

## LINGUISTIC ANALYSIS OF UZBEK FOLK PROVERBS: NATIONAL CONCEPTOSPHERE AND CULTURAL CONCEPTS

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### Annotation

Proverbs, which are linguistic units, reflecting the national concept sphere of the Uzbek language, are chosen as the object of study in the article. Culturological concepts, which are considered to be one of the basic concepts of linguoculturology, have been studied. In addition, the study shows that Uzbek folk proverbs were collected and refined over several millennia, that they were created as a result of scientific and artistic thinking, were pronounced and improved among the people, are one of the best spiritual heritage that has come down to our days.

**Key words:** language map of the world, anthropocentric linguistics, linguistic culture, concept, cultural concept, concept sphere, national concept sphere, proverbs.

### INTRODUCTION

Language is a very complex, multifaceted, social and individual phenomenon that embodies many tasks. The 20th century is considered a period in the history of world linguistics when text linguistics was formed and became one of the independent directions. This field, which studies linguistic phenomena on a large scale, is developing even more rapidly in the 21st century, posing

new problems for science. One of such problems is the study of the language system based on the anthropocentric paradigm. The anthropocentric paradigm that emerged in the last quarter of the 20th century is considered a fundamental turning point in linguistics, and many studies are being conducted in this regard.

The study of cultural concepts, which is one of the main concepts of linguoculturology, has now become an active process in linguistics. A cultural concept is a mental unit, an information structure that serves to express the units of mental and psychic resources in the mind, and reflects human experience and knowledge, the basic unit of culture, the cell of culture in the human mind, a complex of knowledge in our mind about something or a phenomenon in the external or internal world, images about it and positive, negative, neutral attitudes towards it, that is, assessments. The linguistic-cultural approach to the concept requires the concept to be accepted as the basic unit of culture and reflects the concepts that are important for a particular culture.

Speaking of concepts, it is necessary to dwell on the relationship of meaning - concept - concept. First, we will talk about meaning and concept.

The term concept is considered an old and at the same time new term in linguistics, and in 1928, in the article "Concept and Word" written by S.A. Askoldov-Alekseyev, he stated that the concept is more related to the word. By the middle of the 20th century, "concept" began to be used as a term in linguistics as a concept.

In modern linguistics, there are three different views on the relationship between concept and meaning. According to the first view, meaning and concept are one and the same: the term meaning is used in language, and the term concept is used in thinking and logic. According to the second view, concept and meaning are different things. The third idea is a compromise idea, according to which the concept is formal and meaningful, and the meaning of the word corresponds to the formal concept. The idea of formal and meaningful concepts was put forward by S.D. Katsnelson, in which the formal concept is the reflection in the language of the minimum signs of the object that distinguish it from other objects. The meaningful concept, on the other hand, encompasses new aspects of the object that are revealed as a result of the deepening of our knowledge. S.D. Katsnelson's idea of formal and meaningful concepts is very similar to A.A. Potebnya's idea of the close and distant meanings of the word. According to A.A. Potebnya, the close meaning of the word is the universal meaning, and therefore the speaker and the listener understand each other. The distant meaning of the word is the personal meaning for each person. According to the opinion of linguist S.D. Katsnelson, a concept is equal to the sum of meaningful and formal concepts, and according to the opinion of A.A. Potebnya, a concept is based on the sum of the close and distant meanings of a word.

According to Y.S. Stepanov, concept and notion are terms of different sciences, the latter of which is mainly used in logic and philosophy, while the former is a term of a branch of logic - mathematical logic, culturology. The concept is "the cream of culture in the human mind, a manifestation of the entry of culture into the human world. On the other hand, the concept is not just a person in a treatise, a "creator of cultural values", but enters culture itself, and in some cases even influences it". According to Y.S. Stepanov, in contrast to the literal meaning of the term, concepts

are not only thought, but also felt. They are the subject of emotions, sympathy and antipathy, and sometimes even conflicts.

A concept is the main cell of culture in the human mental world. The main difference between the term “concept” and the term “notion” is that “concept” is inextricably linked with culture. Of course, there are different views on the concept in linguistics. Without considering it necessary to dwell on each of them, it is possible to summarize the main features of the concept, which are explained in some linguistic literature.

Concept:

- “a mental unit that serves to explain the mental and psychic resources of our consciousness”;<sup>1</sup>
- “the complex of culture in the human mind”;
- “the unity of thought and its basis is the generalization of concept, image and linguistic meaning. The formation of a concept begins with the birth of an individual image and ends with the emergence of linguistic unity”.<sup>2</sup> A concept is considered a basic unit of culture, and it can be said to be a linguistic reality, refined by the experiences and experiences encountered by a person throughout his life. A concept is formed through language and is not only thought about, but also experienced in it. There is individuality in a concept, that is, a concept has a special appearance in the worldview and thinking of a particular person. From this point of view, we can say that a concept appears in the generalization of the worldview of each language speaker.

