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KARALPAK AND ENGLISH SAYINGS CONTRAST

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Abstract: Idioms and proverbs serve as cultural mirrors, reflecting the wisdom, values, and traditions of a society. Despite linguistic differences, many Karakalpak and English idioms convey similar meanings, demonstrating universal human experiences through distinct yet recognizable expressions. This article explores the parallels between Karakalpak and English idioms, categorizing them based on themes such as agriculture, trade, and general wisdom. By examining their meanings and cultural significance, we highlight how these linguistic elements enrich communication, enhance language learning, and foster cross-cultural understanding. Ultimately, proverbs not only encapsulate moral lessons but also encourage values such as diligence, integrity, and knowledge-sharing, making them invaluable tools in both language and life.

Possibly more than anything else, idioms reflect the knowledge and customs of a society and, therefore, constitute an important component of every language. Notwithstanding language variations, many English and Karakalpak idioms mean roughly the same thing. Idioms let us say several things with only a couple of words and can be used in various related circumstances. Furthermore, they provide vivid and powerful examples of our points and ideas in a somewhat indirect fashion. At times, they are hysterical and serve as a source of humor. The similarities of these tongues are examined in this post, which offers idioms in Karakalpak and English. Through our examination of their meanings and cultural relevance, we bring to attention how many languages present the same ideas through distinctive yet recognizable forms. Knowledge of these parallels not only improves language acquisition but also encourages a greater respect for cultural links.

Keywords: Idioms, proverbs, Karakalpak language, English language, cultural parallels, language learning, linguistic comparison, traditions, wisdom, cross-cultural understanding.

First off, let's examine the idioms and sayings born from the existence of Karakalpak farmers:

You reap what you sow
Ne eksen' soni orasan'
An idle mind is the devil's workshop
Qoli qimildag'annin', awzi qimildaydi
Sow in season or toil all year
Jer aydasan' guz' ayda, guz' aydamasan' juz' ayda
Where there is smoke, there is fire
Every action has its consequences
At awnag'an jerde tu'k qalar
Every cloud has a silver lining
Aqsaq qoy jatip semirer
Related to trade or commercials, they say:
Low prices attract many buyers

Arzan satqan tez satar

You get what you pay for

Puli arzannin' sorpasi tatimas

We can also encounter other popular idioms or proverbs such as:

A friend in need is a friend indeed

Shin dos basin'a is tu'skende biliner

Health is the greatest wealth

Den sawliq teren' bayliq

Use it or lose it

Oqisan' ozarsan', oqimasan' tozarsan'

Truth cuts deeper than a knife

Duris so'z qilishtan o'tkir

What is learned in youth is carved in stone

Jasta alg'an bilimin',

Tasta jazg'an xat penen ten'

Knowledge grows when shared

Ozin' bilsen', basqag'a u'yret

Old habits die hard

Awiriw qalsada a'det qalmaydi

Knowledge is light

Bilimli erge nur jawar

Raymond W. Gibbs Jr. (1994) argues that idioms are not arbitrary expressions but are deeply rooted in human cognition. His "The Poetics of Mind" explores how figurative language, including idioms and proverbs, is processed mentally.

Zoltán Kövecses (2010) highlights the role of conceptual metaphors in idioms across languages. In "Metaphor: A Practical Introduction," Kövecses explains that many cultures use similar metaphorical frameworks to express universal experiences. For instance, the Karakalpak proverb "Ne eksen' soni orasan'" (You reap what you sow) and its English counterpart illustrate how both cultures conceptualize life's consequences through agricultural metaphors.

From a linguistic and semantic perspective, Anna Wierzbicka (1997) explores "semantic primes" in proverbs, arguing that universal human concepts are embedded in culturally specific expressions. Her book, "Understanding Cultures Through Their Key Words," explains that idioms and proverbs reveal how different societies prioritize values like wisdom, patience, and perseverance (Wierzbicka, 1997). The Karakalpak saying "Ozin' bilsen', basqag'a u'yret" (Knowledge grows when shared) aligns with her findings on knowledge transmission through language. Charles Fillmore's (1982) "Frame Semantics Theory" explains how idioms are understood within cultural and contextual frameworks.

