

ELUCIDATION OF NATIONAL-CULTURAL CHARACTERISTICS OF THE SEMANTIC GROUPING OF APHORISMS IN ENGLISH AND UZBEK FROM A LINGUISTIC-COMPARATIVE POINT OF VIEW THROUGH THE WORKS OF THE GREAT POET AND THINKER ALISHER NAVOI

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Annotation. In this article, aphorisms and their place in the literary process, their translations in foreign languages are shown through the aphorisms in the works of Alisher Navoi, and special attention is paid to the traditions of translation.

Key words: semantic, aphorisms, linguistic-comparative, Alisher Navoi, philosophy.

The scope of the internationally widespread wisdom covers various areas of human life. Since there is no limit to the events in human life, the limit of the content of wise words cannot be measured. From a small, insignificant scene in everyday life to the expression of a deep philosophical observation, it is reflected in the content of wise words. One way of classifying wise words is content. According to it, about 50 topics were mentioned: motherland, labor, people, science, courage, guest, entrepreneurship, love and loyalty, good words. In the process of analysis of wise words, we divided 12 major thematic groups. Among these large groups, more than 35 sub-thematic groups are organized. We will list some of them below:

- I. Love for Motherland, motherland and people
- II. Historical past
- III. Folk philosophy
- IV. Man and his life
 1. The inner world of man
 2. Life and death, youth and old age
 3. Luck, fate, happiness - unhappiness
 4. Wealth and poverty
 5. Health
- V. Spiritual characteristics of a person, spiritual values
 1. Mind is stupidity
 2. Positive and negative characteristics of a person
 - a) correctness - crookedness, truthfulness - lying
 - b) humility - arrogance
 - c) bravery - cowardice
 - d) manners - impoliteness

e) kindness - lack of consequence

VI. Science and knowledge, intelligence

VII. Family ties

1. Spousal relationship

2. Parents and children and their relationship

3. Kinship

VIII. Friendship and love

IX. Religious views

Let's look at the national cultural characteristics of some of the above-mentioned thematic groups.

Love for Motherland, motherland and people. In English and Uzbek language-cultures, the Motherland is expressed differently. In the English language culture, love for the Motherland is more often expressed through the concept of "home". This is explained by the individualism of English linguistic culture. The British love their thoughts and interpret it as the equivalent of the Motherland. Thought is compared to a castle, kingdom, heaven, world:

Englishman's home is his castle.

Home is where you hang your hat.

Every bird likes its own nest.

Home is the father's kingdom, the children's paradise, the mother's world.

East and West, home is best

Uzbek linguistic culture is historically characterized by collectivism. Therefore, special attention is paid to this topic in Uzbek wise words. Every word and phrase used in Uzbek and English aphorisms is artistically used in its own colorful forms - external and internal meanings. Uzbek writers effectively used words from ancient Turkic, Arabic and Persian languages to create aphorisms. They expanded the possibilities of the literary language based on the living vernacular. As an example, the great thinker, scientist Alisher Navoi skillfully used metaphorical words in his works. In particular, there are various forms of this tool in his wisdom taken from his metaphorical epic "Lisonut-tyre". For example, let's pay attention to the word "state" (*давлат*) mentioned in the work. The word "state" is used figuratively in various places:

1. "kingdom, rule".

2. "kingdom of the ruler".

3. "happiness, luck, purpose".

4. "wealth, treasure".

Thus, based on the above-mentioned ideas, we will consider the comparative analysis of some of the aphorisms and aphoristic units belonging to the poet's pen, and we will list the results of our research, both theoretical and practical aspects. When we turn to the poet's aphorisms, we will have the opportunity to deeply understand their inner meaning and come to the conclusion that the results of our research can emerge.

Analyzing the dictionary description of Alisher Navoi's aphorisms translated from Uzbek to English, we observe how correct our above opinions are: [1.124].

Although the phenomenon of inversion (change of word order) is common in Uzbek language, on the contrary, word order is strictly followed in English, i.e., in the English system, the word order is SVO [subject-verb-object], and in the Uzbek language system, SOV is observed. We see these changes in the translations of Alisher Navoi's aphorisms.

* *Ҳар кишиким бировга қазигай чоҳ,*

Тушгай ул чоҳ уза ўзи ногоҳ [1.18]

* *He who digs a hole for others as a share,*

Himself will find entombment there [1.96]

In these Navoi aphorisms, the translator linguist paid more attention to the matching (rhyme) of the words at the end of the verse. In Uzbek, the pronoun *хар хишкимик* is given in the form of *He who [u kim]* in the English version. Also, in Uzbek, the form of the departure agreement is given, while in English, the auxiliary *for [uchun]* is used instead. In the next line, instead of *choh uza*, the word form *there* is used. Instead of the verb *tushkay* in Uzbek, the verb *find* is used in English. A similar change can be seen when the word form of someone is replaced by the word form of others in English. In the Uzbek language, 5 word forms are used in the first line (*misra*), while in the English version, 7 word forms are used. In the second row, the number of word forms is the same.

