

LINGUISTIC CHARACTERISTICS OF SURKHANDARYA
ETHNOGRAPHIC PROVERBS, STORIES AND SAYINGS

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Annotation: this article talks about the ethnographic characteristics of proverbs, proverbs and sayings specific to Surkhandarya dialects

Key words: common Turkish word, dialectal proverb, dialectal saying, ethnographic lexicon, ethnography, linguistic culture, dictionary of ethnographic proverbs, ritual lexicon, religious motives.

As we know, there are many examples of folk art of the Uzbek people, passed down from generation to generation by poets and shepherds.

Surkhandarya is distinguished by its ancient civilization, location at the junction of different religions, languages and cultures, richness of dialects, richness of folklore and ethnographic traditions and customs.

Folk epics are sung by bakhshis and are generally preserved for future generations, but some types of folklore, such as proverbs and sayings, are on the verge of extinction. Thousands of ethnographies have fallen out of use, especially due to insufficient study and collection by specialists of dialect-ethnographic examples of oral creativity. In fact, this problem, which arose in the middle of the last century, has not lost its importance and relevance. In particular, academician Sh. Shoabdurakhmonov drew the attention of scientists to the fact that "If a complete Uzbek traditional dictionary is not recorded in the near future, then we can, taking into account all the responsibility, say that with the passing of the older generation, some of the valuable materials of the language were preserved in their memory and reached us may be lost forever"

It is worth noting that the Surkhandarya region is also distinguished by its ancient ethnocultural structure and, accordingly, a wealth of examples of folk art. The oasis has a unique ethnolinguistic landscape that has been formed over many years. This is clearly visible in the lifestyle of the local population, in their professional and daily activities, in weddings and rituals, in various religious events, and in family relationships. The Kipchak dialect has a large volume in the Surkhandarya dialect-ethnographic space. For this reason, most of the proverbs and sayings characteristic of this area were taken from the speech of representatives of the "j"-sounding dialect and written down on the basis of dialect phonetic rules. It should be noted that most of these ethnographic proverbs and sayings are associated with cattle breeding, various rituals, and tribal relations. At the same time, most of them can be found in one form or another in the speech of representatives of other regional dialects.

At work, we encountered different opinions and discussions when explaining the meaning of some proverbs. For example, the proverb "Qo'taningdan chixsa chixsin, Qozaningdan chixmasin" is a reference to the concept that there was no death.

Most proverbs are formed on the basis of the name of an animal or its characteristics, rise to a higher level of the historical-gradual process, become a fact of language, become a proverb, riddle, phrase, aphorism, i.e. fully formed in memory, the meaning of which is contained in the

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phrase. These are phenomena that have a general, figurative, figurative, philosophical, derivative meaning that cannot be understood from the real (denotative) meaning of words.

Another feature of them is that regardless of the grammatical form (be it a simple sentence or a complex sentence), it maintains the integrity of form and content both inside and outside the text. For example, the proverb “Otdan tushsa ham, egardan tushmaydi” in any speech situation can denote careerist, ambitious, arrogant or ignorant concepts.

It should be noted that, for example, the proverb *matal*, formed on the basis of the speech of livestock and its characteristics, was first clarified in the speech of the livestock breeder (farmer, hunter, gardener, farmer, etc.), then socialized and became the property of a common literary language. The definition of migration of linguistic units such as phrases is controversial. First of all, it is characterized by insufficient knowledge of paraphrase, phraseology, including semantic structure, evolution and translation of proverbs.

“Ot tepmas, it qopmas dema”; “It qutursa egasini qopadi, eshak semirsa (to‘ysa) egasini tepadi” If shepherds are asked about the meaning of their proverbs, most of them will point to the original, general meaning and only a few point to the metaphorical (metaphorical) meaning. True, at first glance, the above proverbs understand the concepts of grabbing, kicking, biting, which can arise in connection with the movement of an animal. These concepts have not yet disappeared.

However, if the primary (genetic, real) meaning is sought and restored from paraphrases, idioms, proverbs, etc., then they: 1) are not proverbs; 2) it is unnecessary to look for figurative meaning in them. However, in proverbs associated with the names of livestock, the object of judgment is the addressee - not the animal, but the person, society.

