

# Phytonyms In The Proverbs Of "Dīwān Lughāt Al-Turk" And "Baburnama"

Rasulova Gulbahor Normahmat kizi

Independent researcher (PhD) at Tashkent State University of Oriental Studies, Lecturer, Tashkent University of Applied Sciences, Uzbekistan

**Received:** 28 October 2025; **Accepted:** 17 November 2025; **Published:** 22 December 2025

**Abstract:** This article explores the essence of proverbs in Mahmud Kashgari's "Dīwān Lughāt al-Turk" and Zahiriddin Muhammad Babur's "Baburnama." The earliest examples of proverbs are found in "Dīwān Lughāt al-Turk." A certain portion of the proverbs in this source reflects plant names and natural phenomena. Proverbs containing plant names are also present in "Baburnama." Babur Mirza often concludes his thoughts in the work with proverbs. The work also vividly depicts the plant world, and uses natural phenomena to reveal life events related to humans and the world. This article analyzes the unique symbolic features of such proverbs in "Dīwān Lughāt al-Turk" and "Baburnama."

**Keywords:** Dīwān Lughāt al-Turk, Baburnama, paremia, proverb, saying, aphorism, phraseology.

**Introduction:** According to historical records, the term paremiology emerged in the 12th century and began to be studied as a science. Paremia speakers were highly respected individuals who, upon special invitation, visited wealthy households and churches to recite wise sayings during festivals. This is why the book containing folk proverbs was called "paremeynik." V.I. Dal refers to paremia as "the words of the learned" and notes that educated and intellectual people participated in evenings where paremias were read. Paremias are typically written in a didactic spirit. In paremiology, the smallest unit expressing a concise thought is called a paremia. "Paremia (from Greek *paroimia* - proverb, parable, story, saying) refers to proverbs, sayings, aphorisms, and phraseological units that are passed down orally from generation to generation in a specific language. They appear as concise and simple, short yet meaningful logical generalizations, expressing ideas that are understood by all speakers regardless of context." Paremiology studies proverbs, sayings, aphorisms, and phraseological units from two perspectives:

1. Paremias are the object of study in literary scholarship because they have been passed down from generation to generation only in oral form and are a product of folk oral creativity. Most of these wise sayings resemble poetic forms and employ artistic

devices such as simile (metaphor, comparison), antithesis, parallelism, anaphora, rhyming, euphonic means (alliteration, assonance), irony, sarcasm, and subtle mockery.

2. Paremias are also the object of study in linguistics because they are composed of words and consist of sentences expressing specific ideas. Although they are similar to simple sentences in terms of their formation from words, they possess unique characteristics in terms of content, structure, intonation, and other grammatical features.

In various sources, the term "paremia" is presented with different explanations and definitions. Specifically, I.I. Sreznevsky defines the word "paremia" as a lexical unit with limited usage and identifies its three meanings: "story," "words of wisdom"; "a selected passage from sacred scripture read during prayer"; and "a church book containing paremias." Thus, the semantics of the word "paremia" was understood in a narrow sense: it denoted a special type of wise words selected from the holy book during prayer. Based on this perspective, V.I. Dal defines the term "paremia" as "instructive words," that is, a didactic text with edifying content. Consequently, based on their didactic nature and widespread use, the terms proverb, saying, and paremia converge at the semantic level.

