

<p align="center">Scenario of Linguo – Cultural Essence of Verbs Expressing Behavior Peculiar to the Uzbeks</p>		<p align="center">Linguistics</p> <p>Keywords: model of cognition, semantic code, scenario, national character, national spirit, archi-seme, national mentality, concept, seme, verbal, non-verbal, frame, paradigmatic relation, syntagmatic relation, system, lingua-cognitive, linguo-cultural.</p>
<p align="center">Rustamov Dilshodbek Abduvohidovich</p>	<p align="center">PhD student of Andizhan State University, Uzbekistan.</p>	
<p align="center">Abstract</p> <p>The author analyses lingua-cognitive and linguo-cultural essence of the verbs compiling the scenario of spiritual processes peculiar to the conduct of the Uzbeks. Here, the verbs compiling this scenario, based on systematic peculiarities in paradigmatic relations, go into syntagmatic relations, in expressing the very reality. The author also says that this condition creates instantaneous condition and this condition put them in order of a new system. In this order, the basis of verbs is stable lingua-cultural value. The author tries to prove that some verbs serve as direct unifiers of the events of a literary work.</p>		

Introduction

Various different forms of verbal expression of knowing reality and relation to it are encoded. They are means of expressing spiritual condition and mood. These words are distinguished as a result and means of seeing reality and its reflection in mind. For example, expressing hatred or love in a certain language is not merely a collection or combination of words. They can be defined as a presentation of people's model of cognition the objective reality codes formed during a long period of time and as semantic codes combined great life experience and relations.

Love and hatred are not feelings which arise just for the sake of it. It consists of a whole scenario and each phase of it and human factor play great role here. A condition bringing from an event to hatred is a continuous process: an event causing hatred, hatred, attempt to hold back the hatred, losing control, punishment. There is an attitude on the basis of each of them, and there is national character and spirit expressing these relations.

First of all, it is necessary to find out if the attitude (relation) is of national, personal or ethnic character, and spiritual condition is expressed by verbs with archi-seme of "holding back oneself." Verbs with archi-seme of "holding back oneself" can be divided into three groups:

1. Verbs expressing the behavior of attitude towards oneself in condition of hatred (*ўзини йўқотиб қўймоқ* – to lose oneself, *қотиб қолмоқ* – to stop dead, *ўзини тутолмаслик* – not to be able to control oneself, *оғир бўлмоқ* – to be heavy (to hold back anger), *кайфияти тушмоқ* – to have bad mood, *тушкунликка тушмоқ* – to be depressed, *руҳи тушмоқ* – to be out of spirit, *руҳсизланмоқ* – to be spiritless, *синмоқ* – to be broken, *адо бўлмоқ* – to be finished, *адои тамом бўлмоқ* – to be fully finished, *аламини ичига ютмоқ* – to hold the evil inside, *гамга ботмоқ* – to be full with sorrow, *гезармоқ* – to stare, *дами ичига тушиб кетмоқ* – not to say a word, *жахлини босмоқ* – to hold back one's anger, *ирганмоқ* – to be irritated, *иркилмоқ* – to be irritated, *қайғурмоқ* – to worry, *карахтланмоқ* – to become senseless,

қийналмоқ – *to suffer*, кўнгли узмоқ – *to end up with the ties*, кўнгли бузилмоқ – *to lose senses*, кўнгли қолмоқ – *to be out of senses*, кўнгли оғримоқ – *to have a broken heart*, кўнглига олмоқ – *to receive to the bottom of one's heart*, маъюсланмоқ – *to become sad*, обдирамоқ – *to be shivery*, озорланмоқ – *to be offended*, ранги ўчмоқ – *to become pale*, сўкинмоқ – *to scold*, талвасаланмоқ – *to be sent into fever*, тамом бўлмоқ – *to be finished up*, таъсирланмоқ – *to be impressed*, тийилмоқ – *to abstain*, ўзини босмоқ – *to do with smth.*, ўзини тутмоқ – *to control oneself*, ўксимоқ – *to be wounded to the soul*, ўтақаси ёрилмоқ – *to be very much afraid*, шумшаймоқ – *to be spiritless*, эзилмоқ – *to be pressed*, юз ўғирмоқ – *to look aside from someone's face (to forget someone)*);

