



LINGUOCULTURAL FEATURES OF FOLK PROVERBS IN THE ENGLISH AND UZBEK LANGUAGES AND PHRASEOLOGY

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ABSTRACT

The phraseological fund of the language is a valuable source of information on the culture and mentality of the people. Phraseologisms refer to the myths, customs, narrations, customs, traditions, spirituality, morals, etc. of a particular people. will be concentrated. The fact that language is a social phenomenon, as the most convenient and active means of communication, should also serve to regulate and develop the existing connections between members of society. The value and importance of the study of language only increases when it is directly related to life. No one can deny that people talked and socialized before the recording. In the same vein, before oral literature, folklore existed and has survived to the present day. Proverbs have a special place and significance as one of the examples of folklore. The proverbs combine the life experiences of the ancestors, their attitude to society, history, mood, ethical and aesthetic feelings, and positive qualities. Over the centuries, it has been polished among the people and has taken a concise and simple poetic form. As an example of folklore, proverbs are very rich in subject matter.

KEYWORDS

Proverb, education, idea, time, system, person.

INTRODUCTION



A one-syllable sentence, which is expressed by a noun or a participle in the general agreement, and which confirms the existence of an object or event in the present tense or out of time, is called a nominative, or adverbial sentence. In nominative sentences, the relative completeness of the thought, the predicative, is expressed by intonation. Intonation plays a special role in these sentences. Due to the intonation, a simple word becomes a sentence. The nominative case is usually not used alone, it is often followed by another sentence.

In nominative sentences, the subject or event that occurs during the speech is named and recorded. Such statements have the following semantic properties:

1. Confirms the presence of specific objects: Pictures of large and small lemons on a table on one side. Microscope on another table. Lemon juice in small bottles, leaf powders, lemon stalks.
2. Confirms the existence of abstract objects: other thoughts, other worries in the yard of sounds.
3. Confirms the existence of various natural phenomena: Leaves ... leaves! Golden and daisy leaves glistening in the sun! Hazin and saffron leaves! Oh, you have so much grace! (F.Musajonov). A lily of the valley, namazshomgul, basil, three or four bunches of roses, a tumor growing in a semicircle.
4. Confirms the availability of space: Desert! ... The desert has its own way, it has its own pleasures! Familiar street. Those trees by the roadside!
5. Confirms the exact time: The end of May. The tulips, which used to be found in the valleys, have now been discovered at the foot of the Turkestan ridge. The time of the treasury. Saffron leaves fall on the banks of the Hiriyrud River and the Bible River, which supply water to the gardens of Herat.

6. Affirms life events: Pleasant melody, pleasant songs. Anarkhon stops and listens.
7. Expresses the show: Manna, young plane trees! The leaves did not fall off. Its branches are covered with snow. Here are the arches. Here is the building where he and his brother live. This building looked close to Zebo, dear.

Nominative speech can be complex and widespread. A compound nominative sentence consists of the main part itself, while a compound nominative sentence consists of secondary parts in addition to the main part. For example: In the evening. The sun is setting on the horizon like red blood. Warm night. The rustling of the sands is reminiscent of the sound of a boat floating lightly on the water.

The famous Russian linguist B.A. According to Larin, "Phraseologisms always indirectly reflect the worldview of the people, the structure of society and the ideology of their time." The semantics of phraseology reflects the long process of development of folk culture. The phraseology of each language reflects the socio-historical events of the people's life, moral and spiritual-cultural norms, religious ideas, national traditions and customs, cultural stereotypes and archetypes, which are passed down from generation to generation. -generated. According to F. I. Buslayev, phraseology is a kind of small world, a short, wise expression that contains moral rules and truthful ideas inherited from ancestors by generations. They are the soul of any national language, expressing the unique spirit of the nation through unique images. V.A. Maslova analyzes phraseologies and puts forward the following hypothesis about them:

1. Most phraseologies have a "trace" of national culture that needs to be identified.
2. The internal form of phraseological units preserves cultural information, which is a figurative representation of this or that phenomenon of the objective world, and it gives



a phraseological and national color to phraseology.

3. It is very important to reveal the cultural-national connotation in determining the cultural-national identity.

Phraseologisms play a special role in creating a linguistic picture of the world. More precisely, phraseology is part of the linguistic landscape of the world. Phraseological units are the "mirror of people's lives." The nature of phraseological units is closely related to the knowledge, life experience and cultural and historical traditions of the people who speak the language. The semantics of phraseological units focus on the description of man and his activities.

Phraseological units are always subject-oriented, meaning that they are created not only to describe the world, but also to interpret, evaluate, and subjectively relate to it. Phraseology and metaphors differ from other adjectives in this respect. Each nation seeks to use the names of things and events that are close or familiar to it in the creation of stable phrases in order to express its opinion figuratively or emotionally. For example, the Greek word *ot alfi do omegi* is used figuratively to describe the concepts of "from head to toe," "complete," "complete," and "complete." Influenced by this phrase, the phrases *A to Do Ya* appeared in Turkish from *A to Ze* in Russian. Or the Greek word for "beginning and end", "beginning and end of life", "Alpha and Omega". The imagery of these expressions is based on the figurative use of the first and last letters in these languages - against each other.

