

NATIONAL IDENTITY IN THE PAREMIOLOGICAL FOUNDATION

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ANNOTATION

The article talks about metaphorization, its cognitive foundations, metaphor, the constant nature of metaphorical language. In particular, analogy from a philosophical point of view, in particular its verbalized manifestations, analogy and its developed variant–metaphor perform a gnoseological task that contributes to the perception of the universe, and linguomadanical study of analogies reveals their national-cultural Semantics, a national axiological gaze reflected in these linguistic units-an opportunity to understand the linguistic picture of the specific universe, showing in examples.

Keywords: metaphorization, its cognitive foundations, metaphor, the permanent nature of metaphorical language, epistemological function, linguistic and cultural study of analogies, linguistic picture of the world.

АННОТАЦИЯ

В статье рассматривается метафоризация, ее когнитивные основы, метафора, постоянный характер метафорического языка. В частности, с философской точки зрения сравнение, в частности сравнение, являющееся его вербализованными проявлениями, и его развитый вариант–метафора, выполняют эпистемологическую функцию, способствующую пониманию Вселенной, а лингвокультурное изучение аналогий раскрывает их национально-культурную семантику, национальное аксиологическое видение, отраженное в этих языковых единицах, позволяет понять языковую картину конкретного мира. Метафора является на примерах, взятых из произведений искусства, показано, как его деятельность приводит в движение психические и языковые процессы как одно из самых мощных орудий силы восприятия.

Ключевые слова: метафоризация, ее когнитивные основы, метафора, постоянный характер метафорического языка, эпистемологическая функция, лингвокультурное изучение аналогий, языковая картина мира.

ANNOTATSIYA

Maqolada metaforizatsiya, uning kognitiv asoslari, metafora, metaforik tilning doimiy xususiyati haqida soʻz boradi. Jumladan, falsafiy nuqtai nazardan qiyoslash, xususan uning verballashgan koʻrinishlari boʻlgan oʻxshatish va uning rivojlangan varianti–metafora olamni anglashga koʻmak beruvchi gnoseologik vazifa bajarishi, oʻxshatishlarni lingvomadaniy jihatdan oʻrganish esa ularning milliy-madaniy semantikasini ochishini, mazkur lisoniy birliklarda aks etuvchi milliy aksiologik nigoh-oʻziga xos olamning lisoniy manzarasini tushunish imkonini berilishi, metafora inson kognitiv faoliyatining idrok quvvatining eng

qudratli quollaridan biri sifatida aqliy va lisoniy jarayonlarni harakatga keltirishi badiiy asarlardan olingan misollarda ko'rsatib berilgan.

Kalit so'zlar: metaforizatsiya, uning kognitiv asoslari, metafora, metafora tilining doimiy tabiati, epistemologik funktsiya, o'xshashliklarni lingvistik-madaniy o'rganish, dunyoning lingvistik manzarasi.

The modern scientific linguistic paradigm focuses on learning through human language. At the present stage of development of linguistic sciences, interest in the anthropological aspects of language is growing. The analysis of linguistic phenomena is being strengthened on the basis of the triad "man – language – world"; in this analysis, language appears as the form and style of human social activity and the reconstruction of a person's inner world. In the anthropocentric approach, man as a bearer of language and culture is at the center of research. Most linguistic phenomena are studied in the metaspace in the "person - text - culture" style. This in itself gives rise to a new direction in linguoculturology, which studies the relationship between culture and language on the basis of language development activities.

Protagoras, the author of antiquity, believes that "man is the norm of all things." The anthropocentric approach to language learning has its own logic: the object being studied is inherently anthropocentric - language cannot exist outside of man (society). It is through language that a person describes the Universe, with the help of language he unites it into various groups, and no means can testify in such detail about a person's thinking as language. T.B. Radbil calls this "objective anthropocentrism." T.B. Radbil figuratively describes the subjective-anthropocentric nature of natural languages: "if we compare a language to an impeccably large and significant work of art, it will be a work written in the first person, and not in the third person." Because the communicative goal, the desire of the speaker, is intentionality, an inevitable property of any judgment. Therefore, the description of the universe by language is purely subjective. T.B. Radbil, continuing his thought, gives the following reasoning: in such words as "heavy", "hard", "strong" the role of a person is felt. That is, heavy is something that is difficult to lift, hard is something that is difficult change or damage, and durable is something that is difficult to break. If you pay attention, it is not difficult to notice that by person is meant the performer of the above actions." Interest in the proverb from a literary point of view, its use to enhance the artistry of a work and ensure the fluency of artistic language has always been the focus of attention of literary artists of all times. By carefully studying the works of Yusuf Khos Hajib, Rabguzi, Qutb Khorezmi, Atoi, Lutfi, Sakkoki, Alisher Navoi, Muhammad Salih, Majlisi, Abulgazi, Turdi, Gulkhani, Munis, Nadira, Mukimi, Furkat and others, we will see how many proverbs are in them sometimes used in pure form, and sometimes in modified form. Vivid examples are the collections of Mahmud Koshgari, an outstanding linguist, folklorist and ethnographer of the 11th century, and his work "Devonu lugotit Turk". "Devon" contains about 400 proverbs and sayings common among the Turkic peoples with different attitudes, many of which are successfully used today with some changes in our language."

