

LINGVOCULTUROLOGY AND PAREMIOLOGICAL ASPECTS OF A LANGUAGE

Valieva M. S.

Teacher of the Kokand State Pedagogical Institute

ANNOTATION

This article discusses the issues of studying linguoculturology, explores and compares the development of linguoculturology both in Russian and in Uzbek linguistics. Also, the question of the appearance of proverbs from a cognitive point of view and the paremiological aspect of the language are considered.

Keywords: Cultural linguistics, cultural phenomenon, language and culture, anthropocentric paradigm, speech culture, sociolinguistics, cognitive linguistics, proverbs and sayings.

АННОТАЦИЯ

В данной статье рассматриваются вопросы изучения лингвокультурологии, исследуется и сопоставляется развитие лингвокультурологии как в русском, так и в узбекском языкознании. Также, рассматривается вопрос появления пословиц с когнитивной точки зрения и паремиялогический аспект языка.

Ключевые слова: Лингвокультурология, феномен культуры, язык и культура, антропоцентрическая парадигма, речевая культура, социолингвистика, когнитивная лингвистика, пословицы и поговорки.

When talking about the formation of linguistic culture, almost all researchers claim that the roots of this theory go back to V. von Humboldt. In the formation of this field in linguistics, the opinions of such linguists as A.A. Potebnya, L. Weisgerber, H. Glantz, H. Holtz, W. D. Whitney, D. U. Powell, F. Boas, E. Sepir, B. L. Whorf, G. Brutyan, A. Vejbitskaya, D. Haims it is emphasized that it played an important role. V.A. Maslova, who created serious research in the field of linguistic culture, divides the development of this field into 3 stages: 1) the creation of preliminary studies that motivated the formation of the science (the works of linguists such as V. von Humboldt, E. Benvenist, L. Weisgerber, A. A. Potebnya, E. Sepir); separation of linguistic and cultural studies as a separate field; the stage of development of linguistic and cultural studies.

By the beginning of the 21st century, linguocultural science has become one of the leading directions in world linguistics. Linguistics is a science that studies language as a cultural phenomenon, and its subject is language and culture in mutual relationship. For example, V. N. Telia writes about this: "Linguocultural science is a science that studies the human, or rather, the cultural factor in a person. This means that the center of linguocultural science is a complex of achievements typical of the anthropological paradigm of the human being as a cultural phenomenon." According to G.G. Slisikin, "Linguoculturalology is focused on the human factor, anikrogi, the cultural factor in a person. The fact that the center of linguistic culture is the phenomenon of culture indicates that the science of man is a phenomenon belonging to the anthropological paradigm. According to V.N. Telia, linguo-cultural studies only the synchronic

relationship between language and culture. V. A. Maslova believes that this field studies language both synchronously and diachronically. Also, V. N. Telia emphasizes that the object of linguo-cultural studies will have a universal character, V.A. Maslova emphasizes that the linguistic and cultural features of the language of a certain nation or sister nations should be studied separately.

Linguistics is currently one of the most developed directions in world, especially Russian linguistics, and a number of educational manuals have been created in this regard. According to linguists, the most famous among them is the study guide created by V.A. Maslova. In this study guide, the methods, object and subject, directions of the field of linguo-cultural studies are explained, examples of linguo-cultural analysis of a specific language unit are shown. In linguistic and cultural studies, it can be seen that the following issues are mainly studied: 1) linguistic and cultural characteristics of a specific speech genre. In this, the language of myths and genres typical of folklore is often analyzed; 2) research of expression of linguistic and cultural concept in a work written in a certain style. The language of artistic and prose works is mainly analyzed; 3) works in the comparative aspect. Mainly, the linguistic and cultural units of the Russian language are compared with the English, German, and French languages; 4) aspects of linguocultural science related to the science of pedagogy. The main goal is to create students' ability to identify and analyze linguistic and cultural units.

Studies in the linguistic and cultural approach began to appear in Uzbek linguistics in recent decades. For example, Z.I. Solieva's candidacy thesis is devoted to the study of the national-cultural features of sentences in the Uzbek and French languages, i.e., the moral and educational texts. In the article "linguistic culture, in general, the nature of the anthropocentric paradigm and the problems in this regard were thoroughly and reasonably explained. This article can be considered as the first work in Uzbek linguistics in which serious comments about linguo-cultural studies are presented. In the article, the factors that served for the formation of the linguo-cultural theory, the main concepts in it, and the differences in their interpretation are stated. In particular, N. Makhmudov writes the following about language and culture, which he considers to be one of the most basic concepts of this field: "Although language and culture often come to mind associatively, the problem called "speech culture" is not understood at all. "Language and culture" usually mean explaining this or that culture through language or, conversely, explaining this or that language through the study of culture. It does not mean the level achieved in economic activity (speech culture), but "the set of achievements of human society in production, social and spiritual-educational life (cultural history, Uzbek culture)". Therefore, the learning problems of speech culture are different, and the object of study of linguo-cultural studies is completely different."

