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THE USE OF INCONSTANT VOCABULARY IN PROVERBS

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ABSTRACT

Proverbs are examples of creativity that have preserved the values of the local people over the centuries. In these samples, naturally, lexemes that belong to one nation do not appear in another nation. This article shows the use of non-alternative vocabulary and their meaning.

KEYWORDS

proverb, folklore, non-alternative lexicon, reality, value, subjective assessment, association.

INTRODUCTION

It is known that the examples of folk oral creativity reflect the ancient values, way of life, dreams, and future thoughts of a people or peoples. This connection is also manifested in the connection with the past. Proverbs are characterized by the ability to express these characteristics.

Proverb is a genre of folklore; short and concise, figurative and non-figurative, grammatically and logically complete, wise phrase with deep meaning. It

has a specific shape. Life experiences, attitude to society, history, mental state, ethical and aesthetic feelings, and positive qualities of ancestors are embodied in proverbs. Over the centuries, it has been refined among the people, and has become a concise and simple poetic form [8]. This definition of a proverb reflects the point of view of any nation and people, because a proverb in oral or written speech There is no nation that does not use it. Proverbs have been used

since ancient times as an example of creativity that embellishes human speech and increases effectiveness. In particular, M. Kashgari included a large part of the wise sayings and proverbs of the Turkic peoples in his "Devon" as early as the 11th century, and explained in Arabic the meaning and context of their use. More than 300 poetic passages, 291 proverbs and sayings related to folk oral works are presented in "Devonu lug'otit turk" [1, 49]. This work is invaluable because it embodies the language and culture of the Turkic peoples who lived in a vast area from Eastern Turkestan to the shores of the Kasbi Sea. Several proverbs are also used in this historical work:

“Izlik bo‘lsa er o‘ldirmas, ichlik bo‘lsa at yag‘rimas”. “Erdam bashi til”. “Besh erangak tuz ermas”, “Ko‘z ko‘rsa, uzik kelir”

With the development of the field of linguistics, there have been studies that approach proverbs and sayings from different perspectives. A. Rustamov, H. Sulaymon, Sh. Shomaqsudov, Sh. Shorahmedov, H. Berdiyrov, R. Rasulov, S. Askarov, A. Jorakhanov, M. Toychiyev, M. Hakimov, B. Jorayeva, G The scientific research of researchers like Komilova is based on the study of proverbs and their semantic meaning from traditional and modern perspectives.

It is a well-known fact that the genetic classification of world languages is based on the division of languages into families and groups. Accordingly, the similarity of

phonetic, morphological, and lexical units in languages belonging to the same family is natural. Accordingly, we can see this situation in the Uzbek and Turkish languages, which belong to the same family. In particular, we find similarities and closeness in proverbs and their semantic meanings, which are the object of today's small scientific research.

The knowledge and understandings accumulated by a person during his activity find their reflection in his mind and are transferred to the values of the people as a product of thinking. Proverbs are a space of national values in a figurative form. In languages belonging to the same family or group, there are similarities in examples of folk art, characters, and the development of events in them. Accordingly, we can see that paremiological units in the Uzbek and Turkish languages are similar and close both in terms of content and lexis with the help of the following proverbs:

Çocuklu ev pazar, çocuksuz ev mezar – Bolali uy bozor, bolasiz uy mozor;

2. Ağlarsa anam ağlar, gayrısı yalan ağlar – Yig‘lasa onam yig‘lar, qolganlari yolg‘on yig‘lar;

3. Armut dalının dibine düşer – Olmaning tagiga olma tushadi;

4. Et tırnaktan ayrılmaz– Etni tırnoqdan ayirib bo‘lmaydi;

5. Ana baba bedduasini alan onmaz – Ota-onaning qarg‘ishini olgan unmas

In proverbs, the values of peoples are expressed in a systematic form, and the lexicon without an alternative in the form of reality also participates in this expressiveness. Irreplaceable lexicon is the lexical units of certain words that are not found in other languages, cannot be translated, and even if translated, the original meaning does not appear. For example: shilling, pound, sir - to the English lexicon, bey, afandim, lokum- to Turkish lexicon, mahalla, sumalak, atlas- belongs to the Uzbek lexicon. It is natural that proverbs, which are the object of our research, use the lexicon without alternatives, because proverbs "show the beauty of our language, the elegance of our speech, the logic of our thinking with an amazing power, and such drops of artistry that can be achieved are the centuries-old life experiences and everyday life of our people. It is a reflection of lifestyle" [4, 1286].