## METHODOLOGY

The linguistic picture of the world reflects the conceptual picture of the world through language means. The concept combines language and culture in the human mind. Therefore, it is appropriate to include not only linguistic, but also cultural units in its content. Language is one of the means of forming a concept in the human mind. Linguistic means associated with the concept are called linguistic concepts of the concept, verbal means.

Also, recently, cases of differentiation between a cognitive concept and a cultural concept have been observed. In particular, G.G. Slishkin shows these differences as follows:

- 1) For cognitologists, a concept corresponds to a language unit. For linguoculturalists, a concept can be formed using a number of language units.
- 2) For cognitologists, each word has its own concept. For linguoculturalists, the basis of a concept is formed by units that have a certain cultural expression.

According to E.V. Babaeva, the basis of the linguocultural concept is value. In cognitive linguistics, the main attention is paid to the types of concepts (frame, scheme, scenario, etc.). Thus, it is precisely the value-expressing aspect of the cultural concept that distinguishes it from the cognitive concept. Also, if the task of cognitive linguistics is to determine the types of concepts, then as a result of linguocultural research, dictionaries of concepts enriched with the concepts of cultures and values

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<sup>1</sup> Кубрякова Е.С. Краткий словарь когнитивных терминов / Е.С. Кубрякова, В.З. Демьянов. – М.: Филологический факультет МГУ им. М.В. Ломоносова, 1997. – С. 93-94.

<sup>2</sup> Сафаров Ш. Когнитив тилшунослик. “Сангзор” нашриёти,. 92-бет. 2006

are created. It should also be noted that concepts find their verbal reflection using units of various linguistic levels, including lexemes, phraseologisms, proverbs, sayings and aphorisms. Determining the content of a concept using various linguistic means is one of the most appropriate methods in the study of its verbal methods.

The structure of the concept is complex, on the one hand, everything related to the construction of the concept is included in it, and on the other hand, everything that makes it a cultural fact is included in the concept structure - in other words (etymology): history condensed to its main signs; modern associations; assessments, etc.

Yu.S. Stepanov distinguishes three structural layers of the concept:

- 1) the main, main sign;
- 2) additional, or several additional, “passive” signs;
- 3) the internal form, which is reflected in the external, linguistic form, and is usually not taken into account at all.

Some scientists, studying the systematic structure of the concept, divide it into types according to its various signs: macroconcepts (general human concepts and national character), hyperconcepts (general cultural phenomena in large numbers compared to mental phenomena), hypoconcepts (small, indivisible concepts). Many scientists (S.G. Vorkachev, V.I. Karasik, Maslova V.A.) note that the concept is a complex structure and argue that it is based on: 1) meaning; 2) image; 3) value.

The constituents in the structure of the concept form the concept field or conceptosphere. Today, the term “national conceptosphere” is widely used in linguoculturology. The conceptosphere is a set of concepts that are considered characteristic of a particular nation. The concept itself represents a conceptual unit, elements. Its elements manifest themselves in specific communicative processes. Cultural constants are such concepts that arose in the ancient history of a certain people, nation and have reached the present day through thinkers, writers and ordinary language speakers. Cultural constants are also certain constant principles of culture: number, counting, writing, alphabet, etc.

The conceptosphere is considered a set of concepts, formed, like a mosaic, from the worldview of the speaker of the language. The term “conceptosphere” was introduced into science by D. S. Likhachev, and the conceptosphere is the set of concepts of the nation, which is formed as a result of all the potential of the concepts of the speakers of the language. The conceptosphere of the people is wider than the semantic sphere formed by the meanings of words in the language. The richer the culture, folklore, literature, science, art, historical experience, religion of the nation, the richer the conceptosphere of the people. The conceptosphere is an organized set of concepts of the people, an information reserve of thinking. The conceptosphere mentality is inextricably linked with each other in the process of thinking. The conceptosphere, which is the layer of knowledge of the people, to a certain extent determines the mentality of the nation (the peculiarities of understanding and perception of the world): the mental units that make up the national conceptosphere serve as the basis for the formation of cognitive stereotypes - reasoning about being. The conceptosphere is a layer of thinking, an information base of the cognitive perception of the people and the individual. The main source of concept formation is the personal cognitive activity of the individual, for example, his

communicative activity (communication, reading, learning). The conceptosphere can be studied using psychological, culturological and linguocognitive methods and tools.