Fillmore argues that idioms derive their meaning from "semantic frames," or mental structures that organize knowledge. For example, the proverb "Puli arzannin' sorpasi tatimas" (You get what you pay for) activates a shared cultural understanding of value and quality, just as its English equivalent does.

In essence, the value of proverbs is that they serve as illustrations most of the time. These sayings have a more subtle and underlying sense. With rhymes, they are short and simple to recall. Their definitions inspire people to appreciate reciprocity, justice, and honesty; to work more and to defend their country.

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AHMAD MAMMEDOV IJODI VA SHE'RIYATIDA TARJIMANING O'RNI

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Annotasiya Maqolada turkman-o'zbek adabiy aloqalari takomilida tarjima madaniyati badiiy vazifadoshligi tahlillanadi. Unda turkman shoiri A.Mammedov lirikasi o'zbekcha tarjimasi, tushuncha nazariy asoslari o'ziga xosligiga e'tibor qaratiladi.

Kalit so'z: tarjima, shoir, lirika, adabiy aloqa, badiy vazifadoshlik, tahlil.

Azal-azaldan adabiy aloqalar va madaniy hamkorlik rishtalari so'z san'ati taraqqiyoti kafolati vazifasini bajargan. Negaki, o'zaro munosabatlar millat idrok sezgisi hamda ruhiyat mintaqalarini boyitib, ijod falsafasi teranlashuviga zamin hozirlaydi. Aslida "adabiy aloqalar tufayli muayyan millatga xos adabiy hodisa va an'analar ikkinchi xalq ma'naviy-estetik mulkiga aylanadi, badiiy qarashlari takomilini ta'minlaydi. Bunda badiiy tarjimachilik juda katta vazifa bajaradi" [1]. Ilg'or an'analar va poetik tajriba omuxtalashuvi aynan tarjima amaliyoti bilan salmoq kasb etadi. Shu ma'noda, joriy hodisa janriy barqarorlik va ma'naviy ohangdoshlikka yo'l ochadi. Unda dunyoqarash, ifoda, tasvir hamda uslub ijod uyg'unligini tayin etadigan omilga aylanadi.

Ili kiçeltmegin özüne çenli,
Özün il deñine göteriljek bol [2].

Ahmad Mammedov zamonaviy turkman she'riyati yorqin namoyandalaridan biri. Shoir ijodida xalqona falsafiy qamrov hassos tuyg'ular zamzamasini hosil qiladi. Unda so'z samimiy harorati ifoda nafosatini belgilaydigan muhim omilga yugriladi. Joriy holat muallif qalamiga mansub "Taqqirim", "Og'irdir", "Qizg'onma", "Senga aytar so'zim bor" hamda "Tog'larga yuz burdim" manzumalarida qabarib ko'rinadi.

"Kelganimda dunyoga bir siqim tuproq edim,
Mana endi bir butun zamin bo'lib turibman!"

-yozadi ijodkor "Taqqirim" she'rida. Hayrat, shur va manfaat omuxtalashgan idrok sezgisini san'atkor belgilaydigan yetakchi estetik tamoyil sifatida baholash maqsadga muvofiq. Noyob mushohadasi, teran va o'ychan ma'naviy qarashlari bilan turkman adabiyoti falsafiy-estetik asoslarini mustahkamlashga moyil shoir badiiy izlanishlarida tarixiy ruhiyat realizmini qayta tiklashga intilish bo'rtib turadi. Unda lirik-falsafiy talqin ruhiyat tahlilni teranlashtiradigan badiiy vositaga yo'g'riladi.

Ruboiy didaktik munosabat hosil qilsa-da, unda teran mohiyat mushohadaga payvandlanadi. To'rtlikning Yu.Nasim talqinida qayta tiklangan o'zbekcha tarjimasida imkon darajasida asliyat mazmuni saqlangan. Uch misrada umumiy mohiyatni asragan mutarjim to'rtinchi satrda poetik mantiqni buzadi. "Do'st" hamda "barobar" orttirma nisbatlari "el ulug'vorligi qadar yuksal" ma'nosini to'liq ifodalay olmayapti! Ikkinchi baytda aks etgan tazodiy aloqa maromi tarjimada o'z hissiy maromini biroz yo'qotgan:

Elni kichraytirma o'zing qadar to,
O'zing el bo'yiga do'st, barobar bo'l [3].