

<p style="text-align: center;">LINGVO-COGNITIVE AND LINGUCULTUROLOGICAL ASPECTS OF PROVERBS AND MATALS IN DIFFERENT SYSTEM LANGUAGES</p>		<p style="text-align: center;">Linguistics</p> <p>Keywords: linguoculturology, paremiology, anthroponym, adequate, folklore.</p>
---	---	--

<p style="text-align: center;">Mirzaeva Dilshoda Ikromjonovna</p>	<p style="text-align: center;">Teacher of Fergana State University. City Fergana, Uzbekistan.</p>
--	---

<p style="text-align: center;">Abstract</p> <p>This article describes the lingvocognitive and linguoculturological aspects of proverbs and sayings in different systematic languages. In addition, an attempt is made to analyze and study anthroponyms, proverbs and sayings, analogies and metaphors in the Uzbek language as linguocultures, which are the object of science. The article examines the fact that many proverbs and sayings of different peoples are mutually adequate (similar) in semantic nature, some of them are not only in content, but also in external structure and form.</p>
--

It is known that the object of linguoculturology is non-equivalent lexicons and lacunae, stylistic sets of language, mythical views of language units: archetypes and myths (myths and legends), rituals and customs reflected in the language, paremiological background of language, language standards, signs and symbols, analogies and metaphors in the language, as well as Uzbek speech habits and forms of speech etiquette. In this article, we try to analyze and study anthroponyms, proverbs and phrases, analogies and metaphors in the Uzbek language as linguocultures that are the object of science. Of these, we first consider anthroponyms. We all know that the name is essential in human life. Especially in the Uzbek people, the role and significance of names is great. When a child is born, a name is chosen for him or her with good intentions, a process that nominators (i.e., namers) approach differently. In linguistics, the branch that studies names is called onomastics, that is, linguistics, and human names are called anthroponyms. Anthroponyms (first name, last name or nickname) take place based on specific needs and laws. From time immemorial, our ancestors believed that his happiness and fortune depended on the name when naming a baby. This belief has given rise to the view that names are adjectives and non-adjectives. Over time, the notion that a baby's name affects its destiny has turned the name into a protector of the child, a means of attachment to him, a mechanism of constant and lifelong companion[1, p. 21].

Indeed, the Uzbek people have long believed that the power of words in choosing a name affects its psyche and upbringing. For example, naming a baby according to the birth process and some other characteristics, expressing different wishes and desires to the child by name, naming the child after God and prophets, saints, and so on, is proof of this.

Interrelations of Paremiological Genres

Paremiologists have found that many proverbs and sayings of different peoples are semantically adequate (similar); some are proportional not only in content but also in external structure form. In the literature, the word adequate is used as a synonym for the term monoequivalence. Adequate - (lat. Adequatus - to equalize, to resemble). Proportionate means precise, accurate. Equivalent (lat. Aequivalens - equal user, equal value) is a concept in which one is used instead of the other, something that has an equal value; in essence, one can be used instead of the other.

Scientists from different countries have studied the adequacy status of the paremas. Proverbs and sayings play a key role in the oral tradition of the Turkic peoples. Proverbs and sayings are a unique monument of verbal creation, a set of folk wisdom, a collection of socio-historical life experiences. This genre has been created in the series of a long history of the nation. It arose in expressing the people's attitude to the socio-economic and cultural life, based on the observation of nature, everyday life, a particular historical fact, reality.

The proverbs express the mass, general wisdom of many ancestors as a whole. Ancestors, concluding a complex and challenging life, incorporated their experience-tested reflections into their dreams of the future, emphasizing high spiritual and human qualities in articles on various topics. Proverbs and sayings are an integral part of the people's spiritual culture, and their scientific study is relevant at all times. Classifying folklore works into lyrical, epic, and dramatic types is divided into types and genres. It is also noted that some genres have distinctive features according to their form, content, nature and function.

