

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA
ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR
BERUVCHI DSc.03/30.12.2019.FIL.19.01 RAQAMLI ILMIY KENGASH
ASOSIDAGI BIR MARTALIK ILMIY KENGASH**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT
O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI**

DA ZHENXIN (达震鑫)

**O‘ZBEKCHA VA XIToyCHA MAQOLLARNING LINGVISTIK
TADQIQI**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va
tarjimashunoslik**

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PHD)
DISSERTATSIYASI AVTOREFERATI**

Toshkent – 2023

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati
mundarijasi**

**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

**Contents of dissertation abstract of doctor of philosophy (PhD) on Philological
sciences**

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Falsafa doktori (PhD) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2023.1.PhD Fil/3144 raqam bilan ro‘yxatga olingan.

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zaruriyati. Jahon tilshunosligida muayyan xalqning milliy-madaniy, tarixiy, diniy, ijtimoiy-siyosiy qarashlari, hayotiy tajribasining yorqin in'ikiosi bo'lgan maqollarni lingvistik jihatdan tadqiq qilish, ya'ni ularning lingvistik xususiyatlarini yoritish, shakllanish manbalari, etimologiyasini ochib berish, maqollarni xalq hayoti, dunyoqarashi, an'analari, urf-odatlar bilan bog'liqligini ko'rsatish, bu boradagi ilmiy-nazariy qarashlarni umumlashtirish, qardosh va noqardosh xalqlarda ko'p asrlar davomida shakllangan va to'plangan maqollarni qiyoslash/chog'ishtirish masalalariga katta ahamiyat berilmoqda. Shunga ko'ra maqollar nafaqat adabiyotshunoslik (folklorshunoslik) nuqtayi nazaridan, balki tilshunoslik nuqtayi nazaridan: ularning struktur-semantik, milliy-mental, kognitiv va universal xususiyatlarini aniqlash yuzasidan ham tekshirildi va tekshirib kelinmoqda.

Dunyodagi tillarni ilmiy tadqiq qilish markazlarida, oliy ta'lim muassasalarida paremiologiya, xususan, qiyosiy paremiologiya, qiyosiy lingvokulturologiyaga oid keng qamrovli tadqiqotlar olib borilmoqda. Mazkur tadqiqotlarda qardosh va noqardosh tilardagi maqollarning farqli va o'xshash xususiyatlarini o'rganish, ularni qiyosiy-tipologik asosda tahlil qilishga katta e'tibor qaratilmoqda. Xususan, o'zbek va xitoy tillari nihoyatda maqollarga boy. O'zbek va xitoy xalqi milliy tafakkur va fiziologik tuzilishi o'rtasidagi umumiy xususiyatlar tufayli xitoy va o'zbek maqollarida, odamlarning ularni tushunishi o'rtasida juda ko'p o'xshashliklar mavjud. Masalan: o'zbek va xitoy maqollarida qofiya va uyg'unlikka ahamiyat beriladi. Maqollarni tuzishda ko'proq qo'shma gap qolipidagi gaplardan foydalaniladi, metafora, personifikatsiya va mubolag'a kabi stilistik figuralar mavjud. Xitoy maqollari Xan xalqining yashash odatlari, yashash muhiti va shu bilan bog'liq qadriyatlari va fikrlash tarzini aks ettiradi. O'zbek tili, madaniyati ham uzoq tarixga ega. O'zbek maqollari turkiy xalqlarning yashash odatlari, muhiti va shu bilan bog'liq qadriyatlarni va fikrlash tarzini o'zida aks ettiradi. Biroq ikki tomon madaniy an'analari va til xususiyatlarining farqliligi tufayli xitoy va o'zbek maqollari shakli va semantikasidagi juda ko'p farqlarni ham aniqlash mumkin bo'ladi.

O'zbekiston Respublikasida filologiya fanini rivojlantirish, davlat tilining nufuzini oshirish borasida salmoqli ilmiy-amaliy ishlar amalga oshirilmoqda. O'zbekiston Respublikasi Prezidentining 2020-yil 20-oktabrdagi "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi PF-6084-sonli Farmonida: "Oliy ta'lim tizimida o'zbek tili ilmiy maktablarining zamonaviy metodlarini o'rganishni yo'lga qo'yish, tilning rivojlanish istiqbollari bilan bog'liq ilmiy muammolarni aniqlash, tadqiq etish"¹ kabi vazifalar belgilanganiki, mazkur ustuvor vazifalarni ijro qilishda o'zbek tilini boshqa tillar bilan qiyoslashga yo'naltirilgan tadqiqotlarni amalga oshirish, ularning amaliy natijalarini ta'lim jarayoniga tatbiq qilish muhim ahamiyat kasb etadi.

¹ Ўзбекистон Республикаси Президентининг 2020 йил 20 октябрдаги "Мамлакатимизда ўзбек тилини янада ривожлантириш ва тил сиёсатини такомиллаштириш чора-тадбирлари тўғрисида"ги ПФ-6084-сонли Фармони // Ўзбекистон Қонун ҳужжатлари тўплами. 06/20/6084/1398.

Xususan, bu borada jahon paremiologiyasida, jumladan, o‘zbek va xitoy tilshunosligida maqollarni o‘rganishda, qiyoslashda, ularning lingvomadaniy mohiyatini ochib berishda, fonetik, semantik, grammatik xususiyatlarini har ikki tilning sintaktik qurilishi nuqtayi nazaridan ko‘rib chiqishda, qiyoslanayotgan tillarda maqollarning universiyalilarini aniqlashda dolzarb mavqega ega bo‘ladi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi PF-5850-son, 2020-yil 20-oktabrdagi “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi PF-6084-son, 2020-yil 6-noyabrdagi “O‘zbekistonning yangi taraqqiyot davrida ta‘lim tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to‘g‘risida”gi PF-6108-son Farmonlari, 2018-yil 5-iyundagi “Oliy ta‘lim muassasalarida ta‘lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta‘minlash bo‘yicha qo‘shimcha chora-tadbirlar to‘g‘risida”gi PQ-3775-son Qarori, O‘zbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-avgustdagi “Ta‘lim muassasalarida chet tillarini o‘qitish sifatini takomillashtirish bo‘yicha chora-tadbirlar to‘g‘risida”gi 610-son Qarori va boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalari rivojlanishining I. «Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari» ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Maqollarning qiyosiy-tipologik xususiyatlari I.Begmurodov, R.A.Latipova, I.K.Mirzayev, Z.Yusupova, Y.Osheva, L.Babitova, O.Igbolov, P.Bakirov, G.Ergasheva, O.Uralova, M.Temirova, R.U.Majidova, Z.R.Narmuratov kabi olimlar tomonidan tadqiq qilingan ².

² Begmurodov I. Узбекско-казахские фольклорные связи: Автореф. дис... канд. филол. наук. – Ташкент, 1990. – 21 с.; Латыпова Р.А. Нормы речевого поведения в зеркале английской и башкирской паремии: Автореф. дис... канд. филол. наук.– Уфа, 2003.– 17 с.; Мирзаев И.К., Нарзикулов А. Французча мақол ва маталларнинг ўзбек тилидаги муқобиллари. – Самарқанд: СамДУ, 1981. – 67 б.; Юсупова З.А. Языковые аспекты реализации противопоставления в паремии (на материале французских, английских и русских пословиц): Дис... канд. филол. наук. – Уфа: БГУ, 2005. – 146 с.; Ошева Е.А. Лингвокультурная специфика паремиологического пространства (на материале русского и английского языков): Автореф. дис... канд. филол. наук. – Пермь, 2013. – 21 с.; Бабитова Л.А. Английские и кабардино-черкесские пословицы и поговорки в прагмалингвокультурологическом аспекте: Автореф. дис. ... канд. филол. наук. – Махачкала, 2013. – 26 с.; Игболов О.Ш. Лексико-семантический анализ особенностей пословиц и поговорок в таджикском и английском языках (на материале “Маснавий маънави” Джалолуддина Руми): Дис... канд. филол. наук. – Душанбе, 2017. – 166 с.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис... докт. филол. наук. – Ташкент, 2007. – 287 с.; Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи. Филол. фан. номз... дисс. – Тошкент, 2011. – 164 б. Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси. Филол. фан. фалс. док. (PhD)... дисс. – Самарқанд, 2021. – 144 б.; Темирова М. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фан. фалс. док. (PhD)... дисс. – Тошкент, 2018. – 166 б.; Маджидова Р. Антропоцентриқ мақолларнинг аксиологик тадқиқи (ўзбек ва рус тиллари материаллари асосида). Филол. фан. доктори (DSc)... дисс. автореф. – Фарғона, 2020.; Нормуратов З.Р. Инглиз ва ўзбек тилларида “таълим, илм” концептларига оид паремаларнинг лингвомаданий тадқиқи. Филол. фан. фалс. док. (PhD)... дисс. автореф. -Термиз, 2022. -51 б.

Shuningdek, o'zbekcha maqollarning noqardosh tillar bilan chog'ishtirilgan tahlili yuzasidan bir nechta ilmiy maqolalar ham e'lon qilingan, e'lon qilinmoqda³.

O'zbek tilshunoslari X.Abdurahmonov, M.Sadriddinova, B.Jo'rayeva, D.A.Tosheva, D.Turdaliyeva, Sh.Sh.Qalandarov, I.M.Mirzaaliyev, G.Komilovalar o'zbekcha maqollarning shakllanish asoslari, leksik, leksik-stilistik, grammatik tahliliga bag'ishlangan ilmiy tadqiqotlarni olib borishgan⁴.

Xitoy tilshunosligida ham xitoycha maqollar turli aspektlarda tadqiq qilingan, 1920-yillardan boshlab Guo Shaoyu (郭绍虞), Du Tongli (杜同力), Ming Enpu (明恩浦) (AQSh), Cao Boxan (曹伯韩), Chen Yide (陈以德), Vang Guodong (王国栋), Van Shunde (王顺德), Xue Chengzhi (薛诚之) va boshqalarning tadqiqotlarida maqollarni boshqa yondosh hodisalar, xususan, aforizmlar, hikmatli so'zlar bilan solishtirish, ular orasidagi o'xshashlik va farqlarni ko'rsatishga ahamiyat berilgan⁵.

1949-yillardan boshlab Ven Duanzheng (温端政), Vu Zhankun (武占坤), Ma Guofan (马国凡), Vang Yi (王毅), Vang Qin (王勤), Sun Weizhang

³ Жумабоева Ж., Абдуллаева Н. Градуоним компонентли ўзбек халқ мақоллари ва уларнинг инглиз тилидаги муқобиллари // Хорижий филология. №4, 2017. – Б.30-33; Абдуллаева Н. Ўзбек ва инглиз халқ мақолларида макроградуонимия // An international scientific and practical online conference on the topic tsul international conference on teaching foreign languages (tsul icon - flt). Foreign languages department. – Tashkent, 2021; Мадалов Н.Э. Ўзбек тилшунослигида мақолларнинг лингвистик тадқиқи // Academic Research in Educational Sciences Volume 3 | Issue 11 | 2022 ISSN: 2181-1385 Cite-Factor: 0,89 | SIS: 1,12 | ASI-Factor: 1,3 | SJIF: 5,7 | UIF: 6,1; Мадалов Н.Э. Инглиз ва ўзбек тилларидаги оддий табиат ҳодисалари билан боғлиқ мақолларнинг чоғиштирма таҳлили // Academic Research in Educational Sciences Volume 4 | Issue 1 | 2023 ISSN: 2181-1385 Cite-Factor: 0,89 | SIS: 1,12 | ASI-Factor: 1,3 | SJIF: 5,7 | UIF: 6,1. va b.

⁴ Абдурахмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дис... канд. филол. наук. – Ташкент: АН УзССР, 1964. – 18 с.; Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дис... канд. филол. наук. – Ташкент, 1985. – 18 с.; Ўзбек халқ мақолларининг қисқача синонимик лугати. – Тошкент: Фан, 2006; Жўраева Б. Мақолларнинг ёндош ҳодисаларга муносабати ва маъновий хусусиятлари. – Тошкент: Фан, 2007. – 66 б.; Жўраева Б. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари. – Тошкент: Akademnashr, 2019. – 224 б.; Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий услубий қўлланилиши: Филол. фан. номз... дисс. автореф. – Тошкент, 2002.; Жўраева Б. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филол. фан. док... (DSc) дисс. автореф. – Самарқанд, 2019. – 73 б.; Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари. Филол. фан. фалс. док (PhD)... дисс. автореф. – Тошкент, 2017; Турдалиева Д.Т. Ўзбек халқ мақолларининг лингвопозтик хусусиятлари. Филол. фанлари фалсафа док.(PhD)... дисс. – Фарғона, 2018. – 144 б.; Қаландаров Ш.Ш. Ўзбек лингвомаданий муҳитида халқ мақоллари эвфемизацияси. Фил. фан. фалс. док. (PhD) ... дисс. автореф. – Фарғона, 2019; Мирзаалиев И.М. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону лугати-т-турк” материали мисолида). Филол. фан. фалс. док.(PhD)...дисс. автореф. – Тошкент, 2020. Комилова Г. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили. Филол. фан. фалс. док. (PhD)... дисс. автореф. – Тошкент, 2022.– 50 б.

⁵ 郭绍虞, 谚语的研究, 商务印书馆, 北京, 1925年6月; 杜同力《关于谚语的报告和说明, 商务印书馆, 北京, 1925年; (Guo Shaoyu. Maqollar bo'yicha tadqiqotlar. – Pekin: Tijorat matbuoti, 1925); 杜同力《关于谚语的报告和说明, 商务印书馆, 北京, 1925年; (Du Tongli. Maqollar haqida ma'ruza va tushuntirish. – Pekin: Tijorat matbuoti, 1925); 明恩溥, 汉语谚语熟语集, 商务印书馆, 北京, 1902年; (Ming Enpu. Xitoy maqollari va idiomalari to'plami. – Pekin: Tijorat matbuoti, 1925); 曹伯韩, 谈谚语, 人民文学出版社, 北京, 1927年; (Cao Boxan. Maqollar haqida. – Pekin: Xalq adabiyoti nashriyoti, 1927); 陈以德, 从谚语的搜集整理谈到口头语的语汇, 商务印书馆, 北京, 1933年 (Chen Yide. Maqollar to'plamidan og'zaki so'zlarning lug'atiga qadar. – Pekin: Tijorat matbuoti, 1933); 王国栋《谚语的搜集和整理, 商务印书馆, 北京, 1935年 (Vang Guodong. To'plam va maqollarni tartibga solish. – Pekin: Tijorat matbuoti, 1935); 王顺德, 北夏农谚研究, 商务印书馆, 北京, 1935年 (Van Shunde. Shimoliy Sya qishloq xo'jaligi maqollari bo'yicha tadqiqotlar. – Pekin: Tijorat matbuoti, 1935); 薛诚之, 谚语的探讨, 商务印书馆, 北京, 1936年 (Xue Chengzhi. Hikmatlar muhokamasi. – Pekin: Tijorat matbuoti, 1936).

(孙维张) va boshqalar xitoy maqollarini tizimli jamlashgan va tahlil qilishgan. Bu davrda maqollarni o'rganishda ularning o'ziga xos xususiyatlari, tasnifi va mazmuniga alohida e'tibor qaratilib, maqollarga o'ziga xos "tanish so'z" sifatida qaralib, tahlil va tadqiqot ishlarini olib borishda zamonaviy tilshunoslik nuqtayi nazari va usullaridan foydalanilgan⁶.

1990-yillardan boshlab Chjan Xui (张辉), Kou Fuming (寇福明), Van Shaoxua (汪少华), Xe Syuvey (何学威), Chen Suping (陈素萍), Luo Shenghao (罗圣豪), Shen Xuayxing (沈怀兴), Jiang Yuanyuan (江源源), Xou Pu (侯璞), Yu Fumin (郁福敏), Guo Shanlian (郭珊莲), Jiang Lei (蒋磊) va boshqalar xitoy maqollari va chet tili maqollarini qiyosiy o'rganishni amalga oshirishgan. Bu davrda maqollarning tabiati va ularni pragmatik tarzda o'rganish, jumladan, maqollarning ijtimoiy, pragmatik va ritorik vazifalarini o'rganishga, ularning muhim xususiyatlari va me'yorlanishiga oid tadqiqotlarga alohida e'tibor qaratildi. Shu vaqtdan boshlab maqollarning semantikasini o'rganish olimlarning e'tiborini torta boshladi⁷.

Ko'rinadiki, o'zbekcha maqollar O'zbekistondagi tilshunoslar tomonidan ikki aspektda tadqiq qilingan, ya'ni maqollar sof o'zbek tili nuqtayi nazaridan tahlil qilingan va ular boshqa qardosh (qozoq, qirg'iz), noqardosh (asosan, ingliz tili) tillardagi maqollar bilan qiyoslangan/chog'ishtirilgan. Ammo shu vaqtgacha Xitoyda ham, O'zbekistonda ham maqollarning lingvistik jihatlari, ularning semantik-struktur, milliy-madaniy va universal jihatlari chog'ishtirilmagan. Shunga ko'ra bizning mazkur ishimiz bu sohadagi dastlabki dissertatsiyadir.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Tadqiqot Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyot universitetidagi qiyosiy-tipologik

⁶ 温端政, 中国谚语大全(上下), 上海辞书出版社, 上海, 2000年 (Ven Duanzheng. Xitoy maqollari entsiklopediyasi. – Shanxay: Shanxay lug'at nashriyoti, 2000); 武占坤 马国凡, 谚语, 内蒙古出版社, 1983年 (Vu Zhankun, Ma Guofan. Hikmatlar. – Ulanbator, 1983) 王毅, 略论中国谚语, 商务印书馆, 北京, 1961年; (Van Yi. Xitoy maqollari haqida qisqacha munozara. – Pekin, 1961).

