

LINGVOCULTURAL ASPECTS IN SAMPLES OF FOLK'S ORAL CREATION

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Annotation

In the article, lexemes used in Uzbek folk proverbs are analyzed from a linguistic and cultural point of view. National-cultural features of folk proverbs are highlighted. The attitude of Lingvokulturema to exotic lexicon and non-alternative lexicon is analyzed.

Key words: linguo-culturalism, non-alternative lexicon, lexeme, addressee, linguistic, non-linguistic, seme, sememe, semiotic system.

V.V. According to Vorobev, "Linvoculturology is a complex science that reflects the interaction and interaction of culture and language and this process as a whole structure of linguistic and non-linguistic (cultural) units. A linguo-cultural unit, which is the subject of linguo-cultural science, can belong to several semiotic systems at the same time. Some of the linguistic and cultural units are lexicons and lacunae without alternatives. "In any language or dialect, there are words that cannot be translated into another language with one word. such words are called lexicon without alternative. It is often money, distance-length units, household items, etc. typical of the local people. is composed of words that represent concepts". [1;28]

According to L.S. Barkhudarov: "A lexicon without an alternative is the absence of complete or partial alternatives in one language." Such lexemes can be seen in many Uzbek folk proverbs.

Until you raise a bad girl

Knock your hat. [2;138]

If the wind blows the sheep,

See your hat in the sky. [2;200]

The lexeme "doppi" involved in the given proverbs is derived from the symbols of a round or square headdress with or without a flower, which is lined, often made of cotton, pilta, tepa, kizak and ziyak. [3;859] With these meanings, the lexeme "hat" is a cultural term. "Cultural sema - semantic units, semantic symbols that are smaller and more universal than words" [1; 41] Since it is the national headgear of the Uzbek people, the lexeme "hat" is an example of an alternative lexicon. The use of this lexeme in the proverb increased the impact of the content. It is known that the process of knocking a hat takes place in places where you are saddened by some situation or reality. To throw one's hat to the sky, that is, to be very happy, to rejoice [4;77], contrary to the combination, knocking one's hat reflects a negative situation. At this point, it is worth mentioning that in every Uzbek family, special importance is attached to the upbringing of children, especially the honor, dignity, and chastity of the girl child are considered important. We Uzbeks have long believed that if a girl does something wrong, her name will be tarnished and it will be impossible to get rid of it. However, it is enough to tap the cap to remove dirt and dust. That's why it's better to knock the hat than to raise a bad girl. Using the following proverb, it is said that one disaster affects everyone differently. Uzur is a herd of biyas with one stallion among them. A cap is a light headgear. It is natural that the wind affects both of them differently, of course, this is a correct phenomenon according to the laws of nature. The master of prose works, Gafur Ghulam, used another version of this proverb in his story "Shum Bola", i.e. "If the wind blows the camel, see the goat in the sky." [2;200] It was through this proverb that he explained that the Second World War had various effects on people's lives. Since there are almost no camels in the areas inhabited by Uzbeks, the proverb "If the wind blows your camel, see your camel in the sky." The form [2;200] is often used.

Enemy dies, friend remains,

The tumor goes away, the eyebrow remains. [2;47]

The lexeme "tumor" used in the proverb refers to the stems of a biennial plant with long oblong dark green leaves belonging to the Crested family. [3;195] It is a national make-up tool that decorates the eyebrows of Uzbek girls and women. It has been a tradition to put a tumor on a girl's eyebrow since ancient times, and the blackness of the tumor placed on the girl's eyebrow indicates how much the girl's father loves his daughter. Osma has entered the way of life of the Uzbek people to such an extent that it is said that even a girl who washes it off and puts it back immediately gets married twice. The osma, which is one of the means of reflecting our nationality, is also important because it is only for Uzbek girls and women. The reason why the lexeme "tumor" is used in this proverb is that it does not stay in the eye for a long time. It was compared to the fact that a tumor placed on a girl's eyebrow quickly disappears and the eyebrow itself remains, an enemy dies and a friend remains.

A blacksmith does not need a horseshoe,

Bozchi — belt. [2;100]

Don't wear a belt.

The potter is a man. [2;182]

The lexeme "belt" from the given proverb is a square scarf-shaped piece of cloth with or without flowers, the edges of which are sewn; composed of qiyik, kiyikcha semas. [3;279] One of the types of national clothing intended for brave Uzbek men. This lexeme is an example of the lexicon without an alternative because it reflects the nationality. The meaning of the proverb is that a person should not hire an item or product that he has. That is, blacksmiths, blacksmiths and potters earn their living by this trade, but they cannot buy such products for their families. This is the case with many professionals.

In short, the units studied in the linguistic and cultural department are concepts that reflect the culture and way of life of each nation. By understanding the meanings behind such lexemes, one can become aware of the realities that occupy an important

place in the lives of peoples. By knowing this, we can gain knowledge about concepts that are known or unknown to us, and we will be aware of how the similes and comparisons that we use in our daily life are manifested in other peoples.

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