As for the aspect of linguistic culture directly related to the text, it should be said that the text is one of the research objects of this field, along with other language units. The author of the book "Lingvokulturology" V.A. Maslova writes in this regard as follows: "The text is the real intersection of linguistics and culture. Because the text is a linguistic phenomenon and its highest level, at the same time it is also a form of action of the existence of culture. Linguistic culture is the embodiment of cultural values. research". V. A. Maslova's opinion about similes - texts is also noteworthy. The scientist again touched on the role of similes in the creation of the text and says that they perform a structural-compositional task in the text and have the status

of a tool that ensures the coherence of the text. As a result of the observations, it can be said that simile and metaphors, which are its reduced form, acquire important cognitive-semantic significance in the text, and can also become a phenomenon that shows aspects specific to the national-cultural thinking of the speakers of the language. Texts built on the basis of similes and metaphors also provide an opportunity to identify text forms that have been collated in a certain language (they can also be evaluated as precedent forms of the text).

Another text-related phenomenon in linguistics and culture is the issue of precedent text. In the words of researcher O.E. Artemova, precedent genres are "accumulators" of cultural information. Precedent texts are a type of precedent units and reflect the linguistic memory characteristic of speakers of a particular nation. Currently, many studies have been carried out in this regard, especially in Russian linguistics. Another issue related to the text in Linguistics is the sentence. A sentence is a linguistic unit of moral-educational character, which shows intertextuality.

While studying the national-cultural features of the sentences in English and Uzbek languages in a comparative aspect, Z.I. Salieva evaluates the expression of the didactic ideas expressed in the works of thinkers who played a major role in the history of a particular nation in a changed form by the writer as a form of intertextuality. . As an example of this, the researcher cites didactic texts spoken by Navoi in Oibek's novel "Navoi". This feature can be seen in other works created in the Uzbek language.

From the first years of the 21st century, researches based on the anthropocentric paradigm began to appear in Uzbek linguistics. These works were mainly carried out in the following directions: 1) sociolinguistics; 2) cognitive linguistics; 3) linguistic pragmatics; 4) psycholinguistics; 5) general theoretical issues of the anthropocentric paradigm. These studies, although they do not express an attitude towards the anthropocentric paradigm, are the first works that reflect the principles of this paradigm. S.M. Muminov's doctoral dissertation on the topic of "Socio-linguistic characteristics of Uzbek communication behavior" researched the unique communication behavior of Uzbeks from a socio-linguistic point of view.

From the research, there are also views on the aspects of communication behavior related to national character, as well as its connection with human psychology and physiology, which can be evaluated as an anthropocentric approach to the language system. The scientist writes, among other things: "It is absolutely impossible to study the problem of MX (communicative behavior - D.X.) without taking into account the national character, the specific customs, values and traditions of the nation's population. Because it is an integral part of the nation's character and they are closely related to each other". Analyzing the psycholinguistic aspect of communication in his research, S.M. Muminov emphasizes that the influence of language on a person is one of its functions: "Communication is a phenomenon closely related to human psychology and physiology. Because any speech is related to thinking, and thinking is related to the spirit. depends. The body is controlled by the spirit. So, whatever affects the spirit affects the body. All this constitutes the psychophysiological aspect of communication."

We can find forms of scientific attitude to Uzbek folk proverbs in the work "Devonu lug'otit turk" by the encyclopedist Mahmud Kashgari. Our great grandfather emphasizes in his work that folk proverbs, which have a special place in the lifestyle and worldview of the Turkic peoples, are especially important among folklore examples. The scientist describes the

philological, ethnographic, historical characteristics of the proverbs presented in the work in detail.

The tradition of Mahmud Koshgari was continued, and the general content of proverbs was studied in the field of folklore studies, cultural studies, and ethnography without focusing on its lexical structure. After the second half of the last century, linguistic composition of proverbs, lexical units involved in it, inter-lexical units, and semantic relations of proverbs according to their content began to be studied on the basis of linguistic approaches. In this regard, it is worth noting the researches of master linguists and students such as Kh. Abdurahmonov, Y. Pinkhasov, Sh. Rahmatullaev, G. Salomov, K. Samadov, M. Sadriddinova, Sh. Shorahmedov.¹ The syntactic nature of proverbs was the research subject of the candidate thesis of linguist H. Abdurakhmanov. Based on his achievements and experiences in the issue of syntactic features of proverbs, the linguist conducted a scientific study of the syntactic construction features of Uzbek folklore examples. In this work, as well as in his subsequent works devoted to the description of the grammatical features of proverbs and matals, he also covered the issues of language, speech and style², so we can see in them an example of a collective approach.

Proverbs and saying are a unique language and speech phenomenon in the field of literary and dialectal, general and industry discourses. Variation in proverbs, lexical peculiarities characteristic of regional and dialectal, historical and modern manifestations of this variation have been solved and described in the researches of linguist M. Sadriddinova.

