

NOTES ON THE LINGUOCULTUROLOGY OF UZBEK FOLK PROVERBS

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Annotation

In this article, some words used in Uzbek folk proverbs are analyzed from a linguistic and cultural point of view. The meanings are explained. Lexemes that can be an example of an alternative lexicon are distinguished. Aspects of meaning have been mentioned.

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

It is known that in recent years, the science of linguistic and cultural studies has begun to study the issues of language and culture in detail. V.V. According to Vorobev, "Linguoculturology 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. One of the linguoculturological units is lexicon 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 E.Sepir, one of the main forms of preservation of culture is "proverbs, standardized prayers, curses, folk tales,

genealogy". [1;73] Uzbek folk oral In proverbs belonging to his work, cultural and national units are clearly visible as an irreplaceable lexicon. For example:

You will not be without a hand,

Don't wear it. [2;6]

The symbol "ton" mentioned in this proverb is a long national garment with open front, cotton or non-cotton; consists of chapon semas. It is the existence of the national clothing scheme that has ensured that this lexeme can be an irreplaceable example of the lexicon. In addition, this type of clothing is an irreplaceable lexicon because it is intended to be worn during weddings and mourning, which are the national ceremonies of our people. "Irreplaceable lexicon is a word expressing concepts that do not exist in another culture and language, that is, elements of culture that are unique to a certain culture, as well as those that do not have a translation in another language, in a word, zi are words that do not have an alternative outside of the language to which they belong"[1; 83]. According to L.S. Barkhudarov: "A lexicon without an alternative is the absence of complete or partial alternatives in one language in another language." Such lexemes can be seen in many Uzbek folk proverbs.

Mahsi has no heels,

Nojin's friend. [2;33]

The composition of the "mahsi" seme mentioned in the proverb consists of national footwear seme made of sheep or goat skin, with long soles, without heels, soft soles, and worn with kavush or kalish. It can be seen from the meaning of the lexeme that it is unique to the Uzbek people, and therefore it can be an example of an alternative lexicon.

My wife became a man

My black hair became thick. [2;192]

The "telpak" seme, which is presented in this proverb as a non-alternative lexical example, consists of the seme of a warm headdress with a round, circular top and straight fur stripes. As already mentioned, a lexicon without an alternative is a lexeme that cannot be translated into another language with one word. [1;28] The word

"telpak" also has this characteristic, because this word is translated into English in the form of fur hat, that is, fur - yun, yung, tuk; hat is a cap, hat is generally translated as a woolen cap. Although the combination of words expresses a concept close to the word "telpak", the exact alternative is not reflected.

A blacksmith does not need a horseshoe,

Bozchi — belt. [2;100]

Don't wear a belt.

The potter is a man. [2;182] The meaning of "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. One of the types of national clothes intended for brave Uzbek men. This lexeme is an example of the lexicon without an alternative because it reflects the nationality. A lacuna phenomenon always occurs when a word in one language does not find an alternative in another language. Lacunas (lat. lacuna - gap, depth, concave place) are empty, missing places in the text, "white spots on the semantic map of the language".[1;28] The Uzbek language also has other there are such words that came from languages. For example:

You lied on the eve

His face is black on the day of prayer. [2;106]

In this proverb, the lexemes "eve" and "namaz" are examples of the phenomenon of lacuna. Because the lexeme "Arafa" came from the Arabic language. The meaning of the word in Arabic is to know, to recognize, to create enlightenment. The name of the 9th day of the 12th month (Zilhijjah) according to the Hijri-lunar year. The day before Eid is also called Arafa. Based on this, among the peoples, it has become a custom to name the day and period before solemn events and holidays as Arafa. This word has been accepted in the lexicon of the Uzbek language without any changes. The word "prayer" came from the Persian language, a set of prayers performed five times a day by Muslims and a lexical unit meaning each of them. This word was directly transferred to Uzbek language without any translation.

In short, the non-alternative lexicons 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. At this point, it should be said that the lexicon and lacunae are a tool that shows the level of the vocabulary of this nation, as well as reflecting the phenomena specific to the culture of a particular nation.

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