

# Representation Of Certain Folklorisms In The Uzbek-Russian Dictionary

Dilnoza Mekhliyeva Usmonovna

Senior Research Fellow at the Institute of the Uzbek Language, Literature and Folklore of the Academy of Sciences, Uzbekistan

**Received:** 22 August 2025; **Accepted:** 18 September 2025; **Published:** 20 October 2025

**Abstract:** This article analyzes the expression of folkloric units, particularly folklorisms, in bilingual Uzbek-Russian dictionaries. The author, while highlighting the inseparable connection between language and oral folk art, emphasizes cultural-national codes, lingvocultural differences, and the importance of accurately reflecting paper examines how these folkloric lexemes are presented in Uzbek-Russian dictionaries these aspects in the translation process. Using examples such as “alp,” “o’dag’a,” “ziyodon,” and “banot,” the and the translation methods applied. Moreover, the article discusses the translation strategies for proverbs and sayings, including direct, equivalent, and explanatory translation. It also outlines the criteria for selecting equivalents for proverbs that express national identity and universal human values. The article demonstrates that accurate representation of folkloric units in translation serves to strengthen mutual understanding between the two languages and cultures.

**Keywords:** Folklorism, bilingual dictionary, proverb, saying, translation, lingvoculture, national code, equivalent units.

**Introduction:** If language is a material manifestation of human thought, then oral folk art is one of the criteria for measuring the spiritual world of speakers of that language. There is no nation in the world that does not possess examples of oral creativity and art. Examples of oral creativity inform not only about the spiritual world of the people, their attitude to the socio-political environment, but also about their mental state.

Translating and comparing examples of oral creativity belonging to one people to another, translating them into their language, not only reveals the possibilities of both languages, but is also one of the important means of strengthening spiritual and literary ties. Bilingual translation dictionaries serve as a bridge in this regard. Learning a foreign language allows one to look at the world from a different angle. In particular, it means knowing the language as one's native language, being aware of the cultural and spiritual life of the people who speak that language. Increasing expressiveness in speech and relationships, using proverbs, sayings, and sayings when appropriate, further enhances the prestige of a representative of another people speaking that language, contributing to eloquent and impactful

speech.

Bilingual translation dictionaries are the most convenient and necessary source for language learning. The frequent updating of such dictionaries creates a number of conveniences for learners and teachers of a foreign language due to innovations in the language, the enrichment of the language with new words and phrases. Examples of oral folk art (proverbs, sayings, parables, riddles, fairy tales, excerpts from legends and epics) are cited in dictionaries as illustrative examples. Their translation is a particularly interesting and highly responsible task.

Folklore words mainly belong to a certain people and are dialectal words that appeared through the social lifestyle of this people. (Such words are sometimes omitted in dictionaries due to difficulties in translation). Below are some such words - folklorisms in the “Uzbek-Russian Dictionary” [Uzbek-Russian Dictionary. - Uzbek-Russian Dictionary. 1988, 726.] will be considered. For example;

Alp folk. bogatir, vityaz; a lone young man will be a hero, even if he is a hero, he will be a heart (uz. yolg’iz yigit alp bo’lar alp bo’lsa-da, qalb bo’lar), (there is also

the variant "a lone horse doesn't raise dust, even if it does, its fame won't rise") - odín v póle ne vóin (lit. odín djigít sam po sebé mojet bit bogatyrym, no ne nastoáshim). As can be seen, here, along with the translation of the word, a proverb is given as an illustrative example, and the proverb "Odín v póle ne vóin" (one warrior in the field is not a warrior) in Russian, equivalent to its meaning, contributed to the success of the translation.

O'dağa folk. glavá, conductor; // senior. Although this word is rarely used in the Uzbek language and belongs to folklore, it does not require explanation, as it is given in the translation with words widely used in the Russian literary and colloquial language.

Ziyodon folk. lamp; chandelier. This word is not used in Uzbek colloquial speech, and we did not encounter this word in the "Explanatory Dictionary of the Uzbek Language". It would be more appropriate to provide an illustrative example of this word in the "Uzbek-Russian Dictionary." Moreover, the translation of the word as svetílník; lyustra, in our opinion, did not reveal the true essence. "Ziyodon" judging by its folklore nature, is a historical word. It would be more accurate to use the words svecha, podsvechnik, rather than svetilnik, lyustra, which were subsequent discoveries of development.