As a result of the development of linguistics, deepening of the issue of speech features of linguistic possibilities in research, in general, as a result of the formation of Uzbek stylistics as a separate linguistic field, the stylistic features of folk proverbs, as well as the functional capabilities and characteristics of proverbs specific to the individual idiolect of Uzbek writers, are scientific. began to be specially studied in research. In this regard, the researches of S.Mirzaev, S.Askarov, A.Jorakhonov, M.Toychiev, M.Hakimov and other linguists made a significant contribution to the treasury of Uzbek proverbs.

First of all, in literary studies and ethnography, later in linguistics, and then in a special field - stylistics, a large amount of work has been created for the study of proverbs in the field of language and literature.

Both in world linguistics and in Uzbek linguistics, there are many works devoted to the interaction of proverbs and proverbs. Individual researchers approach the different aspects of these two national phenomena from different angles and come to different conclusions that clarifying the general conceptual aspect of proverbs and sayings and summarizing their differences is valuable.

¹Abdurakhmanov Kh. Sintakshicheskie osobennosti uzbekskikh narodnykh poslovits: Autoref. diss. ... candy. Philol. science - Tashkent: Izd-vo AN UzSSR, 1964.; Pinkhasov Ya. About the phraseology of the Uzbek language. -Tashkent: Science, 1957.; Rahmatullaev Sh. Let's talk. - Tashkent: Science, 1970.; Salomov G'. Language and translation. - Tashkent: Science, 1966.; Q. Samadov Aibek's language skills. -Tashkent: Science, 1981.; Sadriddinova M. Lexika uzbekskikh poslovits i povorok: Autoref. diss. ... candy. Philol. science - Tashkent, 1985. - 20 p.; Shorahmedov Sh. About the emergence of proverbs // Uzbek language and literature. - 1971, - No. 4. - P.31-34.

² Abdurakhmanov H. Features of the syntax of the Uzbek oral folk art: Abstract of the thesis. diss. ... doc. philol. Sciences. - Tashkent, 1977. - 48 p.

Linguist B. Joraeva, focusing on the relationship between matal and proverb, classifies their differences as follows³. If the informative value of the proverb is the priority (He who is afraid of danger cannot reach his goal"), the factual significance of the proverb is great: 1. He who is afraid of the sparrow does not plant millet. 2. He who is afraid of a thief does not accumulate wealth. 3. There is no blacksmith who is afraid of sparks. 4. The one who is afraid of the snake will not come close to the rope.

Matal is relatively stable in form (Respect the elder, honor the younger), the proverbs are relatively changeable and have high variability (Two swords cannot fit in one quill / Two rams can fit head does not boil in one pot). If proverbs have a figurative meaning, proverbs are used correctly and in their meaning.

Based on this aspect, the scientist evaluates the proverb as an idiomatic unit, and the matal as a non-idiomatic unit⁴.

Paremiological (proverbs and proverbs) foundation of the language. The paremiological fund of the language can be called a jewel box made up of national masterpieces and firmly rooted in its culture. It is known that proverbs and proverbs are widely studied as genre texts in folklore studies. U|ami studies in linguistics, especially in linguocultural studies, are just beginning. From a pragmatic point of view, proverbs are used for various purposes, including proverbial cutting, comforting, fertilizing, advising, teaching, warning, threatening, etc. can be done. However, not every proverb and saying is the subject of linguistic and cultural research. In this place, only the history, culture, life, spirituality, etc. of a particular nation or ethnic group. it is necessary to study proverbs and proverbs closely related to, for example, in Andijan, out of respect for a guest's house, neighbors prepare a table. Also, in Uzbek houses, neighbors open a hole somewhere in the middle of the continuation. Through this hole, they ask each other how they are doing, and when they have a good meal, they pass some of this food in a container. The proverb "The guest comes through the door, and the food comes through the hole" was born out of this custom. Sometimes the realities of a certain language are reflected in the proverbs of this language and acquire a figurative meaning. For example, in the saying of Bosh amon bo'lsa, the hat is found, the reality of the hat, which is an attribute of Uzbek national clothes, was involved. This proverb: "The most necessary thing for a person, the greatest wealth is acquaintance." It is used to express the meaning that because of health, everything else can be found, but health cannot be found with anything.

So, proverbs, which are a great and incomparable example of folk wisdom, are of particular importance in the way people live in harmony with nature and society, and express their attitude to existence. As a rare and priceless wealth of the people, they are carefully preserved and handed down from centuries to centuries, from ancestors to generations, along with ancient narratives and stories, wise sayings. There is no conversation between people, no written work, large or small, in which folk proverbs did not participate, showing off their mature methodological power. People don't look down on someone who doesn't know proverbs and doesn't use proverbs for nothing.

³ Joraeva B. Linguistic status and moral-methodical use of proverbs: Philology. Ph.D.... diss. - Samarkand, 2006. - 24 p.

⁴ Joraeva B. Short synonym dictionary of Uzbek folk proverbs. - Tashkent: Science, 2006. - 96 p. - P. 7.

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