

Date: 7th April-2026

THE ROLE OF PROVERBS RELATED TO THE PROFESSION OF HUNTING IN
UZBEK FOLK PROVERBS

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Abstract: The word *proverb* originates from the Arabic term *qavvola*, which means “to speak” or “to say.” Proverbs summarize the truths that have been tested and confirmed through centuries of human experience in the form of concise moral judgments. Uzbek folk proverbs have existed for many centuries and have developed as a separate genre of oral literature. They have been transmitted from generation to generation and from mouth to mouth, functioning as instructive expressions inherited from our ancestors.

Keywords: proverb, hunting, traditional occupations, folk wisdom, linguoculture, cultural values.

Proverbs are frequently used in everyday conversations, literary works, textbooks, and educational discussions because they give speech particular expressiveness and emotional richness. Proverbs exist in all cultures, and every nation possesses its own unique wise sayings. Although they differ linguistically, their meanings are often similar. For example, the Russian proverb “*Лучше поздно, чем никогда*” corresponds to the English proverb “*Better late than never,*” and in Uzbek this meaning is expressed as “*Hechdan ko‘ra kech yaxshi.*” These examples demonstrate that while the linguistic form varies, the semantic content often remains universal.

Proverbs are used at the beginning, during the development, or at the conclusion of an idea in order to emphasize or strengthen a statement. It is not accidental that proverbs are considered long-lasting expressions, as new proverbs continue to emerge over time, enriching the treasury of verbal art. Proverbs play an important role in educating the younger generation, as they often contain moral guidance based on the life experience of previous generations. They may appear in concise or poetic form and can be classified according to their thematic content. Proverbs cover various topics such as trust and distrust, freedom and dependence, planning and lack of planning, agriculture and animal husbandry, friendship and hostility, celebrations and mourning, as well as good and bad speech.

For example, the proverb “*Itlik ovchi ovulga sig‘mas*” reflects the situation in which a hunter who has traveled far while hunting may need shelter in a distant village. However, when people see that he is accompanied by his hunting dog, they may refuse him hospitality. This proverb metaphorically suggests that certain accompanying factors may create difficulties even for an otherwise acceptable situation.

The proverb “*Ovchining zo‘ri sher otar, erning zo‘ri yer ochar*” expresses the idea that a skilled hunter aims for the most valuable prey, while a hardworking and noble



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person cultivates barren land and transforms it into fertile fields and gardens. The proverb emphasizes diligence, courage, and productivity as essential virtues.

The proverb “*Usta ovchi bekorga o‘q otmas*” indicates that an experienced hunter does not waste arrows or bullets without reason. Instead, he waits for the right moment and appropriate opportunity. In a figurative sense, the proverb teaches careful planning and purposeful action.

Proverbs clearly reflect the ethical worldview and intellectual heritage of our ancestors. Uzbek folk proverbs reveal the wisdom, historical experience, tolerance, generosity, sense of justice, love of knowledge, diligence, creativity, hospitality, devotion to family, kindness toward children, sincerity, loyalty, courage, joy, sorrow, and even anger toward enemies characteristic of the Uzbek people. Through these proverbs, the people transmit moral lessons derived from life experience to future generations. For this reason, proverbs are often expressed in concise and memorable forms that are easy to understand and remember.

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