlighting how necessity can spur creativity or inner strength.

Material vs. Spiritual Wealth: Both cultures recognize that true wealth is not merely defined by material possessions. The importance of friendships, community, and inner peace is emphasized as a form of wealth.

Social Responsibility: Both English and Uzbek aphorisms point to the social consequences of poverty, stressing that the condition can lead to broader societal issues, whether through crime or feelings of inequality.

While both cultures recognize the challenges posed by poverty, their perspectives diverge in several key areas:

Individual vs. Collective Focus: English aphorisms often center on personal struggles and individual resilience when faced with poverty, emphasizing the role of the individual in overcoming hardships. In contrast, Uzbek proverbs place a greater emphasis on community and collective responsibility, highlighting the importance of social cohesion and shared efforts. Many Uzbek sayings also carry a moral message, encouraging empathy and mutual support within society.

Spiritual and Moral Dimensions: Uzbek aphorisms typically incorporate a deeper spiritual or moral perspective, suggesting that poverty serves as a test of one's character and faith. These proverbs encourage individuals to endure hardships with dignity and strength. English proverbs, however, tend to focus more on the material aspects of poverty, often exploring its practical implications and the tangible consequences it can have on people's lives.

CONCLUSION
(ЗАКЛЮЧЕНИЕ/XULOSA). The aphorisms from both English and Uzbek cultures offer valuable perspectives on the experience of poverty. Despite differences in tone and emphasis, both highlight the profound impact that poverty has on both individuals

and society. English aphorisms tend to focus on resilience, the material consequences of poverty, and the significance of relationships, while Uzbek aphorisms emphasize community, spiritual wealth, and the moral lessons associated with poverty. Together, these sayings present a comprehensive view of poverty, portraying it as both a social condition and a personal challenge shaped by cultural values and shared human experience.

English proverbs often explore the relationship between poverty and societal issues, such as crime or innovation, highlighting the practical effects of lack. In contrast, Uzbek proverbs suggest that poverty can foster personal growth and strengthen communal ties, offering moral guidance on how individuals and society should approach both wealth and poverty.

Despite these differences, both sets of aphorisms share key themes, such as the importance of resilience, the contrast between material and spiritual wealth, and the social ramifications of poverty. Ultimately, both English and Uzbek aphorisms provide a well-rounded view of poverty, acknowledging its challenges while also recognizing the potential for personal and collective development. This illustrates how culture influences the way we understand and respond to this universal human experience.

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