⁷ 张辉, 熟语及其理解的认知语义学研究, 军事谊文出版, 北京, 2003年 (Chjan Xui. Idiomalarning kognitiv semantikasi va ularni tushunish bo'yicha tadqiqotlar. – Pekin: Military Yiwen nashriyoti, 2003); 寇福明, 汉英谚语对比研究, 中央民族大学出版社, 北京, 2007年 (Kou Fuming. Xitoy va ingliz maqollarini qiyosiy o'rganish. – Pekin: Minzu Xitoy universiteti nashriyoti, 2007); 汪少华, 谚语·构架·认知, 外语与外语教学出版社, 上海, 2008年 (Vang Shaoxua. Maqollar. – Shanxay: Frame Tan olish bilimlari, chet tillari va chet tillarini o'qitish nashriyoti, 2008); 何学威、陈素萍, 论谚语的形式美, 娄底师专学报, 1995年 (He Xuewei va Chen Suping. Maqollarning rasmiy go'zalligi haqida // Loudi o'qituvchilar kolleji jurnali, 1995); 罗圣豪, 论汉语谚语, 四川大学学报, 重庆, 2003年 (Luo Shenghao. Xitoy maqollari haqida // Sichuan universiteti jurnali. – Chongqing, 2003). 盛怀兴, 汉语谚语中意合法的运用, 语言教学与研究, 北京, 2004年 (Shen Huaixing. Xitoy maqollarining italyan tilida qo'llanilishi, til o'rgatish va tadqiqot. – Pekin, 2004); 江源源, 从系统功能角度解读汉语谚语, 成都师范学院学报, 成都, 2011年; (Jiang Yuanyuan. Xitoy maqollarini tizim funksiyasi nuqtai nazaridan izohlash // Chengdu Normal universiteti jurnali. – Chengdu, 2011); 侯璞, 谚语的语篇功能, 商务印书馆, 北京, 2012年; (Xou Pu. Maqollarning nutq funksiyalari. – Pekin: Business The Press, 2012); 郁福敏、郭珊莲, 英汉习语对比, 上海交通大学出版社, 1999年 (Yu Fumin, Guo Shanlian. Ingliz va xitoy iboralarini taqqoslash. – Shanxay: Shanxay Jiaotong universiteti nashriyoti, 1999); 蒋磊, 英汉习语的文化观照与对比, 武汉大学出版社, 2000年; (Jiang Lei. Ingliz va xitoy iboralarining madaniy istiqboli va taqqoslanishi. – Wuhan: Wuhan universiteti nashriyoti, 2000).

tadqiqotlar, xususan, O‘zga tilli guruhlarda o‘zbek tili ta’limi kafedrasining “Qiyosiy lingvistika va madaniyatlararo aloqalar” deb nomlangan istiqbolli ilmiy tadqiqotlar mavzusi doirasida bajarilgan.

Tadqiqot maqsadi o‘zbekcha va xitoycha maqollarning chog‘ishtirma lingvistik jihatlarini ilmiy asoslashdan iborat.

Tadqiqot vazifalari. Tadqiqot maqsadini amalga oshirish uchun quyidagi vazifalar belgilangan:

o‘zbekcha va xitoycha maqollarning o‘ziga xos xususiyatlarini aniqlash;

o‘zbekcha va xitoycha maqollarni lingvistik jihatdan taqiq qilish yo‘nalishlarini tahlil qilish;

o‘zbekcha va xitoycha maqollarining fonetik, semantik, grammatik xususiyatlarini aniqlash, chog‘ishtirish natijasida ularning fonetik, semantik, struktur, grammatik o‘xshash hamda farqli tomonlarini ochib berish;

o‘zbekcha va xitoycha maqollarning milliy-madaniy xususiyatlarini chog‘ishtirish, ular o‘rtasidagi lisoniy-madaniy nomuvofiqliklarni yoritish;

o‘zbekcha va xitoycha maqollarning universal xususiyatlarini maqollardagi semantik va shakliy o‘xshashliklar orqali yoritib berish va b.

Tadqiqotning obykti sifatida o‘zbek va xitoy tillaridagi maqollar tanlangan.

Tadqiqotning predmetini o‘zbek va xitoy tillaridagi maqollarning lisoniy mavqeyi, fonetik, semantik-strukturaviy, milliy-madaniy, universal xususiyatlarini, chog‘ishtirma-tipologik munosabatlarini o‘rganish tashkil etadi.

Tadqiqot usullari. Tadqiqot mavzusini yoritishda komponent tahlil, tavsifiy-tahliliy, chog‘ishtirma-qiyosiy, analitik metodlardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o‘zbek va xitoy tillaridagi maqollarning leksik-grammatik maqomini aniqlash mezonlari ularning tuzilishi, semantikasi, obrazlilik, didaktikligi kabi o‘zaro farqlovchi xususiyatlar tarkibini aniqlashtirish asosida dalillangan;

o‘zbekcha va xitoycha maqollarning fonetik xususiyatlari aniqlanib, ularni chog‘ishtirish natijasida fonetika nuqtayi nazaridan xitoycha maqollar asosan maqollarning semantikasini ohang, urg‘u, qofiyalar orqali ifodalashi, o‘zbek maqollarida asosan urg‘u va qofiya ishlatilishi ochib berilgan;

o‘zbekcha va xitoycha maqollardagi sinonimiya, antonimiya, gradunomiya, maqollarda so‘z tanlash, qo‘llashning o‘ziga xos yo‘llari aniqlanib, maqollarning o‘ziga xos semantik xususiyatlari ko‘rsatilgan, grammatika nuqtayi nazaridan, o‘zbek va xitoy maqollari sodda va qo‘shma gaplardan tuzilgan bo‘lsa-da, xitoy maqollarida murakkabroq jumlar ko‘p ishlatilishi, gap tuzilishi nuqtayi nazaridan xitoy maqollari murakkab bo‘lsa-da, uyg‘un intonatsiyaga egaligi, o‘zbek maqollarida ham sodda gaplardan ko‘ra qo‘shma gaplar ko‘p uchrashi aniqlangan;

o‘zbekcha va xitoycha maqollar o‘rtasidagi lisoniy-madaniy nomuvofiqliklar mazmuni ikki xalq tarixi, mentaliteti, madaniyati, har xil dinlar, geografik joylashuvi bilan bog‘liqligi kabi lisoniy-madaniy nomuvofiqliklarni belgilash asosida ochib berilib, o‘zbekcha va xitoycha maqollar o‘rtasidagi universalialar aniqlanib, ular semantik-struktur jihatdan chog‘ishtirilgan.

Tadqiqotning amaliy natijasi quyidagilardan iborat:

o‘zbek va xitoy tillarida maqollar semantikasi va strukturasi bilan bog‘liq bo‘lgan tomonlari va o‘ziga xos xususiyatlarining qiyosiy tahlili ilmiy-nazariy ahamiyat kasb etishi sababli “Tilshunoslik nazariyasi”, “Qiyosiy leksikologiya”, “Qiyosiy uslubiyat”, “Tarjima nazariyasi va amaliyoti”, “Qiyosiy tipologiya”, “Madaniyatshunoslik” kabi fanlardan yaratiladigan darslik va o‘quv qo‘llanmalarining mukamallashuviga yordam berishi asoslagan;

o‘zbek va xitoy tillaridagi maqollarning semantikasi va strukturasi, milliy-madaniy va universal xususiyatlarini tahlil qilish uchun ishlab chiqilgan metodikaning qardosh bo‘lmagan tillarga xos boshqa tipdagi maqollarini tadqiq qilishda foydalanish mumkinligi dalillangan;

maqollarning o‘ziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va o‘rganilishida ishonchli manba bo‘lib xizmat qilishi dalillangan;

o‘zbek va xitoy tillaridagi maqollarning chog‘ishtirma tahlili natijalaridan o‘zbeklarga xitoychani, xitoylarga o‘zbekchani o‘rgatishda samarali foydalanish mumkin.

Tadqiqot natijalarining ishonchliligi. Muammoning aniq qo‘yilganligi, ishning o‘rganish obyektlari aniq belgilab olinganligi, o‘rganilgan materialning o‘zbek va xitoy tillari tabiatidan kelib chiqqan holda xulosalar qilishga yordam berishi, ularning asosli ekanligi, til o‘qitish metodikasiga nazariy jihatdan mos kelishi, metodologik mukammalligi, chog‘ishtirma tahlilni amalga oshirishda mavjud isbotlangan manbalarga tayanilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundan iboratki, tadqiqotda o‘zbek va xitoy tillaridagi maqollar lingvistik metodlar tatbiqida qiyosiy-chog‘ishtirma aspektida tahlil qilingan va ularning lingvistik xususiyatlari atroflicha ochib berilgan hamda maqollarning komponent tarkibi aniqlangan, ularni qiyosiy-tipologik jihatdan chog‘ishtirish va tadqiq etish nazariyasini yanada boyitishga xizmat qilishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundan iboratki, ilmiy ishda erishilgan natijalardan O‘zbekiston va Xitoy OTMLarida o‘qitiladigan “Nazariy va amaliy grammatika”, “Qiyosiy tipologiya”, “Qiyosiy frazeologiya”, “Qiyosiy terminologiya”, “Lingvomadaniyatshunoslik” kabi fanlardan darsliklar, o‘quv qo‘llanmalarini yaratishda, ushbu fanlardan nazariy va amaliy mashg‘ulotlar olib borishda, magistratura bosqichida “Lingvistik tadqiqot metodlari”, “Zamonaviy tilshunoslikning dolzarb muammolari”, “Frazeologiyaning dolzarb masalalari” kabi fanlardan maxsus kurslarni tashkil etishda, shuningdek, o‘zbek -xitoy, xitoy -o‘zbek ikki tilli maqollar lug‘atlarini tuzishda manba sifatida foydalanish mumkinligi bilan belgilanadi.

Tadqiqotni yozish jarayonida o‘zbekcha-xitoycha lug‘at tayyorlangan bo‘lib, bu lug‘atdan 3.2 mln dan ortiq so‘z va so‘z birikmasi, shulardan, 3754 ta maqol joy olgan (lug‘atning umumiy sahifasi 3434 betdan iborat). Lug‘at juda katta hajmda bo‘lganligi tufayli uni dissertatsiyaga ilova qilishning iloji bo‘lmadi.

Dissertant O‘zbekistonga Xitoy korxonalarining sarmoya kiritishi bilan bog‘liq O‘zbekistonning 15 ta amaldagi qonunlari, qonunchilikning 1000 dan ortiq

moddalari, farmonlar va normativ-huquqiy hujjatlarini tarjima qilishda, Shanxay Hamkorlik Tashkiloti Sammiti, O‘zbekiston Respublikasi Investitsiyalar va tashqi savdo vazirligining xalqaro ko‘rgazmalarida ko‘p marotaba tarjimon sifatida qatnashgan.

Tadqiqot natijalarining joriy qilinishi. O‘zbekcha va xitoycha maqollarni chog‘ishtirish bo‘yicha olingan ilmiy va amaliy natijalar asosida:

nomlar zaxirasini yaratish uchun o‘zbek xalq maqollarida ifodalangan leksemalar xalqimiz hayotida muhim oziq-ovqat mahsuloti, kiyim-kechak manbaya sifatida katta rol o‘ynagani sababli kundalik yashash tarzi, hayot kechirishi, urf-odat, marosimlari shakllanishiga ma‘lum darajada asos bo‘lganligi, mazkur maqollarda bugungi kunda unutilgan yoki unutilayotgan milliy o‘yin, udum, an‘ananlarimiz saqlanib kelayotganligi tahliliga doir ilmiy xulosalardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida 2019–2022-yillarda bajarilgan A-OT-2019-10 raqamli “O‘zbek tilida neymning: me‘yoriy-huquqiy asoslarini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 3-martdagi 01/4-472-son ma‘lumotnomasi). Natijada loyiha maqollarda bugungi kunda unutilgan yoki unutilayotgan milliy o‘yin, udum, an‘ananlarimizga doir tahliliy materiallar bilan boyitilgan;

o‘zbek va xitoy tillaridagi maqollarda odamning ijobiy yoki salbiy baho ko‘rsatkichi bo‘lib xizmat qiladigan va adresatga xos harakatlar, fikrlash yoki baholash kategoriyalari doirasidagi ma‘no markerlari; maqollarda insonni fazilatlarini va faoliyat obrazining mezoniga ko‘ra baholash, xususan, ma‘noning ikki tomonlilik xususiyatiga ega bo‘lgan axloqiy, estetik, intellektual, pragmatik baholash turlariga ajratilgan terminlarga oid ilmiy ma‘lumotlardan Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetida 2017–2018-yillarda bajarilgan OT-A1-018 raqamli “O‘zbek tili va uning tarjimasi bilan bog‘liq elektron va bank-moliya terminlarining ko‘p tilli lug‘atlarini yaratish” mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2023-yil 3-martdagi 01/4-473-son ma‘lumotnomasi). Natijada maqollar u yoki bu xalqning milliy-madaniy xususiyatlarini va olamning lisoniy manzarasini aks ettiruvchi asosiy namunalarni qo‘llash orqali xalq mentalitetini aks ettirishi masalalari o‘z yechimini topgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari bo‘yicha 3 ta xalqaro va 1 ta respublika ilmiy-amaliy anjumanlarida ma‘ruzalar qilingan.

Tadqiqot natijalarning e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha 17 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiyasi komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarida 13 ta maqola, jumladan, 3 tasi respublika, 10 tasi xorijiy jurnallarda e‘lon qilingan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan iborat. Dissertatsiyaning umumiy hajmi 143 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqot mavzusining dolzarbligi va zaruriyati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi, muammoning o‘rganilganlik darajasi, dissertatsiya bajarilgan oliy ta‘lim muassasasining ilmiy-tadqiqot ishlari bilan bog‘liqligi, ilmiy tadqiqotning maqsad va vazifalari, yangiligi, nazariy va amaliy ahamiyati, obyekti va predmeti, tadqiqot natijalarining ishonchiligi, joriy qilinishi, aprobatsiyasi, tadqiqot natijalarining e‘lon qilinishi, dissertatsiyaning tuzilishi va hajmi haqida ma‘lumotlar berilgan.

Dissertatsiyaning birinchi bobi “**O‘zbek va xitoy tillarida maqollarning o‘ziga xos xususiyatlari, ularni tadqiq qilish yo‘nalishlari**” deb nomlangan.

Xalqning ijtimoiy-tarixiy, hayotiy tajribasidan kelib chiqqan hikmatli so‘zlar o‘zbek tilida “maqol”, tojiklarda “zarbulmasal”, ruslarda “пословица”, arablarda “naql”, turklarda “ataso‘zu” deb nomlanadi. Hajman qisqa, ammo mazmunan keng tushunchani anglatuvchi hikmatli so‘zlar turli mavzularni qamrab oladi.

M.Murodovanning “Folklor va etnografiya” asarida ta‘kidlanishicha: “Til, falsafa va badiiy ijodning o‘ziga xos hodisasi sifatida yuzaga kelgan xalq maqollari folklorning ixcham shakl, ammo teran mazmunga ega bo‘lgan bir janridir. Maqol xalqning ko‘p asrlar mobaynida ijtimoiy-iqtisodiy, siyosiy va madaniy hayotda to‘plagan tajribalari, kuzatishlari asosida yuzaga kelgan ixcham, chuqur mazmunga ega bo‘lgan og‘zaki ijod janrlaridan biridir. Maqol atamasi arabcha – «qavlun» – gapirmoq, aytmoq so‘zidan olingan, u aytib yuriladigan ibora, ifodalardir. Maqol har bir xalqning og‘zaki ijodida uchraydigan janrdir. Doston, ertak, afsona va rivoyatlar, latiflar voqelikni hikoya tarzida aks ettirsa, maqollar xalqning ana shu voqelikni xulosalar, hukmlar orqali ifodalaydi. Hajman ixcham bo‘lgan maqolda bayoni dostonlarga teng bo‘lgan voqealar mujassamlangan. Maqolda fikr aniq, tugal xulosa, lo‘nda hukm tarzida ifodalanadi”⁸.

Mavjud adabiyotlarda o‘zbek maqollarining kelib chiqishi, tarkibiy shakli, semantik mazmuni, uslubiy va pragmatik vazifasiga ko‘ra o‘ziga xos xususiyatlari ko‘rsatilgan⁹. Ularda quyidagi xususiyatlar jamlanganligi ta‘kidlanadi:

1. Turg‘unlik. Maqollarning boshqa iboralardan farqi shundaki, ularda qoliqlanganlik darajasi yuqoriroq bo‘lib, tasdiqlash xususiyati kuchliroqdir.

2. Yaxlitlik. Yaxlitlik maqolning tarkibiy va ma‘no jihatlaridan yaxlitligini bildiradi. Tarkibiy jihatdan maqol bir jumla bo‘lib, ba‘zida ba‘zi tarkibiy qismlarini tushirib qoldirish mumkin bo‘lsa-da, jumlaning tarkibi o‘zgarmaydi.

3. G‘oyaviylik. Maqollar xalq donoligining ifodasi, mehnatkash odamlarning uzoq yillik hayoti va turmush tajribasining timsoli bo‘lib, boy bilim va xalq mafkurasini aks ettirishi bilan xalqqa yetkaziladigan g‘oyalar jamlanmasi hamdir.

⁸ Муродова М. Фольклор ва этнография (электрон ўқув қўлланма). 2006. <https://library.samdu.uz/files/>

⁹ Жўраева Б. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари. – Тошкент, 2019. – Б.5.

4. Musiqiylik. O‘zbek maqollari musiqiylik xususiyatga ham ega. Ko‘p jumlar ravn bo‘lib, fonologik jihatdan uyg‘un va uzviylik ritmiga ega bo‘ladi va xalq tiliga tez o‘rnashadi.

O‘zbek tilidagi maqollar yuqoridagi xususiyatlarining tahliliga ko‘ra, tilshunoslik (leksikologiya), xalq og‘zaki ijodi, adabiyotshunoslik va boshqa fanlarning tadqiqot obyektiga aylangan.

Xitoy tillida maqol tushunchasi va uning o‘ziga xos xususiyatlari quyidagilarda ko‘rinadi. “Zhan guo sulalisi (战国) siyosati: Hanning birinchi siyosati” (战国策·韩策一) asarida shunday deyiladi: “Siyosat bilan shug‘ullanuvchi odamlar maqollarga quloq tutadi, u zodagonlarga quloq solishi shart emas. Shu sabab, oldingi hukmdorlar maqollarga quloq tutishgan, siz ham kaminaning fikriga quloq tutasiz, deb umid qilaman”¹⁰.

“Zamonaviy xitoy tilining izohli lug‘ati” (现代汉语规范词典)da maqolga berilgan ta‘rif quyidagicha: “Maqol idiomaning bir turi bo‘lib, xalq orasida keng tarqalgan o‘zgarmas gap hisoblanadi, qisqa va oddiy til orqali chuqur ma‘noni aks ettiradi va u xalq hayotiy tajribasining duridir”¹¹.

Vang Dechun (王德春) “Xitoy-ingliz maqollari va madaniyati” 《汉英谚语与文化》 asarida maqollarni “nisbatan to‘liq ma‘noga ega bo‘lgan turg‘un jumlar” deb hisoblagan¹².

Mavjud adabiyotlarda¹³ xitoy tilidagi maqollarning xususiyatlari quyidagicha ko‘rsatiladi:

1. Lo‘ndalik. Maqollardagi lo‘ndalik “lo‘nda va chuqur ma‘noli” likda aks etib, kam sonli so‘zlar orqali ma‘no va his-tuyg‘ularni ifoda etishga imkon beradi va shu bilan uzun gaplarning hosil bo‘lishini oldini oladi. Bunday lo‘ndalik gap tarkibida namoyon bo‘lib, maqollarning gap tuzilishi tartibli, uzunligi esa nisbatan qisqa bo‘ladi.