The world's leading paremiologist Wolfgang Mieder defines proverbs as "a short, generally known phrase of the people, containing wisdom, truth, morality and traditional views, a wise saying that is remembered from generation to generation." He also refers to definitions of proverbs such as "A proverb is a child of experience," "A proverb is the wisdom of the street," "A proverb is the right word," and "Proverbs are exact words." Since paremias have been passed down from generation to generation only orally and are a product of oral folk art, they are the object of study in literary studies. This is because most of them often resemble poetic form and use various figurative devices such as simile, antithesis, anaphora, alliteration, irony, and sarcasm. At the same time, paremias are also the object of study in linguistics, since they are composed of words and consist of sentences expressing specific ideas. Paremiology combines these two aspects. Paremiology, which studies the origin, historical development, and semantic features of paremias, is closely related to phraseology. Paremiology studies all the various expressions that exist in a language, while phraseology, as a part of it, studies only fixed combinations with figurative meanings. In this respect, they differ from each other. The unity of the object of study, that is, the examination of stable, fixed combinations consisting of several words, is a common aspect of paremiology and phraseology. The collection and study of paremias has continued from the time of Mahmud Kashgari ("Dīwān Lughāt al-Turk") and Gulhani ("Zarbūlmasal") to the present day. Mahmud Kashgari, in his work "Dīwān Lughāt al-Turk," states that he adorned the book with "words of wisdom, rhymes, proverbs, and literary passages called rajaz and prose." A proverb consists of wise words that artistically and perfectly express the conclusion of people's life experiences. The thoughts and content expressed in proverbs are comprehensive. In our opinion, each proverb emerged from some instructive event that was observed by a representative of our extremely intelligent, meticulous, and wise ancestors. Let's look at the following examples from "Dīwān Lughāt al-Turk": "Five fingers are not equal," "It's better to be a calf's head than an ox's foot," "The sore on a horse's back will be inherited by its offspring," "There is water in the well, but a dog's nose won't touch it." It is clear that each of these examples can be accepted as having been tested over the years, proven true, and artistically perfected. The word "savlashmoq" is given in "Dīwān Lughāt al-Turk." It is said to mean remembering the words of elders. It can be assumed that a thousand years ago, our ancestors called proverbs "sav." Later, in the works of Alisher Navoi, the term for proverb is given as "masal": "It is a masal that sleep is death." It is known that the term "masal" was

used until the beginning of the 20th century. From the second quarter of the last century, the word "maqol" (proverb) began to appear more frequently. From the middle of the 20th century, only "maqol" was used. In Professor P.U. Bakirov's brochure "Using Uzbek Folk Proverbs in the Promotion of the National Idea," he notes that there is not a single language in the world that does not have proverbs. The author defines proverbs as follows: "Proverbs in any language cover all spheres of human society. We do not observe any sphere of material and spiritual activity of society where proverbs are not reflected."

The plant names found in the work "Devonu lug'otit turk" demonstrate the close connection between the Turkic peoples' lives and nature. These names represented not only the plants themselves but also the rituals, customs, daily necessities, and aesthetic views associated with them. The Turkic peoples primarily engaged in animal husbandry and, to some extent, agriculture. Consequently, the work frequently mentions plant names related to fodder, food, fruits, and grain crops. For example, "būg'day" (wheat), "arpa" (barley), and "yarpuz" (mint). The dictionary also includes names of medicinal plants used in folk medicine. This indicates the ancient Turks' experience in using natural resources for healing purposes. Names such as "Isriq" (wild rue) are examples of this. Some plant names have acquired symbolic meanings in proverbs and poems. Through them, human qualities, natural phenomena, and life truths are metaphorically revealed. Proverbs expressing the imagery of nature and the plant world through symbolic comparisons are among these.

Yığ'ač učňa yel tegir, ko'rklig kišikä so'z kelir. The wind reaches the treetop, words reach the gentle person

In this proverb, the wind, a natural phenomenon, can move or break the treetop. Similarly, gentle, soft-hearted people often stumble in life. They suffer harm from ignorant individuals. Just as the wind breaks a tree.

Sögüt sülüňä, qaðiň qasňa - The moisture and softness befit the willow tree, while the hardness suits the birch tree (144b). This proverb also mentions tree species. Each tree's characteristics are unique to itself. The willow has its place in nature due to its moisture and softness, while the birch has its place due to its hardness. Humans, too, were created by God to be unique. The poet alludes to this concept in this proverb.

Arpasız at ašumas, arqasız alp čerig siyumas - A horse without barley cannot cross a hill, a warrior without support cannot win a battle (63b).

In this proverb, barley, one of the grain crops, is mentioned. Horses and other draft animals were fed

barley and wheat. Just as a hungry horse cannot cross a mountain, a lone warrior cannot defeat an enemy in battle.

