



LINGUOCULTURAL STUDY OF PROVERBS USED
IN TOGAY MURAD'S STORY

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ABSTRACT

This article is devoted to the linguocultural study of some of the proverbs from the language units that reflect the culture in the book "People walking on the moon" by the Uzbek national writer, singer of values Togay Murad.

In world linguistics, special attention is paid to the linguistic position of articles, their sources of formation, their etymology, their connection with the life, worldview, traditions, customs of a particular people, and the generalization of scientific and theoretical views on the subject. As a result, a number of scientific researches have been created on the role of proverbs as a paremiological unit not only for folklore, but also from the linguistic point of view, their structural-discursive aspects, mental features. At present, the study of these linguistic units in cognitive, psychological, linguocultural aspects, the study of their structural-semantic, artistic-aesthetic aspects remains relevant.

Keywords: paremiology, lingvoculturology, cognitive linguistics, psycholinguistics, structural-semantic linguistics, image, idiom, proverb, anthropocentric paradigm, speech culture, cultural history, rhetoric, association.

INTRODUCTION

The last years of Uzbek linguistics, the period of the revival of national values, require the speaker to master the language, especially the Uzbek literary language, which has the status of the state language; requires that the idea be expressed in a concise, well-founded, figurative, and effective form. The poet and the writer, the orator and the eloquent, the old and the young, if they want to substantiate or reinforce what they are saying, they must refer to the article. An idea expressed in a proverbial means that no means of language can replace or justify the given answer at the proverbial level. From a pragmatic point of view, proverbs can be used for a variety of purposes, including cutting, comforting, admonishing, counseling, teaching, warning, threatening.

However, not all proverbs and sayings can be the subject of linguocultural research. Only proverbs and sayings that are closely related to the history, culture, life, and spirituality of a particular people or ethnos should be studied.

In some areas of linguistics, the concepts of proverbs and idioms differ. Idioms are words or combinations of words whose meanings do not depend on





the original meaning of the lexical units they contain, but give a single figurative meaning as a whole (3, 26). An idiom can be a word, a phrase, or a sentence, depending on its structure. Words that do not depend on the original meaning of the lexical items they contain are idioms: light-hearted ("Because there was a rumor that Munavvar was a light-hearted woman" (4.82). Phrases with the same internal structure and all articles in the sentence belong to the group of idioms of the third type: to come out of house a snake (" - Did a snake come out of our house? - his father teased him" (4,52); the pitcher will break in a day, not every day ("Then he will be ashamed, the pitcher will break in a day, not every day"(4,48). This is the third point where the phrase and the proverb come together, but there are many differences between them.

MATERIALS AND METHODS

This proverb belongs to the category of proverbs formed on the basis of narrations. In the past, kings, khans and beys, when trying to influence a sinner, beat him 40 times according to the fatwas of the Shari'a leaders. According to one legend, a man was slandered, convicted of a crime and sentenced to 40 lashes. He "puts his teeth onto his teeth" and without screaming, and counts 40 lashes. But the punisher errs in the score and hits him more than once. Then the man screams. The khan, who was watching the execution process, said, "Why are you shouting ?! What, are you against the khan's rule ?! " he exclaims. "I don't mind, I'm sorry, but your puncher hit me more than once," said the "sinner." "After you have endured forty, endure forty-one!" says the khan "(7, 491).

It was first a saying and then a proverb. Usually, a proverb is first composed by a person who has a keen eye for detail and the ability to express himself clearly in a few words. This well-articulated idea, which was initially individual, can then be accepted, reworked, and polished by the community. This leads to the proverb. This proverb is first and foremost about a specific event, a specific situation. Depending on how the statement is used in public, that is, public approval, it will gradually take on a broader meaning. The above proverb has undergone a similar etymological process, and we use it when we are encouraged to be resilient, patient, and to comfort and encourage a person who is suffering from something. The work under study also uses synonyms of this proverb, such as "One winter comes, one summer, the crow crows only," "If the moon is fifteen dark, fifteen is light." (4, 112). All these proverbs are to comfort and give comfort to the depressed and the despairing when the bad days of absence, need, humiliation and oppression are over and the good days are coming. At such times, one should only be patient, be patient, be content, not





forget that impatience leads to bad consequences, and never give up hope for good days. Emphasizing that patience is the key, the author quotes two proverbs about patience in one place: "Did you hear, grandmother, that in Vakhshivar someone had a child in his seventies? "Again, a boy! You see, it won't happen sooner or later. If you are patient, raw things will be cooked. Patience is yellow gold, grandmother "(4,170).