Banot II folk. barxat; // barxatny, banot jo'llar barxatnye poponi. This word is given in the "Explanatory Dictionary of the Uzbek Language" as follows: "Banot shv. folk. ayn. duxoba. If I were a wing flying in the air, If I were a shining banot in the market. ("White apple, red apple"), [Explanatory Dictionary of the Uzbek Language. 6 volumes. Volume 1). Duxoba-banot (also called "baxmal" in dialect). These words express exactly the same thing. If these words were enriched with illustrative examples in the "Uzbek-Russian Dictionary" their meaning would be further revealed.

Proverbs are short, concise sayings that express a grammatically complete thought, sharp in meaning, used in a figurative sense. Proverbs, on the other hand, are short, concise folk sayings that express a grammatically complete thought, used only in their direct meaning [Juraeva B. Synonymic Dictionary of Uzbek Folk Paremes, 2003. 7.

Proverbs and sayings, as a social phenomenon, are closely connected with the historical reality and traditions of the people. It should be noted that many Uzbek and Russian proverbs have many meanings, which makes their translation even more difficult. When choosing the Russian equivalent of an Uzbek proverb, the necessary criterion is mainly the correspondence of meanings. However, it should be

remembered that Uzbek and Russian proverbs and sayings, created in different historical conditions and embodying different cultures, serve to express different ideas. They often reflect different social models and everyday life of two peoples and different images that cannot be absolutely equivalent. For example; Even if you say halva, your mouth won't be empty (uz. Halvo degan bilan og'iz chuchimas) (literally, "halva" won't make your mouth sweeter); accordingly. sweet word doesn't fill your belly or honey doesn't taste sweet in your mouth even a year later. If the head is safe, the skullcap will be found (uz. Bosh omon bo'lsa, do'ppi topiladi – ru. была бы целá головá, а тубетейка найдётся). Mulla bilganin o'qir, bo'zchi bilganin to'qir (uz. Mulla bilganin o'qir, bo'zchi bilganin to'qir – ru. грамотный читáет то, что знáет, ткач ткёт то, что умéет (That is, everyone does what they are capable of.). Frost, don't forget your past day, don't dry up your old shoes (uz. Ayozi, o'tgan kuning unutma, eski chorig'ingni quritma – ru. аяз, не забывáй свой прóшлые дни, не уничтожай свой стáрые чары́ки (The story is based on the legend of the shepherd Ayaz, who, to avoid arrogance, displayed his old shoes - his supports - in the room). Despite the fact that the word Ayozi has translations such as "moróz, xólod, stuja," the preservation of the word "Ayaz," on the one hand, increases the national character of the proverb and shows that it is characteristic of the Uzbek people, and on the other hand, the word "Ayaz" is unfamiliar to Russian readers, therefore it is difficult to give a certain impression. Since the word "Choriq - charíki" has no equivalent in the Russian language, it is retained in the translation, and when this word appears separately in the dictionary, it is interpreted as "Choriq - charíki (grubaya obuv iz siromyatnoy koji, kotoruyu nosili preimúshestvenno gorsi)". If your food is halal, eat it on the street (uz. Oshing halol bo'lsa, ko'chada ich – ru. е́сли ты добы́л пи́щу че́стным трудо́м, то ешь её хоть на у́лице and others. Cultural codes of a national character, clearly expressing linguocultural features, are widely used in Uzbek proverbs. Observations show that almost all linguocultural codes recognized in science are reflected in Uzbek folk proverbs. [Khudoyberganova D. Mukimova Z. 2021. 21.