2. Attitude towards another person in condition of hatred (ўқраймоқ – *stare*, ўшқирмоқ – *bowling*, бақирмоқ – *shout at*, ёвқараиш қилмоқ – *to look with evil eyes*, хезланмоқ – *to be about to strike*, тикилмоқ – *stare*, еб қўйгудек бўлмоқ – *to look at someone as if to be ready to eat up him*, нафратланмоқ – *to hate*, оғринмоқ – *to be hurt*, инжисқлик қилмоқ – *to act up*, ранжимоқ – *to be offended*, адабини бермоқ – *punish someone*, аламини олмоқ – *revenge*, аламдан чиқмоқ – *to revenge and be happy*, буйдаламоқ – *to scold*, зашланмоқ – *to be irritated*, гижинмоқ – *to be ready to fight*, зўрига гишт қаламоқ – *to bring bricks to someone's grave (to speak badly about someone)*, дабдала қилмоқ – *to destroy*, ижирганмоқ – *to be irritated*, Исони аламини Мусодан олмоқ – *to have Jesus' revenge upon Moses*, қизаришмоқ – *to blush*, қонсирамоқ – *to be bloody*, кўзи оламанмоқ – *to roll one's eyes*, кўнгли совумоқ – *to have a cold heart to*, ола қарамоқ – *to look at someone with evil eyes*, олаймоқ – *stare*, сўкмоқ – *to strip off*, терсаймоқ – *to be arrogant*, тескарилашмоқ – *to be against*, хўмраймоқ – *to frown*).
3. Verbs expressing behavior of attitude of a person towards society in the condition of hatred (бемаънилиқ қилмоқ – *todo nonsense*, издан чиқмоқ – *to lose one's way*, безорилик қилмоқ – *to become a hooligan*, ружу қуймоқ – *to become an addict*, совимоқ – *to become cold for*, бузилмоқ – *to be corrupted*, бош қутармоқ – *to revolt*, вахшиллашмоқ – *to become wild*, тарки дунё қилмоқ – *to forget the world*) [see more: 1, pp. 152-153].

An afford of holding back hatred is marked with such personal and moral characteristics as will, behavior, character, outlook and such social relations and national and ethic principles as ethics and *andisha*-sense (the Uzbek noun **andisha** means a feeling of shame to tell the truth to someone who is guilty for not wanting to hurt him). That is why the seme of “holding oneself back from” prevails and on the basis of holding oneself back there is **andisha**. On the basis Uzbek mentality **andisha** has a prevailing importance. This is why the essence – place, role of **andisha** in the national concept sphere and its relations with other concepts are very complicated; it comes across with such other concepts as fear, shame, dignity, conscious, *iyman* (Islamic believe) in many cases.

The above mentioned verbs of group one prevail the verbs of other two groups in number, and majority of them might be connected with the concept of **andisha** and this fact has some basis of connection with national mentality atmosphere.

The features of the national concept of **Andisha** which is marked as “acting keeping in mind possible consequences or idea expressed with **yuz-hotir** – face-respect (trying not to hurt others while speaking), feelings of **sharm-hayo** – shame (being bashful) and dignity, are peculiar to the verbs of group one as *қотиб қолмоқ – to stop dead, оғир бұлмоқ – to be heavy (to hold back anger), аламини ичига ютмоқ – to hold the evil inside, жахлини босмоқ – to hold back one’s anger, обдирамоқ – to be shivery, озорланмоқ – to be offended, тийилмоқ – to abstain, ўзини босмоқ – to do with smth., ўзини тутмоқ – to abstain*. A man who has **andisha** can hold himself back even in the condition of hatred, can control himself patiently.

Andisha (holding oneself back) is the basis of the quality will-power. This condition is not only peculiar feature of a person formed within the individuality. Here environment is connected with the degree of development of outlook, patience which is the possibility of taming inner reaction, national upbringing, and religious believe.

Patience – one of the principles of Islam. Islam teaches that being patient, having beautiful morals, being soft (polite) natured and being a good man is not an easy thing to do. This demands a good deal of effort and will. Avoiding a difficult task means being impatient. That is why asking Allah for patience is the aim of a Mumin (real Muslim man). Happy and unhappy days, success and misfortune accompany a man throughout his life. There is no full happiness or unhappiness; there are only happy and unhappy moments in life. “Restraining oneself” applies to both conditions of life equally. When a man is very happy he may be over proud or when he is extremely unhappy he may not behave properly and it is needed to keep one’s temper. Keeping one’s temper is measured by the level of **andisha**.

