



A Contrastive Sociolinguistic Study of Uzbek and Hindi Proverbs

Mahboob Ullah Bigzad
ASLA, Amity University Haryana

Sanjay Kumar Jha
ASLA, Amity University Haryana

Vinod K. Sharma
ASLA, Amity University Haryana

Received: Sep. 10, 2018

Accepted: Oct. 9, 2018

Online Published: Nov. 29, 2018

Abstract

Proverbs, as commonly defined is a brief simple and popular saying that gives advice and effectively embodies a commonplace truth based on practical experience or common sense transmitted from one generation to the next, from parents to children. The study aims at exploring similarities and dissimilarities between Uzbek and Hindi proverbs used in day to day life. The study also delves into ascertaining whether the hypothesis of linguistic relativity; i.e. people of different languages think differently has sociolinguistic validity or not.

1. Introduction

Proverb is a collection of thoughts and ideas between different nations that are expressed in short sentences and phrases. The origin of many proverbs is unknown, perhaps we are not in a position to meet organic relationship between their different components or formal structure but their meaning and concept are important. Since proverbs are common between people and are passed from one generation to another, they are considered within a particular folklore. The important thing to emphasize here is proverbology still lacks comparative study of transnational proverbs.

Given the impact of proverbs on the audience, their phonetic structure, and the quality of message, the literary texts have used proverbs in various ways so that we can today consider proverbs in importance as one of the other rhetorical elements such as simile, metaphor, allegory and so on. Taking into account their function and importance, various literary genres such as epic, lyrical, didactic and dramatic literatures have used in relation to the context and the audience. Clearly, the lexical, phonetic, and semantic structure of the proverb in epic context differs in lyrical context. By the deep studies of the proverbs the thoughts of the people of a

certain ethnicity are found. Therefore, in order to find cultural similarities between Uzbek and Hindu people we carried this study to know whether people in different places think alike or not. In doing so, a contrastive Study of Uzbek and Hindi proverbs was carried out from sociolinguistic perspective. The researchers collected the most common proverbs of both the languages, translated in English with their implications and found the similarities and differences.

1.2 Research Hypothesis:

Believing in the hypothesis of linguistic relativity, this study hypothesizes that people of different languages think differently when it comes to using proverbs.

1.2. Research objectives:

- Exploring implicational similarities between Uzbek and Hindi proverbs.
- Exploring implicational dissimilarities between Uzbek and Hindi proverbs.
- Exploring partial similarities between Uzbek and Hindi proverbs.

1.3. Methods of data collection:

- Document Analysis
- Convenience Sampling

1.4. Methods of data analysis:

- Data were analyzed using descriptive statistics.

2. Findings

No.	Uzbek Proverb	Translation	Hindu Proverb	Translation	Context and purpose.
1.	Otangbolasib o'lma, odambolasib o'l.	Being from human descent is more important than your father's.	Khandaankipeh chaunguno se hotihai	A tree is known by its fruit	Used by elders for the unity of youngers to avoid from discriminations
2.	Otangnio'ldir ganga ham yakshilikqil.	Do a favor, even to the murderer of your father.	Akhamamein jo mehttahai, wokr odhmeinnahihai	Revenge is a dish that should be eaten cold	Is used for forgiveness
3.	Otalarso'zi, aqilningko'zi	The fathers' advices are your guideline.	Apnebadoka bola huabekaarnahija taa	Think of your forefathers and possterity	To show the importance of proverbs.
4.	Ota	The father's	Jiskakaamusiko	The cobbler	To encourage

