

ANALYSIS OF DIALECT-SPECIFIC PROVERBS IN THE DICTIONARY
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We know that the Khorezm dialect is a dialect that attracts people with its sweetness and sonority. Each word in it discovers a unique freshness in its dialect. If we take proverbs in particular, this article will talk about proverbs in the Khorezm dialect. As we all know, every state, country, and even an ordinary village or district has its own general and specific aspects. Of these, if we talk about proverbs that are specific, that is, one of the things that is unique to this particular region. For example, "Uzaqdāği duşmännän , āñlib yurgän dos yaman" , " Gäççini täyaq yegisi kesä çopanä suykänär" , " Däk durmāğän doq durär" , " It iyäsini dänimidi , pişik bikäsini" , "Oylāmın söllägän , äğrımın oläddi" , "Sıylāğänni sigir bilmäs , sıypāğänni işäk" , "şerikläşib işläyänni yurägi şerdin bolädi" , "Aşi qasä do'vlät , işi qasä mınät" , "Aşliq nan yedirmis , doqliq nan dedirmäs" , " Bayni baläsi hämişä yaş , gärib baläsi yäşliqtän baş" can be cited as an example. Let's analyze some of these:

" Eyit otgännän soñ häyit xınäñni ökçänä ur" – in this proverb eyit- is cited to explain the meaning of Eid and is included here soñ the word is later , ökçä the word means compensation, and the general meaning of this proverb is that everything should be done on time.

" Duväqsiz qazan qäynämäs , änäsiz balä oynämäs" this proverb is given to explain the word duväq, which means cover, and in this proverb we also witness the pronunciation of the sound o as a, and let me mention one more thing: this pronunciation is considered one of the characteristics of the Khorezm dialect.

" Deyirmanı gorä bärmänj äyäläb , yaxşını yamanä bärmänj zäyäläb" this proverb is given in the explanation of the word zäyäläb and means to waste, to spend in vain.

" Ikki qärğä uruşti , ovçığä bi yän düşdi" this proverb, one of the wonderful proverbs of the Khorezm dialect, is presented as an example of a term that expresses the meanings of yän, which means right, convenient. From this, the meaning is derived that if people close to each other fight, they can create a favorable situation for their enemies.

"Dilij bilän qıstänmä , işiñ bilän qıstän"-- this proverb, which is used to explain the word "to hurry," means to hurry. It means "don't talk too much with your tongue, but be quick with your work."

"Qırq kişi bir yanä , qıtr kishi bir yanä" - this proverb is distinguished by the uniqueness of the words yanê and qıtr. If their meanings are not clear, yanê- means side, side, and qıtr means stubborn, stubborn, and this proverb is also given to explain this word. The meaning of the proverb is "If forty people are on one side, a stubborn person will be on one side." That is, a stubborn person will always think only of himself and no one can be close to him, that is, the world is one-sided, he will be on one side.

" Adämnı lävzinnän , häyvanni şäxinnän bil" - this proverb, which is mainly used for men in the Khorezm dialect, is given as an explanation of the word "lävz", which means "word". Its meaning is: "You can tell a person by his word, an animal by his horns", that is, you can tell what kind of person he is by whether he acts according to his word, and you can tell whether an animal is old or young by its horns.

“ Bayni aşinnān , biçārāni maşī yāxşi”. This proverb, which is given as a practical form of the word mash, and the word mash that participates in it are considered a word used as mash in our literary language. One of the words that stands out in a unique way is the word biçārā, which expresses the meanings of , biçārā, gharib. The meaning of the proverb is that the mash that a poor or poor person gives ungratefully is better than the rice of a rich person.

“ Ormā blīyi bolmāsā , diqmā blīyni peydāsi yoq “ blīy- the meaning of this proverb, given in the explanation of the word knowledge, is that if a person does not have a desire for knowledge, it is useless to force it.

“ Er – xotinnīḡ uruşinā bosāḡānā kulipti” Bosāḡānā – it means threshold, and embodies the meaning that the husband and wife fight, and the wife goes home and laughs at the threshold when she comes back.

“ Bir gālin aldīm oḡirdīm , ikki gālin aldīm dik durdīm” This proverb describes the relationship between mother-in-law and daughter-in-law. It is often said that if the mother-in-law takes one daughter-in-law, they will live peacefully without any conflicts, but if the second daughter-in-law is brought into the house, she will always stand by them, that is, watch over them, so that there will be no conflict between them.

In conclusion, it can be said that although proverbs in the literary language and the Khorezm dialect today have a diverse appearance, there are many that are similar in meaning. Nevertheless, there are many proverbs in the Khorezm dialect that provide uniqueness, charm, and resonance, and they require study.

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