

SPECIFIC FEATURES OF THE USE OF PROVERBS TURKISH AND UZBEK

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Abstract. *There are no special linguistic studies on Turkish and Uzbek proverbs in national Turkology. Meanwhile, in traditional Eastern cultures in general and in Turkish in particular, proverbs play a much greater role in people's speech behavior and in written literary texts than in modern Western culture. The study of Turkish and Uzbek proverbs not only as versatile works of culture, but also as linguistic phenomena proper is also relevant because proverbs reveal in their structure unique features of text construction, reflecting a peculiar fusion of patterns of both written and colloquial speech.*

Key words: *proverb, linguoculturology, cultural code, national-cultural unity, lexeme, cultural seme.*

ОСОБЕННОСТИ ИСПОЛЬЗОВАНИЯ ТУРЕЦКИХ И УЗБЕКСКИХ
ПОСЛОВИЦ

Аннотация. *Специальных лингвистических исследований турецких и узбекских пословиц в отечественной тюркологии нет. Между тем в традиционных восточных культурах вообще и в турецкой в частности пословицы играют гораздо большую роль в речевом поведении людей и в письменных художественных текстах, чем в современной западной культуре. Изучение турецких и узбекских пословиц не только как разноплановых произведений культуры, но и как собственно языковых явлений актуально еще и потому, что пословицы обнаруживают в своей структуре уникальные черты построения текста, отражающие своеобразное слияние закономерностей как письменной, так и разговорной речи.*

Ключевые слова: *пословица, лингвокультурология, культурный код, национально-культурное единство, лексема, культурная сема.*

Proverbs and sayings reflect the rich historical experience of the people, ideas related to work, life and culture of people. The correct and appropriate use of proverbs and sayings gives speech a unique originality and special expressiveness. It is important to remember that, taking shape in different historical conditions, Turkish, Uzbek and Russian proverbs often used different images to express the same or similar thoughts, which, in turn, reflect the different social structure and life of the two peoples and often are not absolute equivalents. It is also important that in every language there are phrases and expressions that cannot be taken literally, even if the meaning of each word is known and the grammatical construction is clear. The meaning of this phrase remains incomprehensible and strange. Attempts to literally translate proverbs and sayings can lead to unexpected, often ridiculous results. Proverbs, being part of the culture of a given people, have always remained and will remain relevant, despite the development of the economy and technology, progress, etc. At any time, proverbs will be a characteristic feature of this people, an object of attention and research.

The analysis of the collected material showed that some proverbs and sayings, traditionally presented in dictionaries and reference books as variants of larger units, are in fact completely independent sayings. The statistical analysis of the vocabulary of Turkish proverbs that we carried out provided valuable information about the traditional picture of the world of the

people-bearers of this proverbial fund, and also made it possible to draw various conclusions about the spiritual and material life of people, and in this case, not only Turks and Uzbeks, but also other Turkic peoples in connection with the unconditional existence of the pan-Turkic proverbial unity. Based on the results of the analysis of 150 most common concepts in Turkish and Uzbek proverbs, the semantic classes "Anatomy and physiology of humans and animals", "Animals, birds, insects", "Plants, agricultural vocabulary", "Nature and the environment", "Religion", etc. . Turkish proverbs present both meaningful categories of text and textual formal means. Among the most common content categories, one can note the selection, the semantic balance of the parts of the statement, the foreshadowing, singularity, deicticity, gradation of importance, uncertainty; the most common formal means are lexical repetitions, element underlining, thematic progression, element removal. In proverbs, as in any other text, there is a theme, which is represented by key elements, sub-themes and sub-sub-themes. The formal textual means in Turkish proverbs also include a certain deviation from grammatical norms observed in a number of cases. The data obtained during the analysis of the functioning of Turkish proverbs in texts are of undoubted interest for studying the history of the formation and evolution of the written and literary norm of the modern Turkish language. In the Turkish socio-cultural space, oral traditions continue to play a significant role. Of course, there are long written traditions here, represented, in particular, by such outstanding written monuments as the "Divan of Turkic languages" by Mahmud of Kashgar. However, the role of oral traditions continues to be very significant, which was facilitated by fundamental changes and reforms in the written and literary norm throughout the 20th century, as well as the replacement of the writing system from Arabic to Latin. The transition from the predominance of oral traditions to the increasing spread of writing causes fundamental changes in culture or even a change in the sociocultural paradigm, i.e., this is a very complex and lengthy process. The situations described above with the widespread inclusion of proverbs in modern texts, especially in newspaper texts addressed to the general reader, can be considered as a characteristic feature of such a transitional period.