2. Og‘zaki nutqqa xoslik. Maqollarning aksariyati xalq tomonidan tuzilgan bo‘lib, mehnatkash xalq donoligining namunasidir. Ularning aksariyati xalqning biron-bir narsa haqidagi xulosasi, hukmi bo‘lib, u asosan og‘zaki nutqda namoyon bo‘ladi.

3. Chiroyli ohangdorlik. Xitoy maqollarining aksariyati odatda to‘rtan o‘ntagacha ieroglifdan iborat bo‘lib, ulardagi vazn va qofiya juda kuchli bo‘ladi. Ularda ohangga katta e‘tibor qaratilib, she‘r misralarining vazniga o‘xshash bo‘ladi.

4. Majozilik. Majoziy so‘zlarning maqsadi tilni yanada jonli, jozibali va jozibador qilishdan iboratdir. Bunda tilning badiiyligiga e‘tibor qaratiladi. Ma‘no va

10 刘向, 战国策·韩策一, 中华书局, 北京, 1999年11月, 62 (Liu Xiang. Urushayotgan davlatlar strategiyasi. Xan Ceyi. – Pekin: Zhonghua Book Company, 1999, noyabr, 62-b.).

11 李行健, 现代汉语规范词典 (第三版), 外语教学与研究出版社, 上海, 2014年06月, 575页。(Li Xingjian. Zamonaviy Xitoy standart lug‘ati (uchinchi nashr). – Shanxay: Chet tillarni o‘qitish va tadqiqot nashriyoti, 2014, iyun, 575- b.).

12 王德春, 汉英谚语与文化, 上海外语与教育出版社, 2003年3月, 303页。(Vang Dechun. Xitoy-ingliz maqollari madaniyatini o‘rganish. – Shanxay: Shanxay xorijiy tillar va ta‘lim nashriyoti, 2003, mart, 303-b.).

13 温端政, 现代汉语谚语词典, 商务印书馆, 2009年12月, 307页。(Ven Duanzheng. Zamonaviy Xitoy maqollari lug‘ati. – Pekin: Shangwu nashriyoti, 2009, dekabr, 307- b.).

his-tuyg'ular metafora, antiteza, mubolag'a, qiyoslash, so'z o'yini (ikki xil ma'noli so'zlar), jonlantirish, metonimiya va b. orqali ifodalanadi.

O'zbekcha maqollar O'zbekistondagi tilshunoslar tomonidan ikki aspektda tadqiq qilinganligini kuzatish mumkin: 1. Maqollar o'zbek tili nuqtayi nazaridan tahlil qilingan. 2. O'zbekcha maqollar boshqa qardosh/noqardosh tillardagi maqollar bilan qiyoslangan/chog'ishtirilgan.

Maqollar o'zbek tili nuqtayi nazaridan tahlil qilingan ishlar. O'zbek tilshunosligida maqolning lingvistik xususiyatlarini ilmiy o'rganish X.Abdurahmonovning nomzodlik dissertatsiyasi¹⁴dan boshlangan, deyish mumkin. X.Abdurahmonovning doktorlik dissertatsiyasida o'zbek tilida maqol va matallarning sintaktik qurilishi, maqollardagi gaplar va so'z birikmalarining asosiy ko'rinishlari, ularning morfologik, sintaktik, ba'zi ma'noviy-uslubiy xususiyatlari keng yoritilgan¹⁵.

M.Sadriiddinova¹⁶, B.Jo'rayeva¹⁷, D.A.Tosheva¹⁸, D.Turdaliyeva¹⁹, Sh.Sh.Qalandarov²⁰, I.M.Mirzaaliyev²¹, G.Komilova²² larning ishlarida maqollar turli lisoniy jihatlariga ko'ra taqqiq qilingan.

O'zbekcha maqollar boshqa qardosh/noqardosh tillardagi maqollar bilan qiyoslangan/ chog'ishtirilgan ishlar. Bu yo'nalishda ham bir qator tadqiqotlar amalga oshirilgan bo'lib, bu ishlarda o'zbekcha maqollar boshqa qardosh/noqardosh tillardagi maqollar bilan qiyoslangan/ chog'ishtirilgan holda ularning o'ziga xos xususiyatlarini ochishga erishilgan. Bular P.Bakirov²³, G.Ergasheva²⁴, O.Uralova²⁵,

¹⁴Абдурахмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дис. ... канд. филол. наук. – Ташкент: АН УзССР, 1964. – 18 с.

¹⁵Абдурахмонов Х. Особенности синтаксиса узбекского устного народного творчества: Автореф. дис. ... док. филол. наук. – Ташкент, 1977. – 48 с.

¹⁶ Садрииддинова М. Лексика узбекских пословиц и поговорок: Автореф. дис. ... канд. филол. наук. – Ташкент, 1985. – 18 с.

¹⁷Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий услубий қўлланилиши: Филол. фан. номз... дисс. автореф. – Тошкент, 2002; Жўраева Б. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филол. фан. док... (DSc) дисс. автореф. – Самарқанд, 2019. -73 б.

¹⁸Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари. Филол. фан. фалс. док (PhD)... дисс. автореф. – Тошкент, 2017.

¹⁹Турдалиева Д.Т. Ўзбек халқ мақолларининг лингвопоэтик хусусиятлари. Филол. фан. фалс. док (PhD) ... дисс. – Фарғона, 2018. – 144 б.

²⁰Қаландаров Ш.Ш. Ўзбек лингвомаданий муҳитида халқ мақоллари эвфемизацияси. Филол. фан. фалс. док (PhD)... дисс. автореф. – Фарғона, 2019.

²¹Ирзаалиев И.М. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида). Филол. фан. фалс. док. (PhD)...дисс. автореф. – Тошкент, 2020.

²²Комилова Г. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили. Филол. фан. фалс. док. (PhD)... дисс. автореф. – Тошкент, 2022. – 50 б.

²³Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис... докт. филол. наук. – Ташкент, 2007. – 287 с.

²⁴Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи. Филол. фан. номз... дисс. – Тошкент, 2011. – 164 б.

²⁵Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси. Филол. фан. фалс. док. (PhD)... дисс. – Самарқанд, 2021. – 144 б.

M.Temirova²⁶, R.Madjidova²⁷, Z.R.Narmuratovlarning ishlaridir²⁸. Shuningdek, o‘zbekcha maqollarning noqardosh tillar bilan chog‘ishtirilgan tahlili yuzasidan bir nechta ilmiy maqolalar ham e‘lon qilingan, e‘lon qilinmoqda²⁹.

Xitoyda maqollar 5000 yildan ortiq tarixga ega. Ma‘lumotlarga ko‘ra, xitoy maqollari bo‘yicha tadqiqotlar 4 davrga bo‘lingan:

1) XX asr boshlaridan Yangi Xitoy tashkil topgunga qadar maqollarni o‘rganish; 2) Yangi Xitoy tashkil topganidan to islohotgacha bo‘lgan davrda maqollar bo‘yicha tadqiqotlar; 3) XXI asrgacha islohot va ochilishdan keyingi maqollarni o‘rganish; 4) XXI asrda maqollar ustida olib borilgan tadqiqotlar³⁰.

Dissertatsiyaning ikkinchi bobi **“O‘zbek va xitoy maqollari fonetik, semantik, grammatik xususiyatlarining chog‘ishtirma tadqiqi”** deb nomlanib, unda o‘zbek va xitoy maqollari fonetik, semantik, grammatik xususiyatlarining o‘ziga xos jihatlari yoritilgan.

Xitoy tilida fonetik ritm, asosan, uch jihatdan namoyon bo‘ladi: ohang (声调), urg‘u (重音) va qofiya (押韵). Xitoy va o‘zbek tillari ikki xil fonetik tizimga mansub bo‘lib, so‘zlarning bo‘g‘in tarkibi va xususiyatlari ham o‘zaro har xil bo‘lgani sabab o‘ziga xos maxsus tarkibiy shakllarni hosil qiladi. Xitoy tili ohanglarga ega til bo‘lib, undagi to‘rt ohang nafaqat so‘zlarning ma‘nolarini ajratadi, balki bo‘g‘inlarni balandligini burish va o‘zgartirish vazifasini ham bajaradi. Masalan: Tái shàng yī fēnzhōng, tái xià shí nián gōng 台上一分钟, 台下十年功 (ABBAA, ABAAA) (*Sahnada bir daqiqalik chiqish uchun o‘n yillik sahnadan tashqari mashg‘ulotlar kerak bo‘ladi*). Xitoy maqollarining ohang shakllari juda boy bo‘lsa ham, ular ko‘pincha o‘zgarishi mumkin. Masalan: Rén wú qiān rì hǎo, huā wú bǎi rì hóng 人无千日好, 花无百日红 (AAABB, AABBA) (*Odamlarga har doim ham yaxshi bo‘lmaydi, gullar har doim ham gullamaydi*).

O‘zbek tilida ohang bo‘lmasa-da, unda urg‘u bor. Shuning uchun, o‘zbek maqollarida bo‘g‘in o‘zgarishining tarkibiy shaklini hosil qilish uchun bevosita urg‘udan foydalaniladi. Masalan: *Har narsaning vaqti bor, har bir qizning baxti bor* (每样东西都有时限, 每个姑娘都有自己的幸福). *Yaxshi bo‘lsa – bola, yomon bo‘lsa – balo* (好的是孩子, 坏的是麻烦).

²⁶ Темирова М. Ўзбек ва қирғиз халқ мақоллари типологияси. Филол. фан. фалс. док. (PhD)... дисс. – Тошкент, 2018. – 166 б.

²⁷ Маджидова Р. Антропоцентриқ мақолларнинг аксиологик тадқиқи (ўзбек ва рус тиллари материаллари асосида). Филол. фан. доктори (DSc)... дисс. автореф. – Фарғона, 2020.

²⁸ Нармуратов З.Р. Инглиз ва ўзбек тилларида “таълим, илм” концептларига оид паремаларнинг лингвомаданий тадқиқи. Филол. фан. фалс. док. (PhD)... дисс. автореф. – Термиз, 2022. -51 б.

²⁹ Жумабоева Ж., Абдуллаева Н. Градуоним компонентли ўзбек халқ мақоллари ва уларнинг инглиз тилидаги муқобиллари // Хорижий филология. №4, 2017. – Б.30-33; Абдуллаева Н. Ўзбек ва инглиз халқ мақолларида макроградуонимия // An international scientific and practical online conference on the topic tsul international conference on teaching foreign languages (tsul icon - flt). Foreign languages department. – Tashkent, 2021; Мадалов Н.Э. Ўзбек тилшунослигида мақолларнинг лингвистик тадқиқи // Academic Research in Educational Sciences Volume 3 | Issue 11 | 2022 ISSN: 2181-1385 Cite-Factor: 0,89 | SIS: 1,12 | ASI-Factor: 1,3 | SJIF: 5,7 | UIF: 6,1; Мадалов Н.Э. Инглиз ва ўзбек тилларидаги оддий табиат ходисалари билан боғлиқ мақолларнинг чоғиштирма таҳлили // Academic Research in Educational Sciences Volume 4 | Issue 1 | 2023 ISSN: 2181-1385 Cite-Factor: 0,89 | SIS: 1,12 | ASI-Factor: 1,3 | SJIF: 5,7 | UIF: 6,1. va b.

³⁰ Bu masala dissertatsiyada to‘liq yoritilgan.

Xitoy tili morfem yozuvidir, ya'ni bir bo'g'in bir xitoycha ieroglif yoki morfema hisoblanadi. Bo'g'inlardagi fonemalar biroz farq qilsa-da, ular taxminan bir xil uzunlikda bo'ladi. Shuning uchun, vazni tartibli, o'zaro mutanosib va uyg'un tarkibni shakllantirish oson. O'zbek tili ko'p bo'g'inli til bo'lib, 2-4 bo'g'indan iborat so'zlar ko'p. O'zbek tili urg'uning o'zgarishi orqali maqollarning ma'nosini ifodalab, bunday tuzilgan jumlar jozibali va tushunarli bo'ladi.

Dissertatsiyada o'zbek va xitoy maqollari fonetik xususiyatlarini chog'ishtirish urg'u va qofiya orqali ham tahlil qilindi.

O'zbek va xitoy maqollarining leksik-semantik xususiyatlari chog'ishtirish tahlili o'zbekcha va xitoycha maqollarning LMG, o'zbekcha va xitoycha maqollar o'rtasida sinonimiya, antonimiya, graduonimiya, o'zbekcha va xitoycha maqollarda so'z tanlash masalalari: so'zlashuv uslubiga xos so'zlarni tanlash, tarixiy- an'anaviy so'zlarni qo'llash kabilarning tahlili orqali ko'rib chiqildi.

Ishda o'zbekcha va xitoycha maqollarning quyidagi LMG borligi ko'rsatildi:

O'zbekcha maqollarning LMG

“Vatan va vatanparvarlik haqida maqollar”; “Jamoatchilik va xudbinlik haqida maqollar”; “Mehnatsevarlik va ishyoqmaslik haqida maqollar”; “Halollik va tekinxorlik haqida maqollar”; “To'g'rilik va egrilik haqida maqollar”; “Yaxshilik va yomonlik haqida maqollar”; “Yaxshi so'z va yomon so'z haqida maqollar”; “Adolat, insof va insofsizlik haqida maqollar”; “Do'stlik va dushmanlik haqida maqollar”; “Tinchlik va notinchlik haqida maqollar”; “Botirlik va qo'rqqoqlik haqida maqollar”; “Tenglik va tengsizlik haqida maqollar”; “Mardlik va nomardlik haqida maqollar”; “Donolik va nodonlik haqida maqollar”; “Ilm, kasb-hunar va ilmsizlik haqida maqollar”; “Tarbiya va odat haqida maqollar”; “Odob va odobsizlik haqida maqollar”; “Mehmon va mehmondo'stlik haqida maqollar”; “Saxiylik va baxillik haqida maqollar”; “Go'zallik va xunuklik haqida maqollar”; “Kamtarlik va manmanlik haqida maqollar”; “Baxt, omad va baxtsizlik haqida maqollar”; “Epchillik va noshudlik haqida maqollar”; “To'g'ri so'z va yolg'onchilik haqida maqollar”; “Sabr-qanoat va sabrsizlik haqida maqollar”; “Mehr-oqibat va oqibatsizlik haqida maqollar”; “Qadr-qimmat va qadrsizlik haqida maqollar”; “Muhabbat va bevafoqlik haqida maqollar”; “Oila va qo'shnichilik haqida maqollar”; “Qarindosh-urug'chilik va begonalik haqida maqollar”; “Farzand va farzandsizlik haqida maqollar”; “Tajribakorlik va kaltabinlik haqida maqollar”; “Ta'magirlik va ochko'zlik haqida maqollar”; “Ta'magirlik va ochko'zlik haqida maqollar” ba b³¹.

Xitoycha maqollarning LMG

“Qishloq xo'jaligi haqida maqollar”, “Sog'liqni saqlash, tibbiyot haqida maqollar”, “Jamiyat haqida maqollar”, “Ilm-fan haqida maqollar”, “Tajriba haqida maqollar”, “Ob-havo haqida maqollar”, “Iqlim haqida maqollar”, “Dehqonchilik haqida maqollar”, “Odob-axloq haqida maqollar”, “Do'stlashish haqida maqollar”, “Tarixiy personajlar haqida maqollar”, “Adabiyot va she'riyat haqida maqollar”, “Siyosat haqida maqollar”, “Iqtisod haqida maqollar”, “Harbiy ishlar haqida

³¹ **O'zbek xalq maqollari.** Tuzuvchilar: filologiya fanlari doktori, professor To'ra Mirzayev, filologiya fanlari doktori, professor Asqar Musoqulov, filologiya fanlari doktori, professor Bahodir Sarimsoqov. Ma'sul muharrir - filologiya fanlari nomzodi Sh.Turdimov. – Toshkent: «Sharq» nashriyot-matbaa aksiyadorlik kompaniyasi Bosh tahririyati, 2005.

maqollar”, “Madaniyat va ta’lim haqida maqollar”, “Ovqatlanish haqida maqollar”, “Sayohat haqida maqollar”, “Shakl va ruh haqida maqollar”, “So‘z va ish haqida maqollar”, “Iste’dod haqida maqollar”, “Din haqida maqollar”, “Sharait haqida maqollar” va b³².

O‘zbekcha maqollarning ichida sinonim bo‘lgan maqollar juda ko‘p uchraydi. Ya’ni bunda bitta maqolning ma’nosi ikkinchi maqoldagi ma’no bilan deyarli teng bo‘ladi, ammo ular uslubga xoslanganlik nuqtayi nazaridan bir-biridan farq qiladi: *Begona tuproq - devona tuproq* (陌生的土地是贫瘠的); *Kishi yurtida shoh bo‘lguncha, O‘z yurtida gado bo‘l* (除了自己的祖国有了国王, 否则自己的祖国也是贫穷的); *Yurtdan ketgan, yurtmonda, o‘tar hasrat, armonda* (离开祖国, 只能在梦里哀伤); *Vatangado bo‘lguncha, kafangado bo‘l. Vatandan yiroqlashgan – nomusdan o‘lar* 只要国家安全, 人们就安全, 远离祖国将光荣地死去); *Bekor o‘tirguncha, bekor ishla* (徒劳的工作, 就等于无所事事) *Bekordan xudo bezor* (老天也讨厌没用的人); *Bekorchidan – bemaza gap* (无所事事的人废话多); *Bekorchidan el bezor, so‘zidan ko‘ngil ozar.* (没用的人让人生厌, 言语间也没有好听的).

Xitoycha maqollarning ichida sinonim bo‘lgan maqollar ko‘p uchraydi. Ko‘pchilik maqollar qo‘shma gap shaklida bo‘ladi.

以眼还眼, 以牙还牙; 以子之矛, 攻子之盾; 以其人之道, 还治其人之身; 豆腐里挑刺; 鸡蛋里挑骨头; 横挑鼻子竖挑眼.

井水不犯河水; 你走你的阳关道, 我走我的独木桥; 大路朝边, 各走一边; 道不同不相为谋; 天下兴旺, 匹夫有责; 国之不兴, 何以家为? 国强民也富, 国破家必亡.

