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LINGUISTIC STUDY OF PROVERBS WITH SOME ZOONYMIC COMPONENTS

ЛИНГВИСТИЧЕСКОЕ ИЗУЧЕНИЕ ПОСЛОВИЙ С НЕКОТОРЫМИ ЗООНИМИЧЕСКИМИ КОМПОНЕНТАМИ

AYRIM ZOONIMIK KOMPONENTLI MAQOLLARNING LINGVOMADANIY TADQIQI

Saminjonova Zahroxon Ibrohimjon qizi
Teacher of Fergana State University

Abstract:

In this article, paying attention to the theoretical aspects of anthropocentric linguistics, linguoculture, it is discussed that zoonyms reflect specific linguocultural features in proverbs.

Key words: anthropocentric linguistics, linguoculturology, term, linguocultural, cultural code, zoonyms, proverb.

Аннотация: В данной статье, уделяя внимание теоретическим аспектам антропоцентрической лингвистики, лингвокультуры, обсуждается, что зоонимы отражают в пословицах специфические лингвокультурные особенности.

Ключевые слова: антропоцентрическая лингвистика, лингвокультурология, термин, лингвокультура, культурный код, зоонимы, пословица.

Annotatsiya

Ushbu maqolada antroposentrik tilshunoslik, lingvokulturemaning turli tillardagi birliklar o'rtasidagi muvofiqlik va farqlilik xususiyatlarini tadqiq etilish masalalarining nazariy jihatlariga alohida e'tibor qaratilgan holda maqollarda zoonimlarning o'ziga xos lingvomadaniy xususiyatlar aks ettirishi haqida so'z yuritiladi.



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Kalit so‘zlar: antroposentrik tilshunoslik, lingvokulturologiya, termin, lingvokulturema, madaniy kod, zoonimlar, maqol.

Today, anthropocentric linguistics, which is considered a new direction, is a paradigm that studies a certain language in relation to the native speaker. Linguistics, which deals with the issues of the reflection of culture in language, also studies the features of compatibility and differences between units in different languages. In linguistics, the Russian linguist V.V. The term linguoculture is found as one of the main concepts of linguoculturalism introduced by Vorobyov. The scientist interprets linguoculture as an interlevel unity and emphasizes that it includes form and meaning. Cultural information embodied in its meaning is one of its main features. V.A. Maslova divides linguocultures into 9 different types:

- 1) non-equivalent vocabulary layer of the language, i.e. realities (national costumes, food, ceremonies and holidays, traditions);
- 2) mythologemes - archetypes, legendary characters, images, ceremonies and customs, rituals;
- 3) paremiological fund of the language (proverbs, sayings and wise words);
- 4) phraseological fund of the language;
- 5) standards, stereotypes, symbols;
- 6) metaphors and images);
- 7) stylistic layers of languages (literary/non-literary, etc.);
- 8) speech ethics and character;
- 9) speech etiquette - formal and informal communication [1,208].

It is known that toponyms and anthroponyms are culturally defined linguistic units, which reflect many national traditions, symbols, images, mythologies in their semantics. This, in turn, indicates that the brand names of these units have their own national-cultural interpretation in each language. In addition, unlike a word, linguocultural includes not only language (which acquires linguistic significance), but also culture (non-linguistic cultural meanings) segments. Many scientists say that linguocultural can be expressed through different language forms. It includes a single word (root, artificial, compound, complex), phrase, phraseological unit, proverb, stylistic devices, sentence, paragraph and even the whole text.

"It is worth saying that every people (ethnos), every linguistic and cultural society forms a person's attitude to the world, to nature, to other people, to himself as a member of this society, and to himself, including the speech culture of a person in



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society. will have a defining national outlook. The national outlook determines the national linguistic outlook of this ethnic group.

It is known that the language is the treasure of the national culture of the people who speak it. The national composition of any essence is found in the units of all layers of the language, but it can be observed more clearly in the lexicon, phraseology, aphorisms, rules of speech culture, texts. Therefore, in the process of learning any language, especially a foreign language, one feature should be taken into account: any language reflects nationality, that is, it represents the national culture and national mentality of the people who speak this language. Moreover, as a national language, it is closely related to the national psychology and the national identity of the people."