	kasbio'g'ilga halol.	profession is legit to his son.	saajeaukare to thhengabaaje	should stick to his last	for taking the characteristics of the father
5.	Ota bezordanxud obezor.	If one's father dislikes him, the God takes dislike to him as well.	Jiskiiijatgharme in ho uskibahaar bi ho jaatihai	Good girls go to heaven and bad girls go everywhere	To show the disgust for disobedience against father
6.	Ona rozipayg'amb arrozi, Ota rozi, xudarozi.	The parents' satisfaction is the prophet and the God's satisfaction.	Maa-baap se bada koi teerhnahi	Service to parents is the service to God	To praise for being obedient
7.	Onasiniko'rib qiziniol.	After inspection of the mother, marry her daughter.	Jaisimaa ,vaisibeti	Like mother like daughter	To show the role of motherhood
8.	Ona yo'ringamon bo'lsa, rang u ro'yingsomo nbo'lmas.	If your motherland is safe, you will never be wretched	Begharbenjarek okahishaanti or such nahimilta	East West home is the best. Home is where the heart is.	To show the importance motherland
9.	Vatangadobo 'lgincha, kafangadoyb o'l.	Begging shroud is better than begging asylum and shelter	Gulamikiroti se mautachchi	It is better to die on your feet than to live on your knees.	Used when someone leaves his country due crisis
10	Zahmatchek, rohatko'r.	Work hard and have luxurious life.	Vaastvikkhushi mehnat se miltihai.	Hard work brings real happiness.	To encourage for hardworking
11	Mehnatdanqo 'rqma, minnatdanqo' rq.	Laboriousness does not bring shame but the sponger does bring.	Kaam koi bhichhotayaba danahihota.	Every work has got its significance.	To encourage for hardworking
12	Mehnatdanke lgannarsashir indir.	Whatever you earn by struggling and hard efforts is sweeter than honey.	Mehnatkafalme ethahotahai.	Struggle never goes in vain and always bears fruit.	To encourage for hardworking by example
13	Aqilyoshdae mas, boshda.	Maturity and wisdom are not in age, they in mind.	Pripakavattaaur budhidhimattaa nubhav se attihai	Experienced and worldly wise person is greater than age old person. Or	Used when matured people do silly things

				Used key is always looks brighter.	
14	Chirog' o'ztaginiko'r mas.	The lamp does not spread light under itself.	Diye tale andhera.	Nearer the church and farther from the God.	Used for fault finders who ignores his owns.
15	Mehmonkela reshikdan, rizqikelartesh ikdan.	The guest is sent with his meal.	Mitramilnaaasa nhai par iskonibhayerak hanaaasannahi ai		To express hospitality
16	.Do'st toppish oson, saqlashqiyin.	It is easy to find a friend, but it is difficult to remain friends for a long time	Friendship based on selfish motive never prospers.		Used to observe the principles of the friendship
17	Do'styig'lati baytar, dushmanko'l dirib.	Friends do not hide the fact which makes you cry; Enemies deceive you to make you laugh	Mitra neem kitarahkadvaho nachahiye	A Good friend always warns rather than do flattery.	Used in occasions where fake friend deceives
18	Do'styomonk undabilinar.	Bad days prove you good friends.	Vippattimeinaa dminikharjaatahai.	Challenges are the opportunities with a man of positive attitude.	Use when a person is really in need.
19	Do'stingato'g'riaytib, dushmaninggalofur.	Say the truth to your friends and boast to your enemies.	Dost se satya bolo aurdushmankib adaikaro.	Sycophancy to arrogant and share privacy to friend.	Used for being clever with rivals
20	Yetti o'lchab bir kes.	Cut after measuring carefully.	Jaldbaazimein kai baardeir ho jaatihai.	What is done cannot be undone. or Always in a hurry always behind.	Used when someone is in hurry while taking decision
21	Bir boshdan i kki bosh yaxshi	Two heads are better than one	Ek se do bhale.	Second opinion is always good .or Many hands make	To inviter for consultation