The anthropocentric paradigm, which has been rapidly developing since the end of the 20th century, studies the language system through the prism of a person. That is, a language is studied together with its subject, its national mentality, national culture and other integral

features. With this approach, “the objects of science are, first of all, a person in his life, from the point of view of his importance for the development of the individual.” Thus, Linguistics of the 21st century, when studying linguistic phenomena, began to attach great importance to illuminating it in relations with the culture of the linguistic personality. According to the scientific interpretation in the “Concise Explanatory Dictionary of Linguoculturology Terms”, the linguistic picture of the Universe is “a set of typical and obligatory ways of perceiving the Universe, historically developed in the consciousness of a particular linguistic community, entrenched in its language and characteristic of this same community; a set of universal and at the same time nationally determined ways of perceiving and understanding the Universe.” Linguoculturology focuses primarily on the content side of proverbs and sayings and uses data from other humanities in this regard. V.P. Anikin wrote that the “content side” is of interest to specialists in various fields. Historians find echoes of ancient folk customs and ancient events in proverbs; lawyers see proverbs as a reflection of customary law; The ethnographer, thanks to proverbs, gets an idea of the nature of already disappeared customs and traditions; philologists through proverbs try to understand the features and structure of folk thinking; Linguists consider proverbs the most valuable material for studying the nature of human speech and its patterns.” This thought fully shows the importance of proverbs.

In the book by Starichenok V.D. The “Large Linguistic Dictionary” states that “proverbs are distinguished by the perfection of form, depth of thought, logic and completeness of content. From the point of view of grammatical structure, proverbs (unlike sayings) are ambiguous (binomial): in their first part certain facts, events are described, and in the second, they generalize and draw conclusions.” “A proverb is a stable figurative (sharp) folk wisdom (but not a complex or complicated statement) with an instructive character. Unlike a proverb, a saying is monosyllabic, has a contemplative part, does not have a specific generalization and conclusion, is distinguished by spiritual incompleteness, contextual and situational reasons” Apparently, V.D. Starichenok, when distinguishing between proverbs and sayings, distinguishes between single and double, i.e. proverbs contain a generalization, a conclusion, while in sayings only reasoning is given. In linguistics at the end of the nineteenth century it was argued that “language is not only related to culture, but grows out of it and develops with it. Language serves simultaneously as an instrument of creation, progress and preservation of culture (in text form). With the help of language, both moral and educational and real, objective materials are created.” It is on the basis of this idea, according to V.A. Maslova, that a new science is emerging abroad - linguoculturology.

In the 20th century, several schools related to the field of linguoculturology arose, among which four schools formed in Moscow stand out:

1. The linguistic and cultural school under the leadership of Yu. S. Stepanova studies constant culture in a diachronic aspect from the position of an internal observer.
2. N.D. Arutyunova’s linguistic and cultural school studies universal cultural terms borrowed from texts of different eras and peoples, from the position of an internal observer.
3. The school of V.N. Telia was engaged in linguistic and cultural analysis of phraseological units. She and her students study the essence of language based on the perspective of native speakers. This view focuses on cultural semantics as speakers of language and the expression

of culture through the subject of language. The concept of mental linguistics comes close to it, A. Wierzbkaya studied the mental speech activity of the speaker through imitation.

4. In the school created with the help of V.V. Vorobyov, V.M. Shaklein and other scientists, organized at the Peoples' Friendship University of Russia, scientists E.M. Vereshchagina and V.G. Kostomarova developed the concept of the concept of linguistic country (regional geography)."

From the above it is clear that linguoculturology is wide-ranging.

"Linguocultural research in Uzbek linguistics began to appear in recent decades. In particular, the candidate work of Z.I. Solieva highlights the national and cultural features of texts of a moral and educational nature in Uzbek and English languages. A separate chapter of D. Khudoyberganova's monograph "Anthropocentric Study of Text" is devoted to the study of linguocultural features of texts in the Uzbek language. Also, the work of Professor N. Makhmudov "In search of ways to perfect language learning..." shows the essence of linguoculturology and problems in this area." As a result of similar research, N. Usmanova's textbook "Linguoculturology" appeared. Currently, research work is being carried out in various fields linguoculturology, especially in the field of comparative linguistics.

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