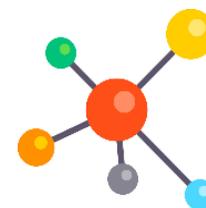
According to VN Telia, one of the founders of the science of linguoculturology and head of the Moscow School of Phraseology, the phraseological structure of a language is "a mirror of the national identity of the linguocultural community." It is the phraseology that shows the linguist's unique view of the world and events. For example, the way of life of the Uzbek people (market prices "all the way, without bias", raising the harvest, "gathering grain and calculating

the yield"), national costumes (wearing coats). "To add, to embellish," to straighten one's shoes, to "drive away"), to eat (from the tip of the dough, "the beginning of a great thing and a small part"), and so on.

It is well known that the role of writers in enriching the phraseological fund of the language, which is a valuable source of information for the culture and mentality of the people, is invaluable. A. Qahhor is one of the writers who made the greatest contribution to the enrichment and development of Uzbek national phraseology. The author's skill in using folk expressions and his phraseological innovation have been studied in a number of scientific studies. Because most of the phraseologies used by A. Qahhor have a strong cultural-national connotation, they have the spirit, the "trace" of national culture.

"A writer who has mastered the wisdom of the people, he uses phrases in his stories in a systematic and extraordinary way. It creates new phrases, but these new phrases are based on the model of phrases that people already have. Therefore, when you read a new phrase of the author, the relevant phrase of the people comes to mind. It can be said that a writer uses one phrase, but for the writer's purpose two phrases "work" at the same time. Here is a proof: "If you hide a donkey, it will be embarrassing" (story "Two halves are one"). The same phrase belongs to Qahhor, and when you read this phrase, the popular phrase "If you hide the sick, the fever will be revealed" comes to mind. That's the decent thing to do, and it should end there."

Some of the expressions created by A. Qahhor on the basis of the model of folk expressions and inherited to us have become real folk expressions today. In Uzbek, there is a phrase for free throat, which means "free eater". "A. Qahhor creates a new, original phrase based on the word free structure and the basic component of this phrase: free ear. The phrase refers to a completely new concept: "a person who listens without resistance, who listens patiently." does; when he is touched in a meeting, he does not eat to say



anything useful, he speaks only to speak. These kinds of people, who are invisible in society and only make noise, talk about an old ball without drinking water for eight hours if they are found free (Selected Works, Vol. I, 1957, p. 279).

Folklore, epics, various myths and legends form phraseologies, polish them, make them the property of the people. Therefore, in such great epics as "Alpomish", "Gorogly", "Rustamkhan", "Kuntugmish" the ancient and ever-young language of the Uzbek people with all its possibilities and beauty polished".

You will be amazed to see the unique, very delicate phrases in the epic "Alpomish". One such phrase is "to lead a conversation." "Let not the forty girls know that we are marching. There is no direct action of the phrase in the modern version of the phrase "to carry a speech", it is as if it is a simple thing, they just carry it. The phrase "to lead a sentence" is so sharp and varied that the speech itself is direct, able to take active action, only to be led wherever they want to serve ugly purposes. The point of the punctuation is to turn the balance of meaning and logic of the sentence to a completely different angle. The phrase, which is composed of the words "speech" and "lead", is saturated with such subtleties of meaning, intelligent gestures, and adorns the poem, the artistic meaning, as a unique expression. "

A certain group of phraseologies is formed under the influence of customs, traditions and myths of peoples. In particular, the Uzbek people have a long tradition of listening. The custom of beshikketdi, or beshikketdi, is still practiced in some districts and villages of Surkhandarya region. The family holds a cradle wedding after the birth of a baby girl and the release of a chill. Relatives and friends come to the family to congratulate the new child. Then one of the brothers wishes and asks for a baby girl for his 5-6-year-old son. The practice of "eavesdropping" is practiced with the consent of the grandparents, parents and relatives of the family with the daughter. The boy "bit the ear of the girl in the crib." In ancient times, such "divine" ceremonies put an end to tribal

wars. He maintained a peaceful neighborhood. To express this custom, the phrase "to mark a girl as a future bride from infancy" is used: Do not mention my daughter, she has a son-in-law who bit her ear on her birthday; Your son has come, and the bridegroom and I are about to break up. In the Uzbek people's expressions related to the wedding ceremony and the custom of engagement, somatic words are actively used: to unite the heads, to join the heads, to join the heads "bride and groom"; to split one's head in two "to marry"; to put one's head on a pillow and "marry"; tying the head, "arranging to be a bride," and so on. In the Uzbek family, a lot of attention is paid to the chilla period with the birth of a child. The woman and her baby are kept in special conditions during the chill period and are protected from various sexes and diseases. Traditionally, the mother and baby should not leave the house for 40 days, no strangers should enter the child's home, and the lights should not be turned off in the chilled house. The Chilla tradition is characterized by the phrase chilla, which means "forty days after birth": With the release of Chilla, Hadya also goes to create a separate girls' cell. The basic components of the phraseological units may include the names of historical and religious-mythological celebrities: "A phrase used when the desire to see someone suddenly comes true." In Turkish: An Ayvaz with a Koroglu "a couple without children", tell Marco Pasha about his pain "there is no one who can hear his pain".