A particular type is used for proverbs, sayings, riddles, applause, curses and closed phrases. Russian folklorist V.E. Gusev emphasizes the need to study these genres as part of the epic tour. The collection "Literary types and genres" such as proverbs and sayings belong to the epic type: "The types and genres of the epic system. This includes a story, narrative (or short story), novel-epic, essay, myth, legend, narration (literary tale, lament, anecdote, proverb, proverb, wisdom, aphorism) and so on [2, p. 162].

Folklorist S.G.Lazutin notes that although proverbs do not belong to the whole lyrical genre, folklore has much in common with lyrical genres [4, p.158]. B. Sarimsakov, a major researcher of Uzbek folklore, said that "The interaction of genres is a long historical process, there are driving laws of this process, and their application should be specially studied"[6, p. 82]. B. Soatov, who studied Uzbek folk proverbs in a monograph, believes that proverbs and sayings, as well as similar paremic genres should be studied as a separate literary genre [8, p. 98].

Most of the literature on proverb analysis highlights this genre's main features, such as the manifestation of wisdom, whether in prose or poetry. Commenting on B. Sarimsakov's separation of paremy as a separate literary genre, D. Kuronov wrote: "Of course, all these

proposals have a certain basis, but there are more reasons to reject them." But while it has proven that novel and satire cannot be considered separate genre, the issue of paremic genres has not been addressed [3, p. 171].

The following opinion of the literary critic confirms a species that differs from the traditional three types: "... it is also clear that not all works in the literary process can always belong to one of the three types." In our opinion, due to paremic genres, it is not far from the truth that they can be combined into a larger category - the literary type - in terms of their mutual form and content. Based on these aspects, we have tried to study some of the Uzbek folk proverbs [7, p. 85].

The Uzbek people are rich in words. Our ancestors have reflected their problems in life from time immemorial - hardships, sorrows, pleasures, successes and failures, rituals - all in proverbs and sayings, proverbs and stable expressions. The linguistic richness of a people is also measured by the richness of its colorful lexicon, the phraseology layer. The Uzbek language is a vibrant, meaningful, attractive and colorful language of our native language, which was proved in Navoi.

While proverbs express the people's centuries-old life experiences, the conclusion of constant daily observations in a strictly polarized way as a complete thought, they are dominated by the diversity of meaning of each word, the stability of expressions, the stability of form. Proverbs are also an example of the people's folklore, which embodies the nationality, customs and conclusions of the people as a result of centuries of experience [5, p. 32]. Proverbs reflect the culture of a nation in a sense. Therefore, we try to analyze Uzbek folk proverbs as an object of linguoculturology. In this regard, we analyze the articles that can be a linguocultural object as follows:

Bir mayizni qirq kishi bo`lib yeydi. One of the highest characteristics of the Uzbek people is harmony. This is a quality inherited from our ancestors. Eating a raisin in forty, sticking it to another enamel, points to the human qualities inherent in our people.

Bitta qaldirg`och kelgani bilan bahor bo`lmas. The swallow is revered in our people as an ambassador of goodness and blessings. It is also a spring tree. If we pay attention to the proverb's lexical meaning, it is synonymous with the article "*Qars ikki qo`ldan chiqadi*" and complements it in sync with the previous article. The image of a swallow is that our people have a particular attitude towards this bird, out of kindness. This is reflected in the article as a benchmark.

Bug`doy noning bo`lmasa ham bug`doy so`zing bo`lsin. The Uzbek people are one of the most hospitable and friendly nations. He takes the proverb "The guest is greater than your father" as his banner, holds the enamel to the guest, and wants to hang on to it. If the guest cannot satisfy

his stomach, at least two mouthfuls will want to treat him with a sweet word. In this sense, the word wheat came as a benchmark that reflects our Uzbek culture.

Bosh omon bo`lsa do`ppi topilar. Man's hope for good, bright days, health, peace and tranquillity, and good, bright days are expressed in the meanings of risking oneself by surrendering oneself to the will of destiny. The word doppi is used here, not the words hat, hat, hat. It is known that the doppi is the national headdress of the Uzbek people. Here it has served as a benchmark as a linguocultural unit.

