ANTHROPOCENTRIC STUDY OF LANGUAGE

D. S. Turdaliyeva,
Doctoral Student of KSPI, PhD

ABSTRACT

In this article, ethnic, mental and national-spiritual features are explained through proverbs analyzed based on the principles of the anthropocentric paradigm, which has become one of the leading directions of modern linguistics.

Keywords: anthropocentric paradigm, national-mental characteristics, moral rules, values, national thinking, linguistic and cultural units of language.

The study of our language as an expression of national consciousness and national thinking requires the activation of research aimed at showing its unique appeal.

As the language conveys the nation's national-cultural knowledge to the next generation, it is appropriate to study it more deeply in connection with the national mentality, way of thinking, peculiarities in the perception of the world, national values, traditions, and way of life.

Anthropocentric theory puts the person first, and language is the main material, part of the descriptive structure of the person. Human thought does not exist outside of language and language skills, as does man himself.

If language had not interfered with all cognitive processes, had not created a unique new environment, man would not have achieved the status of an observer. Man-made text reflects the movement and direction of human thought, the valuable power creates worlds, and shows the power of thought and the ways of its manifestation using language units.

Within the paradigm of anthropocentrism, one of the main, leading doctrines is that language is a means of knowing the world for a person. At the same time, a person perceives the world not only with the help of language, but also with the help of other senses and verbalizes or visualizes it with the help of language.

The anthropocentric approach to language research has its logical basis: the object of study is anthropocentric in nature - language cannot exist without a person (society). It is through language that a person describes the world, with the help of language he unites it into different groups, and no other tool can give a detailed testimony about the thinking of a person like language. T. B. Radbil calls it "objective anthropocentrism".

It is known that imagery is characteristic of human thought processes. National identity of a people - mentality is its culture. Stagnant moral rules and values characteristic of the national mentality are especially vividly reflected in the stable units of the national language. After all, cultural code - images of a national character, formed over centuries, are stored in stable units. Analogy is one of the logical practices of thinking, and it is the matching of two things, events or concepts in some way.

As N. Mahmudov noted in his preface to the "Annotated Dictionary of Uzbek Language Similes", "The image of a simile, i.e., the standard of a simile, is of particular importance around stable similes... The uniqueness of the people's perception and understanding of the world, that is, national-cultural and national-connotative information is embodied.

Folk proverbs are also one of the effective means of creating one or another type of simile art. Any folk proverb is brought into speech on the basis of analogy. As long as an idea in the text or the entire content of the text is formed on the basis of a certain proverb, the connection between them is formed by the similarity in content. Accordingly, similes in sentences involving proverbs can be divided into two groups:

- likening the reality expressed in the text to the reality understood from the meaning of the proverb as a whole;

- simulating an internal event in the text with the reality expressed in the proverb.

In the first case, the proverb can be used as an epigraph for the work. We can see clear evidence of this in the stories and stories of the writer Abdulla Qahhor. For example, "The sky is far, the earth is hard" for the writer's story "Patient", "The death of a horse is a dog's holiday" for the story "The thief", "The crow cackles" for the story "Prophecy".

The choice of proverbs "takes its time" as an epigraph is proof of our opinion. The writer defines the folk proverb as the key for the content of the entire story, and as the methodological basis for his artistic intention.

In the second case, a proverb is cited in the text, and the task of justifying the opinion is assigned to it. Examples: 1. The wisdom of Stakhanovism is that Haji Baba... we have a saying: "One's work is helped by cancer." The wisdom of Stakhanovism is that the thirty-two cars I drive and the work done with these cars do not belong to anyone else. This is one... (Abdullah Qahhor, "Years"). 2. We remember the existence of the eternal world only when we come to its threshold. If a person believed in his existence for a lifetime, a pigeon would not come and fly away.. That is why it is said that "if doubt comes - faith will go" (Asqad Mukhtar,"Decay and death"). 3. Brother Mirzaabdullah hugged the host and said: - You have done the work of a boy, my friend. You followed the wise saying "If your parents die, don't let your friends die", I admire you. - He started to kiss the host like that (Said Ahmed, "The morning left in the eyelash"). 4. Abdullah Qahhor's stubbornness took hold. - Why are you saying this in the shelter instead of in front of the members of the secretariat? Walk, speak in front of people.

Brother Yashin is in a very bad situation. The saying that if I tell - my tongue, if I don't - my tongue will burn, found a place in this group (Said Ahmed, "The morning left in the eyelash"). Even when proverbs form the art of simile, we can see the elements of simile to one degree or another.

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