Patience, first of all, keeps the tongue from complaints, bad words and phrases. Not concluding hurriedly, and not expressing the final conclusion however hurt a man is and however his soul is destroyed is the fruit of **andisha**. A man, even if his hatred to his wife is so strong, holds himself back from saying the word “Talaq” (Muslim divorce), the phrasal verb “to give talaq” is used much less than other verbs in our national language, and this is the demonstration of that great patience and high **andisha**. “Family is a holy, sacred institute; it is not a joke or a toy. That is why Allah put forward very hard conditions for talaq. If the word “Talaq” is pronounced by a man, only after fulfilling these conditions, living together might be allowed. A wise man holds himself back from saying the word “Talaq” when he remembers those conditions. [2, p. 234]”

The verbs of the group of “Controlling one’s temper” are divided into three:

1. Verbs describing higher point of patience - “Controlling one’s temper”: *to be heavy (to hold back anger, аламини ичига ютмоқ – to hold the evil (revenge) inside, жахлини босмоқ – to hold back one’s anger, тийилмоқ – to abstain, ўзини босмоқ – to do with smth., ўзини тутмоқ – to abstain;*

2. Verbs describing middle point of patience - “Controlling one’s temper”: *ўзини йўқотиб қўймоқ* – to lose oneself, *қотиб қолмоқ* – to stop dead, *кайфити тушмоқ* – to have bad mood, *тушқунликка тушмоқ* – to be depressed, *руҳи тушмоқ* – to be out of spirit, *руҳсизланмоқ* – to be spiritless, *синмоқ* – to be broken, *адо бўлмоқ* – to be finished, *гамга ботмоқ* – to be full with sorrow, *даму ичига тушиб кетмоқ* – not to say a word, *қайғурмоқ* – to worry, *карахтланмоқ* – to become senseless, *қийналмоқ* – to suffer, *кўнгил узмоқ* – to end up with the ties, *кўнгли бузилмоқ* – to lose senses, *кўнгли қолмоқ* – to be out of senses, *кўнгли озримоқ* – to have broken heart, *кўнглига олмоқ* – to receive to the bottom of one’s heart, *маъюсланмоқ* – to become sad, *обдирамоқ* – to be shivery, *озорланмоқ* – to be offended, *талвасаланмоқ* – , *тамом бўлмоқ* – to be finished up, *таъсирланмоқ* – to be impressed, *ўксимоқ* – to be wounded to the soul, *ўтақаси ёрилмоқ* – to be very much afraid, *шумшаймоқ* – to be spiritless, *эзилмоқ* – to be pressed, *юз ўғирмоқ* – to look aside from someone’s face (to forget someone);
3. Verbs describing lower point of patience - “Controlling one’s temper”: *ўзини тутолмаслик* – not to be able to control oneself, *қзини боса олмаслик* – not to be able to calm down, *гезармоқ* – to stare, *ирганмоқ* – to be irritated, *иркилмоқ* – not to pay attention, *ранги ўчмоқ* – to become pale, *сўкинмоқ* – to scold.

We can see that the verbs of group expressing meaning of “controlling one’s temper” can be seen among the verbs of group expressing “patience”. United they can express the concept of **andisha**. And **andishais** one of the central traditional features of Uzbek national psychology.

The man has great potential. This is the power gifted to him by the Creator. But this potential can be enriched or not used in full by every personality taking into consideration his individual characteristics and circumstances. Those who have limited patience, have limited borders of “self control”, and they may not hold back themselves while attitude towards others in situations of “explosive effect”. In such situations behavior finds its reflection in the following verbal and non-verbal means (levels):

1. Verbs expressing non-verbal attitude of hatred towards others: *ўқраймоқ* – stare, *ёвқараи қилмоқ* – to look with evil eyes, *хезланмоқ* – to be about to strike, *тикилмоқ* – stare, *ёб қўйгудек бўлмоқ* – to look at someone as if to be ready to eat him up, *нафратланмоқ* – to hate, *ғижинмоқ* – to be ready to fight, *ижирганмоқ* – to be irritated, *қонсирамоқ* – to be bloody, *кўзи олаланмоқ* – to roll one’s eyes, *кўнгли совумоқ* – to have a cold heart to, *ола қарамоқ* – to look at someone with evil eyes, *олаймоқ* – stare, *сўкмоқ* – strip off, *терсаймоқ* – to be arrogant, *тесқарилашмоқ* – to be against, *хўмраймоқ* – to frown;
2. Verbs expressing verbal attitude of hatred towards others: *ўшқирмоқ* - shouting, *бақирмоқ* – shout at, *инжиқлик қилмоқ* – to act up, *гўрига ғишт қаламоқ* – to bring bricks to someone’s grave (to speak badly about someone), *дабдала қилмоқ* – to destroy, *Йсони аламини*

Мусодан олмоқ – to have Jesus’ revenge upon Moses , қизаришмоқ – to blush, сўкмоқ – to strip off.

Non-verbal expression of hatred towards others can be noticed in face expressions and body movement. But in this case one avoids using verbal means of expression of hatred; is able to hold back his tongue even at the edge of his anger. Again we can see the expression of patience and **andisha**.