Do`ppining ichida odam bor. This proverb is synonymous with the article "The wall also has ears." As for the analysis of this proverb, it warns us not to say everything everywhere, it calls for vigilance. The word do`ppi is also used as a standard.

Elakka chiqqan xotinning ellik og`iz gapi bor. Everyone who hears this proverb thinks that a gossiping woman is being considered. But this proverb is not about such women. This article reflects a unique feature of our nation in other nations. After all, Uzbek women who see a man ask about his family, children, and even relatives. This is also mentioned in our religious sources. This is because it is obligatory in Islam for a Muslim to ask another Muslim about his condition. The article "*Elakka chiqqan xotinning ellik og`iz gapi bor*" based on Uzbek women's characteristics expresses a positive quality.

Er-xotinning urushi – doka ro`molning qurishi. The family is revered as a sacred place. But it is no secret that even in this sanctuary, there are sometimes insignificant quarrels. It is well known that most conflicts end in long-term anger. But a couple's war in the family rarely ends in an argument. However, the time of this area is as short as the time taken to dry the gauze. That is why our people have such proverbs as "*Er-xotinning urushi – doka ro`molning qurishi*". The gauze scarf taken as a standard in this article is also a hat that is an integral part of our national costumes. Uzbek women use this hat in various ceremonies.

Hashar qildim – uy qurdim, bunda ko`p hikmat ko`rdim. Hashar was a tradition of the Uzbek people. It is a nationwide effort to raise (build) a house or beautify the country. We know that friends, relatives and close relatives come to the rescue. Sincere feelings such as solidarity and harmony are reflected in the hashar. Therefore, the person who performs hashar will witness wisdom. That is, he sees the loyalty and kindness of his friends. The word hashar, taken as a reference in this article, is a linguocultural unit.

Holva degan bilan og`iz chuchimas. This proverb is synonymous with the article "Olma pish, og`zimga tush". At the heart of it, he condemns such qualities as laziness, ready-made cunning and encourages diligence, self-employment, and earning money through honest labour. When a person dreams of something, it does not come true, it is said that for it to come true, one must act. The common word is halva, an Uzbek national dessert.

Kelinni kelganda ko`r, sepini yoyganda ko`r. The wedding of the Uzbek people is rich in traditions that are unique to any other nation. Primarily weddings are held with a special customs. That is why he desired to see the bride at such a level of perfection. The bride's dowry is her adornment. In the Uzbek people, giving a dowry to a girl, that is, a future bride, is of great importance.

Non ham non, ushog`i ham non. There is hardly a nation in the world that has high respect for Uzbek bread. Our elders also pray, "Be as holy as bread". From an early age, children are taught not to eat bread, press bread, and put bread in their eyes. All this indicates that our people pay attention to bread and have an Uzbek attitude. According to this view, not appreciating bread, wasting it leads to poverty, even if it is considered a sinful act.

Nafsi yomon hayitda o`lar. In Islam, ugly people who do not restrain their desires have always been condemned. This is because, in religious sources, overeating is said to be a deadly evil. Under the influence of such views, this proverb originated among our people. Because a person who cannot control his desires dies on holiday (Eid is a holiday for Muslim countries), it is natural to have plenty after the holiday. This article reflects the Islamic view of our people.

Ona yurting – oltin beshiging. The word beshik is sacred in Uzbek. Because a newborn baby is placed in a cradle with different traditions. When we say cradle, Uzbeks understand their homeland. The word is imbued with a national spirit and is a linguocultural unit.

Qiz ammaga tortar, o`g`il – tog`aga. It is known that proverbs are based on people's experience and observations. This article reflects the Uzbek view that emerged as a result of such observations. A conclusion is given about who the children look like in terms of their appearance and character. In fact, the girl is attracted to the uncle and the boy to the uncle. We can see this many times in our lives. The angel says amen to both good and bad words. In Islam, which is the official religion of our country, it is said that everyone should have good intentions every minute. The reason is that the angels can say amen to every word we say. Woe to us if we involuntarily take a cold breath and the angel says amen to it. Therefore, we must give thanks to Allah and live for the good in every moment we pass. This view encourages each of us to be content. This article expresses the national identity of our people through this religious view.