In the process of translating proverbs, it is also possible to use its alternative version, that is, another proverb corresponding to it in meaning in the target language. For example; A weaver is not satisfied with a belt (uz. Bo'zchi belbog'ga yolchimas – ru. сапо́жник без сапо́р (букв. ткач без кушакá). Don't look at the giver's face (uz. Berganning betiga boqma or (qarama) – ru. да́ют, так берí; дарёному коню́ в зу́бы не смóтрят; (literally: don't look at the face of the one who gives you). Cheap is not without flaws, expensive is not

without wisdom (uz. Arzon beillat emas, qimmat behikmat emas – ru. дешёвый не без изъяна, а дорогой не без “изюминки”. Everyone sees their own moon in their own eyes (uz. Har kimniki o‘ziga oy ko‘rinar ko‘ziga – ru. своё не мыто, да белó (букв. всякому своё кажется луно́ю) Such alternative proverbs are universal proverbial phraseologisms, that is, international proverbs that are semantically compatible in the works of Uzbek, Russian, and other peoples. They are distinguished by the fact that they express universal human qualities inherent in all nations. Consequently, they are not considered national proverbs specific to a particular people, since proverbs of such content can be found in all languages. In our National Encyclopedia, "matal" is defined as follows: "Matal is a figurative expression, a phrase that clearly and correctly defines a certain life event. In proverbs, such artistic means as simile, comparison, irony, and metaphor are used" [National Encyclopedia of Uzbekistan. 2003. 279. Translation of proverbs is also a delicate matter, and since there is no exact corresponding version in other nations, it is mainly translated literally, and the meaning is explained. For example, the following proverbs, cited in the "Uzbek-Russian Dictionary," are also unique to our people and have been attempted to be explained through translation: "Only once a week, every other day" (uz. Haftada hayit-u kun ora odina – ru. был бы прázдник ка́ждую неде́лю и выходно́й че́рез день". The word odina in this proverb means "Friday." In the past, Friday was considered a day off. "Halvo degan bilan og‘iz chuchimas (literally, from the fact that you say "halva," sweets won't stay in your mouth; correspondingly, you can't fill your belly with a sweet word; about honey, even if you think about it for a year, sweets won't stay in your mouth". Sometimes a weaver, sometimes a weaver (uz. Hali bo‘zchi, hali dukchi – ru. то он ткач, то он веретёнщик; соотв. и швец, и жнец, и в дуду́ игре́ц". A dog barks, a caravan passes. (uz. It hurar, karvon o‘tar – ru. собака ла́ет, каравáн прохо́дит; соотв. соба́ка ла́ет, ве́тер но́си" Such proverbs express purely national concepts and national character traits, and no other nation has units that express exactly such expressions.

It would not be an exaggeration to say that oral folk art is a high art that directly expresses the historical way of life of the people through the development of thought. Examples of creativity, created on the basis of long-term observations and experiments, have been polished over time and have shown practical results. Similar, close, and even identical proverbs and sayings of peoples with different languages, religions, and cultures are vivid proof that humanity and noble qualities do not discriminate by nationality. Bilingual

translation dictionaries are an important means of conveying such exemplary examples of one nation to another. The success of the translation depends on the translator's language proficiency. This skill is especially evident in the translation of phraseological units. The Uzbek-Russian proverbs and sayings we compared above are significant because they uniquely reflect the history, culture, development of thought, and national color of both peoples.

## REFERENCES

1. Jo‘rayeva B. O‘zbek xalq paremalarining sinonimik lug‘ati. – Toshkent, 2003. –B. 7.
2. O‘zbek tilining izohli lug‘ati. 6 jildli. 1-jild. – Toshkent: Gafur Gulom nomidagi NMIU, 2022. – B.274.
3. Ўзбекча-русча луғат/ С.Ф.Акобиров ва Г.Н.Михайлов таҳрири остида –Тошкент: ЎзСЭ Бош редакцияси, 1988. – 727 б.
4. Ўзбекистон Миллий Энциклопедияси. 6-жилд, 2003. – Б. 279.
5. Ўзбекча-русча луғат. – Узбекско-русский словарь. (С.Ф. Акобиров ва Г.Н. Михайловлар таҳрири остида). – Тошкент: ЎзСЭ Бош редакцияси, 1988. – 726 бет.
6. O‘zbek tilining izohli lug‘ati. 6 jildli. 1-jild. – Toshkent: G‘afur G‘ulom nomidagi NMIU, 2022. – B.274.
7. Худойберганова Д. Муқимова З. Лингвوماданий кодлар назарияси ва ўзбек халқ мақоллари // Ўзбек тили ва адабиёти, 2021. – №4. – б. 21.