For example, Alisher Navoi used the word "*chox*" twice in both lines to make the emphasis stronger, and the tone was expressed in a different, pleasant, strong way.

Ҳақ йўлинда ким сенга бир ҳарф ўқитди ранж ила,

* *айламак осон эмас, ҳаққин адо минг ганж ила. [1.96]*

* *If thou hast been taught but one letter of wisdom,*

How, shalt thy tutor be paid?

If the treasure thousands of coffers were offered,

* *Recompense poor would be made [1.7]*

In this aphorism, there are places where word forms are changed, like the ones above. For example, the word form of *kimki* has changed with *kishi [a man]*, *el* with *khech kim [no one]*, and *kizb der [no believe]* with *ishonmaydi*. However, word forms that are not given in the Uzbek version are found in English. Including once, *once [бир марта]*, *is known [танилган]*, *to decieve [алдашга]*, *though [ҳам]*, *he [y]*, *no one [ҳеч ким]*. In the Uzbek version, we see that the single form of the word "*yolg'on*" has been replaced by two words to match the rhyme of the verses in English, that is, *to lie* and *to deceive*.

Let's consider another Alisher Navoi aphorism:

Тузлик эрмас шифосию вояси ҳам,

* *Ким эгри кишининг эгридур сояси ҳам. [1.13]*

* *A purple drop leaves a purple stain*

* *Dirty business brings dirty gain. [1.81]*

In this aphorism, we see the same changes as above, where word forms have changed. In the English version, there is stylistic colorism, the translation appeals to a simile, i.e. the first line *бинафшаранг из [бўёқ изи]*, similarly in the second line "*Қора [ифлос] ши*", "*Қора [ифлос]*", *фойда [даромад] келтиради*" дейилган. Ўзбекча вариантыдаги "*тузлик эрмас*" - "*яхши эмас*" it is said. The Uzbek version of "*тузлик эрмас*" - "*яхши эмас*" also refers to the consequences of curvature, just like in English. We can see that it is easier for the translator-linguist to convey the meaning of the aphorism through such similes. Sometimes in English there are word forms specific to the Uzbek language, specifically the Uzbek nation, which cannot be translated, but a word form or phrase that is closer to it in the language being translated is chosen. This requires the translator to know the national and cultural characteristics of the people.

If thou hast been taught but one letter of wisdom

How shalt thy tutor be paid?

If the treasure thousands of coffers were offered,



* *Recompense poor would be made [1.77]*

a) *Кимки ўзи айлади ёлгон сўзин,

* Қизбдерэлчиндесақолгон сўзин [1.12]

* *Once a man is known to lie and to deceive,*

* *Though he tell thruth, no one will believe [1.87]*

b) *Гузлик эрмас шифосию вояси ҳам,

Ким эгри кишининг эгридур соясиҳам[1.13]

*A purple drop leaves a purple stain,

Dirty business brings dirty gain [1.81]

c) *Бўлмас одобсиз кишилар аржуманд,

Паст этар ул хайлни чархи баланд [1.13]

*The ignorant are help not in respet,

Scorn and contempt is all they can expes[1.82]

d) *Олам аҳли билингизким, иш эмас душманлиг,

Ёр ўлунг бир-бирингизгаки эрур ёрлиг иш[1.15]

*Know, all human kind: The greatest curse is

enemity the greatest blessing – amity [1.83]

e)* Каъбаки, оламнинг ўлуб қибласи,

Қадри йўқ, андоқки, кўнгул Каъбаси[2.35]

We will consider the typological and morphological differences between the Uzbek and English languages, which we are studying the lexical comparison. Uzbek and English belong to different morphological types. The morphological or typological classification of languages was first studied by A. Schlegel, and later by W. Von Humboldt, English belongs to the group of inflectional type languages like many other Indo-European and Semitic languages, and the Uzbek language belongs to other Turkic, Finno-Ugric, Tungusic languages. belongs to the agglutinative type of languages, such as Manchurian, Korean, Japanese, partially Indian and some African languages. Internal inflection is characteristic of noun and verb phrases in English. This linguistic phenomenon is in the plural form of nouns: man-men, mouse-mice, foot-feet, tooth-teeth, etc.; and verbs are found in the past tense: write-wrote, bind-bound, give-gave and other similar examples. Similar occurrences of nouns and verbs can also be found in Alisher Navoi's aphorisms.

Examples:

The pain of cullumny that breaks men's hearts

Is like to the agony when life departs. [1.85]

Чун синса кўнгул заҳм забон оғригидин,

Кам эрмас анинг оғриги эсон оғригидин.[1.17]

b) *Character is common, all men have it,*

It is built of natural traits that lead to habit. [1.84]

c) *Like to hangmen are physicians who are quacks*

Poison can kill as surely as the axe. [1.84]

Therefore, the Uzbek language has been rich in aphorisms for a long time, it is necessary to sort them, search for their meaning, compare them during translation, see the similarities and increase interest in it among young people.

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