Maqollarda antonimiya holati ikki xil tartibda uchraydi: 1) maqol ichida ko‘pincha jumlar antonimlik hosil qiladi; 2) mustaqil maqollar zid ma’nodlik kasb etadi. Quyidagi maqollar tarkibidagi so‘zlar antonimlik hosil qiladi. Ularni ham iikiga bo‘lish mumkin: 1. **Leksik antonimlar** maqol tarkibida qatnashib, maqolning birinchi qismi bilan ikkinchi qismi o‘rtasida antonim ma’no hosil qiladi: *Kishi yerida sulton bo‘lguncha, O‘z elingda cho‘pon bo‘l. Kishi yurtida sulton bo‘lguncha, O‘z yurtida ulton bo‘l. Kishi yurtida shoh bo‘lguncha, O‘z yurtida gado bo‘l. Yurt qo‘risang, o‘sarsan, Qo‘rimasang, to‘zarsan. Yomon yigit yurt buzar. O‘zga yurtning qozisi bo‘lgandan, O‘z elingning tozisi bo‘l. O‘zga yurtning gulidan, O‘z yurtning cho‘li yaxshi. Bizniki - xaltada, Sizniki - o‘rtada. Bir tupursa, ne bo‘lar, El tupursa, ko‘l bo‘lar. Birlashgan daryo bo‘lar, topib so‘zlar, Yomonlar qopib so‘zlar. Yaxshilik nur keltirar, Yomonlik - zulmat. Yaxshi bola - otaga quvvat, Yomon bola - uqubat.*

2. **Morfologik antonimlar** ham maqollar tarkibida kelib, maqolning birinchi qismi bilan ikkinchi qismi o‘rtasida zid ma’no hosil qiladi: *Birikkan kuch - kuch, Birikmagan kuch - puch. Birlashgan - o‘zar, Birlashmagan - to‘zar. Ishi borga bir kun hayit, Ishi yo‘qqa har kun hayit. Ishlagan yerni yashnatar, Ishlamagan —*

³² 厉振仪, 常用谚语分类词典, 上海, 上海大学出版社, 2000年6月 (Li Zhenyi. Xitoyning umumiy maqollarining tasniflangan lug‘ati. -Shanxay: Shanxay universiteti nashriyoti, 2000, iyun).

qaqshatar. Ishlagan osh tishlar, Ishlamagan tosh tishlar. Ishlagan tishlar, Ishlamagan kishnar. Yomon kun yaxshi bo'lar, Yomon odam yaxshi bo'lmas. Odobni beodobdan o'rgan va b.

Shuningdek, bir maqol o'z ma'nosiga ko'ra boshqa maqol bilan o'zaro antonimik munosabat hosil qiladi. Masalan: *Birniki - mingga, Mingniki - tumanga* maqoli *Birning kasofati yuzga, Yuzniki - mingga* maqoli bilan zid ma'nolilik hosil qiladi, chunki birinchisida ijobiy ma'no yetakchilik qilsa, ikkinchisida salbiy ma'no bor. Xuddi shu kabi zid ma'noli maqollarning ko'pini misol qilib keltirish mumkin: *Shirin choying bo'lmasa, Shirin tiling bo'lsin* ↔ *Shirin oshing bo'lmasin, Shirin so'zing bo'lsin*; *Bir ko'ngil imorati -Ming Makka ziyorati* ↔ *Dilozori - xudobezori*.

Xitoycha maqollar o'rtasida ham antonimiya faol uchraydi. 虚心使人进步, 骄傲使人落后 (*Boshqa odamlarning fikrini qabul qila olish taraqqiyotga olib keladi va mag'rurlik odamlarni orqada qoldirishi mumkin*) 失败为成功之母 (*Muvaffaqiyatsizlik – muvaffaqiyatning onasi*) 人无远虑, 必有近忧 (*Agar odamlarda uzoq muddatli rejalar bo'lmasa, yaqinda qiyinchilik keladi*). Ushbu maqollar tarkibida “kamtarona-mag'rur” (虚心-骄傲), “taraqqiyot-qoloq” (进步-落后), “muvaffaqiyatsizlik-muvaffaqiyat” (失败-成功), “yo'q-bor” (无-有), “uzoq-yaqin” (远-近) kabi antonimlar qatnashgan.

Biz tadqiqot olib borish jarayonida o'zbek va xitoy tillaridagi maqollar ma'nosida kuzatiladigan graduonimiyani aniqlashga harakat qildik. Masalan, quyidagi o'zbekcha maqollar tarkibidagi so'zlar ma'nosida graduonimiya kuzatiladi: *Birinchi kun mehmon - oltin mehmon* (第一天的客人是最尊贵的客人) *Ikkinchi kun – kumush* (第二天是银) *Uchinchi kun – mis* (第三天是铜) *Uchdan o'tsa -pes.* (超过三天没人理) *Birlashgan daryo bo'lar, tarqalgan irmoq bo'lar.* (会有统一的河流, 就会有分散的支流). *Birniki mingga, mingniki – tumanga.* (一对一千, 一千对一个片区). *Yaxshi bir tavba qiladi, yomon – yuz.* (好人忏悔一次, 坏人忏悔一百次).

Xitoy tilida graduonimiya degan tushuncha yo'q. Ammo xitoy tilida odatda progressiv munosabatlar korrelyatsion so'zlari bilan ifodalanadi. Masalan: 不仅/不但..... 而且/还..... (*nafaqat...va/shuningdek...*); 不只..... 也..... (*nafaqat... ham...*); 不光..... 也 (而且/又)..... (*nafaqat... ham (va/yana)...*); 不只..... 又..... (*nafaqat... ..va ...*); 别说 (不要说)..... 连..... (*aytma ...hatto...*); 不但..... 而且..... 甚至..... (*nafaqat...va...hatto...*); 不但没..... 反倒..... (*nafaqat...balki.....*). Demak, xitoy tilidagi maqollar tarkibidagi so'zlar ma'nosida graduonimiya mavjud bo'lsa-da, bu termin ishlatilmaydi, balki bu hodisa boshqacharoq munosabatda ko'rinadi. Progressiv munosabatli gapda keyingi bo'laklar oldingi gaplarga qaraganda bir daraja balandroq ko'tariladi. Ya'ni bunda biror bandning mazmuni oldingi band mazmuniga qaraganda balandroq darajaga ko'tariladi. Odatda semantik urg'u gapning birinchi yarmiga yoki gapning ikkinchi yarmiga beriladi.

Ishda o'zbekcha va xitoycha maqollarning semantik xususiyatlari, shuningdek, o'zbekcha va xitoycha maqollarda so'z tanlash masalalari, so'zlashuv uslubiga xos so'zlarni tanlash, tarixiy-an'anaviy so'zlarni qo'llash tahlili orqali ham ko'rib chiqildi.

Ishda o'zbekcha va xitoycha maqollarning grammatik xususiyatlarini ko'rib chiqishda o'zbekcha va xitoycha maqollarda muayyan so'z turkumiga oid so'zlarning qo'llanilishi, o'zbekcha va xitoycha sodda va qo'shma gap qolipli maqollar tahlil qilindi.

Sodda gapli maqollar bir mavzu yoki hukmdan tashkil topgan maqollar bo'lib, ular biror hukm, haqiqat yoki tajribani ifodalaydi.

O'zbek maqollariga quyidagilar misol bo'la oladi: *Vatan uchun o'lmoq ham sharaf. Vatanni sotgan er bo'lmas. Tovushqonga tug'ilgan tepasi aziz. Tuqqan yerda tug'ing tik. El g'amini bilgan elda doston. Ellik yilda el yangi. Yurtdan ayrilganni yov chopar. Bilganingni eldan ayama. Bir qarg'a bilan qish kelmas. Birlashgan yovni qaytarar. Birlashgan kuch yengilmas. Yolg'iz daraxt o'rmon bo'lmas. Suruv oqsoqsiz bo'lmas. Elga suyangan elanmas. Qirq uydan etak to'lar. Axtargan topar. Bekorchidan xudo bezor. Bemehnat hikmat yo'q.*

Sodda yoyiq gap qolipli maqollar o'zbek tilida nisbatan ko'p uchraydi, masalan: *Yutuqning kaliti – mehnat. Baxt garovi – do'stlik. Baxt belgisi – bilim. Baxt yalqovga – begona. Kambag'alning boyligi – tanining sog'ligi. Vatan tuprog'i – g'alaba garovi. Salomatlik – tanga katta ne'mat. Aqlning o'lchovi – idrok.*

Bunday maqollar ko'pincha o'zlarida obrazli qiyosni ifodalaydi, masalan: *Umr – o'tkinchi mehmon. Umrning egovi – qayg'u. Ish – insonning gavhari. Ona yurti – oltin beshiging. Vatanning vayronasi – umrning g'amxonasi. Xalq harakati - dengiz to'lqini. Odam aqli – olmos. Odamning qo'li – gul. Umr – ariqdan oqqan suv. Aqlli ish – qanotli qush. Bilim – aql chirog'i. Ilm - tubsiz quduq. Aytilgan so'z otilgan – otilgan o'q. Haqiqat – oltindan qimmat.*

Xitoy maqollariga quyidagilar misol bo'la oladi: 伴君如伴虎 (*Hukmdorga hamrohlik qilish yo'lbarsga hamrohlik qilish kabi*), 良药苦口利于病 (*Yaxshi dori achchiq bo'ladi, lekin kasallikka qarshi yordam beradi*), 不到长城非好汉 (*Buyuk Xitoy devoriga chiqmagan erkak, haqiqiy qahramon emas*).

Umuman olganda, sodda gapli maqollar qo'shma gap qolipli maqollarga nisbatan kam uchraydi.

Qo'shma gap qolipli maqollar o'zbek va xitoy maqollari ichida ko'p uchrab, ular murakkabroq mazmunni ifodalash uchun ishlatiladi.

O'zbek tili maqollardagi ega vazifasida otlashgan gap bo'laklari kelishi mumkin. Masalan:

Sifatdosh: *Yovdan qo'rqqan – yovga do'st; Elni suygan – elga; Maydonda sinalgan – elda aziz; O'z aybini bilgan - mard; Adashganni yo'lga solgan – mard.*

Sifat: *Elga ma'qul – senga ma'qul; Bilimli - olim, bilimsiz- zolim; Aqlsiz jahilli- jahlsiz aqlli; Shuhratparast- hamisha pastkash.*

Harakat nomi: *Qo'rqish – yengilishning chopari; Chidamli bo'lish - kuchli bo'lish.*

Boshqa so'z turkumlari: *Elda bori- senda bori; Birov – tojdor, birov – bojdor.*

Ko'p hollarda maqollarda ikkita bir xil ega yoki ikkita bir xil kesim bo'lishi mumkin, masalan: *Er-xotin – qo'sh ho'kiz; Mehnat va o'qish – og'a - ini.*

Ba'zan maqollarda to'ldiruvchi va hol ham qatnashadi. Masalan: *O'z joyida laycha ham sher; Ahmoqqa Quva bir tosh; Bilimlga dunyo yorug', bilimsizga – qorong'i.*

Xitoy maqollariga quyidagilar misol bo'la oladi:

知识就是力量 (*Bilim – bu kuch*). 智者千虑，必有一失 (*Aqlli ming o'ylasa ham, xatolik sodir bo'lishi mumkin*). 儿不嫌母丑，狗不嫌家贫 (*O'g'il onaning xunukligidan, it oilaning kambag'alligidan shikoyat qilmaydi*). 路遥知马力，日久见人心 (*Uzoq yo'lda ot kuchi bilinsa, uzoq vaqtdan so'ng inson qalbi bilinadi*).

种瓜得瓜，种豆得豆 (*Qovun eksang, qovun olasan; loviya eksang, loviya olasan/ Nima eksang, shuni o'rasan*). 近朱者赤，近墨者黑 (*Alvonga yaqin yurgan qizil bo'ladi, siyohga yaqinlashgan qora bo'ladi*). 吃一堑，长一智 (*Chuqurga bir yiqilib, aqlliroq bo'lmoq / o'z xatolaridan saboq olmoq*).

Dissertatsiyaning **“O'zbekcha va xitoycha maqollarning milliy-madaniy va universal xususiyatlari”** deb nomlangan uchinchi bobida o'zbekcha va xitoycha maqollarning milliy-madaniy belgilari hamda universal xususiyatlariga oid fikrlar bayon etilgan.

Til har qanday milliy madaniyatning muhim qismidir, shunga ko'ra milliy madaniyat milliy tilning turli birliklarida namoyon bo'ladi. Maqollar boy madaniy mazmunni o'z ichiga olib, ular nafaqat millatning ishlab chiqarish tajribasi va turmush darajasini, balki millatning psixologiyasi, qadriyatlari va fikrlarining xulosasini, shuningdek, millatning tarixiy shaxslari, voqealari, afsonalari va urf-odatlarini ham o'zida jamlaydi. Maqollar turli milliy tillardagi zamon va makon, mintaqa, tabiiy muhit, madaniy an'analar va til foydalanuvchilarining bilvosita tajribasi va dunyoni anglash xususiyatlarini ham ifoda qiladi³³.

Shunga ko'ra, o'zbek va xitoy xalqlaridagi maqollar o'zbek va xitoy tilida so'zlashuvchi xalqlarning madaniy xususiyatlarini ham aks ettirishi mumkin. Fikrimizni quyidagicha asoslashga harakat qilamiz. Xitoy tilida “it” komponentli ko'pgina maqollarda kamsituvchi ma'nolar mavjud: 狗咬狗满嘴毛 (*It va it og'zidagi tuklari bilan bir-birini tishlamoqda*), ya'ni yomon odamlar bir-birlari bilan kurashadilar.

狗拉羊肠子 (*It qo'yning ichaklarini tortadi*). Demak, insonning so'zlari va harakatlari juda cho'zilib ketadi, ishida unum bo'lmaydi. 救了落水狗反被咬一口 (*Itni suvda qutqardi, lekin uni it tishlab oldi*).

O'zbek tilida esa it bilan bog'liq bo'lgan ko'pgina maqollar kamsituvchi ma'noga ega emas, masalan: *It vafo - xotin jafu* (狗比老婆忠诚). *Itning boshi sherning dumidan yaxshiroq* (狗头比狮子尾巴好; 宁做鸡头不做凤尾; 宁为鸡头, 不为牛后). *Itini urish uchun kishi aqlga ega bo'lishi shart emas* (你不用很聪明就能打败你的狗); *Yolg'iz itning hurgani bilinmas, yolg'iz kishining*

³³ 马学良，戴庆厦，语言和民族文化，民族研究，1983年1月 (Ma Xueliang, Dai Qingxia. Til va milliy madaniyat // Milliy tadqiqotlar jurnali. – Pekin, 1983, yanvar).

yurgani bilinmas (孤独的狗不知道为啥叫, 孤独的人不知道为啥走). *It yursa, so 'ngak topar, ish bilan vaqt tez o'tar* (狗走路时, 它会找到一条小路。时间随着工作而飞逝。). *Ko'rinib turibdiki, it o'zbeklarda sevimli hayvon va u sadoqat ramzi hisoblanadi.* Ammo it bilan bog'liq salbiy mazmunli ayrim maqollar ham bor. Masalan: *It to'ygan kuni o'g'rilik qilmas* (狗吃饱了也不会偷东西). *To'ni yomonni it qopar, Ko'ngli yomonni haq topar* (狗藏祸事, 邪恶显真理). *It itga buyurar, It – quyrug'iga* (狗可以指挥狗, 狗也可以指挥尾巴). *Emgaksiz itdan yomon, It tugul bitdan yomon* (长满虱子的狗, 强过一只不干活的狗).

Ishda o'zbekcha va xitoycha maqollarda mujassam bo'lgan milliy madaniyatning xususiyatlari asosan ikki jihatdan namoyon bo'lishi ko'rib chiqildi: bularning biri – milliy psixologiya va u o'zida mujassam etgan qadriyatlar bo'lsa, ikkinchisi u o'zida mujassam etgan tarixiy va madaniy xususiyatlardir. Shunga ko'ra, diniy va madaniy xususiyatlar, mintaqaviy madaniy xususiyatlar ham ko'chmanchilik madaniyati, baliq ovi va ovchilik madaniyati, vohta-dehqonchilik madaniyati, bog'dorchilik madaniyati, hunarmandchilik madaniyati, tijorat madaniyati, diniy madaniyat talqini o'zbekcha va xitoycha maqollarda o'ziga xos etnik va mintaqaviy xususiyatlarga ega an'anaviy madaniy merosini namoyish etishi aniqlandi.

“Universaliya” (共情) atamasi lotincha “universalis” so'zidan olingan bo'lib, “umumiy” degan ma'nolarni anglatadi va u deyarli barcha tillardagi xususiyatlarni qamrab oladi. O'zbekcha va xitoycha maqollar o'rtasida universalialar ham kuzatiladi. Ularni ikkiga bo'lish mumkin: 1) maqollarning mazmuni va shakli (tuzilishi) jihatidan aynan o'xshash maqollar; 2) shaklan har xil, ammo mazmuni bir xil bo'lgan o'zbekcha va xitoycha maqollar. Masalan: *Shamol bo'lmasa, daraxtning uchi qimirlamaydi* (无风不起浪). *Ildizi yo'q daraxt, asossiz.*(无本之木, 无源之水). *Pul bo'lsa, changalda sho'rva.* (有钱能使鬼推磨). *Har kimniki o'ziga, oy kokinar ko'ziga.* (自家孩子赛珍宝, 自家家人如月亮). *Himmatli ko'kka ko'tarilar, himmatsiz yerga ko'milar* (行善上天堂, 作恶下地狱).

Maqollari turli madaniyatga xos bo'lsa ham, ya'ni biri xitoy milliy madaniyatiga va ikkinchisi o'zbek milliy madaniyatiga oid til biriklari bo'lsa-da, odamlar tabiiy qonunlar, qadriyatlar, hissiy bilish, yaxshilik va yomonlik tushunchalari haqida bir xil yoki o'xshash tushunchaga ega. Ulardagi mantiqiy mazmun deyarli bir xil. Turli til va milliy madaniyatdagi universallik esa yuqoridagi maqollarda aniq ko'rinib turibdi³⁴.

远亲不如近邻 (*Uzoqdagi qarindoshdan yaqindagi qo'shni yaxshi yoki Uzoqdagi o'pkadan yaqindagi quyruq yaxshi. Yon qo'shni – jon qo'shni*).

³⁴ Mirzaahmedova M. Ingliz va ozbek tillarida maqollarning milliy-madaniy va universal xususiyatlari // Oriental Renaissance: innovative, educational, natural and social sciences. VOLUME 1 | ISSUE 1 ISSN 2181-1784. -P.274.

Ushbu maqollarning ekvivalenti xitoychada ham bor: 远亲不如近邻. Soʻzma soʻz tarjimasi – *Uzoqdagi qarindoshdan yaqindagi qoʻshni yaxshi*. Uzoq qarindosh xitoycha maqolda 远亲, yaqin qoʻshni – 近邻.