If we look at the concept from a cultural perspective, each nation and people has its own worldview and way of thinking. In this way of thinking, it is possible to analyze various concepts reflecting nationality. For example, if we look at concepts such as Ibo-haya, Or-nomus, Iffat, Andisha, Baraka, and Sawob, which are expressed in the minds of the Uzbek people, they are among the concepts that are unique to Uzbek culture and reflect the spirit of a separate nationality, that is, in just that one concept of chastity, one can see such qualities as oriental decency, ibo-haya, timidity, andisha.<sup>3</sup>

*A cultural concept is a mental unit, an information structure that serves to represent units of mental and psychic resources in the mind, and reflects human experience and knowledge.*<sup>4</sup> The basic unit of culture, the cell of culture in the human mind, is the complex of knowledge in our minds about something or a phenomenon in the external or internal world, images about it and positive, negative, neutral attitudes towards it - assessments.

## RESULTS

Each nation tries to understand its values deeper, to know more about its history. Also, the unique customs, customs, traditions, nationality, values of each people and ethnic group were formed from the time when this people was formed, that is, they began to form, or perhaps even earlier. These customs and rituals show who the people are, what kind of nation they are. As our writer Togay Murad said: "A people is a people with what! A people with its customs! A people with its national traditions inherited from their ancestors!"<sup>5</sup>

K. Tumanishvili considers proverbs to be the result of the historical thoughts of the nation, considering them as the "autobiographical" memory of a certain group. Proverbs are examples of national forms, harmoniously located in the consciousness of the nation and based on the national system of thought. This naturally reflects the features of the ethnic group and is built as a result of genetic information.<sup>6</sup>

Har bir maqolning yuzaga kelishida o'sha xalqning dunyoqarashi, turmush tarzining ta'siri sezilib turadi. Quyida mana shu holatni kuzatishga harakat qilamiz.

If we pay attention to the meaning of the proverb "A horse follows a horse's footsteps", we understand that the deeds and good deeds of a good person in life are continued by his children and students, and that person's name and deeds will not disappear without a trace. This means that the

<sup>3</sup> <https://inscience.uz/index.php/socinov/index>

<sup>4</sup> Yusupov O'.Q-Ma'no,tushuncha, konsept va lingvokulturologiya atamaları xususida// Stilistika tilshunoslikning zamonaviy yo'nalishlarida: Ilmiy amaliy konferensiya materiallari.-Toshkent,2011.49-bet

<sup>5</sup> Tog'ay Murod. "Yulduzlar mangu yonadi". Qissalar. – Toshkent: Sharq, 2009. – B. 47.

<sup>6</sup> Tumanishvili. The specific and the Universal in the Proverb Genre / Rustaveli Institute of Georgian Literature. Volume1, 2007.

Uzbek people pay serious attention to the upbringing of children and their morality. Also, the words "horse" and "horse" used in the proverb can be understood as to how important this animal is in the life of our people.

The proverb "Father is pleased - God is pleased" reflects the idea that a person who wants to achieve the approval of God can first of all please his father, the tyrant, and through this achieve the approval of the Creator. In addition, the proverb also recognizes the greatness of the father figure in the Uzbek nation. This, of course, is related to our moral and religious beliefs.

The proverb "Bread is earned by labor, labor is earned by bread." The proverb means that a person can earn bread, that is, his livelihood, only through effort and labor, and that a person cannot achieve anything on his own. The word bread is used in this proverb not only in the sense of food, but also in the sense of reputation, name, success, and happiness. We know that bread is a special food in the life of the Uzbek people. Bread is never turned upside down, it is not broken in one hand, and even if a crumb falls on the ground, it is picked up and put on display. There are also specific reasons for this. Let's not go too far, in the recent past, our ancestors also experienced famine due to wars and similar disasters. They worked very hard for a piece of bread. True, nowadays there is abundance and abundance everywhere. But appreciating every blessing in its presence is a unique virtue of the Uzbek people.

## DISCUSSION

The integral whole of the spiritual culture created by the people is, of course, the proverbs of that people. Let's take a look at the oral or written monuments of each people, in which we will see the myths and legends that have been preserved in the memory of mankind, primitive ideas and concepts from the depths of long history, the cream of life wisdom formed from observations over the centuries - a reflection of the experience of human thought. Uzbek folk proverbs also emerged as a product of scientific and artistic thought that was collected and refined over thousands of years, were told and refined among the people, and were passed down from generation to generation as one of the best spiritual heritages. The best proverbs that were created and used in the past, as examples of folk sages, are still of great educational importance today. Such proverbs and wise sayings constitute a valuable treasure of the spiritual wealth of every nation.