				light work	
22	Ikki yomonq o`shilsakengd unyogasig`is hmas.	The whole universe will be small for the unity of two bad man.	Manusyaakyana hikarsakta.	Man is the measure of all the things	Used when two bad cannot compromise
23	Ikkitinglab, b irgapisir.	Listen twice, speak once.	Pahle bolo phirtolo	Think before you speak.or What the orators want in depth ,they give in length.	Used to understand the fact before commenting
24	Ikki kemanin gboshiniushla gang`arqbo`l ar.	The holder of two ship will be drawn	Do naavmeinsawaa rhameshadubtaa hai.	One cannot serve two masters at the same time.	Normally used for jealous people who want to do many action simultaneously
25	O`zi bir tang ato`ni ming tanga.	Inferiorman does not deserve expensive clothes.	Aadmikouskeka pdo se nahiaanknachah iye.	A man should not be judged by his clothes .Simple living and high thinking.	Used for selfish people
26	Bugungitux umertangito vuqdanafazal.	The present egg is better the tomorrow`s chicken.	Gharmeinkapaa snahijukaah se jhaghda.	Do not count their chicken before they are hatched.	Used for people who count things which are not existed
27	Ehtiyotingb o`lsaehiyojingbo`lmas.	Those who do reserve, do not question.	Shabdo se aadmipehchaan ho jaatihai.	Fool talk and wise speak.or Brevity is the soul of wit.	To say not to waste unnecessarily
28	Quyoshbulu tortida ham yorug`.	The clouds cannot hide the sun forever.	Sachhailambe time taknahichhupna hisakti	Truth always come out in the end.	Used for false accusation on someone.
29	Qoyoshnibirb armoqbilanya shiribbo`lma.	The sun cannot be hidden with one finger.	Sachhaiitnijaldi nahichhupti	It is not so easy to hide the truth.	Used when people try to hide the truth
30	Bir kun tuzichganjoy ingga qirq kun salom.	Never forget ones goodness and Hospitability.	Kisi kakiyahuakabhi nahibhunachahaye	We should not cut the hands that feed us.	To not to forget the someone`s favor
31	O`ntaning y oribo`lgunc	Being loyal with one is, better than being	Sabkaa dost kisika dost nahi	Friend of everyone is friend of	Used for people who pretend

	ha bittaning vafodoribo`l	intimate for ten.		none.	themselves as friend for all.
32	Yomongaay tsangsiringni, mingta qil ar biringni.	If you share your single privacy with unworthy person, he will derive hundred out of it.	Naadaandosti se daanavdushman achacha	Wise enemy is far better than foolish friend.	Used when one shares his privacy with inappropriate person
33	Bir sinalgant ajriba yeti kitobdanafzal.	One tested experience is better than seven books.	Vyayharikgyaa nkitaabigyaan se achachahotahai.	Practical and worldly wise better than book worm.	When people review books without understanding
34	Yuz hunarni chalabilgandan bir hunari to`labil.	It is better to be master in one profession than hundred incomplete professions.	Jo sab kuchhjaantahai wo purakuchchbhin ahijaanta.	Jack of all trade ,master of none	Used for sarcasm

Descriptive Analyses

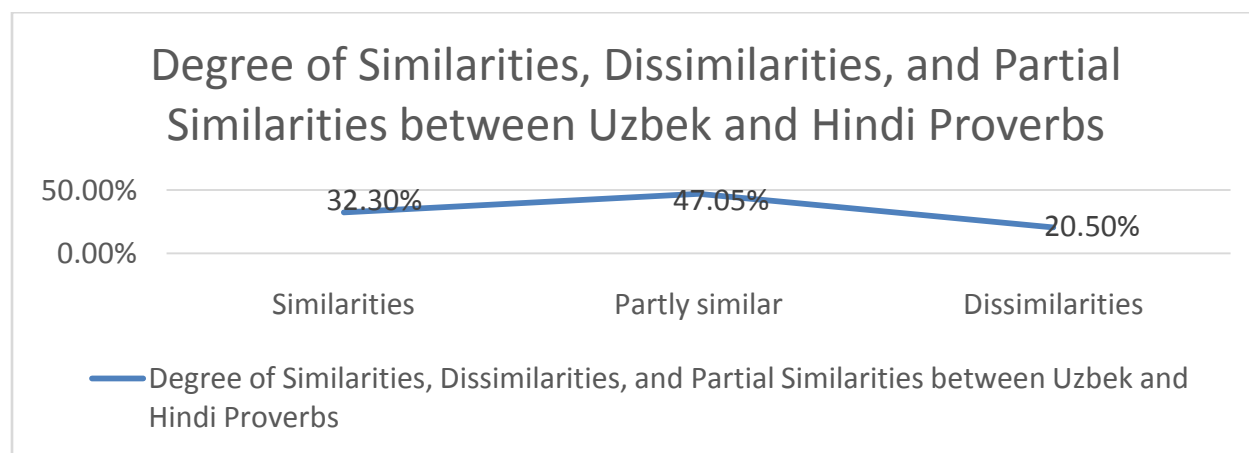


Figure-1: Degree of Similarities, Dissimilarities and Partial Similarities.