Haqiqatda, uzoqdagi qarindosh baʼzida qoʻshningchalik boʻla olmaydi. Bu maqollar oʻzbek xalqining qoʻshniga boʻlgan hurmati, qoʻshnichilikning mehr-oqibati ifodasidir. Qoʻshnichilikka boʻlgan hurmat-eʼtibor nafaqat oʻzbek xalqida, balki xitoy xalqida ham qadrlanishi uning ushbu maqolidan ham bilsa boʻladi. Har bir xalqning maqollari oʻsha xalqning madaniyati va mentalitetini ifodalaydi. Maqollarni yaqindan bilish oʻsha xalqning tili, oʻziga hos milliy xususiyatlari va tarixi toʻgʻrisida fikr yuritishiga imkon beradi.

Ishda shu tarzda oʻzbek va xitoy tillaridagi maqollarning mazmuni va shakli (tuzilishi) jihatidan aynan oʻxshash boʻlgan 20 ga yaqin maqol izohlandi.

XULOSA

1. Oʻzbek va xitoy tillaridagi maqollar xalq falsafiy va badiiy ijodining oʻziga xos hodisasi sifatida yuzaga kelgan ixcham shaklli, ammo teran mazmunga ega boʻlgan alohida janrdir. Maqollar mazmuniga koʻra yaxlit maʼnoni ifodalaydi. Oʻzbek va xitoy tillaridagi maqollarning turgʻunlik, yaxlitlik, gʻoyaviylik, musiqiylik, loʻndalik, ogʻzaki nutqqa xoslik, chiroyli ohangdorlik, majoziylik kabi xususiyatlari borligi taʼkidlanadi. Oʻzbekcha va xitoycha maqollarning umumiy xususiyatlari: turgʻunlik, yaxlitlik, gʻoyaviylik, musiqiylik, loʻndalik, ogʻzaki nutqqa xoslik boʻlsa, farqli jihati – obrazlar tizimi hisoblanadi.

2. Oʻzbekcha maqollar Oʻzbekistondagi tilshunoslar tomonidan ikki aspektda tadqiq qilingan, yaʼni maqollar sof oʻzbek tili nuqtayi nazaridan tahlil qilingan va ular boshqa qardosh (qozoq, qirgʻiz), noqardosh (asosan, ingliz tili) tillardagi maqollar bilan qiyoslangan/chogʻishtirilgan. Ammo shu vaqtgacha Xitoyda ham, Oʻzbekistonda ham maqollarning lingvistik jihatlari, ularning semantik-struktur, pragmatik va boshqa jihatlari keng doirada chogʻishtirilmagan. Xitoycha maqollar ham xitoy tilshunoslari tomonidan turli aspektlarda oʻrganilgan boʻlib, bular klassik yoʻnalishlardan to bugungi kun tilshunosligining eng ilgʻor yoʻnalishlari – kognitiv, lingvokulturologik prizma orqali ham amalga oshirilgan tadqiqotlarni oʻz ichiga oladi.

3. Fonetika nuqtayi nazaridan xitoycha maqollar asosan maqollarning semantikasini ohang, urgʻu, qofiyalar orqali ifodalaydi. Oʻzbek maqollarida asosan urgʻu va qofiya ishlatiladi. Xitoy maqollariga qaraganda oʻzbek maqollarida qofiya turlari koʻp. Bunga ikki tilning ovoz tuzilishidagi farq sabab boʻladi. Xitoy ohanglari nafaqat tovushlarini, balki maʼnolarini ham ajratib turadi. Maqollardagi ohangning oʻzgarishi tilning jozibadorligini oshirish bilan birga, mazmunning ifodaliligini ham oshiradi.

4. Leksik-semantik jihatidan oʻzbek va xitoy maqollarining tarixiy va madaniy kelib chiqishi turlicha boʻlganligi sababli ularning soʻz boyligi ham oʻziga xos milliy xususiyatlarga ega. Oʻzbek maqollariga qadimgi turkiy, fors va islom sivilizatsiyalarining taʼsiri katta. Xitoy maqollari asosan Xitoyning feodal jamiyatida ikki ming yildan ortiq vaqt davomida yaratilgan. Qadimgi Xitoyda

buddizm, daosizm yoki konfutsiylik qanday bo'lishidan qat'i nazar, ularning hammasi imperator hokimiyatiga xizmat qilgan va bu maqollarning semantikasiga ta'sir ko'rsatgan.

5. O'zbekcha, xitoycha maqollarda sinonimiya ko'p uchraydi. Ya'ni bunda bitta maqolning ma'nosi ikkinchi maqoldagi ma'no bilan deyarli teng bo'ladi, ammo ular uslubga xoslanganlik nuqtayi nazaridan bir-biridan farqlanib turadi.

6. Maqollarda antonimiya holati ikki xil tartibda uchraydi: 1) maqol ichida jumlar antonimlik hosil qiladi; 2) mustaqil maqollar zid ma'nolilik kasb etadi. Ta'kidlash joizki, birinchi holat juda ko'p uchraydi. O'zbekcha, xitoycha maqollar tarkibidagi so'zlar ham antonimlik hosil qiladi. Ularni ham ikkiga bo'lish mumkin: 1) leksik antonimlar maqol tarkibida qatnashib, maqolning birinchi qismi bilan ikkinchi qismi o'rtasida antonim ma'no hosil qiladi; 2) morfologik antonimlar ham maqollar tarkibida kelib, maqolning birinchi qismi bilan ikkinchi qismi o'rtasida zid ma'no hosil qiladi.

7. O'zbek tilidagi maqollar tarkibidagi so'zlar ma'nosida graduonimiya faol kuzatiladi. Garchi xitoy tilidagi maqollar tarkibidagi so'zlar ma'nosida graduonimiya mavjud bo'lsa-da, bu termin ishlatilmaydi, balki bu hodisa boshqacharoq munosabatda ko'rinadi. Progressiv munosabatli gapda keyingi bo'laklar oldingi gaplarga qaraganda bir daraja kuchliroq mazmuniy urg'uga ega bo'ladi. Ya'ni bunda biror bandning mazmuni oldingi band mazmuniga qaraganda balandroq darajaga ko'tariladi. Odatda semantik urg'u gapning birinchi yarmiga yoki gapning ikkinchi yarmiga beriladi.

8. Grammatika nuqtayi nazaridan o'zbek va xitoy maqollari sodda va qo'shma gaplardan tuzilgan bo'lsa-da, xitoy maqollarida murakkabroq jumlar ko'p ishlatiladi. Gapning tuzilishi nuqtayi nazaridan xitoy maqollari, ko'pincha, gap shakli jihatidan murakkab bo'lsa-da, uyg'un intonatsiyaga ega, jozibali. O'zbek maqollarida ham sodda gaplardan ko'ra qo'shma gaplar ko'p uchraydi. Ko'pgina maqollarning tuzilishi: *agar A bo'lsa, u holda B; bunday A B dir.*

9. Maqollar noyob til hodisasi sifatida o'ziga xos til tarkibida nafaqat fikr va hissiyotlarni ifoda etadi, balki muayyan xalqning milliy-madaniy xususiyatlarini ham o'ziga to'playdi. O'zbekcha va xitoycha maqollarda mujassam bo'lgan milliy madaniyatning xususiyatlaridan biri – milliy psixologiya va u o'zida mujassam etgan qadriyatlar bo'lsa, ikkinchisi u o'zida mujassam etgan tarixiy va madaniy xususiyatlaridir. Shunga ko'ra, maqollar diniy va madaniy xususiyatlar, mintaqaviy madaniy xususiyatlar, ko'chmanchilik madaniyati, baliq ovi va ovchilik madaniyati, voha-dehqonchilik madaniyati, bog'dorchilik madaniyati, hunarmandchilik madaniyati, tijorat madaniyati, diniy madaniyat talqini o'zbekcha va xitoycha maqollarda o'ziga xos etnik va mintaqaviy xususiyatlarga ega an'anaviy madaniy merosini o'zida aks ettirishi aniqlandi.

10. O'zbekcha va xitoycha maqollar o'rtasida universalialar ham kuzatiladi. Ularni ikkiga bo'lish mumkin: 1) maqollarning mazmuni va shakli (tuzilishi) jihatidan aynan o'xshash maqollar; 2) shaklan har xil, ammo mazmuni bir xil bo'lgan o'zbekcha va xitoycha maqollar.

11. O‘zbek va xitoy millati tili va ularning madaniyatini o‘rganishda ularning maqollarini o‘rganish muhim ahamiyat kasb etadi. Maqollarni o‘rganish o‘zbek, xitoy tillarining eng nozik jihatlarini o‘rganishga yordam beradi. Chunki maqollar ham xalq milliy madaniyatining oynasidir. Maqollar nafaqat odamlar hayotining xilma-xilligini aks ettiradi, balki xalq qalbiga singib ketgan an’anaviy madaniy tushunchalarni ham o‘zida jamlaydi.

**ONE-TIME SCIENTIFIC COUNCIL ON THE BASIS OF SCIENTIFIC
COUNCIL NUMBER DSc.03/30.12.2019.FIL.19.01 OF THE TASHKENT
STATE UNIVERSITY OF UZBEKI LANGUAGE AND LITERATURE
NAMED AFTER ALISHER NAVOI**

**IN THE NAME OF ALISHER NAVOYI
TASHKENT STATE UNIVERSITY OF UZBEKI LANGUAGE AND
LITERATURE**

DA ZHENXIN (达震鑫)

LINGUISTIC STUDY OF UZBEKI AND CHINESE PROVERBS

**10.00.01 - 10.00.06 - comparative literature studies, comparative
linguistics and translation studies**

**DISSERTATION ABSTRACT OF THE DOCTOR OF PHILOSOPHY
(PHD) ON PHILOLOGICAL SCIENCES**

Tashkent – 2023

The theme of the Doctor of Philosophy (PhD) dissertation is registered with a number B2023.1.PhD Fil/3144 in the Higher Attestation Commission under the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan.

The dissertation was completed at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (resume)) on the website of the Scientific Council (www.tsuull.uz) and on the Information and Education Portal "Zionet" (www.ziyonet.uz).

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Dissertation defense will be held at the one-time meeting of the Scientific Council under the Scientific Council numbered DSc.03/30.12.2019.Phil.19.01 at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi on " ____ " _____ at _____, 2023 taste Address: Yusuf Khos Hajib street, 103, Yakkasaray district, Tashkent city, 100100. Tel.: (99871) 281-42-44; fax: (99871) 281-42-44, (www.tsuull.uz); e-mail: monitoring@navoiy-uni.uz).

The dissertation can be viewed at the Information Resource Center of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi (registered with the number ____). Address: Yusuf Khos Hajib street, 103, Yakkasaray district, Tashkent city, 100100. Tel.: (99871) 281-42-44; fax: (99871) 281-42-44, (www.tsuul.uz); e-mail: monitoring@navoiy-uni.uz).

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INTRODUCTION (annotation of Doctor of Philosophy (PhD) dissertation)

Relevance and necessity of the dissertation theme. Linguistic research of proverbs, which are a vivid reflection of the national-cultural, historical, religious, socio-political views and life experience of a certain people in world linguistics, that is, to illuminate their linguistic aspects, to reveal the sources of formation, etymology, to use proverbs in the life of the people. , showing the connection with worldview, traditions, customs, summarizing scientific and theoretical views on this matter, comparing/comparing proverbs formed and collected over many centuries in brotherly and non-brotherly peoples is given great importance . Accordingly, proverbs were examined and are being examined not only from the point of view of literary studies (folklore studies), but also from the point of view of linguistics: to determine their structural-semantic, national-mental, cognitive and universal features.

Extensive research on paremiology, in particular, comparative paremiology, comparative linguo-cultural studies is being carried out in centers of scientific research of languages in the world, in higher education institutions. In these studies, great attention is paid to studying the different and similar features of proverbs in related and non-related languages, and analyzing them on a comparative-typological basis. In particular, the Chinese and Uzbek languages are extremely rich in proverbs. Due to the common features of the national thought and physiological structure of the Chinese and Uzbek people, there are many similarities between Chinese and Uzbek proverbs and people's understanding of them. For example: Chinese and Uzbek proverbs emphasize rhyme and harmony. In the composition of proverbs, sentences in the form of compound sentences are used more often, there are stylistic figures such as metaphor, personification and exaggeration. Chinese proverbs reflect the Han people's living habits, living environment and related values and way of thinking. The Uzbek language and culture also have a long history. Uzbek proverbs reflect the living habits, environment and related values and way of thinking of the Turkic peoples. However, due to the differences in the cultural traditions and language characteristics of the two sides, it is possible to identify many differences in the form and semantics of Chinese and Uzbek proverbs.

In the Republic of Uzbekistan, significant scientific and practical work is being carried out to develop the science of philology and increase the prestige of the state language. Decree No. PF-6084 of the President of the Republic of Uzbekistan dated October 20, 2020 "On measures to further develop the Uzbek language and improve the language policy in our country": "The Uzbek language in the higher education system to establish the study of modern methods of scientific schools, to identify and research scientific problems related to the development prospects of the language"³⁵, it is important to carry out studies on the comparison of the Uzbek language with other languages and to apply their practical results to the educational

³⁵ Decree No. PF-6084 of the President of the Republic of Uzbekistan dated October 20, 2020 "On measures to further develop the Uzbek language and improve the language policy in our country"// Collection of Laws of Uzbekistan. 06/20/6084/1398.]

process in the implementation of these priority tasks. In particular, in this regard, in world paremiology, including in Chinese and Uzbek linguistics, in the study and comparison of proverbs, in revealing the linguistic and cultural essence of proverbs, in considering the phonetic, semantic, grammatical features from the point of view of the syntactic construction of both languages, in the comparison of universals of proverbs in the languages will have a relevant position in the determination.

PF-5850 of the President of the Republic of Uzbekistan dated October 21, 2019 "On measures to fundamentally increase the prestige and position of the Uzbek language as a state language", "In our country" dated October 20, 2020 "On measures to further develop the Uzbek language and improve the language policy" No. PF-6084, dated November 6, 2020 "Measures to develop the fields of education and science in the new development period of Uzbekistan Decree No. PF-6108, dated June 5, 2018, "Additional decree on improving the quality of education in higher education institutions and ensuring their active participation in comprehensive reforms implemented in the country Resolution PQ-3775 of the Cabinet of Ministers of the Republic of Uzbekistan dated August 11, 2017 "Measures to improve the quality of teaching foreign languages in educational institutions" This thesis research serves to a certain extent in the implementation of the tasks defined in the Resolution No. 610 and other regulatory legal documents.

Compliance of the research with the priority directions of the development of science and technology of the Republic of Uzbekistan. The research is in accordance with the priority direction of the development of science and technology of the Republic of Uzbekistan "Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state" done.

Level of study of the problem. Comparative-typological features of proverbs I. Begmurodov, R.A. Latipova, I.K. Mirzaev, Z. Yusupova, Y. Osheva, L. Babitova, O. Igbolov, P. Bakirov, G. Ergasheva, O. Uralova, M. Temirova, R. U. Majidova, Researched by scientists such as Z.R. Narmuratov³⁶. Also, several scientific articles on the analysis of Uzbek proverbs mixed with related languages have been published

³⁶ Begmuradov I. Uzbek-Kazakh folklornye svyazi: Autoref. dis. ... candy. Philol. science - Tashkent, 1990. - 21 p.; Latypova R.A. Normy rechevogo povedeniya v zerkale angliyskoy i Bashkirskoy paremii: Autoref. dis. ... candy. Philol. Nauk.- Ufa, 2003.- 17 p.; Mirzaev I.K., Narzikulov A. Alternatives of French proverbs and proverbs in Uzbek. Study guide. - Samarkand: SamDU, 1981. - 67 p.; Yusupova Z.A. Yazykovye aspekty realizatsii protivopostavleniya v paremii (na materiale franzskikh, angliyskikh i russkikh proslivitsi): Dis. ... candy. Philol. science – Ufa: BGU, 2005. – 146 p.; Osheva E.A. Lingvokulturnaya spetsifika paremiologicheskogo prostranstva (na materiale russkogo i angliyskogo zzykov): Autoref. dis. ... candy. Philol. science – Perm 2013. – 21 p.; Babitova L.A. Angliyskie i kabardino-cherkesskie poslovitsy i povokrki v pragmalingvokulturologicheskom aspekte: Autoref. dis. ... candy. Philol. science - Makhachkala, 2013. - 26 p.; Igbolov O.Sh. Lexico-semantic analysis osobennostey poslovits i povorok v Tajikskom i angliyskom yazykah (na materiale "Masnavii manavi" Djaloludina Rumi): Dis. ... candy. Philol. science - Dushanbe, 2017. - 166 p.; Bakirov P. Nominacentricheskie poslovitsy v raznosistemnyx yazykax (na materiale russkogo, uzbekskogo i kazakhskogo zazykov): Dis... dokt. Philol. science - Tashkent, 2007. - 287 p.; Ergasheva G. Comparative-typological study of the gender aspect in phraseologisms and paremias of English and Uzbek languages. Philol. science. nomz.. diss. - Tashkent, 2011. - 164 p. Uralova O.P. Semantics and structure of proverbs with head lexeme "family" in English and Uzbek languages. Philol. science.

and are being published³⁷.

Uzbek linguists K. Abdurahmonov, M. Sadriddinova, B. Jorayeva, D. A. Tosheva, D. Turdaliyeva, Sh. Sh. Qalandarov, I. M. Mirzaaliyev, G. Komilova, D. S. Turdaliyeva, the foundations of the formation of Uzbek proverbs, lexicon, lexicon-conducted scientific research on stylistic and grammatical analysis³⁸.