The refraction in proverbs of the use of units of all other levels of the language is also very interesting. To date, this problem has not yet been studied, there are separate works devoted specifically to one language or pairs, for example, Turkish and English, Turkish and Russian, etc. However, to date, there are no works in complex with several languages, which makes this problem relevant and important. A distinctive feature of proverbs and sayings of any nation is its primordially national origin, despite the fact that its motivational base is largely universal, and a certain number of borrowing facts can be found in it. Initially, the study of proverbs and sayings was considered the exclusive prerogative of historians and ethnographers, while linguistic materials played a secondary role, served as additional arguments for determining the belonging of certain measurement names to a particular people or culture. It must be recognized that the study of this layer of vocabulary through the prism of language and culture initially implies a historical approach to the process of its formation and functioning not only in the distant and recent past, but also at the present stage of the development of languages. Even with a cursory comparative analysis of proverbs and sayings from different peoples, it can be stated that a considerable number of sayings reveal complete lexical-semantic identity, which makes it possible to speak of tracing, although it is far from always possible to establish the original source of tracing paper. The overwhelming majority of proverbs and sayings of any people can be comparatively comparable with proverbs of other peoples only on the basis of the semantics

of the expressed relations, which is not confirmed by similar images. Proverbs and sayings of the Turkish and Uzbek languages, judging by the materials at our disposal, have not been subjected to special research, but they are recorded in large numbers in lexicographic literature. In addition, the category of quantity has been very consistently investigated in terms of the manifestation of grammatical features. The foregoing gives full grounds to assert that folk wisdom, as a source of originality of national cultures and the oldest layer of any language, undoubtedly arouses research interest. As the results of numerous works of an ethnolinguistic and linguoculturological nature show, it is advisable to consider this lexical-semantic community of units of language and culture in terms of quite specific thematic groups based on their connections with reality and the specifics of various types of human activity.

Of particular interest in this regard are the cases we have considered, when proverbs are included in the text not only in the "canonical" form, but also with various changes, additions and abbreviations in accordance with the aesthetic and pragmatic goals of the author of the text. The phenomenon noted in the work is also very indicative, when, if necessary, to give an interpretation of a proverb included in the text, the authors prefer to quote comments given in well-known collections of Turkish proverbs, rather than give their own interpretations. This appeal to an authoritative written source testifies to the desire to show that the proverb included in the text, as it were, acquires a new quality, moving from the sphere of oral traditions to the written and literary sphere.

After analyzing proverbs and sayings, we came to the following conclusions: 1) proverbs and sayings are ambiguous and bright. They are outside of time and outside of class division, i.e. they are pronounced by both rich people and people of the lower strata of society;

2) proverbs and sayings of the Turkish and Uzbek languages are rather difficult to translate into other languages;

3) in almost any language, you can find equivalents to Turkish, Uzbek proverbs and sayings;

The collection and written fixation of proverbs is a characteristic feature of the Turkic cultural and linguistic space, as well as the high functional status of proverbs in modern linguistic usage. As N. Muallimoglu notes, if the use of proverbs is decreasing for Western culture with the development of education, then this trend does not apply to Turkish society at all. The study of proverbs is included in the standard school curriculum, it is almost impossible to imagine a conversation without quoting proverbs or at least hinting at them. And then the author refers to Professor of the School of Oriental Studies, University of London, p. Topalyan, who noticed in 1938 that there is no danger that Turkish proverbs will be forgotten, they will live as long as the Turkish people and language are alive, because men and women need proverbs in life just like daily bread. In conclusion, it follows from the foregoing that any linguist must have the skills to translate units of oral folk art, be able not only to translate them verbatim, but to convey their main content smoothly and competently. As N. Muallimoglu said, "He who does not need proverbs will not avoid mistakes".

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