A deeper analysis of proverbs and their study through the reflection of national-cultural and universal values in different languages is an urgent problem of modern linguistics. If we study them comparatively, we can see that all languages in the world have their own unique characteristics, and it is this phenomenon that distinguishes different languages from each other. But it is clear that language learners master a language that is alien to them on the basis of a certain connection between their native language and this language. These languages are united under certain categories. These categories include grammatical categories, lexical-semantic categories, linguistic signs similar to functional categories. Therefore, generalizing categories ensure universality in languages. At the same time, proverbs are a unique linguistic unit found in each language, so they also have something in common. G. L. Permiakov expresses the following opinion on this: the property of generalizing situations, that is, uniting identical or similar situations, is observed in proverbs of different peoples.

This similarity in proverbs provides universality and in many cases they acquire a special logical meaning. From this it follows that the world of proverbs is associated with world civilization, it is absolutely wrong to say that it belongs only to one nation. Universality in proverbs is the main feature of paremiology, which generalizes similar and identical situations in proverbs and is found even in unrelated languages, regardless of their history and ethnicity.<sup>7</sup>

K. Y. Alibekov emphasizes that nowadays proverbs are studied not only as examples of folk oral creativity, but also as a unit of linguistic culture. He comparatively studies the concepts of “health” and “hygiene” in Russian, Uzbek and Kazakh languages and comes to the conclusion that if in Russian culture the concepts of “health” and “hygiene” are considered a valuable necessity, then in Uzbek and Kazakh these concepts are associated with wealth. It is clear from this that in the national cultures of the three peoples these concepts mean almost similar meanings.<sup>8</sup>

K. Tumanishvili says that proverbs are the result of the historical thoughts of the nation, calling them the “autobiographical” memory of a certain group. Proverbs are examples of national forms, harmoniously located in the consciousness of the nation and based on the national system of thinking. This naturally reflects the features of the ethnic group and is built as a result of genetic information. Therefore, many studies have been conducted on the possession of universal and national characteristics of proverbs. If universal characteristics are manifested in the structure of proverbs, in their monotheism and polytheism, and in their themes, the reason for this is historical development, the strengthening of international relations, and the growth of universal values. National characteristics are a reflection of the national character, national spirit, and are characteristics belonging to a particular ethnos. Without knowing the necessary aspects of a particular ethnos, such as its place of residence, history, and nationality, it is absolutely impossible to understand the essence and meaning of its proverbs. Proverbs call for vigilance, distinguishing a friend from an enemy, being humane, kind, sweet-spoken, loyal, valuing parents, relatives, and friends, respecting elders, and being compassionate toward the younger ones: "If you do good, you will achieve your goals; if you do evil, you will be disgraced," "If you respect, you will be respected." Proverbs that call for cleanliness and health are short and simple, but have a deep, profound meaning and are aimed at the same goal: "If your eyes hurt, restrain your hands, if your stomach hurts, restrain your soul!", "A person is harder than steel, more delicate than a flower", "If you want health, eat a lot, if you want honor, don't say a lot!", "Your cleanliness is your health" are widely spread among our people and are among our best spiritual heritage.

Also, in the worldview of the Uzbek nation, there is a special respect for those who are older than them. As a confirmation of this, we can take the following proverb: "Respect the elder, respect the younger." The proverb also teaches good manners to those younger than you.

## CONCLUSION

In general, many studies have been conducted on the properties of proverbs and their national

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<sup>7</sup> Пермяков Г.Л. Основы структурной паремиологии. – Москва, 1988

<sup>8</sup> Алибекова К. Е. Обучение трюкоязычных студентов медицинской лексики и пословицам русского языка с базовыми концептами “здоровье”, “гигиена”. –Ташкент, 2006.

characteristics. If these characteristics are manifested in the structure, mono- and poly-spirituality, and themes of proverbs, the reason for this is historical development, the strengthening of international relations, and the growth of universal values. National characteristics are a reflection of the national character, the national spirit, and are considered characteristics belonging to a particular ethnic group. Without knowing the necessary aspects of a particular ethnic group, such as its place of residence, history, and nationality, it is absolutely impossible to understand the essence and meaning of its proverbs. In conclusion, it can be said that the integral whole of the spiritual culture created by a people is, of course, the proverbs of that people. If we observe the oral or written heritage of each nation, we will be able to see in it the myths and legends that have been preserved in the memory of humanity, the initial ideas and concepts of the distant past, the cream of life wisdom formed from observations over the centuries - a reflection of the experience of human thought. Uzbek folk proverbs are also one of the best spiritual heritages that have emerged as a product of scientific and artistic thought that has been collected and refined over thousands of years, spoken among the people, perfected, and reached the present day. The best proverbs that have been created and used in ancient times, as examples of folk wisdom, are still of great educational importance. Such proverbs and wise words constitute a valuable treasure of the spiritual wealth of each nation.

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