Chinese proverbs have also been studied in various aspects in Chinese linguistics. Since the 1920s, Guo Shaoyu (郭绍虞), Du Tongli (杜同力), Ming Enpu (明恩浦) (USA), Cao Bohan (曹伯韩), Chen Yide (陈以德), Wang In the researches of Guodong (王国栋), Wang Shunde (王顺德), Xue Chengzhi (薛诚之) and others, it is important to compare proverbs with other related phenomena, in particular, aphorisms, wise sayings, and show the similarities and differences between them.³⁹

Since 1949, Wen Duanzheng, Wu Zhankun, Ma Guofan, Wang Yi, Wang Qin, Sun Weizhang, etc. Systematic compilation and analysis of Chinese proverbs. In this period, in the study of proverbs, special attention was paid to the specific characteristics, classification and content of proverbs, proverbs were considered as a kind of "familiar word", and modern linguistic perspectives and methods were used in conducting analysis and research.⁴⁰

Since the 1980s, Zhang Hui (张辉), Kou Fuming (寇福明), Wang Shaohua (汪少华), He Xuwei (何学威), Chen Suping (陈素萍), Luo Shenhao (罗圣豪), Shen

³⁷Jumaboeva J., Abdullaeva N. Graduonim komponentli o'zbek xalq maqollari va ularning ingliz tilidagi muqobillari // Xorijiy filologiya. №4, 2017. – B.30-33; Abdullaeva N. O'zbek va ingliz xalq maqollarida makrograduonimiya // An international scientific and practical online conference on the topic tsul international conference on teaching foreign languages (tsul icon - flt). Foreign languages department. – Tashkent, 2021; Madalov N.E. O'zbek tilshunosligida maqollarning lingvistik tadqiqi // Academic Research in Educational Sciences Volume 3 | Issue 11 | 2022 ISSN: 2181-1385 Cite-Factor: 0,89 | SIS: 1,12 | ASI-Factor: 1,3 | SJIF: 5,7 | UIF: 6,1; Madalov N.E. Ingliz va o'zbek tillaridagi oddiy tabiat hodisalari bilan bog'liq maqollarning chog'ishtirma tahlili // Academic Research in Educational Sciences Volume 4 | Issue 1 | 2023 ISSN: 2181-1385 Cite-Factor: 0,89 | SIS: 1,12 | ASI-Factor: 1,3 | SJIF: 5,7 | UIF: 6,1. va b.

³⁸ Abdurakhmanov Kh. Sintakshicheskie osobennosti uzbekskikh narodnykh poslovits: Autoref. dis. ... candy. Philol. science - Tashkent: AN UzSSR, 1964. - 18 p.; Sadriddinova M. Lexika uzbekskikh poslovits i povorok: Autoref. dis. ... candy. Philol. science - Tashkent, 1985. - 18 p.; Short synonym dictionary of Uzbek folk proverbs. - Tashkent: Science, 2006; Joraeva B. The attitude of proverbs to related events and their spiritual properties. - Tashkent: Science, 2007. - 66 p.; Joraeva B. Linguistic foundations of the formation of Uzbek folk proverbs. - Tashkent: Akademya, 2019. - 224 p. Joraeva B. Linguistic position and moral methodical use of proverbs: Philol. science. nomz... diss. autoref. - Tashkent, 2002. Jo'raeva B. Linguistic foundations and pragmatic features of the formation of Uzbek folk proverbs: Philol. science. doc... (DSc) diss. autoref. – Samarkand, 2019. -73 p.; Tosheva D.A. Linguistic-cultural characteristics of proverbs with zoonym component. Philol. science. fake doc (PhD)... diss. autoref. - Tashkent, 2017; Turdaliyeva D.T. Linguistic features of Uzbek folk proverbs. Philol. Doctor of Philosophy (PhD)... diss. - Fergana, 2018. - 144 p.; Kalandarov Sh.Sh. Euphemization of folk proverbs in the Uzbek linguistic and cultural environment. Phil. science. fake doc. (PhD) ... diss. autoref. – Fergana, 2019; Mirzaaliyev I.M. Semantics and stylistics of ancient Turkish proverbs (as an example of the material "Devonu lug'ati-t-turk"). Philol. science. fake doc...diss. autoref. - Tashkent, 2020.

³⁹ 郭绍虞, 谚语的研究, 商务印书馆, 北京, 1925年6月; 杜同力《关于谚语的报告和说明, 商务印书馆, 北京, 1925年; 明恩浦, 汉语谚语熟语集, 商务印书馆, 北京, 1902年; 曹伯韩, 谈谚语, 人民文学出版社, 北京, 1927年; 陈以德, 从谚语的搜集整理谈到口头语的语汇, 商务印书馆, 北京, 1933年; 王国栋《谚语的搜集和整理, 商务印书馆, 北京, 1935年; 王顺德, 北夏农谚研究, 商务印书馆, 北京, 1935年; 薛诚之, 谚语的探讨, 商务印书馆, 北京, 1936年.

⁴⁰ 温端政, 中国谚语大全(上下), 上海辞书出版社, 上海, 2000年; 武占坤, 马国凡, 谚语, 内蒙古出版社, 1983年; 马国凡, 谚语的特点, 商务印书馆, 北京, 1960年; 王毅, 略论中国谚语, 商务印书馆, 北京, 1961年.

Huaxing (沈怀兴), Jiang Yuanyuan (江源源), Hou Pu (侯璞), Yu Fumin (郁福敏), Guo Shanlian (郭珊莲), Jiang Lei (蒋磊) etc. A comparative study of Chinese proverbs and foreign language proverbs was carried out and many research results were collected. During this period, special attention was paid to the nature of proverbs and the pragmatic study of proverbs, including the study of the social, pragmatic and rhetorical functions of proverbs, as well as the important characteristics and standardization of proverbs. Since then, the study of the semantics of proverbs began to attract the attention of scientists⁴¹.

It seems that Uzbek proverbs have been studied by linguists in Uzbekistan in two aspects, that is, proverbs have been analyzed from the point of view of the purely Uzbek language, and they are related to other relatives (Kazakh, Kyrgyz), cousins (mainly English) compared/contrasted with proverbs in languages. But until now, neither in China nor in Uzbekistan, the linguistic aspects of proverbs, their semantic-structural, national-cultural and universal aspects have not been compared. Accordingly, our work is the first dissertation in this field.

The connection of the research with the research plans of the higher educational institution where the dissertation was completed. The research was carried out within the framework of the comparative-typological studies of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, in particular, the subject of prospective scientific research called "Comparative Linguistics and Intercultural Relations" of the Department of Uzbek Language in Foreign Language Groups.

The purpose of the study. Carrying out a linguistic study of Uzbek and Chinese proverbs.

Research tasks. The following tasks are defined for the purpose of the research:

to determine the specific characteristics of Uzbek and Chinese proverbs;
analysis of linguistic prohibition directions of Uzbek and Chinese proverbs;
identifying the phonetic, semantic, grammatical features of Uzbek and Chinese proverbs, revealing their phonetic, semantic, structural, grammatical similarities and differences as a result of comparison;

to compare the national cultural characteristics of Uzbek and Chinese proverbs, to highlight the linguistic and cultural inconsistencies between them;

elucidate universal features of Uzbek and Chinese proverbs through semantic and formal similarities in proverbs, etc.

Uzbek and Chinese proverbs were chosen as the object of the research.

The subject of the research is the study of the linguistic status, phonetic, semantic-structural, national-cultural, universal characteristics, cross-typological

⁴¹ 张辉, 熟语及其理解的认知语义学研究, 军事谊文出版, 北京, 2003年; 寇福明, 汉英谚语对比研究, 中央民族大学出版社, 北京, 2007年; 汪少华, 谚语·构架·认知, 外语与外语教学出版社, 上海, 2008年; 何学威、陈素萍, 论谚语的形式美, 娄底师专学报, 1995年; 罗圣豪, 论汉语谚语, 四川大学学报, 重庆, 2003年; 沈怀兴, 汉语谚语中意合法的运用, 语言教学与研究, 北京, 2004年; 江源源, 从系统功能角度解读汉语谚语, 成都师范学院学报, 成都, 2011年; 侯璞, 谚语的语篇功能, 商务印书馆, 北京, 2012年; 郁福敏、郭珊莲, 英汉习语对比, 上海交通大学出版社, 1999年; 蒋磊, 英汉习语的文化观照与对比, 武汉大学出版社, 2000年.

relations of proverbs in the Uzbek and Chinese languages.

Research methods. Component analysis, descriptive-analytical, cross-comparative, analytical methods were used to illuminate the research topic.

The scientific novelty of the research is as follows:

The criteria for determining the lexical-grammatical status of proverbs in the Uzbek and Chinese languages are proven based on the clarification of their structure, semantics, figurativeness, and didacticity;

The phonetic features of Uzbek and Chinese proverbs are determined, and as a result of comparing them, phonetically different and similar aspects are revealed;

synonymy, antonymy, gradunomy in Uzbek and Chinese proverbs are determined, specific ways of choosing and using words in proverbs are revealed;

structural, grammatical similarities and differences of Uzbek and Chinese proverbs are revealed through comparative-comparison, qualitative and thematic analysis;

The content of linguistic and cultural inconsistencies between Uzbek and Chinese proverbs is revealed based on defining linguistic and cultural inconsistencies, such as the history, mentality, culture, different religions, geographical location of the two peoples;

Universal features of Uzbek and Chinese proverbs are highlighted through semantic and formal similarities in proverbs, differences are proved on the basis of factual materials, etc.

The practical result of the research is as follows:

"Theory of Linguistics", "Comparative Lexicology", "Comparative Methodology", "Translation theory and practice", "Comparative typology", "Cultural studies" and other subjects such as "Cultural studies" will help to improve textbooks and training manuals;

It has been proved that the methodology developed for analyzing the semantics and structure, linguistic and cultural and universal features of proverbs in Uzbek and Chinese languages can be used in the research of other types of proverbs specific to unrelated languages;

it is proven that the specific characteristics of proverbs serve as a reliable source in the process of intercultural communication and learning;

a comparative and comparative analysis of proverbs in Uzbek and Chinese languages was carried out; these results can be effectively used to teach Chinese to Uzbeks and Uzbek to Chinese.

Reliability of research results. The fact that the problem is clearly stated, the study objects of the work are clearly defined, that the studied material helps to make conclusions based on the nature of the Uzbek and Chinese languages, their validity, theoretical compatibility with the language teaching methodology, methodological excellence, is explained by the fact that the cross-analysis relies on existing proven sources.

Scientific and practical significance of research results. The scientific significance of the research results is that the proverbs in the Uzbek and Chinese languages were analyzed in a comparative-comparative aspect using linguistic

methods, and their linguistic features were revealed in detail, and the component composition of the proverbs was determined, their comparative-typological comparison and research it is proven that it serves to enrich the theory.

The practical significance of the research is that from the results achieved in the scientific work, textbooks of such subjects as "Theoretical and applied grammar", "Comparative typology", "Comparative phraseology", "Comparative terminology", "Linguistics" taught in Uzbekistan and Chinese HEIs, creating teaching manuals, conducting theoretical and practical training in these subjects, organizing special courses at the master's level in subjects such as "Linguistic research methods", "Current problems of modern linguistics", "Current issues of phraseology", as well as Uzbek - can be used as a source for compiling Chinese, Chinese-Uzbek bilingual proverb dictionaries.

In the process of writing the research, an Uzbek-Chinese dictionary was prepared, which contains more than 3.2 million words and phrases, including more than 3754 proverbs (the dictionary contains total page consists of 3434 pages). Due to the large size of the dictionary, it was not possible to attach it to the dissertation.

I have independently translated 15 current laws of Uzbekistan, more than 1000 articles of legislation, decrees and normative-legal documents in order to assist Chinese enterprises to invest in Uzbekistan and to support rapid socio-economic development of Uzbekistan. Shanghai Cooperation Organization I participated many times in translation work at the Summit, the Ministry of Investments and Foreign Trade, and international exhibitions. I taught Chinese at Tashkent State University of Oriental Studies and secondary school No. 59.

Implementation of research results. Based on the scientific and practical results obtained on the comparison of Uzbek and Chinese proverbs:

In order to create a reserve of names in the practical project of Alisher Navoi Tashkent State University of Uzbek Language and Literature, numbered A-OT-2019-10, which was carried out in 2019-2022, on the topic of "Names in Uzbek: creating regulatory and legal bases" that lexemes expressed in Uzbek folk proverbs play a major role in the life of our people as an important source of food and clothing, and to a certain extent form the basis for the formation of daily lifestyle, lifestyle, customs, and ceremonies; In these proverbs, the conclusions of this dissertation are relied upon in the analysis of whether our forgotten or forgotten national game, Udum, and traditions are preserved today. (Reference No. 01/4-472 dated March 3, 2023 of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi).

OT-A1-018, completed in 2017-2018 at the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi "Multilingual dictionaries of electronic and banking-financial terms related to the Uzbek language and its translation" according to the tasks defined in the fundamental research project on the topic of "creating" in proverbs in Uzbek and Chinese languages, meaning markers that serve as indicators of positive or negative evaluation of a person and within the categories of action, thinking or evaluation specific to the addressee; in proverbs, the terms of evaluating a person according to the criteria of his qualities

and the image of his activity, in particular, the terms of moral, aesthetic, intellectual, pragmatic evaluation, which have a double meaning, are used to enrich the vocabulary. (Reference No. 01/4-473 dated March 3, 2023 of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi).

As a result, the problem of proverbs reflecting national-cultural characteristics of a particular nation and the main examples of a certain linguistic landscape of the world has been solved.

Approval of research results. The results of this research were presented at 3 international and 1 national scientific-practical conferences.

Publication of research results. 17 scientific works on the topic of the dissertation, including 14 articles in scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan (including 6 in foreign journals), 13 at international conferences and at national and foreign conferences scientific article and thesis published.

The structure and scope of the dissertation. The dissertation consists of an introduction, three main chapters, a conclusion and a list of used literature. The total volume of the dissertation is 143 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the research topic is based on the relevance of the research to the priority directions of the development of science and technology of the republic, the level of research of the problem, the connection with the research work of the higher educational institution where the dissertation was completed, the goals and tasks of the scientific research, novelty, theoretical and practical importance, object and subject, reliability of research results, introduction, approval, publication of research results, structure and volume of the dissertation.

The first chapter of the dissertation is called "Specific features of proverbs in Uzbek and Chinese languages, directions of their research".

Wise words from the socio-historical and life experience of the people are called "proverb" in Uzbek, "zarbulmasal" in Tajik, "poslovitsa" in Russian, "naql" in Arab, and "atasozu" in Turkish. The words of wisdom, short in length but broad in meaning, cover a variety of topics.

According to M. Murodova's work "Folklore and Ethnography", "Folk proverbs, which arose as a unique phenomenon of language, philosophy and artistic creativity, are a genre of folklore with a compact form but a deep meaning. A proverb is one of the genres of oral creativity with a concise and deep meaning, which was created on the basis of the experiences and observations of the people in the social, economic, political and cultural life for many centuries. The term proverb is derived from the Arabic word "qawlun" - to speak, to say, and it is a phrase and expression. A proverb is a genre found in the oral creativity of every nation. Epics, fairy tales, legends and narratives, anecdotes reflect reality in the form of stories,

while proverbs express this reality of the people through conclusions and judgments. The story of the epic is embodied in a concise proverb. In a proverb, the thought is expressed in a clear, complete conclusion, in the form of a concise judgment⁴².

In the existing literature, the specific characteristics of Uzbek proverbs according to their origin, structural form, semantic content,⁴³ methodological and pragmatic function are shown.

It is noted that they have the following features:

1. Stagnation. Proverbs differ from other expressions in that they have a higher degree of patterning and a stronger confirmation feature.

2. Integrity. Integrity means integrity of the proverb in terms of structure and meaning. Structurally, a proverb is a sentence, and sometimes some of its components can be omitted, but the structure of the sentence does not change.

3. Ideology. Proverbs are an expression of people's wisdom, a symbol of the long life and life experience of hardworking people, as well as a symbol of ideas conveyed to the people by reflecting rich knowledge and national ideology.

4. Musicality. Uzbek proverbs also have a musical quality. Many sentences are fluent, phonologically harmonious and have an organic rhythm, and quickly settle into the vernacular.

According to the analysis of the above features, proverbs in the Uzbek language have become the object of research in linguistics (lexicology), folklore, literary studies and other disciplines.

The concept of a proverb in Chinese and its specific features can be seen in the following. "The Politics of Zhan Guo (战国) Dynasty: The First Politics of Han" (战国策·韩策一) states: "Politicians listen to proverbs, he does not necessarily listen to nobles. This is why the previous rulers listened to proverbs. I hope that you will listen to Kamina's opinion"⁴⁴.

"Annotated Dictionary of Modern Chinese Language" (现代汉语词典) defines a proverb as follows: "A proverb is a kind of idiom, which is a common invariable saying among the people. It conveys a deep meaning through short and simple language. It reflects the life experience of the people."⁴⁵

Wang Dechun (王德春) in "Sino-English Proverbs and Culture" 《汉英谚语文化》 considered proverbs as "stable sentences with relatively complete meaning"⁴⁶.

In the existing literature⁴⁷, the characteristics of Chinese proverbs are shown as follows:

1. Rhyme. The shortness of proverbs is reflected in "shortness and deep meaning", which allows to express meaning and feelings through a small number of words, thus preventing the formation of long sentences. Such idiosyncrasy is

⁴² Murodova M. Folklore and ethnography (electronic textbook). 2006. <https://library.samdu.uz/files/>.

⁴³ Joraeva B. Linguistic foundations of the formation of Uzbek folk proverbs. -Tashkent, 2019. – B.5.

⁴⁴ 刘向, 战国策·韩策一, 中华书局, 北京, 1999年11月, 62页。

⁴⁵ 李行健, 现代汉语规范词典(第三版), 外语教学与研究出版社, 上海, 2014年06月, 575页。

⁴⁶ 王德春, 汉英谚语与文化, 上海外语与教育出版社, 2003年3月, 303页。

⁴⁷ 温端政, 现代汉语谚语词典, 商务印书馆, 2009年12月, 307页。

reflected in the structure of the sentence, the sentence structure of the proverbs is orderly, and the length is relatively short.

2. Specificity of oral speech. The characteristic of proverbs is not only in their popularity, but also in the fact that they give people a sense of familiarity and novelty, making use of subtle descriptions of common situations in life.

3. Beautiful melody. Most Chinese proverbs consist of four to ten hieroglyphs, with a strong emphasis and rhyme. In them, great attention is paid to the tone, which is similar to the weight of the verses of the poem.

4. Figurativeness. The purpose of figurative words is to make the language more lively, attractive and attractive. In this, attention is paid to the artistic nature of the language. Meaning and feelings are mainly expressed by combining different tools such as pronunciation, words, rhyme.

It can be observed that Uzbek proverbs have been studied by linguists in Uzbekistan in two aspects:

1. The proverbs were analyzed from the perspective of the Uzbek language.
2. Uzbek proverbs are compared/contrasted with proverbs from other related/unrelated languages.

Proverbs are analyzed from the perspective of the Uzbek language. It can be said that the scientific study of the linguistic features of the proverb in Uzbek linguistics began with the candidate's dissertation of Kh. Abdurakhmanov⁴⁸. In the doctor's thesis of Kh. Abdurakhmanov, the syntactic construction of proverbs and sayings in the Uzbek language, the main forms of sentences and phrases in proverbs, their morphological, syntactic, and some spiritual and stylistic features are widely covered.⁴⁹ In the works of M. Sadriddinova⁵⁰, B. Jorayeva^{51, 52}, D.A. Tosheva⁵³, D. Turdaliyeva⁵⁴, Sh.Sh. Qalandarov⁵⁵, I.M. Mirzaaliyev⁵⁶, G. Komilova⁵⁷, proverbs were analyzed according to their linguistic aspects.

