

PROVERBS AS A LINGUOCULTURAL UNIT

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Annotatsiya: Ushbu maqola til va madaniyatning tutashuvidan shakllangan lingvomadaniyatshunoslikning shakllanishi va uning xalq maqollar bilan bog'liq tomonlari paremalarning lingvomadaniy birlik ekanligi hamda maqollarda xalq madaniyati, mentaliteti, urf-odatlarini, kabi birliklar aks etishi faktik misollar bilan tahlil qilingan.

Kalit soʻzlar: Lingvokulturologiya, madaniy birliklar, paremiologik birliklar, maqol, matal

Annotation: This article analyzes the formation of linguistic and cultural studies, formed from the connection of language and culture, and its aspects related to folk proverbs, with the fact that proverbs are a linguistic and cultural unity, and proverbs reflect such unity as folk culture, mentality, customs, etc.

Keywords: Linguistic culture, cultural units, paremiological units, proverb, matal.

Cultural linguistics is a young, rapidly developing linguistic discipline that was formed in the 90s of the 20th century. The field of study of the new science has become language and culture, which is expressed in the linguistic and conceptual pictures of the world, as well as in the ideas of national language cultures. A person is symbolically absorbed into the cultural environment, and the linguistic material is recognized as a real guardian of culture. The relevance and novelty of this article is determined by an attempt to present and analyze a number of main categories of linguistic and cultural studies and their main features.

The modern interpretation of the problem of intercultural communication as a problem of communication of national consciousness goes back to the classic

idea of W. von Humboldt: "Different languages are not different signs of the same thing, but different views. From it, each language has its own worldview [2]. Through culture, language brings linguistics to the consciousness of its carriers; this vector (language-cultural consciousness) is the root between linguoculturalism and other branches of anthropological linguistics (cognitive linguistics, ethnolinguistics, linguocultural studies, etc.) is seen as a difference.

If we consider what is cultural in linguistic culture, meanings are "distributed" in language, that is, methods of lexicalization of cultural units. The main object of linguistic culture should be considered linguistic cultures as some types of relations between language and culture. Based on the research objectives, linguistic culture can be considered as a set of textual works created in the national language and modeling ethnoculture and self-awareness. On the other hand, linguoculture can be understood as a collection of phenomena and cultural products objectified and "readable" in language.

Linguistic analysis is carried out either as a whole linguistic culture, or as a part of it - a separate linguistic field of a certain linguistic type with semantic isolation. The direct subject of linguistic culture can be a part of linguistic culture or a linguistic field. The sphere of interest of linguistic culture includes any language units (**phraseological units, metaphors, proverbs**, etc.) that have a symbolic meaning and reflect cultural information. For the effectiveness of studying the national identity of language cultures, it is possible to look at them through the prism of the concept field, which conditionally divides the entire linguistic and cultural space into "rays of meanings" - concepts.

According to D.A. Tosheva's dissertation work entitled " Zoonim komponentli maqollarning lingvokulturologik xususiyatlari ", the manifestation and reflection of culture in language is manifested in a specific speech situation. Any communication expresses space and time, the speaker's worldview and individual characteristics. The research source of the science of linguistics and culture consists

of linguistic units that reflect elements of culture, and each of them expresses its own customs, traditions, values, worldview and national cultural laws in different degrees. These units can include **proverbs**, units formed within a specific content area and created on the basis of national and cultural views [4].

If we pay attention to the examples, the English proverb *Jack is as good as his master* [1] means "shogird ustozidek yaxshi" in Uzbek. This is expressed in the Uzbek language by the proverb, *Shogird ustozidan o'tmasa, kor yitar* [3]. The lexeme Jack, used in the English folk proverb, is a popular noun and is a name given to boys by the English people. We can learn that this proverb is a proverb of the English people through the lexeme Jack. In the proverb, Jack lexeme is equivalent to Uzbek word student. Although the words *jack* and *shogird* are words that do not perform the same function for the people in both languages, they have specific usage functions.

At this point, the people use a term that is unique and appropriate. That is why the Uzbek version of the proverb uses the word disciple. If we analyze the meaning of the proverbs, in both nations there is talk about the disciple passing through the teacher.

The English proverb *Many pupil has gained more wealth than his master* means "ko'p o'quvchilar ustozidan ko'ra ko'p boylikka ega bo'ladi" in Uzbek. Compared to the above-mentioned English folk proverb, in Uzbek, the proverb *Ustozdan shogird o'zar* is used. The meaning of the word "wealth" with the lexeme "wealth" in the English proverb means "boylik" in Uzbek. The lexeme of wealth was not involved in the Uzbek folk proverb. It is known that things in the folk lifestyle or daily tasks are expressed through proverbs. In the English folk proverb, the strength of a disciple is measured by wealth. In the Uzbek proverb, trust is expressed by raising the student to a high level.

However, since the meaning of the proverb expressed in these two languages is the same, some of the words used in them are lexemes of this language only. If

we analyze the meaning of the proverbs, it is emphasized that both the English proverb and the Uzbek folk proverb say that the student passes the teacher.

To sum up, there are some proverbs which are very difficult to translate, in some cases almost impossible, as they are narrowly linked to the cultural and social system of the society. Comparison of two nations' proverbs reveals that proverbs reflect the rich historical experience of the people, ideas which related with work, lifestyle and culture of people. Using proverbs correct and appropriate makes speech unique originality and the expressiveness.

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