
Linguoculturological Properties of the Proverbs used in Tohir Malik's "Human Property"

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Abstract: This article analyzes the linguocultural features, methodological functions, national and cultural features of the articles, their role in human life on the basis of the articles used in Tahir Malik's book "Human Property".

Keywords: Linguoculturology, folklore, proverbs, style, culture, nationalism.

Introduction

By the end of the twentieth century, linguistics began to assume that "language" was not only related to culture, but also a means by which it grew out of culture and expressed it.

Language is one of the national components of culture. Language, in the first place, helps culture to be both a means of communication and a means of interrupting human communication. In the following years, the science of linoculturology began to study language and culture in detail.

The main part

VV Vorobyov writes, "Today, linguoculturology is the study of a set of cultural values selected in a certain way, the living communicative processes of speech creation and perception, the education of the linguistic personality and the national mentality, the systematic presentation of the linguistic image of the world. lim can be noted as a new philological science that ensures the fulfillment of educational, educational and intellectual tasks. Thus, linguoculturology is a complex science that reflects the interaction and influence of culture and language, and this process as a whole structure of linguistic and non-linguistic units "[9,25].

The methodological basis of the connection between language and culture, the problem of cultural expression in language began only in recent years. They are based on the works of VV Vorobyov, NV Telia, VA Maslova. Uzbek linguistics is also working in this direction. In particular, as the first work in Uzbek linguistics on a number of issues, such as the scientific basis of linguoculturology, the expression of culture in the language A.Nurmanov's "Linguoculturological direction in the Uzbek language", N.Mahmudov's "Looking for ways to perfect language research", N.Sayidrahimova's "Some comments on the scientific basis of linguoculturology", "Components of linguoculturology" can be noted.

In recent years, there has been an increase in work on linguoculturology. N.D. Arutyunova's research "Language and the human world" is devoted to the study of universal terms belonging to different periods and different peoples. V.N. Telia and representatives of his school studied the phrases, the purpose of which is to describe their national-cultural nomadic meanings and to reveal the characteristic aspects of the mentality.

N. Shaikhislamov in his article "The status of linguoculturology in the system of sciences" says that in the XIX century V. von Humboldt laid the foundation stone of linguoculturology with his book "The structure of language and its impact on the spiritual development of mankind." V. von Humboldt writes that the peculiarities of language affect the identity of a nation. "Therefore, the deep study of language should cover everything that is connected with the inner world of man" [10, 222]. Language and culture are closely intertwined. The role of folklore in the formation of language is invaluable. The oldest type of folklore is these proverbs. Proverbs reflect the way of life, work, upbringing, traditions and values of the people.

As early as the 11th century, M. Kashgari included a large part of the wise sayings of the Turkic peoples in his *Devon* and explained in Arabic the context in which they were used. *Devonu lug'otit turk* contains more than 300 poems, 291 proverbs and sayings about folklore [5,924].

From a pragmatic point of view, proverbs can have a variety of meanings, including cuts, comforts, and warnings. However, not all proverbs are the subject of linocultural research. It is necessary to study the articles that are closely related to the ethnicity, history and culture of each nation. The proverbs are concise and meaningful, drawing conclusions based on history, future, youth, old age, happiness, science, destiny, and even the observance of the laws of the scientific universe, based on life experiences.

Proverbs, of course, serve a methodological function. Proverbs are widely used in journalism, popular science texts, and especially in fiction. B. Jorayeva writes about the methodological tasks of proverbs: "The methodological functions of proverbs are varied and varied, some of which are "natural" and arise from the intrinsic nature of proverbs. The rest have an individual character, which is related to the aesthetic purpose of the artist, the will, the ability to use language. The first of these can be called the linguistic (visual) methodological functions of proverbs, and the latter can be called the speech (occasional) methodological functions" [2,16]. The visual stylistic functions of proverbs are constant for proverbs, they come from their inner nature and perform a real function in any text. This proverb, used in Tahir Malik's *The Property of Humanity*, also served to judge from the previous narration and to evaluate them negatively or positively. Proper use of proverbs allows you to express yourself clearly and concisely. This is what Abdurahman Jami says in Tahir Malik's "Human Property":

"Quloqdan dilingga gar kirmasa nur

Sichqon kavagidan ne farqi bo'lur?"

In our people as evidence of the above context proverb is given "*Gapni gapir uqqanga, jonni jonga suqqanga*". The proverb is a concise and concise expression of social relations. Occasional methodological functions of proverbs, unlike the visual application of proverbs, occur only in certain texts. In this case, the proverbs serve as titles. O. Yakubov's "Er boshiga ish tushsa...", Shuhrat's "Oltin zanglamas", O. Hashimov's "Nur borki, soya bor" are called proverbs [2,15]. In T. Malik's work "Human Property" the proverbs "*Tilingni avayla, omondir boshing*", "*Nafsim mening balodir*", "*Toqatliga tog'lar egar boshini*", "*Tuhmat tosh yoradi*", "*Kamtarga kamol, manmanga zavol*", "*Qo'shning yomon bo'lsa*", "*Bemehr*

qarindoshdan mehr bilgan yot yaxshi” [7,935] served as a title for the chapters of the work. The words in the proverbs do not appear in the same way except in the articles. This proves that proverbs are not just a unit of language, but a small work of art, a unit of speech. Proverbs, as we know, also refer to concepts related to time and culture. If cultural studies studies human nature, society, art, history, and other areas of social and cultural existence, linguistics represents a worldview that reflects language as mental models of the world’s linguistic landscape. The main research subject of linguoculturology was both language and culture, which were in a constant state.

Spiritual culture is closely connected with traditions, ceremonies and national values, folk art. Proverbs prove it. In “Human Property”, the author takes into account Uzbek weddings and their cultural features when counting the qualities of hospitality. At any gathering, it is a good idea for the guest to eat a little at home so that he or she can behave and not eat greedily and reluctantly in public. This is the meaning of the proverb “To‘yga borsang, to‘yib bor, eski to‘ning kiyib bor”.

This proverb uses two cultural lexemes: *to‘y* and *to‘n* lexemes. The lexeme *to‘y* (*wedding*) is a means of linking each nation. The statement is that the Uzbek people circumcise boys. *To‘n* is a long, open top with or without cotton, a coat.

The *to‘n* lexeme is a symbol of nationality for the Turkic peoples. There are many such proverbs. “*Mehmon kelsa, pastga tush*”, “*Palov bermoq ahdga tush*”. Nationality is also reflected in the *palov* (*pilaf*) lexeme here: *palov* – in Persian the main ingredients are meat and rice, a thick dish made from carrots and fried.

Conclusion

In short, the linguocultural study of the proverbs used in Tahir Malik's "Property of Humanity" allows us to study the cultural features of the Uzbek nation.

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