Yaxshi mehmon osh ustida. This ancient proverb also reflects the situation of the Uzbek people. When someone comes around while the family is sitting around the table, we use proverbs such as "A good guest comes over soup", "A good person comes over soup", "Your mother-in-law loves you very much". This is a sign that the person is of good character. This, of course, is an expression of the culture inherent in our people. That is, Uzbek culture is reflected in the Uzbek language.

to work hard. To give one's life to oppression is to dedicate oneself to the path of truth. In this phrase, the Uzbek people's religious beliefs, the spirit of Islam are clearly felt.

Ko`zining paxtasi chiqdi. When a person's ignorance and anger come, he shouts, swears, and it is possible to use the power of the wrist. At that time, a person's eyes are filled with laughter and "cotton comes out", that is, when it is opened, the white is full and resembles cotton. The reason for using the cotton lexeme is also the closeness of our people to this blessing and their attention to it. After all, it is not in vain that we call cotton "white gold".

Qulog`ini tishlab qo`ymoq. This expression reflects the national tradition of our people, that is, the tradition of beshikketdi. Sticking a four- or five-year-old boy to a girl still in the crib and biting the halva's ear. This custom has existed in the Turkic Uzbek peoples since ancient times. "Biting the ear" means a matter, a matter, a matter agreed upon in advance and resolved.

Quloqqa azon aytmoq. In Islam, when a child is born, a mullah is called and the "azon" is said in his ear. When the call to prayer is said, the child's ear is opened. This phrase also reflects the religious beliefs of our people.

Bo`yingdan akang. Stumbling on your neck is an expression of love, affection, affection, encouragement, such as twisting. Height - cypress is a symbol of stature, beauty, health and strength. Height is a symbol of love. Among the people, height is praised as the best quality of a person - a symbol of perfection. "Bo`yingdan akang" is an expression of a lover's love and affection for his girlfriend. Although the third word, "turn" is omitted here, its meaning is clear.

Boshini ikkita qilmoq. It has no meaning; it is understood to make the head two and the legs four by marrying in a figurative sense. Carrying the bag on the shoulder. In our people, matching two young people and putting your head on the same pillow is described by the phrase "Double the head."

Of course, there are many such expressions in our people that call for morality and goodness. The people encourage children to be educated and mature in such language units as well.

In general, in the literature on linguoculturology, metaphors, metonymy, proverbs, and phrases are recognized as the linguocultural richness of language. Such cultural units are sometimes evidence of an ethnos-specific mentality and a degree of objective reality expression through language. They also reflect the socio-spiritual development of the nation.

References

1. Begmatov E.A. O'zbek ismlari ma'nosi. – Toshkent: O'zME, 2010 (uchinchi nashri).
2. Gusev V.E. Estetika fol'klora. – Leningrad., 1967.
3. Kuronov D. Adabiyotshunoslikka kirish. – Toshkent: Fan, 2007.
4. Lazutin S.G. Russkie narodnie liricheskie pesni, chastushki i poslovisi. – Moskva: Visshaya shkola, 1990.
5. Mirzaev T., Musoqulov A., Sarimsoqov B. O'zbek xalq maqollari. – Toshkent. 2013.
6. Sarimsoqov B. Maqollar// O'zbek fol'klori ocherklari. 3 tomlik. 1-tom. – Toshkent: Fan, 1988.
7. Safarov O. O'zbek fol'klarining janrlar sistemasi // K.Imomov, T.Mirzaev, B.Sarimsoqov, O.Safarov. O'zbek xalq og'zaki poetik ijodi. – Toshkent: O'qituvchi, 1990.
8. Sarimsoqov B. Epik janrlar diffuziyasi. O'zbek fol'klorlarining epik janrlari. Fan, Toshkent, 1980.
9. Soatov B. Paremiologik janrlarning o'zaro munosabatlari masalasiga doir// O'zbek tili va adabiyoti. – Toshkent, 1998. № 3.