Social vices and defects of a person or society, negative situations that are discussed openly, are considered rude, are described (allegorically) through the behavior of animals. For example, the proverb “Sinamagan otning sirtidan o'tma” has both a real meaning (do not run over an unverified horse, and behind it (addresses only the second person, you will be kicked, you will be wounded)) and a figurative meaning (do not approach an unverified, unfamiliar person), you will get into trouble, you can earn money) is also a figurative expression. Or you left your country, people, family and friends! What a face you finally returned with, patriot! Traitor! instead of saying: “Ha, ot aylanib qozig'ini toparkan-da!” you can say.

So, the peculiarity of proverbs formed in connection with folk fantasy is that, although thought is focused on formally specific objects, logically, through their names and characteristics, they represent human behavior or a certain social reality, closed in a “feleton”.

In the work, proverbs and sayings are given in the regional dialect - national and dialect versions of some of them are given in their original form. Some dialect words are explained in parentheses.

As Mahmoud Koshgari noted, “...if we do not call every word by its name, even if it consists of the names of members of shame or insult, it will fall out of use and be forgotten. . They should be stored in smart dictionaries. Based on this, we noted in the work some “rude” - dysphemetic proverbs, so to speak, living in the language of our people.

The materials presented in the work cover the territory of the Surkhandarya region in the context of oasis areas, and we are far from the opinion that the given and explained proverbs, sayings and sayings are not found in other places.

Granting the status of the state language to the Uzbek language and achieving independence of our country made it possible to study our national history, culture, customs and

traditions, values and rituals, local dialects and dialects on a truthful and reliable basis. wide base. In particular, the study of ethnographic vocabulary of the Uzbek language, ethnography, and folkloristics has risen to a new level.[4.98]

Dialectal-ethnographic proverbs, matals and other units can be divided into the following types based on their linguistic, cultural and ethnic characteristics.

1. Proverbs, sayings and other units associated with religious motives: Iymani jo'xting burdi jo'q (dishonest, dumb person); Mo'lla jo'xta mo'llaman, Mo'lla borda jo'ldaman (uddaburon, a person who can get out of any situation); Banda bersa ko'rimlik, Xuda bersa to'yimlik (meaning provision of food by God).

2. Proverbs, sayings and sayings with didactic content and attitude: Birinchi boxting oy boxting, Yekinchi boxting suvlarga oxting (referring to the sanctity of the first marriage and family); Qutli (barakali) qo'noq (mehmon) kesa qo'y yegiz tuvar, Qutsiz qo'noq kesa qo'yg'a qoshg'ir tegar. He attributes the blessing to the factor.

3. Proverbs, sayings and other units related to cattle breeding: Most of the inhabitants of the Surkhan oasis have been engaged in cattle breeding since ancient times. It is especially closely connected with the lives of people living in mountainous and foothill regions. For this reason, in this area there are many proverbs, sayings and similar ethnographic combinations associated with cattle breeding. Existing reality uses the metaphor of a living person when comparing the limit, when expressing a real thing. Moling xo'ra bo'sa berdi Xuda, Xotining xo'ra bo'sa urdi xuda (good luck, fate - in the forehead); Oshnangdan tuya so'ra, Uyalib biya berar. (If you ask for a mountain, he will give you a mountain).

4. Human age, time and space, ethnographic units related to time: Navro'zdan so'ng qish bo'mas, Mezondan so'ng yoz bo'mas (everything has its own clock); Ol(t)mishqacha oshir, Jetmishdan so'ng dashir (meaning the correct distribution of human life); (everything has its own clock, a reference to the need to acquire knowledge and craft from a young age);

In conclusion, it should be noted that collecting thousands of samples of folk art reflecting the values and traditions of the inhabitants of the Surkhan oasis, the uniqueness and diversity of their paintings, their attractiveness, and studying them on a scientific basis. Education is one of the issues that cannot be postponed. The reason is that rare proverbs, proverbs and other sources of oral creativity, mainly preserved in the speech of the older generation, are in danger of disappearing over time.

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