

LINGUOCOGNITIVE AND LINGUOCULTURAL CHARACTERISTICS OF PROVERBS AND LANGUAGES IN DIFFERENT LANGUAGES

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Abstract

In this article, the issue and problem of the interpretation of linguocognitive and linguocultural characteristics of proverbs and sayings in different systematic languages in the current linguistics is explained. In addition, the object of science is the anthroponyms of linguo-cultures. In our article, we identify and research the object of science, anthroponyms, proverbs and expressions, as well as proverbs, similes and metaphors in the Uzbek language. First of all, we will consider anthroponyms. Paremiologists have been researching cases where proverbs and sayings in different systematic languages are mutually adequate (similar) depending on their linguistic-cognitive and linguo-cultural characteristics, and some of them are proportional not only in terms of content, but also in terms of external structure and form.

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Introduction

It is known that the object of linguocultural science is the non-equivalent lexicon and lacunae, which show the vivid expression of national culture in the language, the stylistic composition of the language, the mythic forms of language units: archetypes and myths (myths and narratives), images and customs reflected in the language, paremiological foundation of the language, language standards, gestures and symbols, linguistic similes and metaphors, Uzbek speech habits and forms of speech etiquette. In this article, we try to analyze and research anthroponyms, proverbs and phrases, similes and metaphors in the Uzbek language as linguocultures, which are the object of science. First of all, we will consider anthroponyms. We all know that name is important in human life. Especially in the Uzbek people, names have a great place and meaning. When a child is born, a name is chosen for him with good intentions, a process that nominators (that is, name givers) approach differently. In linguistics, the branch that studies names is onomastics, that is, nomenclology, and personal names are called anthroponyms. The creation of anthroponyms (name, patronymic, surname or nickname and nickname) takes place on the basis of certain needs and laws. From time immemorial, when naming a baby, our ancestors believed that his happiness and luck depended on his name. This belief gave birth to the view that nouns are characteristic and non-characteristic. Over time, the belief that "the name given to a child affects its fate" has turned the name into a protector of the child, a tool that is somehow connected to him, always and always sympathizes with him.¹

¹Бегматов Э.А. Ўзбек исмлари маъноси. – Тошкент: ЎЗМЕ, 2010 (учинчи нашри). – Б. 588. 21