In the second case, the verbs show that the person using them is beyond the limit of patience, as he is not able to hold back his tongue.

We can see the opposition of patience and impatience in the actions expressed by these verbs. They are the continuation of the verbs of “patience”. We also can see that in the second group of they express the lowest degree of patience.

The structure of the concept of **andisha**, as above said, is complex and its frames are formed on the basis of other concepts:

1. Andisha – as expression of shame
2. Andisha – as a result of patience
3. Andisha – as a mark of iman

The first frame of the concept of **andisha** is mainly characterized by national features.

The following Uzbek verbs serve as presenters of this frame: *кайфияти тушмоқ – to have bad mood, тушкунликка тушмоқ – to be depressed, руҳи тушмоқ – to be out of spirit, руҳсизланмоқ – to be spiritless, синмоқ – to be broken, гамга ботмоқ – to be full with sorrow, дами ичига тушиб кетмоқ – not to say a word, қайғурмоқ – to worry, қарахтланмоқ – to become senseless, ўксимоқ – to be wounded to the soul, эзилмоқ – to be pressed etc.*

The second frame of the concept of **andisha** is characterized by less national features than the first frame, and it has more private categories than national categories. Patience based on the power of will of a person cannot be differentiated by nationality. The following verbs maybe included into the verbs expressing it: *жаҳлини босмоқ – to hold back one’s anger, тийилмоқ – to abstain, ўзини босмоқ – to keep one’s temper, ўзини тутмоқ – to control oneself etc.*

Andisha used as a mark of iman is connected with religious believe. A vivid example of it can be seen in “Past Days” (a famous novel by a well known Uzbek writer Abdulla Kodiriy) in the episode of poisoning Kumush by Zaynab when YusufbekKhodji (two of the main personages of the novel) controls himself in this perilous moment:

...Kumush swiftly opened and closed again her eyes when she heard the word “Talaq”... Khodji had heard the news from the healer, that is why he was not amazed.

“Go out, Zaynab, go out!,” he also said, “May such a woman as you be cursed.”

Zaynab went aside and left the room... Khodji sat down at the Kumush's head. Otabek and his mother were standing, Kumush's eyes were closed; her hair was lying on her face disorderly. Khodjihimself smoothed her hair; saw her face which had turned blue and pressed her forehead...

The situation was so perilous and the event was so disastrous that it was impossible to expect more patience from Khodji who was a man of great iman. The author describes this situation with **he was not amazed**, and loads this phrase with burden of tragedy together with some shades of patience. We can see from the plot that the words “*Go out, Zaynab, go out! ...May such a woman las you be cursed.*” can be regarded as quit a mercifulness for what Zaynab had done. And andisha did not leave Kumush who was nearly at death's door: *Kumush who was lying after vomiting, opened her eyes widely and looked around impatiently:*

“Mom... dad,” then moaned, “begim,” (mybek- (bek-noble title)) put her face on her own face, closed her eyes with a little smile...

... “*with a little shame*” Kumush was a good example for a person gifted with shame and andisha. Otabek (husband of Kumush and Zaynab) couldn't control himself and this is normal for the situation. But his speech is connected with his being in passion:

Otabek moved away from Kumush and took the atala (porridge) from the floor, “Eat it, eat bitch!” Zaynab stepped back... Otabek threw the bowl at her... Zaynab's dress got stained with the atala. At that very moment YusufbekKhodji entered the room. “Go out bitch, go out!” I grant you talaq, talaq!

Otabek's throwing the bowl, using the phrase *go out* with vulgar intonation, were like the last arrow of the tensely tied bow.

Exposition of andisha and andishalessness, patience and impatience in national and personal means finds its great reflection in this little episode.

Verbs are presenters connected with systematic attitude expressing the scenario of growing from andisha to andishalessness and from patience to impatience. The verbs of the latter episode express this growing succession of events: *stepped back, threw, got stained*. Both catharsis (threw) and sapsens (got stained) are organized on the basis of unity of meaningful features of verbs. These verbs do not express spiritual condition directly. But there is a strong logic on the basis of organizing them as constituent parts of an integral system. The verb expressing sapsens (got stained) resembles embers which is stronger than flames – flames of Otabek's hatred which go down. Otabek's shole essence was like burning embers...

Verbs constituting the scenario of fluctuation in human spirit come to a syntagmatic relation while expressing present reality on the basis of systematic features of paradigmatic relations and make up instantaneous state. Here, the state puts them in order in the structure of a new system. Even in this new system, instable linguo-cultural value of verbs serve as a basis; some verbs participate in the vortex of events as indirect constituents.

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