

ANALYSIS OF PROVERBS ABOUT LABOUR IN THE ENGLISH AND UZBEK
LANGUAGES

Akhmedova Sarvinoz Hikmatovna

PhD of English Linguistics Department, Bukhara State University

s.h.axmedova@buxdu.uz

Bafoyeva Dilbar Dilmurod qizi

2nd year Master Student of Bukhara State University

d.d.bafoyeva@buxdu.uz

Abstract. *Languages change with time. As a result, new structures appear, and new approaches are developed in them. Language is a link in decoding forms of cognition between the past and the present – and the role of proverbs here is really significant. In every language, proverbs carry the colour of the era. They are directly related to folk traditions and help to preserve history, culture, and the mentality of society. The study shows that the national and cultural components of proverbs depict physical activity and other realities of communities, but proverbs might have their own national colouring and moral content. In our study, proverbs are viewed as statements that are often rhymed, usually have two parts, and express a complete thought.*

Keywords: *saying, phraseological unit, paremiology, statement, folklore, language*

In simple meaning by 'Labour' we mean the work done by hard manual labour mostly work done by unskilled worker. It includes mental work also. In other words we can say that Labour includes both physical and mental work undertaken for some monetary reward. In this way, workers working in factories, services of doctors, advocates, officers and teachers are all included in labour. Any physical or mental work which is not undertaken for getting income, but simply to attain pleasure or happiness, is not labour. For example:

The work of a gardener in the garden is called labour because he gets income for it. But if the same work is done by him in his home garden, it will not be called labour, as he is not paid for that work. Further, if a mother brings up her child, a teacher teaches his son and a doctor treats his wife, these activities are not considered 'Labour'. It is because of the fact that these are not done to earn income. According to Prof. Marshall – "Any exertion of mind or body undergone partly or wholly with a view to earning some good other than the pleasure derived directly from the work". Labour is the fundamental and active factor of production. Labour has important contribution to the production of commodities. Labour is the exertion of mind and body undertaken with a view to some goods other than the pleasure directly derived from the work. Like a commodity, Labour cannot be stored and withdrawn from the market for a favourable time if the wage offered is low.

Further, Labour is inseparable from labourer and has to be delivered personally, working conditions or environment are of great importance. If the place of work is congenial and the management is kind hearted, even a lower wage can be acceptable.

Labour has a weak bargaining power, therefore, the employer has an upper hand in Labour transactions and the wage given is lower than it is due.

For our research, proverbs were selected from the group of 'general proverbs' with the emphasis on:

- labour (and pastime associated with it).

Sometimes animal-element is used to describe human activities and manners.

Labour is an important feature in the life of English, Russian and Uzbek people. As such, several proverbs portray it:

Дело мастера боится.

Work is afraid of a master.

Good work praises the master.

Any work can be fulfilled if a good specialist (a skilful person) does it. The proverb is employed to comment the talent of a person. In this case full coincidence is found. In all three proverbs words "work" and "master" are used, and they all denote the high-quality work done. The cited Russian proverb is a shortened version that has an ending: *а иной мастер дела боится* – And another master is afraid of work. Looking at the Russian example, it is clear that workers can be good or bad. The good worker is a master, and he has an opposite – a bad, lazy one, who does not want to work. Sometimes proverbs call for patience, thorough and diligent work. One does not have to be in a hurry, but it is necessary to do all things properly:

Терпение и труд всё перетрут.

Patience and labour will cope with everything. Or Little strokes fell great oaks

In Uzbek, the equivalent of this proverb can be given as follows.

Sabrning tagi sariq oltin.

That is, with hard work and a little patience, a person can achieve great achievements, which is reflected in this proverb.

Being persistent and patient will assist everyone to cope with difficulties. The proverbs encourage one not to give up and it shows the fruit of hard work. The example similarly stresses the importance of (fast) work:

Часом опоздаешь, годом не наверстаешь.

You are one hour late but cannot catch the lost things in a year.

What you can do today, do not put off till tomorrow.

In the Russian proverb, there is a warning, while the Hungarian one simply advises.

The following proverbs add to the previous ones:

Волка ноги кормят

The wolf is fed by its feet. Or Tethered sheep soon starves. / The dog that trots about finds a bone

A wolf does not fade because he often visits a pen.

To earn a living, one must work hard. In these proverbs, a wolf is featured as an example to be followed; when it wants to escape hunters, it uses its legs and runs away, so the legs save its life. Though the wolf is described as a robber, in this context the animal is appreciated for its desire to survive, as it works hard despite the threat to be caught. In

both original versions, legs show encouragement to act fast. These proverbs are employed when one should be encouraged to work faster, and refer to the work that should be done as soon as possible.

In general, the studied nations express admiration of hard-working people and despise rudeness and laziness. Also, good manners are appreciated, and they are fixed in the proverbs analysed.

REFERENCES

1. Introduction to Paremiology: A Comprehensive Guide to Proverb Studies / Ed. by M. A. Varga, H. Hrisztova-Gotthardt. Walterde Gruyter, 2014. 382 p.
2. Ivanova E. V. On the basic lines of proverbial studies in Russian paremiology // Вестник СПбГУ. Язык и литература. 2021.Т. 18. Вып. 4. С. 875–892. DOI:10.21638/spbu09.2021.415.
3. Lomotey B.A. A pragmatic and sociolinguistic analysis of proverbs across languages and cultures /B.A. Lomotey, I. Csajbok-Twerefou // Journal of Pragmatics. Volume 182, September 2021. P. 86–91.
4. Manser M. H. The Facts on File Dictionary of Proverbs. Facts on File, 2007. 499p.
5. McDonnell J. Re-Theorizing the Integral Link Between Culture and Development: Exploring Ghanaian Proverbs as Theoretical and Practical Knowledges for Development. Ontario Institute for Studies in Education. Ontario: University of Toronto, 2012. P. 24–26.
6. Hakimovna, U. X. (2019). Lexico-semantic group of the verb "to break" in modern english. *Indonesian Journal of Innovation Studies*, 8.
7. Hakimovna, U. X. (2022). Linguacultural features of weddings in Uzbekistan and United Kingdom. *O'zbekistonda fanlararo innovatsiyalar va ilmiy tadqiqotlar jurnali*, 2(14), 111-117.