In general, linguoculturology or linguocultural science is a complex scientific direction that practically studies the interaction and interdependence of language and culture, and this process as a whole of the linguistic and non-linguistic essence of the composition of units, as a system reflects using methods and cultural rules and social values.

The definition of linguistic and cultural research is considered to be the study of language and culture within the boundaries of continuous communication. Within the framework of our research, we focus on revealing the linguistic and linguistic features of stable compounds with a zoonymic component in the manifestation of the features of the worldview of speakers of a certain language. After all, studying the interdependence of language and culture, applying it to the analysis of brands in different layers of linguistics in the way of the development of linguocultural science can show effective results.

Based on the above-mentioned examples of V.A. Maslova, who divided linguocultural into 9 different types, it can be said that the paremiological units of the language, which are an integral part of linguocultural, also form a rather large fund of the lexicon of each language. Proverbs, sayings and aphorisms are called paremiological units (parems) in linguistics. Proverb is one of the stable combinations considered to be a product of folk wisdom. Folk proverbs are the result of the artistic thinking of our ancestors, they used various artistic images, methods and tools to express their judgments and conclusions from a certain reality, that is, the customs, traditions and values, rituals and life of this people that have been ingrained in the veins of this people. it can be said that it is an echo of the material



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and spiritual world, which is embedded in the style, labor activity, legends and narratives.

The issue of the poetics of proverbs is important and complex, and it is determined by the fact that this genre has a compact form, but deep socio-philosophical content. This complexity is related to expressing deep content in a concise form. Also, the poetic appearance of proverbs is distinguished by the use of artistic tools such as poetic meter, *hijo*, rhyme, assonance, and ellipsis.

The use of visual means of expression increases the artistic and aesthetic effectiveness of the proverb text. When Uzbek proverbs become active in speech, they beautify the speech process, figurative expression creates a unique artistic pleasure in the listener. Many artistic tools such as simile, qualification, rhythmic-syntactic parallelism, alliteration, anaphora, *saj*, hyperbola, antithesis, metaphor, metonymy, synecdoche have a great role in creating artistic-aesthetic impression [4] A figurative expression of folk wisdom - proverbs are a complex poetic whole, made up of several components. The proverbial images are created by the people from the surrounding events and real life events, therefore, the nationalism characteristic of each language is manifested in it.

Different cultures may have different norms and stereotypes. Below, we will consider the characteristics of zoonyms and ornithonyms that are part of the proverbs of the Uzbek people about nature and seasons. We know that among the birds there are birds that fly to our country during the seasons. Among them, the swallow is considered the ambassador of spring, and the crow signals that winter is approaching. Among our people: "When a goose comes - summer comes", "When a crow crows, it calls winter, When a goose crows - summer", "The crow does not leave, the snow does not leave, The crane does not come, the ice does not leave ", there are proverbs. These proverbs are directly related to the coming of the seasons. Also, sometimes there are proverbs with the names of animals, in which we can meet certain stereotypes. Below we can see such examples:

If the winter comes hard - the year of the dog.

The year of the cow is satiety,

The year of the sheep is nothingness.

When the stork comes - bright summer,

If the crane comes - quiet summer.

Year of the Dog

It's the year of the pig.



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Year of the Lion - wealth,

Year of the Rabbit - famine.

We can see from the examples that there is a comparison and contrasted content perception based on the characteristics of animals. If the dignity of a leopard is equal to wealth, it is said that a small and weak animal may experience famine in the year of the rabbit. Also, we all know that after the Year of the Dog comes the Year of the Pig. In the proverb "If you sow in the year of the dog, you will reap in the year of the pig", we can understand that the sown harvest will ripen for a year if we take into account that March 21 has been considered the new year in our country since ancient times.

In conclusion, animal names, that is, zoonyms, are often used in folk proverbs. Almost all proverbs using zoonyms have a figurative character. We can learn about regional differences, national mentality and religious ideas from the proverbs that express the uniqueness of each nation.

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