Different geographical place names also serve as basic components of phraseological units. For example, Uzbek phraseological units include the names of cities, villages, rivers and deserts located in the territory of Uzbekistan ... The widow's wife eats a dog from Bukhara, to show her mother from Uchkurgan "Bukhara", "Uchkurgan" from the phraseological units, "Ivanovskaya" is a geographical name located in the territories of Uzbekistan and Russia, yazik do Kiyeva dovedet, did the egg come from Baghdad?, Do in Rome as the Romans do or "turned out to be the opposite of what he hoped and expected" "Kiev", "Baghdad" Rom e (Rome) ", "Sivas", "Karaman" are



the names of cities where the Russian, Uzbek, English and Turkish peoples have been in contact for centuries.

The Uzbek people are at the forefront of the world's clothing culture. Thousands of years ago, our ancestors wore a yaktak, a kovush-maxi, a mature shabbosh, a doppi, a telpak, a cloak, a tunic, a belt, and a kars. That is why in our nation, when it comes to symbolizing masculinity, the phrase is "Do you have a belt around your waist?"

The unique clothing names and realities of each nation also play a key role in the formation of national phraseology. For example, wearing the tunic upside down, "stubbornly in a hurry", throwing the skullcap to the sky "to be very happy", the skullcap was too tight "to be in a difficult situation", one or two sides dragging the torn "older, more experienced" quarterback, "barely able to live," worm-eaten "unable to stand still" to stretch one's legs to the bed, to "act according to one's ability" to see the day by giving ", a shirt and a shirt" half naked "are among them.

It can be seen that household items used in everyday life of the Uzbek people have also formed certain phraseologies: stretching the legs towards the bed "acting according to the opportunity": Yes, let the legs stretch towards the mother's bed, did you sleep?; or "Mixing": I wonder what Nigora will do if she doesn't calm down and walks calmly.

Phraseological units, which have the names of the dishes to be eaten, often have a national character: to give a soup When the year was born, Pirimqul Haji slaughtered both sheep and oxen and gave soup to the land; to shake the mountain "to do any great and hard work": Then do not run until you are tired, in the heat of the moment, when you feel the urge to shake the mountain, rest for a while!

When it comes to the types of food consumed in different cultures, the focus is primarily on the halal or impure nature of the food being prepared. Therefore,

the imagery of certain linguocultural units is created on the basis of the current ban.

The name of the banned product is a national feature of the expression yesa. For example, while frog meat is one of the most delicious dishes of the French, in China the same quality is attributed to snake meat. If in ancient times the Russians did not eat horse meat, a true Muslim would not eat pork. While beef is consumed by almost all peoples of the world, it is not eaten by Indians because beef is considered sacred in their imagination. That is why in LN Tolstoy's novel "War and Peace" Kutuzov said to Prince Andrei: - VM, III, 171 // Believe me, we will eat horse meat for the French too! - UT, III, 200, the unit "Yest loshadinoye myaso" in his speech means "to punish", a concept that is not reflected in the translation as a result of literal translation. In the Uzbek text, the meaning of intimidation has disappeared, as there is no ban on the consumption of horse meat among the Turkic peoples. It is worth noting that Turks in Turkey do not eat horse meat.

Phraseologisms are also influenced by a particular local craft or industry. In particular, the Russian city of Tula is famous for its samovars, and the British city of Newcastle is famous for its coal industry. Such features gave rise to phraseological units such as yezdit v Tulu so svoim samo-varom or to carry coals to Newcastle.

In short, phraseology is a linguocultural unit that carries cultural information about the world, objective being, and society. That is why phraseological units are a "treasure trove of wisdom" that preserves the mentality and culture of the people, which is passed down from generation to generation. The phraseological richness of the Uzbek language has not yet been fully accumulated. Phraseologisms have not been studied linguistically. Therefore, the collection, classification, study of phraseological units from the linguistic and cultural point of view, their comparative study with other cultural expressions is one of the most pressing issues of modern Uzbek linguistics.



English is used in many international linguistic settings, especially in word formation. Therefore, in order to create terms in English (prefixation, suffixation) can use several words or phrases. The following are the principles and methods of making terms in English: With the help of prefixes, terms are formed mainly in English by prefixes (pre, inter, im, re, de, com, con, dis, ex) and a work -can indicate whether the action has been performed before or should be performed.

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