Uzbek proverbs are compared/contrasted with proverbs from other related/unrelated languages. A number of studies have been carried out in this direction, in which Uzbek proverbs were compared/compared with proverbs from

⁴⁸ Abdurakhmanov Kh. Sintakshicheskie osobennosti uzbekskikh narodnykh poslovits: Autoref. dis. ... candy. Philol. science - Tashkent: AN UzSSR, 1964. - 18 p.

⁴⁹ Abdurakhmanov Kh. Osobennosti syntaktisa Uzbekskogo ustnogo narodnogo tvorchestva: Autoref. dis. ... doc. Philol. science - Tashkent, 1977. - 48 p.

⁵⁰ Sadriddinova M. Lexika uzbekskikh poslovits i povorok: Autoref. dis. ... candy. Philol. science - Tashkent, 1985. - 18 p.

⁵¹ Jorayeva B. Linguistic position and moral methodical use of proverbs: Philol. science. nomz... diss. autoref. - Tashkent, 2002.

⁵² Jorayeva B. Linguistic foundations and pragmatic features of the formation of Uzbek folk proverbs: Philol. science. doc... (DSc) diss. autoref. - Samarkand, 2019. -73 p.

⁵³ Tosheva D.A. Linguistic-cultural characteristics of proverbs with zoonym component. Philol. science. fake doc (PhD)... diss. autoref. - Tashkent, 2017.

⁵⁴ Turdaliyeva D.T. Linguistic features of Uzbek folk proverbs. Philol. Doctor of Philosophy (PhD)... diss. - Fergana, 2018. - 144 p.

⁵⁵ Qalandarov Sh.Sh. Euphemization of folk proverbs in the Uzbek linguistic and cultural environment. Phil. science. fake doc. (PhD) ... diss. autoref. - Fergana, 2019.

⁵⁶ Mirzaaliyev I.M. Semantics and stylistics of ancient Turkish proverbs (as an example of the material "Devonu lug'ati-t-turk"). Philol. science. fake doc. (PhD)...diss. autoref. - Tashkent, 2020.

⁵⁷ Komilova G. Axiolinguistic analysis of Uzbek proverbs. Philol. science. fake doc. (PhD)... diss. autoref. - Tashkent, 2022. - 50 p.

other related/unrelated languages, and their unique features were revealed. These are P. Bakirov⁵⁸, G. Ergasheva⁵⁹, M. Temirova⁶⁰, R. Madjidova⁶¹, works of Z.R. Narmuratov⁶². Also, several scientific articles on the analysis of Uzbek proverbs mixed with related languages have been published and are being published⁶³.

The study of proverbs in China has a history of more than 5000 years. According to his data, research on Chinese proverbs is divided into 4 periods:

1) Studying proverbs from the beginning of the 20th century until the founding of New China; 2) Studies on proverbs from the founding of New China to the reform period; 3) Studying proverbs after the reform and opening up to the 21st century; 4) Research on proverbs in the 21st century⁶⁴.

The second chapter of the dissertation is called "A comparative study of the phonetic, semantic, and grammatical features of Uzbek and Chinese proverbs", and it describes the unique aspects of the phonetic, semantic, and grammatical features of Uzbek and Chinese proverbs.

In Chinese, the phonetic rhythm is mainly manifested in three ways: tone (声调), stress (重音) and rhyme (押韵). Chinese and Uzbek languages belong to two different phonetic systems, and the words Chinese is a tonal language, and the four tones not only separate the meanings of words, but also serves to twist and change the pitch of the syllables. For example: 台上一分钟, 台下十年功 (ABBAA, ABAAA) (For one minute performance on stage ten years of off-stage training is necessary). Although Chinese proverbs are very rich in tone patterns, they can often change. For example: 人无千日好, 花无百日红 (AAABB, AABBA) (People are not always good, flowers are not always blooming)

Although there is no melody in Uzbek, it has an accent. Therefore, Uzbek proverbs use direct stress to form the structural form of syllable change. For example: There is a time for everything, every girl has happiness. (每样东西都有时限, 每个姑娘都有自己的幸福). If it is good, it is a child, if it is bad, it is a disaster. (好的是孩子, 坏的是麻烦)

⁵⁸ Bakirov P. *Nominacentricheskie poslovitsy v raznosistemnyx yazykax (na materiale russkogo, uzbekskogo i kazakhskogo zazykov): Dis... dokt. Philol. science - Tashkent, 2007. - 287 p.*

⁵⁹ Ergasheva G. *Comparative-typological study of the gender aspect in phraseologisms and paremias of English and Uzbek languages. Philol. science. nomz.. diss. - Tashkent, 2011. - 164 p.*

⁶⁰ Temirova M. *Typology of Uzbek and Kyrgyz folk proverbs. Philol. science. fake doc. (PhD)... diss. - Tashkent, 2018. - 166 p.*

⁶¹ Madjidova R. *Axiological study of anthropocentric proverbs (based on Uzbek and Russian materials). Philol. science. Ph.D. (DSs)... diss. autoref. - Fergana, 2020.*

⁶² Narmuratov Z.R. *A linguistic and cultural study of the concepts of "education, knowledge" in English and Uzbek languages. Philol. science. fake doc. (PhD)... diss. autoref. -Termiz, 2022. -51 p.*

⁶³ Jumaboeva J., Abdullaeva N. Uzbek folk proverbs with graduonym component and their English alternatives // *Foreign Philology. No. 4, 2017. – B.30-33; Abdullaeva N. Macrograduonimia in Uzbek and English folk proverbs // An international scientific and practical online conference on the topic tsul international conference on teaching foreign languages (tsul icon - flt). Department of foreign languages. - Tashkent, 2021; Madalov N.E. Linguistic study of proverbs in Uzbek linguistics // *Academic Research in Educational Sciences Volume 3 | Issue 11 | 2022 ISSN: 2181-1385 Cite-Factor: 0.89 | SIS: 1.12 | ASI-Factor: 1.3 | SJIF: 5.7 | UIF: 6.1; Madalov N.E. Cross analysis of proverbs related to simple natural phenomena in English and Uzbek languages // *Academic Research in Educational Sciences Volume 4 | Issue 1 | 2023 ISSN: 2181-1385 Cite-Factor: 0.89 | SIS: 1.12 | ASI-Factor: 1.3 | SJIF: 5.7 | UIF: 6.1. and b.***

⁶⁴ This issue is fully covered in the dissertation.

Chinese is a morpheme script, meaning that each syllable is a Chinese hieroglyph or morpheme. Although the phonemes in the syllables are slightly different, they are roughly the same length. Therefore, it is easy to form a well-balanced, balanced and harmonious composition. The Uzbek language is a polysyllabic language, and words consisting of 2-4 syllables form the plural. The Uzbek language expresses the meaning of the proverbs through the change of accent, and the sentences made in this way become attractive and understandable.

In the dissertation, the analysis of the phonetic features of Uzbek and Chinese proverbs was studied through accent and rhyme.

Comparison analysis of lexical-semantic features of Uzbek and Chinese proverbs, LMG of Uzbek and Chinese proverbs, synonymy, antonymy, gradunomy between Uzbek and Chinese proverbs, issues of word choice in Chinese and Uzbek proverbs, so It was considered through the analysis of the choice of words specific to the communication style, the use of historical-traditional words.

In the work, it was shown that Uzbek and Chinese proverbs have the following LMG:

LMG of Uzbek proverbs

"Proverbs about homeland and patriotism"; "Proverbs about community and selfishness"; "Proverbs about diligence and lack of enthusiasm"; "Proverbs about honesty and gratuity"; "Proverbs about straightness and crookedness"; "Proverbs about good and evil"; "Proverbs about a good word and a bad word"; "Proverbs about justice, honesty and dishonesty"; "Proverbs about friendship and enmity"; "Proverbs about peace and turmoil"; "Proverbs about bravery and cowardice"; "Proverbs about equality and inequality"; "Proverbs about bravery and cowardice"; "Proverbs about wisdom and ignorance"; "Proverbs of science, profession and ignorance"; "Proverbs about education and habits"; "Proverbs about decency and decency"; "Proverbs about guests and hospitality"; "Proverbs about generosity and stinginess"; "Proverbs about beauty and ugliness"; "Proverbs about humility and pride"; "Proverbs about happiness, luck and misfortune"; "Proverbs about dexterity and dishonesty"; "Proverbs about the right word and lying"; "Proverbs about patience and impatience"; "Proverbs about kindness and lack of consequence"; "Proverbs about dignity and worthlessness"; "Proverbs about love and infidelity"; "Proverbs about family and neighborhood"; "Proverbs about kinship and alienation"; "Proverbs about children and childlessness; "Proverbs about experimentation and fraud"; "Proverbs about greed and greed"; "Proverbs about greed and greed" etc⁶⁵.

LMG of Chinese proverbs

"Proverbs about agriculture", "Proverbs about health, medicine", "Proverbs about society", "Proverbs about science", "Proverbs about experience", "Proverbs about weather", "Climate Proverbs about", "Proverbs about farming", "Proverbs about manners", "Proverbs about friendship", "Proverbs about historical characters", "Proverbs about literature and poetry", "Proverbs about politics", " Proverbs on

⁶⁵ Uzbek folk proverbs. Compilers: doctor of philological sciences, professor Tora Mirzayev, doctor of philological sciences, professor Askar Musogulov, doctor of philological sciences, professor Bahadir Sarimsakov. The editor-in-chief is Sh. Turdimov, candidate of philological sciences. -Tashkent: General editorial office of "Sharq" publishing-printing joint-stock corporation, 2005.

Economy, Proverbs on Military Affairs, Proverbs on Culture and Education, Proverbs on Food, Proverbs on Travel, Proverbs on Form and Spirit, Proverbs on Word and Work ", "Proverbs about talent", "Proverbs about religion", "Proverbs about conditions" and others⁶⁶.

Uzbek proverbs contain many synonyms. That is, the meaning of one proverb is almost equal to the meaning of the second proverb, but they differ from each other in terms of style.

Begona tuproq - devona tuproq; (陌生的土地是贫瘠的) Kishi yurtida shoh bo'lguncha, O'z yurtida gado bo'l; (除了自己的祖国有了国王, 否则自己的祖国也是贫穷的) Yurtdan ketgan, yurtmonda. O'tar hasrat, armonda; (离开祖国, 只能在梦里哀伤) Vatangado bo'lguncha, Kafangado bo'l. Vatandan yiroqlashgan - nomusdan o'lar. (只要国家安全, 人们就安全, 远离祖国将光荣地死去)。Bekor o'tirguncha, bekor ishla. (徒劳的工作, 就等于无所事事) Bekordan xudo bezor. (老天也讨厌没用的人) Bekorchidan - bemaza gap. (无所事事的人废话多) Bekorchidan el bezor, So'zidan ko'ngil ozar. (没用的人让人生厌, 言语间也没有好听的)

There are a lot of synonyms in Chinese proverbs. Most proverbs are in the form of a compound sentence.

以眼还眼, 以牙还牙; 以子之矛, 攻子之盾; 以其人之道, 还治其人之身; 豆腐里挑刺; 鸡蛋里挑骨头; 横挑鼻子竖挑眼。

井水不犯河水; 你走你的阳关道, 我走我的独木桥; 大路朝边, 各走一边; 道不同不相为谋; 天下兴旺, 匹夫有责; 国之不兴, 何以家为? 国强民也富, 国破家必亡。

In proverbs, the situation of antonymy occurs in two different ways: 1) within a proverb, sentences often form antonymy; 2) independent proverbs acquire **antonyms**. The words in the following proverbs form antonyms. They can also be divided into two: 1. Lexical antonyms take part in the structure of the proverb and create an antonymous meaning between the first part and the second part of the proverb: Be a shepherd in your own land until a person becomes a sultan. Be a sultan in your own country until you become a sultan in another's country. Until there is a king in his country, be a king in your country. If you plant, you will grow. If you don't, you will prune.

A bad guy destroys the country. Instead of being the judge of another country, be the cleaner of your own. The desert of your own country is better than the flower of another country. Ours is in the bag, yours is in the middle. If one spits, what will happen. If el spits, it will become a lake. There will be a united river, they will find words, and the bad will say. Goodness brings light, Evil brings darkness. A good child is a strength to the father, a bad child is a punishment.

2. Morphological antonyms are also included in proverbs and create a conflicting meaning between the first part and the second part of the proverb: Combined force - power, Uncombined force - futility. United - different, Ununited

⁶⁶ 厉振仪, 常用谚语分类词典, 上海, 上海大学出版社, 2000年6月

- different. A day with work is Eid, every day without work is Eid. He makes the land that he worked live in, and the land that he didn't work in makes him sad. Working canine teeth, Unworked stone teeth. Teeth that work, teeth that don't work. A bad day will be good, a bad person will not be good. He learned manners from rudeness, etc.

Also, one proverb creates an antonymic relationship with another proverb according to its meaning. For example: the proverb "One to a thousand", "Thousand to a cloud" creates a contradictory meaning with the proverb "One to a hundred" and "One to a thousand" because the first has a positive meaning, while the second has a negative meaning. Many proverbs with the same contradictory meaning can be cited as examples:

Antonyms are also active among Chinese proverbs. *虚心使人进步，骄傲使人落后*(*Boshqa odamlarning fikrini qabul qila olish taraqqiyotga olib keladi va mag'rurlik odamlarni orqada qoldirishi mumkin.*) *失败为成功之母* (*Muvaffaqiyatsizlik - muvaffaqiyatning onasi.*) *人无远虑，必有近忧* (*Agar odamlarda uzoq muddatli rejalar bo'lmasa, yaqinda qiyinchilik ham keldadi*)

In the process of conducting research, we tried to determine the observed gradunomy in the meaning of proverbs in Uzbek and Chinese languages. For example: gradunomy is observed in the meaning of the words in the following Uzbek proverbs: Birinchi kun mehmon - oltin mehmon, (第一天的客人是最尊贵的客人) Ikkinchi kun - kumush, (第二天是银) Uchinchi kun - mis, (第三天是铜) Uchdan o'tsa - pes. (超过三天没人理) Birlashgan daryo bo'lar, tarqalgan irmoq bo'lar. (会有统一的河流，就会有分散的支流)。Birniki mingga, mingniki - tumanga. (一对一千，一千对一个片区)。Yaxshi bir tavba qiladi, yomon - yuz. (好人忏悔一次，坏人忏悔一百次)。

There is no concept of graduonymy in Chinese. It is usually expressed as a single word or a compound sentence. for example:也 (shuningdek);甚至 (hatto);更 (还) (ko'proq (hali));尚且 (Va);固然 (albatta);而且 (并且) (va /keyin);进而 (keyin); 生命诚可贵，爱情价更高 (Inson hayoti qadrli bo'lsa-da, sevgi undan ham qimmatroq.) 成也萧何 (Xiāo Hé) , 败也萧何 (Xiāo Hé) (Muvaffaqiyat Syao Xe tufayli, muvaffaqiyatsizlik esa Syao Xe tufayli.) It means that "Success or failure, good or bad deeds are all done by one person."

In the work, the semantic features of Chinese and Uzbek proverbs, as well as the issues of word selection in Chinese and Uzbek proverbs, the choice of words specific to the style of conversation, the use of historical and traditional words, Chinese and Uzbek It was also considered through the analysis of the use of words related to a specific word group in Uzbek proverbs.

Grammatical features of Chinese and Uzbek proverbs were also considered in the work. In this, the use of words related to a certain word group in Chinese and Uzbek proverbs, Chinese and Uzbek simple sentence proverbs, Chinese and Uzbek compound sentence proverbs were analyzed.

Simple proverbs are proverbs consisting of one subject or sentence, which express a judgment, fact or experience. Examples of Chinese proverbs include: *bànjūnrúbànhǔ* (Companionship with a ruler is like accompanying a tiger), *liángyàokǔkǒulìyúbìng* (Good medicine is bitter, but cures disease), *bùdào zhǎngchéng fēihǎohàn* (Great China A man who does not climb the wall is not a real hero).

The following are examples of Uzbek proverbs: It is an honor to die for the country. There is no husband who sold his country. A top born to a chicken is dear. Stay where you are. An epic story of a country that knows grief. The world is new in fifty years. The one who lost his country is sent away. Don't miss out on what you know. Winter does not come with one crow. Returns the concatenated string. A united force is invincible. A single tree is not a forest. The flock will not be lame. He does not lean on his hand. It is full of forty houses. Common sayings - proverbs are relatively common in the Uzbek language, for example: The key to success is hard work. The guarantee of happiness is friendship. The sign of happiness is knowledge. Happiness is a stranger to the lazy. The health of the body is the wealth of the poor. Motherland is a pledge of victory. Man is evil to man. Health is a great blessing. The measure of the mind is perception. A fool's answer is silence.

Such proverbs often express a figurative comparison, for example: Life is a passing guest. The ego of life is sadness. Work is the jewel of a person. Your motherland is your golden cradle. The ruin of the homeland is the burden of life. People's movement is a wave of the sea. The human mind is a diamond. A man's hand is a flower. Life is water flowing from a stream. Smart work is a bird with wings. Knowledge is the lamp of the mind. Science is a bottomless well. A spoken word is a shot - a shot. Truth is more valuable than gold.

In general, proverbs with simple sentences are less common than proverbs with compound sentences.

Chinese and Uzbek proverbs have compound clauses and subordinate clauses, which are used to express more complex content. In Uzbek proverbs, possessive clauses can appear. For example: Adjective: The one who is afraid of Yov - a friend to Yov, who loves the hand - to the hand; Tried in the field - dear in the hand; who knows his fault - brave; He who led the wayward is brave. Adjective: It's good for you - it's good for you; Knowledgeable - scientist, ignorant - tyrant; Ignorant without reason - smart without anger; Ambitious - always mean. Action name: Fear is the driver of defeat, Be resilient, be strong. Other word groups: Elda bori - you go; Someone is a crown prince, someone is a tax collector.

In many cases, proverbs can have two identical possessors or two identical participles, for example: A couple is a double ox; Work and study are brothers.

Sometimes proverbs have a complement and a case. For example: There is a lion in its place. Throw a stone at a fool. The world is bright for the knowledgeable, dark for the ignorant.