Proverbs and sayings of wisdom seem to be a spiritual heritage that our people have accumulated over the centuries based on great life experience. In them you can see the path of our ancestors, their lives, joys and sorrows, sufferings, profound teachings and teachings, customs, traditions and customs that are our spiritual wealth. ramiz. According to Erkin Vahidov, people open the fountain for the sake of others, plant trees, level the pit or lean on sticks so that others do not fall. They do this so that the next generation will not suffer from thirst, hunger and sunburn, and they will not fall into the pits where I fell. The wisdom of the ancestors is the same spring, the same tree, the same stick. ... Words of wisdom and proverbs are for us the echo of centuries, the eternal call to reconcile with the distant past, the bridge between times (7, 5).

Indeed, proverbs and sayings reflect the centuries-old past of our people, the masterpieces of our values. From time immemorial, our ancestors took the issue of marriage seriously. The family of the two young people is the foundation of the family on which the lineage, health, and morals will be built. In fact, we know that Sahibkiran Amir Temur was very careful in choosing a spouse for his children and grandchildren by carefully examining their health and lineage. The same tradition is expressed in the proverb (4,11) that one should not speak without knowing the truth, and one should not give a girl without knowing one's offspring.

The bird of happiness that the writer says will land on a person's head once. Our wise people say that if a healthy person from a good family asks for a child from another family, he should not postpone a good deed, or even give it away for free, and should find a maple tree when it is beautiful (4,11).

As you know, the maple is a symbol of eternity and a strong foundation. This proverb is a gender-specific admonition to save time, to gather wisdom in youth and beauty, and to find a spouse who is worthy of a lifelong support. The same advice was given to the young men of the people: "Life goes on. Whip your horse "(4.47). This proverb says that it is important to be able to do good deeds when you are full of energy, good luck, and work, and that such time should not be wasted.





It is no exaggeration to say that the most prosperous period of life, the most beautiful of youthful memories, is the stage of a new life, the age of puberty, when you are ready to dedicate your life to someone. It is known that our people beautify these moments with wedding ceremonies, beautiful traditions and national customs. One of our most beautiful wedding customs is to ask the bride for a representative at the wedding. When the representative asks the bride-to-be for consent to the marriage, the girl is unable to express her consent out of embarrassment. In this case, her consent is indicated by silence: "She gave his youngest son to Oymomo. "All right, the sign of silence is consent," she said (4.15).

We have unique traditions, from asking for a girl to the wedding night, that our people have raised to the level of culture. Uncle Murad describes some of these traditions in his work. Examples of such rituals include breaking bread, blessing, sending a wedding, the Nine Ceremony, the Plate has come, Pressing the feet, Stroking the hair, Holding hands, and Showing the mirror. We also have a good tradition of financial and moral support from relatives and neighbors in the house where the wedding is taking place. "What I gave at the wedding, let it return at the wedding" (4,17), our people say

In fact, a wedding is a dream of every parent, as well as a child's happiness. As a child is born, "May we all touch upon his marriage weddings, " the prayer will be heard. Following the auspicious prayers, one day the wedding is held, and on this blessed day the loved ones will also make a gift to the wedding participants. This is a sign of the unique traditions of our people. When gifts are presented, they also ask Allah for their wedding, dreaming that their help will return to them on that day.

The help of neighbors, especially at weddings and other celebrations, is a testament to the greatness of our cultural values: "...The bride's neighbor on the right led the horse. My next-door neighbor has been close to my heart. The horse crossed the threshold. The bride has been delivered "(4.37). Neighborhood is also a special value in our nation. Neighbors support each other in good times and bad. That is why it is said, "Better is a neighbor who is near than a distant relative." The hadiths also respect the values of neighborliness and call for kindness to one's neighbors. According to the r, the neighbor from time to time, especially on the day when the delicacies are eaten, they take one another soup-bread and respect and welcome each other. The saying "Doomsday - from the neighbors", formed according to our religious beliefs, is also remarkable. According to legends, on the day of resurrection, Paradise is an intercessor of





the neighbor to the neighbor of hell, when he asks God for it and takes it with him to paradise. This means that all these proverbs, the sacrament - friendship, solidarity, glorify the union, call people to it. Our grandfathers said "Don't buy a house, but a neighbor!"!

The phenomenon of the transformation of the individual into a proverb can be seen in the article "People who walk on the moon" a proverb says "A person who endures forty (problems) can endure forty one, too" (4,19). In this proverbial play, the bride is asked for her consent to perform a marriage, which is one of the beautiful traditions of the Uzbek people, and the bride sighs and keeps silent, and from then on the groom's heart aches. It was used by Murad with great skill.

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