

LINGUOCULTURAL ASPECT OF PURELY COMPARATIVE EXPRESSIONS IN THE LINGUISTIC PICTURE OF THE WORLD

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Abstract

Along with the reflection of the people's way of life through comparison, the reflection of the people's wisdom and the nation's psyche testifies to the infinite importance of this method of expression. Folk proverbs, formed on the basis of comparison, are a vivid proof of this. Through the comparison of folk proverbs, one can understand that our people are blessed, noble, hospitable, and wise, who know the value of things.

Keywords: Comparison, analogy, linguocultural unit, cultural seme.

Introduction

The reflection of reality in human consciousness led to the emergence of their symbols through thinking and became the basis for the creation of words. Real objects, that is, the picture of the world, are objects of existence of an ontological nature, and gnoseology creates the basis for the manifestation of cognitive activity and manifests itself as an image of the object, perceived by the subject. Therefore, the picture of the world is the basis of cognition, it is the determinant of the process of formation of a person's worldview. The relationship between object and subject in understanding the world led to the emergence of the term "worldview" in science. After all, the connection of the basis of cognition with objectivity stems from the fact that this concept expresses a phenomenon that is essential for social life. The term "worldview" was first used in physics by H. Hertz at the end of the 19th - beginning of the 20th century and became an object of study for many scientific directions, including linguistics, as a concept expressing human understanding of the world.

Linguist E.I. Zinovieva indicates that it is customary to distinguish between two worldviews. Conceptual and linguistic picture of the world. The conceptual picture of the world is reflected through the understanding of existence by reason, the linguistic picture reflects all information about the world through living language [6,26-27].

The main reason why science pays attention to the picture of the world and its understanding is that it is the basis of cognition, a material means for the formation of cognitive activity as a result of a person's relationship with it, the development of worldview, the expansion of the world of imagination and thinking. Being is understood through the linguistic representation of the world. This situation shows that language is not only a means of understanding the world, but also a means of storing and preserving the knowledge accumulated by man about the world. Therefore, A. Nurmonov specifically notes that the gnoseological value of language is related to its fulfillment of an accumulative function[10,5].



Sh. Makhmaraimova's thoughts on the role of metaphor in the process of cognition, its significance in understanding the world, in knowing the world are noteworthy: "One of the main criteria for knowing the world is metaphor, for there is no doubt that the most acceptable and effective means of representing acquired knowledge is metaphor. This allows us to consider metaphor as the main mental operation in the process of cognition from the point of view of modern linguistics[1,28-32]". In our opinion, the same can be said about comparison. Indeed, comparison is the understanding of language as the main means of understanding the world, reflecting the general laws of cognition.

In linguistics, one can observe different structural interpretations of comparison. S.L.Neveleva, starting with Panini's grammar, shows that the composition of similes in ancient Indian poetic grammatical treatises consists of four elements. These elements consist of the thing being compared, the thing being compared, the similar sign, the indicator of the comparison[4,38].

M.I. Cheremisina, noting that there are different types of comparison in language, such constructions, in turn, require an extremely well-founded imagination, recommends a formula in the abstract form $\{A [\beta (B)]\}$ for a specific type of comparison. In this case, A and B are the symbols of the components of the comparative constructions, β is the symbol of the comparison indicator. The sequence of analysis is expressed in parentheses. A - sign of the subject of comparison, $[\beta (B)]$ "comparative member." It is noted that the comparison index of the comparative term is an important part of βB [8,17-18]. Based on this formula, N. Makhmudov interprets A as a symbol of the subject of comparison, V as a symbol of the standard of comparison, β as a formal indicator of comparison, S as a symbol of the basis of comparison, and introduces the basis of comparison, which is not present in the classification of M.I. Cheremisina, but is important for comparison, and shows that structurally the comparison is four-component based on the comparison "Melon sweeter than honey"[2,67]. The English linguist W.L. Cheif calls the standard of comparison "standard of comparison" [9,156].

D.Khudoyberganova, who specifically studied the semantic and stylistic features of comparative constructions in Uzbek linguistics, also notes, based on these considerations, that comparison consists of four elements: the subject of comparison, the standard of comparison, the basis of comparison, and the means of comparison[7,14].

Based on the ideas and factual materials presented in these sources, it can be observed through the following example that the comparison consists of four components, which finds its full expression in the symbols defined by N. Mahmudov: So'qqabosh ayolni o'ksitish go'dakni o'ksitishdan og'irroq gunoh...(Ў.Ҳошимов. "Дафтар ҳошиясидаги битиклар")

The subject of comparison in this text is a single woman, the standard of comparison is a child, the basis of comparison is an insult, and the formal indicator of comparison is the form -dan. This comparative construction (sentence) is a fully formed construction from the point of view of the expression of four components in the text.

There are works devoted to the study of structural-semantic, functional, and linguopoetic aspects of comparison, but research in cognitive, linguocultural, and pragmatic aspects has practically not been conducted. This chapter of the dissertation examines comparative expressions in the linguocultural aspect and is aimed at filling this gap.

“As knowledge, experience, and perceptions accumulated during human activity are reflected in their consciousness, an image of national-cultural activity emerges in the process of mental representation” [5,13]. Prof. N. Makhmudov reflected on this as follows: "The linguistic picture of the world is a collection of ideas about the world, methods of understanding and dividing the world into parts, historically formed in the consciousness of the corresponding language community and stabilized in its language, which is simple, natural and mandatory for all native speakers of this language"[3,143]. Comparative expressions play a special role in the creation of the linguistic picture of the world. It should be noted that in the analysis of the linguistic picture of the world created by means of comparative expressions, its anthropocentric nature is manifested. In the semantics of comparative expressions lies the description of a person and their activity.

