

LINGUOCULTUROLOGICAL ANALYSIS OF COURAGEOUS LEXEMAS IN PROVERBS

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At present, when intense scientific work is being conducted on proverbs, the study of all aspects of proverbs is one of the main tasks of the field of paremiology. It is most important to study the linguistic and cultural aspects of proverbs. We will try to show the culture and unique customs of the people who own the language through the proverbs of courage that we are researching.

The creator of proverbs is a nation with a formed national culture and culture. Although proverbs are words spoken by people based on their life experience, they are a form of culture that has been formed over the years and has been shaped into a certain unchanging pattern.

In this article, in the analysis of the linguistic and cultural characteristics of the proverbs of courage, special importance is given to showing the interdependence of language and culture.

The famous Russian writer Leo Tolstoy said, "In every proverb, I see the image of the people who created this proverb", which expresses proverbs and the mentality of the people. In fact, the majority of proverbs about courage (courage, bravery, bravery, strength) in the composition of Uzbek folk proverbs can be a proof of the given opinion.

The paremiological fund of the language can be called a jewel box made up of national masterpieces and firmly rooted in its culture. It is known that proverbs and proverbs are widely studied as genre texts in folklore studies. Their study in linguistics, especially in linguo-cultural studies, is just beginning. From a pragmatic point of view, proverbs can be used for various purposes, including proverbs to cut, to comfort, to teach, to advise, to teach, to warn, to threaten, etc. can be used. However, not all proverbs and sayings are the subject of linguistic and cultural studies. In this place,

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only the history, culture, life, spirituality of a particular nation or ethnic group's proverbs are related to necessary to study.

In fact, not every proverb and proverb can be the subject of linguistic and cultural studies. However, we can draw the main part of proverbs with courage, which is the basis of our research, into the linguistic and cultural research. We will consider this in the following analysis.

Proverbs, as a rare example of folk wisdom, are a widespread independent genre of oral artistic creation. Traditional customs can be called the rules of folk etiquette. After all, proverbs are a phenomenon born from the very compact, compact, dense and figurative expression of the socio-political, spiritual-cultural, moral-philosophical views of the people, which have been tested in the life experiences of the centuries. Proverbs remain a judgment as a spiritual assessment of the result of a particular creation, but the result of life experience tested by the demands of a given situation.

It is known that Uzbek folklore has been thoroughly and deeply studied from the point of view of literary studies, but from the linguistic point of view, in particular, from the point of view of the principles of the field of linguistic and spiritual studies, which reflects the commonality of language and spirituality, which is now being formed, it is insufficient. not studied. As B. Mengliyev noted, today "... many sciences have moved away from the issue of spirituality. Linguistics, in particular, has alienated itself before approaching its immediate problem. However, the phenomenon closest to spirituality is language. Language is the representative and preserver, enricher and transmitter of spirituality. In this sense, it is necessary to improve research in this direction, to ensure that they serve the enrichment and improvement of our language and the rise of our national spirituality.

Shomaksudov Sh., Shorahmedov Sh. Wisdom. In the explanatory dictionary of Uzbek proverbs, we will consider the meaning of the following proverbs and make a linguistic and cultural analysis.

Yigit so'zi — bitta.

A real young man doesn't say something first, when he says it, he sticks to his word and acts on it. One word will decorate the guy

In many proverbs of our people below, bravery, bravery, heroism, bravery are the highest virtues of a person, and cowardice, cowardice, and treachery are his lowest virtues. He expresses these positive and negative qualities with great skill

Mardga taqlid et, Nomardni tanqid et.

Mard bir marta o'lar, Qo'rqqoq — yuz marta.

Mardning ishi — mehnatda, Nomardning kuchi — og'zida.

Yomonlikka yaxshilik — Mard kishining ishidir.

In these proverbs, it is always emphasized that in the context of the national culture of the Uzbek people, linguo-culturalism, that is, for our forefathers, courage, valor, bravery is a characteristic characteristic of a young man.

O'z aybini bilgan — mard. Adashganni yo'lga solgan mard.

In proverbs, it is a language expression of our culture.

Arg'amchiga qil quvvat.

In proverbs, it is a language expression of our culture.

Tilingni botir qilma, O'zingni botir qil.

It is necessary to strictly adhere to the manners of speaking of ancestors, not to talk about everything as a matter of fact, to speak thoughtfully, and to hold back one's tongue. Those who expressed the opinion that otherwise, it will bring trouble to his head, he will cause harm to himself

Vatan uchun o'lmoq ham sharaf.

Elga xizmat — oliy himmat.

Ayrimagin elingdan, Quvvat ketar belingdan. proverbs also contain themes of linguo-culturalism of the Uzbek people, that is, sacrificing one's life for the homeland, feeling the power of strength together with one's people.

To sum up, working with proverbs requires a deep study of their semantic features and the original meaning of each proverb. Proverbs, which are considered to be the best examples of folk art, serve as a guide to people, if their meaning is deeply understood by people.

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Proverbs are the cultural heritage of this nation. They reflect all the thoughts, worldview, lifestyle, behavior and beliefs of that people. As each nation has its own characteristics, this also affects their proverbs. Even though the themes of the proverbs are similar, the images in them are distinguished by the fact that they are not repeated. It is these images that provide national coloring in proverbs.

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