Examples of Chinese proverbs include:

知识就是力量 (Bilim – bu kuch). 智者千虑，必有一失 (Aqlli ming o ‘yla-sa ham, xatolik sodir bo ‘lishi mumkin). 儿不嫌母丑，狗不嫌家贫 (O ‘g ‘il onaning

xunukligidan, it oilaning kambag'alligidan shikoyat qilmaydi). 路遥知马力, 日久见人心 (Uzoq yo'lda ot kuchi bilinsa, uzoq vaqtdan so'ng inson qalbi bilinadi)

种瓜得瓜, 种豆得豆 (Qovun eksang, qovun olasan; loviya eksang, loviya olasan/ Nima eksang, shuni o'rasan). 近朱者赤, 近墨者黑 (Alvonga yaqin yurgan qizil bo'ladi, siyohga yaqinlashgan qora bo'ladi). 吃一堑, 长一智 (Chuqurga bir yiqilib, aqlliroq bo'lmoq/ o'z xatolaridan saboq olmoq)

The third chapter of the dissertation, entitled "National-cultural and universal characteristics of Chinese and Uzbek proverbs", describes the national-cultural characteristics and universal characteristics of Chinese and Uzbek proverbs.

Any kind of language is an important part of national culture, and national culture is certainly reflected in different levels of national language. Proverbs contain rich cultural content, they are not only a summary of the nation's production experience and standard of living, but also a summary of the nation's psychology, values, and thoughts, and they also reflect the nation's historical figures, events, legends, and traditions. Proverbs in different national languages also reflect the features of time and space, region, natural environment, cultural traditions, and the indirect experience and understanding of the world of language users⁶⁷.

Chinese and Uzbek proverbs that use certain animals as means of transport may reflect the cultural characteristics of Chinese and Uzbek-speaking peoples. In Chinese, many proverbs with a "dog" component have derogatory meanings: 狗咬狗满嘴毛 (It va it og'zidagi tuklari bilan bir-birini tishlamoqda) Yomon odamlar bir-birlari bilan kurashadilar. 狗拉羊肠子 (It qo'yning ichaklarini tortadi.) Demak, insonning so'zlari va harakatlari juda cho'zilib ketadi, muhim markazida bo'lmaydi. 救了落水狗反被咬一口 (Itni suvda qutqardi, lekin uni it tishlab oldi.) 狗咬吕洞宾不知好热心 (It odamni tishlaydi, lekin yaxshi odam ekanligini bilmaydi.) 挂羊头卖狗肉 (Osilgani qo'yning kallasi, sotilgani esa it go'shti. It seems that the Chinese have a negative attitude towards "dog". The use of "dog" (狗) demonstrates the unifying psychology of traditional Chinese culture.

Itning boshi sherning dumidan yaxshiroq. (狗头比狮子尾巴好; 宁做鸡头不做凤尾; 宁为鸡头, 不为牛后). Itini urish uchun kishi aqlga ega bo'lishi shart emas. (你不用很聪明就能打败你的狗); Yolg'iz itning hurgani bilinmas, Yolg'iz kishining yurgani bilinmas. (孤独的狗不知道为啥叫, 孤独的人不知道为啥走) It yursa, so'ngak topar. Ish bilan vaqt tez o'tar. (狗走路时, 它会找到一条小路。时间随着工作而飞逝。). It can be seen that "dog" is a favorite animal and a symbol of loyalty among Uzbeks. But there are also some proverbs with a negative meaning related to "dog". For example: It vafo - xotun jafu. (狗比老婆忠诚). It to'ygan kuni o'g'rilik qilmas. 狗吃饱了也不会偷东西. To'ni yomonni it qopar, Ko'ngli yomonni haq topar. (狗藏祸事, 邪恶显真理). It itga buyurar, It — quyrug'iga. (狗可以指挥狗, 狗也可以指挥尾

⁶⁷ 马学良, 戴庆厦, 语言和民族文化, 民族研究, 1983年1月

巴。) .*Emgaksiz itdan yomon, It tugul bitdan yomon.*(长满虱子的狗, 强过一只不干活的狗).

The term "universality" (共情) is derived from the Latin word "universalis", which means "common", and it covers the characteristics of almost all languages. Universals come in two forms: deductive universals are language features that are found in all languages and are clearly expressed. These mainly include the use of different structural types of sentences; and inductive universals exist in almost all popular languages. In conclusion, he explains that the definition of proverbs should be suitable for all national cultures and satisfy them. For example: *Shamol bo 'lmasa, daraxtning uchi qimirlamaydi.* (无风不起浪) . *Ildizi yo 'q daraxt, asossiz.*(无本之木, 无源之水) . *Pul bo 'lsa, changalda sho 'rva.* (有钱能使鬼推磨) . *Har kinniki o 'ziga, oy kokinar ko 'ziga.* (自家孩子赛珍宝, 自家家人如月亮) . *Himmatli ko 'kka ko 'tarilar, himmatsiz yerga ko 'milar* (行善上天堂, 作恶下地狱) .

Although the proverbs are characteristic of different cultures, i.e., one is Chinese national culture and the other is Uzbek national culture, people have the same or similar understanding of natural laws, values, emotional cognition, good and evil. has a similar concept. Their logical content is almost the same. The universality of different languages and national cultures is clearly visible in the above proverbs⁶⁸.

远亲不如近邻 (*A close neighbor is better than a distant relative or a tail is better than a distant lung. My next door neighbor.*)

There is also an equivalent of these proverbs in Chinese:远亲不如近邻 (*Uzoqdagi qarindoshdan yaqindagi qo 'shni yahshi yoki Uzoqdagi o 'pkadan yaqindagi quyruq yahshi. Yon qo 'shnim- jon qo 'shnim*) .远亲不如近邻. So'zma so'z tarjimasi - *Uzoqdagi qarindoshdan yaqindagi qo 'shni yahshi.* Uzoq qarindosh xitoycha maqolda 远亲, yaqin qo 'shni -近邻.

In reality, a distant relative sometimes cannot be a neighbor. These proverbs are an expression of the Uzbek people's respect for their neighbors and the kindness of their neighbors. It can be seen from his saying that respect for the neighborhood is appreciated not only by the Uzbek people, but also by the Chinese people. The proverbs of each nation represent the culture and mentality of that nation. Familiarity with proverbs allows one to think about the language, unique national characteristics and history of that people.

About 20 proverbs that are exactly similar in content and form (structure) of Uzbek and Chinese proverbs were explained in the work.

In the process of writing the research, an Uzbek-Chinese, Chinese-Uzbek dictionary was prepared. 3 million from this dictionary. more than 3,754 words and

⁶⁸ Mirzaakhmedova M. National-cultural and universal characteristics of proverbs in English and Uzbek // Oriental Renaissance: innovative, educational, natural and social sciences. VOLUME 1 | ISSUE 1 ISSN 2181-1784. -P.274.

phrases, including 3,754 proverbs (the total page of the dictionary consists of 3,426 pages. Due to the large size of the dictionary, it was not possible to attach it to the dissertation.

CONCLUSION

1. Proverbs in the Uzbek and Chinese languages are a special genre with a compact form, but a deep meaning, which arose as a unique phenomenon of the people's philosophical and artistic creativity. Proverbs express a whole meaning according to their content. It is emphasized that the proverbs in the Uzbek and Chinese languages have such characteristics as stability, integrity, idealism, musicality, eloquence, characteristic of oral speech, beautiful melody, figurativeness. Common characteristics of Uzbek and Chinese proverbs: stability, integrity, idealism, musicality, idiosyncrasy, orality; the difference is the beautiful melody.

2. Uzbek proverbs were studied by linguists in Uzbekistan in two aspects, that is, proverbs were analyzed from the point of view of the purely Uzbek language, and they are proverbs from other related (Kazakh, Kyrgyz) and non-related (mainly English) languages. compared / contrasted with. But until now, both in China and in Uzbekistan, the linguistic aspects of proverbs, their semantic-structural, pragmatic and other aspects have not been compared. Chinese proverbs have also been studied by Chinese linguists in various aspects, including studies carried out from classical directions to the most advanced directions of today's linguistics - cognitive, linguocultural prism.

3. From the point of view of phonetics, Chinese proverbs mainly express the semantics of proverbs through tones, accents, and rhymes. Uzbek proverbs mainly use accent and rhyme. Uzbek proverbs have more rhyme types than Chinese proverbs. This is due to the difference in the sound structure of the two languages. Tone is not very important in Uzbek proverbs. Chinese tones distinguish not only their sounds, but also their meanings. The change of tone in proverbs not only increases the attractiveness of the language, but also increases the expressiveness of the semantics.

4. Due to the fact that Chinese and Uzbek proverbs have different historical and cultural origins in terms of lexical-semantics, their vocabulary also has its own national characteristics. Uzbek proverbs are heavily influenced by ancient Turkic, Persian and Islamic civilizations. Chinese proverbs were mainly created in China's feudal society for more than two thousand years. Whether it was Buddhism, Taoism, or Confucianism in ancient China, they all served the imperial power. No one can get out of the established worldly relationship. Therefore, the vocabulary of worldly relations in Chinese proverbs is much richer than in Uzbek proverbs.

5. Synonyms are often found in Uzbek and Chinese proverbs. That is, the meaning of one proverb is almost equal to the meaning of the second proverb, but they differ from each other in terms of style.

6. In proverbs, the state of antonymy occurs in two different ways: 1) within a proverb, sentences form antonymy; 2) independent proverbs have contradictory meanings. It should be noted that the first case is very common. Words in Uzbek

and Chinese proverbs also form antonyms. They can also be divided into two: 1) lexical antonyms take part in the structure of the proverb and create an antonymous meaning between the first part and the second part of the proverb; 2) morphological antonyms also appear in proverbs and create a conflicting meaning between the first part and the second part of the proverb.

7. Graduonymy is actively observed in the meaning of words in Uzbek proverbs. Although there is graduonymy in the meaning of words in Chinese proverbs, this term is not used, but the phenomenon is seen in a different way. In a sentence with a progressive relation, the following clauses have a stronger substantive emphasis than the preceding sentences. That is, the content of a paragraph is raised to a higher level than the content of the previous paragraph. Usually, semantic emphasis is given to the first half of the sentence or the second half of the sentence.

8. From the point of view of grammar, although Chinese and Uzbek proverbs are composed of simple and compound sentences, more complex sentences are used in Chinese proverbs. In terms of sentence structure, although Chinese proverbs are often complex in terms of sentence form, they have harmonious intonation, are attractive and pleasant to the ear. In Uzbek proverbs, there are more compound sentences than simple sentences. The structure of many proverbs is: if A, then B; such that A is B.

9. Proverbs, as a unique linguistic phenomenon, not only express thoughts and feelings in a unique language, but also collect the national and cultural characteristics of a particular nation. One of the characteristics of the national culture embodied in Uzbek and Chinese proverbs is national psychology and the values embodied in it, and the second is the historical and cultural characteristics embodied in it. Accordingly, proverbs are religious and cultural characteristics, regional cultural characteristics, nomadic culture, fishing and hunting culture, oasis-farming culture, horticultural culture, handicraft culture, commercial culture, religious culture interpretation in Uzbek and Chinese. It was found that proverbs reflect traditional cultural heritage with specific ethnic and regional characteristics.

10. Universals are also observed between Uzbek and Chinese proverbs. They can be divided into two: 1) proverbs that are exactly similar in terms of content and form (structure); 2) Uzbek and Chinese proverbs that are different in form, but have the same meaning.

11. When learning the language and culture of the Uzbek and Chinese nations, learning their proverbs is of great importance. Studying proverbs helps to learn the most subtle aspects of the Uzbek and Chinese languages. Because proverbs are also a mirror of the national culture of the people. Proverbs not only reflect the diversity of people's lives, but also include traditional cultural concepts that have been embedded in the hearts of the people.

**РАЗОВЫЙ НАУЧНЫЙ СОВЕТ НА ОСНОВЕ НАУЧНОГО
СОВЕТА DSc.03/30.12.2019.FIL.19.01 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ
СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ
АЛИШЕРА НАВОИ**

**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

DA ZHENXIN (达震鑫)

**ЛИНГВИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ УЗБЕКСКИХ И
КИТАЙСКИХ ПОСЛОВИЦ**

**10.00.06 – сравнительное литературоведение, сопоставительное
языкознание и переводоведение**

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD)
ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Ташкент - 2023

Тема диссертации доктора философии (PhD) по филологическим наукам была зарегистрирована под номером В2023.1.PhD Fil/3144 Высшей аттестационной комиссией при Министерстве высшего образования, науки и инноваций Республики Узбекистан.

Диссертация выполнена в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои.

Автореферат диссертации размещен на трех языках (узбекский, английский, русский (резюме)) на сайте Научного совета (www.tsuull.uz) и на Информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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Защита диссертации состоится на разовом заседании Научного совета при Научном совете DSc.03/30.12.2019.Phil.19.01 при Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои « ____ » _____ 2023 года в ____ . Адрес: 100100, Ташкент, Яккасарайский район, улица Юсуфа Хас Хаджиба, 103. Тел.: (99871) 281-42-44; факс: (99871) 281-42-44, (www.tsuull.uz); электронная почта: Monitoring@navoiy-uni.uz.

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои (зарегистрирован под номером ____). Адрес: 100100, Ташкент, Яккасарайский район, улица Юсуфа Хас Хаджиба, 103. Тел.: (99871) 281-42-44; факс: (99871) 281-42-44, (www.tsuull.uz); электронная почта: Monitoring@navoiy-uni.uz.

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ВВЕДЕНИЕ (доктор философии (PhD) автореферат диссертации)

Актуальность и необходимость темы диссертации. Лингвистическое исследование пословиц, являющихся ярким отражением национально-культурных, исторических, религиозных, общественно-политических взглядов и жизненного опыта определенного народа в мировом языкознании, то есть осветить их языковые аспекты, выявить источники формирования, этимология, использовать пословицы в жизни народа, показывая связь с мировоззрением, традициями, обычаями, обобщая научно-теоретические взгляды на этот вопрос, сопоставляя/сопоставляя пословицы сложившиеся и накопившиеся за многие века у братских и небратских народов придается большое значение. Соответственно, пословицы рассматривались и исследуются не только с точки зрения литературоведения (фольклористики), но и с точки зрения языкознания: для определения их структурно-семантических, национально-ментальных, когнитивных и общечеловеческих ценностей.

В центрах научных исследований языков мира, в высших учебных заведениях проводятся обширные исследования по паремиологии, в частности, сравнительной паремиологии, сравнительной лингвокультурологии. В этих исследованиях большое внимание уделяется изучению различных и сходных признаков пословиц в родственных и неродственных языках, анализу их на сравнительно-типологической основе. В частности, китайский и узбекский языки чрезвычайно богаты пословицами. В силу общих черт национального мышления и физиологического строения китайцев и узбеков существует много общего между китайскими и узбекскими пословицами и их пониманием людьми. Например: китайские и узбекские пословицы подчеркивают рифму и гармонию.

В составе пословиц чаще используются предложения в форме сложносочиненных, встречаются такие стилистические фигуры, как метафора, олицетворение и преувеличение. Китайские пословицы отражают жизненные привычки ханцев, среду обитания и связанные с ними ценности и образ мышления. Узбекский язык и культура также имеют давнюю историю. Узбекские пословицы отражают быт, окружающую среду и связанные с ней ценности и образ мышления тюркских народов. Однако из-за различий в культурных традициях и языковых особенностях двух сторон можно выявить множество различий в форме и семантике китайских и узбекских пословиц.

В Республике Узбекистан проводится значительная научно-практическая работа по развитию филологической науки и повышению престижа государственного языка. Постановление Президента Республики Узбекистан от 20 октября 2020 года № ПФ-6084 «О мерах по дальнейшему развитию узбекского языка и совершенствованию языковой политики в нашей стране»⁶⁹, важно провести исследования по сравнению узбекского языка с

⁶⁹ Указ Президента Республики Узбекистан от 20 октября 2020 года «О мерах по дальнейшему развитию узбекского языка и совершенствованию языковой политики» // СЗ РУз. 20.06.6084/1398.

другими языками и применить их практические результаты в образовательном процессе при реализации этих приоритетных задач. В частности, в этой связи в мировой паремиологии, в том числе в китайском и узбекском языкознании, при изучении и сопоставлении пословиц, при выявлении лингвокультурологической сущности пословиц, при рассмотрении фонетических, семантических, грамматических особенностей с точки зрения синтаксической конструкции обоих языков, при сравнении универсалий пословиц в языках будет иметь важное место в определении.

ПФ-5850 Президента Республики Узбекистан от 21 октября 2019 года «О мерах по коренному повышению престижа и положения узбекского языка как государственного», «В нашей стране» от 20 октября 2020 года «О мерах по дальнейшее развитие узбекского языка и совершенствование языковой политики» № ПФ-6084 от 6 ноября 2020 года «Меры по развитию сферы образования и науки в новый период развития Республики Узбекистан Постановление № ПФ-6108 от 5 июня 2020 года. 2018 г., «Дополнительное постановление о повышении качества образования в высших учебных заведениях и обеспечении их активного участия в комплексных реформах, реализуемых в стране Постановление Кабинета Министров Республики Узбекистан от 11 августа 2017 года PQ-3775 «Меры по повышению качества преподавания иностранных языков в образовательных учреждениях» Данное дипломное исследование служит в определенной степени реализации задач, определенных в Постановлении № 610 и других нормативных правовых документах.

Соответствие исследования приоритетам развития науки и техники республики. Исследование выполнено в соответствии с приоритетным направлением республиканского развития науки и техники I. «Формирование системы инновационных идей и способов их реализации в социально-правовом, экономическом, культурно-духовном и образовательном развитии информационного общества и демократическое государство».

Цель исследования. Проведение лингвистического исследования узбекских и китайских пословиц.

В качестве объекта исследования были выбраны узбекские и китайские пословицы.

Предметом исследования является изучение фонетических, семантико-структурных, национально-культурных, сопоставительно-типологических отношений пословиц в узбекском и китайском языках.

Научная новизна исследования заключается в следующем:

Обоснованы критерии определения лексико-грамматического статуса пословиц в узбекском и китайском языках на основе выяснения их структуры, семантики, образности, дидактичности;

определены фонетические особенности узбекских и китайских пословиц, и в результате их сопоставления выявляются фонетически разные и сходные стороны;

определена синонимия, антонимия, градуонимия в узбекских и китайских пословицах, выявляются специфические способы выбора и употребления слов в пословицах;

путем сравнительно-сопоставительного, качественного и тематического анализа выявлены структурные, грамматические сходства и различия узбекских и китайских пословиц;

определено содержание языковых и культурных несоответствий между узбекскими и китайскими пословицами, раскрывается на основе определения языковых и культурных несоответствий, таких как история, менталитет, культура, разные религии, географическое положение двух народов;

определены универсальные черты узбекских и китайских пословиц выделяются через смысловое и формальное сходство в пословицах, доказываются различия на основе фактического материала и т.д.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, заключения и списка использованной литературы. Общий объем диссертации составляет 143 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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