Linguocultural analysis of a text studies the relationship between language and culture. From this point of view, comparative expressions are also means of reflecting culture, thought, and values.

In the people's views on evil, tale-bearing occupies the highest places. Slander is conveying what people say about each other. Slander damages relationships between friends and intensifies hostility between enemies. It is a vice that divides the community. The main goal of a slanderer is to sow discord among them by portraying one person negatively towards another. A tale-bearer is a person who spreads gossip to cause discord among people.

In Uzbek linguoculture, tale-bearing is condemned as a bad vice, and in our society, tale-bearing is morally unacceptable. Our skilled writer E.Vohidov skillfully explains the vice of tale-bearing and tale-bearing through comparative expression: *Gap chaquvchining oti ham chaqdan uzoq ketmadi. Uni chaqimchi, chaqmachaqaq dedilar. Chaqimchining nishi ilonning tishidan og'riqli va xatarli. Ari, ilonu chayonning nashtar urishini ham besabab chaqish deganlar. Demak, chaqimchi bilan gazandaning hunari bir.*

Chaqmachaqaqarning ham katta-kichigi bo'lar ekan. Birovning gapini birovga aytsa, bu chaqimchilik, insonning gapini yuqoriga, podsholikka yoki hukumatga yetkazsa, chaquv bo'ladi. Chaquv oldida chaqmachaqaqlik holva bo'lib qoladi. Chaqimchilikdan bir insonga ozor yetsa, chaquvdan yuz minlarning yostig'i qurigan. (E.Vohidov. "So'z latofati")

This comparative expression is one of the wise sayings derived from the life experience of the Uzbek people, describing the negative consequences of slander. If a snake bites, the pain may disappear after some time, but a tattletale's bite can cause long-term harm to people's hearts, as well as cause discord and distrust, conflict in society, which causes psychological harm to people.

Among the Uzbek people, there are many wise sayings about friendship. Friendship is a concept that expresses the relationship of closeness and sincerity in human life. A friend is perceived as a person who helps and supports a person in their problems. Also, friendship means loyalty and trust, that is, friends trust each other. A sense of respect and kindness is manifested.

The concept of "friend" is a concept related not only to language, but also to culture, social relations, and spiritual values, and is expressed differently in each nation and culture. Spiritual and cultural values have been formed in relation to this concept.

In folk proverbs, "friendship" as a concept combines a number of common features. In particular, it is explained that friendship is above all wealth. For example, *Friendship is better than all wealth. Friendship is your wealth. Friendship is not wealth, but it is better than wealth. Friend is better than friend* shows the importance of friendship in human life. The concept of friendship is a source of emotional support and emotional stability. Our material wealth is temporary; wealth does not satisfy people's emotions. True friendship lives in a person's heart for a long time.

Although the concept of friendship is mainly associated with a positive meaning, in some cases people also talk about the negative aspects of friendship. Therefore, the concept of friendship does not always express positive relationships. For example, *A stick is better than an unfaithful friend* the sentence expresses that a stick is useful to a person, and there is no benefit from an unfaithful friend.

A bad eye breaks a stone, a bad friend - a head. in the proverb, the level of negative attitudes has increased based on the comparison of evil and stinginess. Also,

Better a veranda than a shelter, Better an animal than a bad friend. A wise enemy is better than a foolish friend. A stone lying on the hill is better than a bad friend. An unfaithful friend is worse than an enemy, A leaf is better than a deprived flower, A wood is better than an unfaithful friend.

At the heart of such proverbs lie the concepts of betrayal in friendship, false relationships, self-interest, and false friendship. Bad friends negatively affect a person's mental state or social relationships. They can lead people to bad habits or negative behaviors.

Comparative expressions are an integral part of human thought and culture and play an important role in preserving the traditional knowledge of the people.

In our national values, we rely mainly on the principles of goodwill of the people and obtaining the consent of elders. Public opinion and the consent of the people are very important in Uzbek culture. Fear the gaze of the people, the prayers of many are answered.

Such phrases are not mentioned without reason. Therefore, in Uzbek culture, the opinion of the people, their prayers and views are of great importance. For example, *Dunyoda xalq duosini olishdan ortiq boylik yo'q. Dunyoda xalq qarg'ishiga qolishdan ortiq gunoh yo'q.* (Ў.Ҳошимов. "Дафтар ҳошиясидаги битиклар") This wisdom in the sense of comparison indicates how important spiritual wealth and social relations are among the people. The content of the sentence is based on the system of values and, from a cultural point of view, is based on the religious and moral concepts of the Uzbek people.

Duo is a good word, a wish, happiness, and a protective concept uttered by the people. Cursing is a concept of public discontent, a curse, and the desire for people to be unhappy. The wealth in this sentence represents not material goods, but spiritual and spiritual well-being. This concept is of great importance in Eastern culture. This statement provides moral and spiritual information about the influence of positive and negative attitudes of the people on human life. It is based on such concepts as the Eastern mentality, Islamic values, and the power of social thought. Therefore, this statement is connected with the national, cultural, and religious concepts of the Uzbek people and embodies social balance and moral principles.

Comparative expressions are not only a speech tool, but also a powerful cognitive mechanism that shapes human emotions, establishes emotional connections, expresses social, cultural, and national relations, and influences them.

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