In fact, the Uzbek people have long believed in the power of words when choosing a name, and its influence on the child's psyche and upbringing. For example, naming a baby according to the birth process and some other characteristics, expressing various desires and dreams to a child through a name, keeping the child's name secret, changing the name with another name because it is a burden on the child, not naming the child with inappropriate character names, giving the name of the elderly choosing, naming the child after Allah and prophets, saints, famous religious figures, past ancestors, believing that their spirit is guiding the child, and others are proof of this. According to paremiologists, many proverbs and sayings of different peoples are mutually adequate (similar) according to their semantic characteristics, and some of them are proportional not only in terms of content, but also in terms of external structure and form. In the literature, the word adequate is shown as a synonym of the term monoequivalence. Adequate - (lat. *adequatus* – equalize, compare). Proportionate means accurate, correct. Equivalent (lat. *aequivalens* – equally used, of equal value) is a concept, a thing, which is used instead of the other, and has equal value, depending on the essence; one can be used instead of the other. The state of adequacy of paremas has been studied by scientists from different countries. Proverbs and proverbs occupy a major place in the oral creativity of Turkic peoples. Proverbs and proverbs are a unique monument of oral creativity, a set of folk wisdom, a collection of socio-historical and life experiences. This genre has been created in the long history of the nation. It came to the field in the sense of expressing people's attitude to social, economic and cultural life based on observation of nature, domestic life, certain historical fact, reality. In proverbs, the mass, general wisdom of many ancestors is expressed as a whole. Ancestors came to a conclusion from a complicated and difficult life, added their thoughts that have passed the test of their experience to their dreams about the future, and emphasized high spiritual and human qualities in proverbs on various topics. Proverbs and proverbs are an integral part of the spiritual culture of the people, and their scientific research is relevant at all times. When dividing folklore works into types and genres, the principle of classification into lyrical, epic and dramatic types is followed. It is also emphasized that some genres have special characteristics according to their form, content, nature and function. In particular, a special type name is used for proverbs, proverbs, riddles, applause, cursing and soft expressions.² In Uzbek folklore, proverbs, proverbs, riddles, and wise words are also called "types of small genres".³ Russian folklorist V. E. Gusev considers these genres to be epic emphasizes the need to learn within.⁴ In the "Literary Types and Genres" collection, genres such as proverbs and matals are indicated as belonging to the epic type: "Types and genres of the epic system constitute an epic. This includes a story, narrative (or short story), novel-epic, essay, essay, myth, myth, narrative (literary tale, lament, anecdote, proverb, matal, wisdom, aphorism) and others. Folklorist S.G. Lazutin notes that although proverbs cannot be applied to the entire lyrical genre, they have common features with the lyrical genres of folklore.⁵ B. Sarimsakov, a major researcher of Uzbek folklore studies, "The interrelationship of genres is a long historical process, there are driving laws of this process, and the manner of their implementation should be specially researched."⁶ he said. B. Soatov, who studied Uzbek folk proverbs monographically, believes that it is necessary to research proverbs and proverbs and similar paremic genres as a separate literary type.⁷ Most of the literature on proverb analysis shows the main features of this genre, such as the appearance of wisdom in prose or poetry. D. Kuronov reacted to B. Sarimsakov's separation of paremia as a separate literary type: "Of course, all these proposals have a certain basis, but there are more reasons

² Саримсоков Б. Мақоллар// Ўзбек фольклори очерклари. 3 томлик. 1-том. –Тошкент: Фан, 1988. –Б. 82

³ Сафаров О. Ўзбек фольклорининг жанрлар системаси // К.Имомов, Т.Мирзаев, Б.Саримсоков, О.Сафаров. Ўзбек халқ оғзаки поэтик ижоди.-Тошкент: Ўқитувчи, 1990. –Б. 85.школа, 1990. -С.158.

⁴ Гусев В.Е. Эстетика фольклора. –Ленинград., 1967. -С. 162.

⁵ Лазутин С.Г. Русские народные лирические песни, частушки и пословицы. –Москва: Высшая школа, 1990. -С.158.

⁶ Саримсоков Б. Эпик жанрлар диффузияси. Ўзбек фольклорларининг эпик жанрлари. Фан, Тошкент, 1980, -Б.98.

⁷ Соатов Б. Паремнологик жанрларнинг ўзаро муносабатлари масаласига доир// Ўзбек тили ва адабиёти. -Тошкент, 1998. № 3. –Б. 38.

not to accept them," he writes.⁸ But although he proved that novel and satire cannot be considered separate genres, he did not dwell on the issue of paremic genres. The following opinions of the literary critic confirm that there is a type that differs from the traditional three types: "...it is also a clear fact that all existing works in the literary process cannot always be assigned to one of the three types." In our opinion, due to the existence of paremic genres, it is not far from the truth that they can be combined into a larger group - a literary type, according to their mutual form and content proportionality and harmony. Based on these aspects, we tried to research some of the Uzbek folk proverbs. The Uzbek people are considered to be rich in proverbs and sayings. From time immemorial, our ancestors have been reflecting their life problems - hard work, sorrow, pleasure, success and defeat, pictures - in proverbs and sayings, proverbs and stable expressions. The language wealth of the people is also measured by the richness of its colorful, colorful lexicon and phraseology layer. Uzbek language - our mother tongue is very rich, meaningful, attractive and colorful, it was proved already in the time of Navoi. As proverbs express the conclusion of people's centuries-old life experiences, constant daily observations in the form of a complete thought in a strict polarity, they are dominated by the diversity of meaning of each word, the stability of expressions, and the stability of form.⁹ Proverbs are also considered as a sample of folk oral creativity, which includes the nationality of the people, traditions, conclusions made as a result of centuries-old experiences. In a certain sense, proverbs reflect the culture of the nation. For this reason, we try to analyze Uzbek folk proverbs as an object of linguistic and cultural studies. In this regard, we will analyze proverbs that can be linguocultural objects as follows:

