

LINGUOPRAGMATIC FEATURES OR PROVERBS WITH NEGATIVE  
CONNOTATIONS RELATED TO CURRENCY IN ENGLISH AND UZBEK

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**Abstract:** Proverbs serve as a significant linguistic and cultural phenomenon, encapsulating collective wisdom and societal values. The study of money-related proverbs provides insights into a society's economic outlook, ethical considerations, and attitudes toward wealth. Given their pragmatic functions, these proverbs often convey warnings, criticisms, and moral lessons regarding financial matters. This article examines the linguopragmatic characteristics of negatively connoted money-related proverbs in English and Uzbek, focusing on their communicative intent, contextual application, and socio-cultural relevance.

**Key words:** negative value, financial loss, social status, real-life situations, social relationships, personal ethic.

The interrelation between language and culture is vividly reflected in folk proverbs. Specifically, proverbs associated with money and financial concepts illustrate a nation's economic perspectives, worldview, and values. Proverbs related to currency may vary in terms of semantics and pragmatics. Money-related proverbs frequently carry evaluative meanings, either positive or negative. Negative connotations are particularly prevalent, as they highlight the detrimental effects of wealth, such as greed, moral corruption, and the disruption of social relationships.

Linguopragmatics studies how words are used in language depending on context [Levinson, 1983]. Proverbs related to currency are also employed in various speech situations for different purposes. For example, attitudes towards money, as well as its association with morality or corruption, are reflected in proverbs.

Certain English and Uzbek proverbs depict the influence of money on ethical, social, and personal life in a negative light. Such proverbs often serve to warn individuals or emphasize the harmful aspects of pursuing wealth.

English contains many proverbs that express critical perspectives on money and its influence on human life:

□ A fool and his money are soon parted [M. Wieder,2004]: this implies that careless or foolish people quickly lose their wealth. Pragmatically, it serves as a warning to handle money cautiously;

□ Easy come, easy go [English proverbs collection,2018]: this proverb warns that money obtained easily is also easily lost;

□ Penny wise, pound foolish [Cambridge dictionary of idioms and proverbs,2020]: it criticizes individuals who save small amounts but end up suffering greater financial losses;

□ Money is the root of all evil [Oxford dictionary of proverbs,2015]: this proverb conveys a strong moral judgment regarding the corrupting influence of money. It is commonly invoked in ethical discussions to highlight the destructive consequences of excessive materialism;

□ The more you have, the more you want: this proverb addresses the psychological phenomenon of insatiable greed, illustrating how wealth accumulation often leads to further material desire. It functions as a social critique of human avarice.

Similarly, in Uzbek, most proverbs about wealth and money have a moralistic or critical tone. Below are some examples:

□ Pul – qadring, pul yo‘q – qadring yo‘q [Sh.Rahmatullayev,1978]: this proverb portrays money as a fundamental factor in determining an individual’s social status. Pragmatically, it reflects how people are evaluated in society;

□ Pulning ko‘zi ko‘r [S.Karimov,2019]: this proverb warns that people may make incorrect decisions under the influence of wealth;

□ Pul topish oson, obro‘ topish qiyin [M.Tursunov,2020]: this highlights that material wealth does not necessarily equate to social prestige;

□ Pul o‘yinchoq emas, uni o‘ylab sarflash kerak: this proverb emphasizes financial responsibility, discouraging reckless spending. It is frequently employed in didactic contexts to instill fiscal discipline;

□ Pul uchun hatto aka-uka ham dushman bo‘ladi : this proverb illustrates the divisive potential of financial disputes, particularly within familial contexts. It functions as a warning against prioritizing monetary gain over kinship and social harmony.

Uzbek proverbs, on the other hand, tend to be more experience-based and descriptive of real-life situations. For example, "Pulning ko‘zi ko‘r" (Money is blind) and "Pul topish oson, obro‘ topish qiyin" (Earning money is easy; earning respect is difficult) are typically drawn from real-world observations.

A comparative analysis of English and Uzbek money-related proverbs reveals both similarities and differences in their pragmatics and underlying cultural values:

-The common feature of both languages is that they contain proverbs that emphasize the negative impact of wealth on human behavior and social relationships. For instance, the Uzbek proverb "Pul uchun hatto aka-uka ham dushman bo‘ladi" and the English proverb "Money is the root of all evil" convey similar warnings about money’s divisive potential;

-Mentioning about cultural nuances it can be vividly seen that Uzbek proverbs tend to emphasize the collective consequences of financial issues, particularly in familial and social contexts, whereas English proverbs more frequently focus on individual financial responsibility and personal ethics;

-Also, there are some structural differences: English proverbs are often more concise and metaphorical, while Uzbek proverbs tend to be more explicit and advisory in nature.

In conclusion, the study of negatively connoted money-related proverbs in English and Uzbek reveals their significant role in shaping societal attitudes toward wealth and financial ethics. From a linguopragmatic perspective, these proverbs serve various communicative functions, including warning against financial mismanagement, criticizing greed, and advocating for prudence.

While both linguistic traditions acknowledge the moral and social implications of wealth, Uzbek proverbs emphasize communal and familial concerns, whereas English proverbs focus more on personal financial responsibility.

This contrast reflects broader cultural differences in economic perspectives and social values.

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