

INGLIZ, O'ZBEK VA RUS TILLARIDAGI MAQOLLARNING PAREMIOLOGIK BIRLIK SIFATIDAGI O'ZIGA XOS XUSUSIYATLARI (PECULIARITIES OF ENGLISH, UZBEK AND RUSSIAN PROVERBS AS PAREMIOLOGICAL UNITS)

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Annotatsiya: *Ushbu maqolada o'zbek, rus va ingliz tillarida maqollarning paremiologik birlik (parema) sifatidagi o'ziga xos xususiyatlari, matal, masal va aforizmlar bilan o'xshash va farqli tomonlari ko'rib chiqiladi. Maqollardagi mashhurlik, obrazlilik, didaktiklik, ixchamlik, semantik-tarkibiy to'liqlik, emotsionallik uch tilda misollar bilan yoritilgan. Maqolada maqollarda qo'llaniladigan stilistik vositalar haqida ham so'z boradi.*

Kalit so'zlar: *paremiologik birlik, xalqchillik, didaktik, tugallanganlik, obrazlilik, aforizmlar, sinekdoxa, metafora, alliteratsiya, antiteza, jonlantirish, qiyoslash*

Maqollar – bu xalqning donoligini, millatning ruhini, uning madaniyatini ko'rsatadigan xalq og'zaki ijodining gavharidir. Maqollarni, umuman, xalq ijodiyotini o'rganish, tadqiq qilish bugungi kunda juda muhim ahamiyat kasb etmoqda. Bu “gavhar” nafaqat tilshunoslar, balki boshqa turli soha vakillarini ham qiziqtirib qo'ygan desak xato qilmaymiz: etnograflar, madaniyatshunoslar, folkloristlar, adabiyotshunoslar, psixologlar, faylasuflar va boshqalar. Sanab o'tilgan sohalar, albatta, maqollarning turli jabhalarini tadqiq qiladilar. Biz esa quyida o'zbek, ingliz va rus tili maqollarining paremiologiyadagi o'rni va o'ziga xos xususiyatlarini tahlil qilsak.

Maqollar paremiologiya sohasi doirasida o'rganilib, paremiologik birlik – parema hisoblanadi. “Paremiologiya – (yunoncha “paroimia” – masal, ramzli hikoya; “logos” – so'z, fan) ma'lum bir tildagi avloddan avlodga og'zaki shaklda ko'chib yuruvchi, ixcham, sodda, qisqa va mazmundor mantiqiy umumlashma sifatida paydo bo'lgan turg'un ibora, maqol va matal – paremalarni o'rganuvcha fan” [1, 249].

Tabiiyki shunday savol tug'iladi: barcha tillarda ham maqollar paremalar sifatida bir xil xususiyatlarga egami yoki turli tillarda, umuman, maqollar farq qiluvchi jihatlarga egami? Quyida esa shu savollarga javob berish maqsadida maqollarning boshqa paremiologik birliklardan ajratib turuvchi xususiyatlari to'g'risida to'xtalsak.

Ma'lumki, maqol deganda biz “(arabcha maqola, kichik asar, so'z, nutq degan ma'nolarini anglatadi) hayotiy tajriba asosida xalq tomonidan yaratilgan, odatda

pand – nasihat mazmuniga ega bo'lgan ixcham obrazli, tugal ma'noli ibora, gap" [1, 187] ni tushunamiz. Maqollarda avlod – ajdodlarning jamiyat va tabiatga munosabati, tarixi, ruhiy holati, etik va estetik tuyg'ulari, ijobiy va salbiy fazilatlar haqidagi mulohazalari aks etishi tabiiy. Maqollar boshqa paremlar, ya'ni matal, masal, aforizm va boshqalar bilan bir qatorda tursada, ulardan o'ziga xos xususiyatlari bilan ajralib turadi.

Maqollar – bu xalq tajribasi, uning nafasi, yig'isi, shodligi va sevinchi, qayg'usi va ovunchi, bu xalq haqiqati, uni to'g'ri yo'lga eltuvchi mayoqdir. "Xalq asrlar mobaynida to'plagan hayotiy tajribasini turli vositalar yordamida kelajak avlodlarga meros qilib qoldiradi. Aynan, xalqchilik maqolning ichki strukturasi, ya'ni ma'nosining yo'q bo'lib ketishi mumkin emasligini isbotlaydi. Bu jihat maqollarni aforizmlardan farqlab turadi. "Aforizmlar – (yunoncha "aphorismos" – hikmatli so'z) ixcham shaklli, chuqur mazmunli, muallifi aniq gap; hikmatli so'zlar" [1,83]. Shuni ham aytib o'tish kerakki, aforizmlar ham maqollar singari biror narsa haqida bahs yuritmaydi, balki inson ongiga ta'sir etadi. Aforizmlar, ta'rifdan ko'rinib turibdiki, maqollardan aniq muallif tomonidan yaratilganligi bilan ajralib turadi.