In the "Baburnama," when describing an event, the author often tries to explain it using proverbs. This increases the impact and imagery of the narrative. For example, the proverb "There can be no equality without a chest" ("Baburnama," 115-page) is cited by Babur in his description of some mountains in Afghanistan. It is said that these mountains are low, trees don't grow, water is scarce, grass is sparse; in short, they are unsuitable and unsightly mountains. At the same time, "The mountains are fitting for their people," meaning the mountains suit the mountain people. From this, it becomes clear that Babur Mirza did not like these mountain people. At this point, the author does not directly describe the people as bad, rebellious, or ill-natured, but simply conveys his thoughts by quoting this proverb. This proverb is currently used in the form "Like attracts like". In addition, one of the paremias on the topic of good and evil is the proverb "zamini shuro sunbul bar nayorad" (hyacinth does not grow on salty soil). It is synonymous with the currently actively used proverb "It's better to die with a good name than to live with a bad one."

Zamini shura sunbul bar nayorad

Dar u tuxmi amal zoye' magardon

Nayki bo badon kardan chunon ast

Ki bad kardon ba joi nekmardon

Translation:

Hyacinth does not grow in salty soil, do not waste the seed of hope in such a place; similarly, it is not appropriate to do good to the wicked or evil to the good ("Baburnama," 149-page).

In this proverb, Babur emphasizes that doing good to bad people and evil to good people is inappropriate, just as hyacinth does not grow in saline soil, and therefore it is futile to sow seeds in such conditions and hope for results.

Babur was a person of high military prowess, and it was natural that he was surrounded by both friends and enemies. There were people who wanted to break mutual agreements and trip him up when the opportunity arose. The proverb "Don't trust your friend, he'll stuff straw in your coat" ("Baburnama," page 76) also served to illustrate precisely this situation. The proverb "Where's the village and where are the trees" contains the semantic element of distance. Describing the Akhsa fortress, Babur Mirza mentions that there is no stronger fortress in Fergana, that it is located on a high cliff, that Umar Shaikh Mirza, who made it his capital, once or twice had another cliff

dug further out, and that the distance between the fortress and the residential areas is 2.5 km. At this point, he expresses his opinion that the proverb "Where's the village and where are the trees" seems to have been said specifically about Akhsa.

In addition, there are proverbs denoting plant names. The proverb "Bear's Grass" is described in the work as follows:

"In some books, it is written that 'Yabruh ussanam' is found in these mountains, but it was never heard of during this period. They heard of a plant that grows in the mountains of Yettikent, which people call "bear's grass." It has the properties of mehrigiyoh, it's probably mehrigiyoh that people call by this name" ("Baburnama," page 36).

From these sentences, we can learn that the people of Yettikent called the mehrigiyoh plant, which is mentioned in books under the name of yabruh ussanam, bear grass. Consequently, the paremia "bear grass" is characteristic of the language of the residents of Yettikent.

Paremias are also reflected in the description of one of the plants called kulan's tail:

"Again, in autumn, when a grass called the kulan's tail grows and matures, forming flower-like seed clusters, they bring ten to twelve handfuls of this kulan's tail and twenty to thirty handfuls of blue wormwood to the water's edge, crush them and put them in the water, and as soon as they put them in the water, they begin to catch the intoxicated fish" ("Baburnama," page 116).

My elder sister Khanzoda Begim fell into Shaybani Khan's hands during this event. Struggling through the great Sogdian king's paths in the dark night, losing our way with a hundred worries, we passed by Khoja Diydar at dawn and reached the Qorbug ridge at the time of circumcision. From the north of the Qorbug ridge, we moved towards the snake grass at the foot of Khudakkent. (P.86)

In addition, the work includes the paremias "to come out of the kernel" and "to touch the onion"; as well as the expression "sabz bo'lub edi," meaning "it was green".

## CONCLUSION

In conclusion, it can be said that "Dīwān Lughāt al-Turk" and "Baburnama" contain a vast treasury of proverbs. Some of these proverbs include plant names. These proverbs are quite ancient in their origin. Indeed, humans derived their first serious judgments based on nature, natural phenomena, plants, and the natural world. Most of the proverbs related to nature attract attention with their figurative meanings. At the same

time, they are of great importance in determining the content and essence of many moral and spiritual phenomena inherent in human society, in their clearer perception, and in the process of practical application.

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