Forty people eat one raisin. One of the highest characteristics characteristic of the Uzbek people is harmony and kindness. This is a quality that was instilled in us by our ancestors. Splitting one raisin into 40 pieces and not being self-centered refers to the human qualities of our people.

There is no spring with the arrival of one swallow. The swallow is revered in our nation as a messenger of goodness and blessings. It is also a spring tree. If we pay attention to the dictionary meaning of the proverb, it is synonymous with the proverb "Kars comes out of two hands" and harmoniously complements the previous proverb. The reason why the image of the swallow was taken is due to the special attitude and love towards this bird in our people. This is reflected in the proverb as a standard.

Even if there is no wheat for your bread, let there be wheat for your word. The Uzbek people are considered one of the most hospitable and friendly peoples. He takes the proverb "A guest is greater than your father" as his banner, and he treats the guest instead of himself, he wants to be attached to him. If he is not able to pat the guest's stomach, at least he wants to lick him with two mouthfuls of sweet words. In this sense, the word wheat came as a standard that reflects our Uzbek culture.

If the head survives, the hat will be found. The meanings of a person's hope for good, bright days, good health, peace and tranquility, surrendering oneself to fate and taking risks are expressed. As a headgear, the word hat is used here, not the words cap, hat, hat¹⁰. It is known that the cap is the national headdress of the Uzbek people. In this place, as a linguistic and cultural unit, it has served as a benchmark. **There is a man inside the hat.** This proverb is synonymous with the proverb "The wall has ears." If we analyze this proverb, it tells us that everything should not be said everywhere, it calls on a person to be alert and vigilant. It also uses the word doppi as a standard.

A woman who has gone through a sieve has fifty words. Anyone who hears this proverb will think of a gossiping woman. But this proverb is not about such women. In fact, this proverb reflects a unique characteristic of our nation that cannot be repeated in other nations. After all, Uzbek women who see a man ask about his family, children, and even the condition of his relatives. This is also mentioned in our

⁸ Куронов Д. Адабиётшуносликка кириш. -Тошкент: Фан, 2007. –Б. 171.

⁹ Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент. 2013. – Б. 5. 32

¹⁰ Мирзаев Т., Мусоқулов А., Саримсоқов Б. Ўзбек халқ мақоллари. – Тошкент. 2013. – Б. 5. 32

religious sources. Because it is a fard in Islam for a Muslim to ask another Muslim for his status. A positive characteristic of Uzbek women is expressed in the proverb "A woman who has been sifted has fifty words." A woman who has gone through a sieve has fifty words.

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The war of the husband and wife is the drying of the gauze scarf. The family is revered as a sacred place. But it's not a secret to any of us that even in this holy place, there are sometimes insignificant quarrels. It is known that most quarrels end in long-term grudges. But the marital war in the family rarely ends with a complaint. However, the time of this application is as short as the time it takes to dry a gauze scarf. That is why proverbs such as "The war of the husband and wife is the construction of a gauze scarf" have appeared in our nation. Gauze scarf, taken as a standard in this article, is also a headdress that is a component of our national clothes. Uzbek women use this headdress in various ceremonies.

Of course, in our nation, there are many expressions like this that encourage good manners and goodness. People encourage children to educate and mature even in such language units.

In general, metaphors, metonymy, proverbs and expressions are recognized as linguistic and cultural wealth of language in the literature of linguocultural studies. Such cultural units are sometimes evidence of the mentality specific to an ethnic group, as well as the level of language expression of real reality. They also show the socio-spiritual development of the nation.

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