The figure-5 above shows the degree of similarities in terms of similar, partly similar and dissimilar. As for the degree of similarities it shows that both Uzbek and Hindi proverbs are similar up to 32.30 percent. Similarly, they are partly similar up to 47.05%; whereas, the degree of dissimilarities was found up to 20.50%. Thus, the hypothesis that people of different languages think differently on the front of using proverbs is rejected.

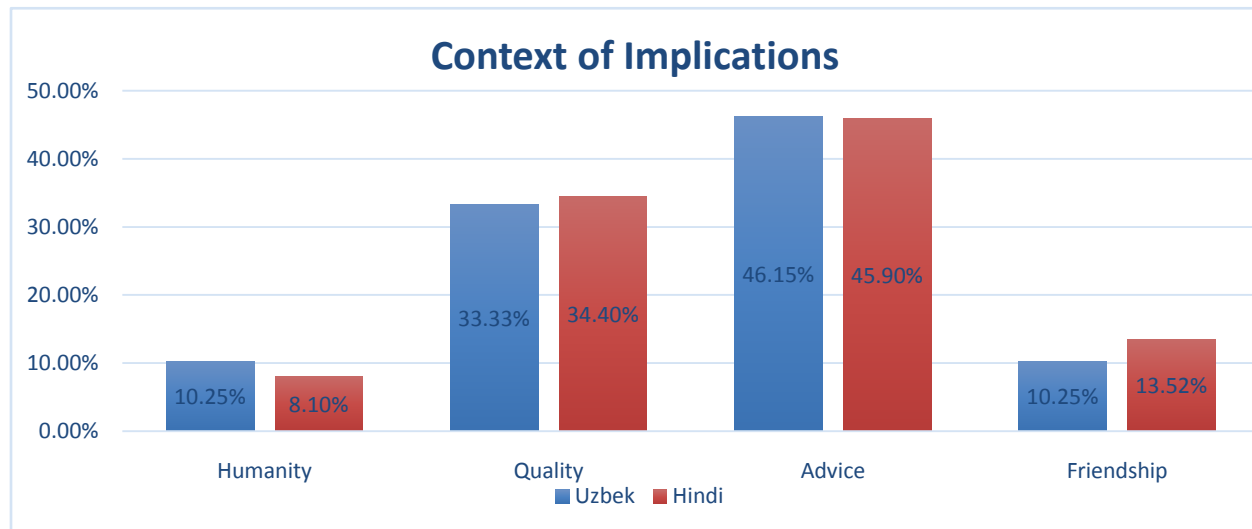


Figure-2: Context of Implication.

The figure-2 above shows the context of implication in relation to four categories. As for the category of humanity, Uzbek proverbs show 10.25% and Hindi proverbs shown 8.10 %. As for Quality proverbs, Uzbek Proverbs were 33.33% and Hindi proverbs are 34.40%. Similarly, the Uzbek proverbs are used to give advice up to 46.15% and the Hindi proverbs are used up to 45.90%. Lastly, friendship proverbs were used up to 10.25% in Uzbek and 13.53% in Hindi.

Conclusion

To conclude, the study has tried to attain its three objectives (i) exploring implicational similarities between Uzbek and Hindi proverbs (ii) exploring implicational dissimilarities between Uzbek and Hindi proverbs. (iii) Exploring partial similarities in the Uzbek and Hindi proverbs. To summarize, the findings, 32.30% Uzbek and Hindi proverbs were found to be similar and 47.05% proverbs were partly similar; whereas, 20.50% showed different. By and large, we conclude that both Uzbek and Hindi speakers considerably think alike and thus hypothesis of linguistic relativity is rejected.

Limitation

Since, the sample size of the common proverbs was small, the generalizability of the findings is low.

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