

LINGUISTIC-CULTURAL COMPARISON OF PROVERBS OF TWO LANGUAGES

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Abstract

This article highlights the differences between Turkish folk proverbs and Uzbek folk proverbs. General features are mentioned. Opinions on the paremiological fund of the language, which is one of the linguistic and cultural units, are presented.

Key words: lexeme, paremiological fund, dictionary, proverb, lexical unit, phonomen.

Each nation has passed down a great deal of life experience over the centuries to future generations through various means. Proverbs are such a priceless spiritual heritage. Proverbs are different depending on the social status of the people.

Differences in proverbs of different peoples can be studied in linguo-cultural studies. As V. N. Telia said, linguo-cultural studies, first of all, researches live communicative processes and the relationship of language expressions used in them with the mentality of the people in synchronous movement. language and culture form its subject. Consequently, V.N. Telia writes about this: "Linguculturalology is a science that studies the human, or rather, the cultural factor in a person. This means that the center of linguo-cultural science is a complex of achievements characteristic of the anthropological paradigm about a person as a cultural phenomenon". [2;21] the paremiological fund can be called a jewel box made up of the masterpieces of the people and has a strong place in its culture. Proverbs and proverbs are widely studied as genre texts in folklore studies. Their study in linguistics, especially in linguo-cultural

studies, is just beginning. However, any proverbs and sayings will not be the subject of linguistic and cultural studies. In this place, it is necessary to study only proverbs and sayings closely related to the history, culture, life, spirituality, etc. of a particular nation or ethnic group. For example, in Andijan As a sign of respect, the neighbors put a table in the house where a guest has come. Through this hole, they ask each other how they are doing, and when they have a good meal, they share some of the food in a container. The proverb "Guest comes through the door and food comes through the hole" was born out of this custom. [2; 29] Similar and different aspects of Uzbek and Turkish proverbs can be classified according to these characteristics. For example:

There is no porridge from millet [4;96].

The Turkish proverb that corresponds to this proverb in terms of content:

It's not just a stone wall. (that is, there will not be a single stone wall.) [4 ;96]

As mentioned above, proverbs contain a whole range of meanings. The given Uzbek folk proverb has been used since ancient times. It is known that the Uzbek people are passionate and man-eaters. The main and root meaning of the proverb is related to issues of unity and harmony. Meaning: "A lonely horse does not get dusty, even if it gets dusty, it doesn't get dirty." As for the history of the origin of the proverb, the lexeme of millet involved in it is a one-year grain plant belonging to the family of spikelets and its small grains, which are harvested. [3;735] Porridge lexemes are thick food cooked from grains such as rice, wheat (such as halim, shawla, shirguruch) [3;500] There are several reasons for using the lexemes of millet and porridge there is Millet is our main agricultural product, and porridge is one of the favorite foods in Uzbek households. That's why these lexemes are used. If we dwell on the Turkish proverb, "There is no wall of stone alone" (that is, there is no stone wall alone). [4 ;96] This proverb is "One millet does not make porridge." Since it has the same meaning as the proverb [4:96], we can say that the meaning of the proverb is about unity and solidarity. The commonality between Uzbek folk proverb and Turkish folk proverb lies in the meanings embedded in the proverb's content plan, and one can be used freely instead of the other. The difference is that the lexemes in its composition are different.

In the Uzbek folk proverb, meaning is understood through the lexemes of millet and porridge, while in the Turkish folk proverb, the same task is performed by the lexemes of stone and wall. There is a specific reason for the use of these lexemes. It is known that the Turks are considered a brother nation to the Uzbeks, and the principles of unity are embedded in their national ideology. Also, Turkey is washed by the Black Sea from the north, the Aegean Sea from the west, and the Mediterranean Sea from the south. In ancient times, stone was mainly used as a building material to make the houses and walls on the sea shores resistant to various floods. That is why the lexemes of stone and wall are taken as a means of reflecting the meaning of the proverb.

If there is no wind, the top of the tree will not move.

Where there is no fire, there is no smoke (that is, if there is no fire, there is no smoke).

These proverbs are the product of the people's philosophical views, "Every event that happens in nature and in society has a specific reason. There is no effect without a cause. For example, it is used in the sense of "has something spread among the people - that means there is something to do". "Without the wind, the poplar does not shake"; "If a dog does not see black, it does not bark"; "If there is no cloud, there is no lightning"; "A thorn does not enter the foot without a reason"; "Remove the dust from the ground"; The proverbs "The message does not spread without a tag" are equivalent in terms of content. [5;433] In the Uzbek folk proverb, the lexemes of tree and wind are used to mean that a message does not spread without a known reason. In the Turkish proverb, fire and smoke are used to express the same meaning. The content plan of the proverbs taken as an example is general and differs only by certain lexemes included in the composition.

In short, proverbs, which are considered the paremiological fund of the language, embody the traditions and realities that have been embedded in the lives of peoples for centuries. If the meaningful connection between Turkish and Uzbek proverbs is explained by the fact that they are representatives of sister nations, the mutual

differentiation of lexemes in the proverbs is inextricably linked with the language features of the two nations and the issues of word usage techniques.

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