Maqoldan kelib chiqayotgan ma'no har doim ham uni tashkil etayotgan so'zlarning ma'nosidan kelib chiqmasligi mumkin, balki uning obrazlilik bilan bog'liqdir. Shunday ekan ularni bemalol majoziy va ko'chma ma'noga ega deb ayta olamiz. Misol uchun: Asli qora oqarmas, oqarsada bo'zarmas (ya'ni "qancha harakat qilinmasin yomon yaxshiga aylanib qolmaydi"). bunday holatni biz ingliz va rus tiilarida ham kuzatishimiz mumkin:

He в свои сани не садись (ya'ni "qo'lingdan kelmaydigan ishga kirishma");
Every dog has its day (ya'ni "hali bizga ham omad kulib boqadi").

Ularning hikmatli so'zlardan farqli jihati ham maqol ma'nosining ikki jihatga ega ekanligidir. Aniqroq qilib aytganda, hikmatli so'zlar faqat o'z ma'nosida kelsa, maqollar esa ham o'z ma'nosida, ham ko'chma ma'noda qo'llanila oladi. Fikr dalili sifatida quyidagi maqollarni keltirish mumkin:

O'zbek tilida: Tog' bo'risiz bo'lmas, to'qay arslonsiz.

Ingliz tilida: Don't cross the bridge until you come to it.

Rus tilida: Волков бояться – в лес не ходить.

Quyidagi maqollar esa faqat ko'chma ma'noga ega: O'zbek tilida: Ko'z yoshi toshni eritar Ingliz tilida: If the mountain will not come to Mahomet, Mahomet must go to the mountain Rus tilida: Всякий кулик свое болото хвалит.

Maqollar didaktik xususiyatga boydir. Ularning bu jihati pand – nasihat berish kabilarni o'z ichiga olib, ijobiy (ruxsat) va salbiy (ta'qiq) ma'nolariga ega bo'lishi mumkin:

a) O'zbek tilida: Qish g'amini yozda ye. Ingliz tilida: Beware of a silent dog and still water. Rus tilida: Куй железо, пока горячою

b) O'zbek tilida: Tirikligida siylamasang, o'lganida yi'g'lama. Ingliz tilida: Never look the gift horse in the mouth. Rus tilida: Не в свои сани не садись. Bu xususiyat maqollarga xos bo'lib, topishmoq, tezaytish va frazeologik iboralarga begonadir.

Maqol – badiiy asardir hamda unda obrazlilik namoyon bo'ladi. Obrazlilikni yaratish uchun esa quyidagilar muhim rol o'ynashini P.U.Bakirov o'z kitobida ta'kidlab o'tadi: 1) metafora: Bahorning bir kuni qishni boqar; Omad o'z oyog'i bilan kelar; If wishes were horses, beggars might ride; Fools rush in where angels fear to tread; Лес рубят – щепки летят; Плетью обуха не перешибешь; 2) sinekdoxa: Betashvish bosh qayda, mehnatsiz osh; Qars ikki qo'ldan chiqar; Don't bite the hand that feeds you; Two heads are better than one; Сытое брюхо к учению глухо; Дурная голова ногам покоя не дает; 3) jonlantirish: Ot o'rmini toy bosar; Qush uyasida ko'rganini qiladi; It is an ill bird that fouls its own nest; Curiosity killed the cat; Не смейся, горох, не оскаливай зубов, намокнешь сам лопнишь; Без ветра дерево не шатается; 4) o'xshatish: Aytilgan so'z – otilgan o'q; Bolamning bolasi – qandin o'rik donasi; Curses like chickens come home to roost; Necessity is the mother of invention; Родина наша – солнце краше; Жизнь – это море житейское; Lekin olim o'zining kitobida maqollarga xos yana bir xususiyat – alliteratsiya haqida to'xtalmagan. Biroq bu jihatni aytib o'tmaslikning iloji yo'q, nazarimizda: 5) alliteratsiya: Ish ishtaha ochar, dangasa ishdan qochar; Bolam – bolim, bolam bolasi – jonim; There's many a slip between the cup and the lip; Don't trouble trouble until trouble troubles you; Деньги делают деньги; Не в свои сани не садись.

Maqollar folklorning bir qismi bo'lsada, boshqa xalq og'zaki ijodi namunalaridan o'ziga xos jihatlari bilan ajralib turadi. Yuqoridagilardan xulosa qilib aytish mumkinki, demak, barcha tillarda maqollar paremlar sifatida bir xil xususiyatlarga ega va "maqol – struktur-semantik tugallangan, qisqa va lo'nda, didaktik, qadimiy hamda xalqchil obrazli majoziy jumla, gap.

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