Proverbs perform a number of tasks as part of social norms, and these tasks acquire a polyphonic character: didactic, methodological, figurative, intensive, euphemistic, cognitive, structural, aesthetic, linguocultural. The above-mentioned tasks of the proverb are carried out on the basis of associations The famous Russian writer L. N. Tolstoy said, "In every proverb I see the image of the people who created this proverb" [5, 335]. Proverbs created, refined, and

tested by the people over many years contain features that can convince a person. A unique feature of the proverb is that the thought expressed in it is not related to a specific person, but to humanity. For example: "Bosh omon bo‘lsa do‘ppi topilar" if the meaning of the proverb "if a person is healthy, he will be fruitful in all his work, every work will come to light through health", "Ketmon chopdim, non tishladim" and the meaning of sustenance through labor is expressed in the proverb. In the following proverb based on farming, the lexeme "hoe" also means earning: "Kezi kelsa, ketmon chop".

"Birovning zog‘orasidan o‘zimning shulonim yaxshi" in the proverb, the non-alternative lexicon representing folk traditions and lifestyle is used: zog‘ora va shulon. Zog‘ora-It is a bread made from corn and white sorghum flour. It is as nutritious as wheat flour. It is recommended in folk medicine as a diet for diabetes, blood pressure, liver and gall bladder diseases. Chulon, shulon (tugun oshi) — a folk custom performed in rural communities in the past. It was conducted under the leadership of the village elders and their advice. In Chulon, he collected flour, grains (wheat, barley, rice, sorghum, mash, millet), oil and other products from his own family, cooked them and distributed free food to the poor, widows and the poor [9]. So, the meaning of the proverb is that "everyone's food and life is good for him".

There is another reality that provides national color in proverbs - it is the national dishes. "Har kuni yema palovni, har kuni yoqqil olovni." In this proverb, the word pilaf also appears as an alternative lexicon in the meaning of "provision". "To'ni yomonni it qopar, Ko'ngli yomonni haq topar" the proverb reflects a negative meaning and expresses the pragmatic meaning of "bad feelings cannot be revealed". In the quoted proverb, the lexeme of ton is the men's clothing typical of the Uzbek people. This lexeme shows that this proverb belongs to our people. After all, the non-alternative lexis (realia) are clothes, names of food, currency, household items and similar items characteristic of the local people. The lexemes "hat" and "hoe" in the above proverbs also serve as realia. Let's briefly explain the term "realia" here: Realia (Latin) means "real" - "material", "real things" and refers to things that exist in existence, unlike abstract concepts. means The main feature that distinguishes realities from other related concepts is that they have the meaning of object-thing [7,772]. Realias are words that exist in every nation and do not have a translation, and in some literature they are also called "non-alternative lexicon" [6,28].

The expression of an irreplaceable lexicon (realia) in a certain nation is mainly related to its value. Researcher G. Komilova, studying Uzbek proverbs from the point of view of value (axiological), divides them into the following principles:

1. Intellectual values. 2. Aesthetic values. 3. Moral values. 4. Social values. 5. Physiological values. 6. Economic values. 7. Religious values [3,14]. In the scientist's research, the features of proverbs' meaning are explained and proven with examples. Regardless of the function of each proverb, a subjective assessment (individual and collective) is embodied in it. "Proverbs contain rich cultural content, they contain not only the nation's production experience and standard of living, but also the conclusion of the nation's psychology, values and thoughts, as well as the nation's historical figures, events, legends and traditions. Proverbs also express the features of time and space, region, natural environment, cultural traditions and language users' indirect experience and understanding of the world in different national languages" [2,19].

Thus, proverbs not only express unique thoughts and feelings as a unique phenomenon of language, but also embody the national-cultural characteristics, traditions, and way of life of a particular people. In most cases, this embodiment is manifested in the form of an alternative lexicon.

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