

Peculiarities of Lexicon in Linguoculturology (On the Example of Uzbek Folk Tales)

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ABSTRACT: This article is devoted to the use and analysis of language units in Uzbek linguoculture. issues such as the influence of the speaker on the communicative relationship with the listener are one of the major problems today. The article focuses on the same issue - the issue of speech etiquette in linguocultural objects, as well as the analysis of the vocabulary of anonymous references.

KEYWORD: lingvoculturology, etiquette, speech etiquette, Uzbek folk tales, culture, mentality.

Introduction

Relationships in public life, of course, emerge through the possibilities of language. These opportunities have been passed down from century to century in harmony with the culture of the people formed over the years. As a result, each nation has its own unique cultural characteristics: family relationships, treatment, dress, food culture, and neighborhood traditions that are passed down from generation to generation.

It is well known that aesthetic and moral culture are an integral part of human society. It is based on ethical norms that determine how a person should behave in society. Much of this norm is reflected in speech etiquette.

The term "etiquette" first appeared in France during the reign of Louis XIV, and in medieval Europe served not only as a cultural symbol, but also as a code of etiquette that separated the aristocrats and aristocrats from the common people. However, first the representatives of German classical philosophy, and later the ethics of mental analysis, argue that such "rules of etiquette" are harmful to human freedom and mental health. It is said that superstitiousness, superficial etiquette, which is done only for the sake of public image, as a hypocrite, has a psychological effect on the person who has abused and accepted it. It is understood today that such views are a one-sided approach to etiquette or modern etiquette.

In fact, based on the lexical meaning of the term etiquette (if we pay attention) in the Uzbek dictionary, "etiquette" means "etiquette" in French.

From the above examples, we can conclude that etiquette is not only the verbal and moral etiquette of the aristocracy, but the existence of etiquette etiquette of each category is based on the national values of this person, developing with the cultural values of this nation.

It is well-known that our people have always recognized that learning, mastering and following the rules of etiquette is an important way to achieve perfection. That is why ethics, the science of ethics, the culture of behavior and the formation of a beautiful lifestyle have been given serious attention. Especially in today's era of globalization and information, the system of human relations has taken on a new look. There is a growing need for people to improve their lives.

Such aesthetic states are manifested through verbal and nonverbal processes, bringing individuals into the new era of traditional values.

Interpersonal relationships are expressed through linguistic units. Given the scope of application of speech etiquette in interpersonal relationships, the study of aspects of linguoculturology, a new branch of linguistics, is also one of the main issues facing our linguistics today.

Language is a product of human thinking. It is a means of revealing the intellectual beauty of human culture, its good, exemplary, and enviable qualities. Behavior is a quality that binds people together, encourages them to do good deeds, big or small. Behavior plays an important role in leading a good life, finding one's place in society, and gaining the respect of others. A person's eloquence testifies to his upbringing, and his eloquence, eloquence, and meaningfulness show that he is educated and knowledgeable.¹

The culture of the Uzbek people is formed in accordance with the values of our people, and has existed for centuries in written sources and folklore. It depends not only on the social life of the people, but also on the mentality of the people in the process of communication. In his doctoral dissertation "Socio-linguistic features of Uzbek communication behavior" S. Muminov clarifies the theoretical aspects of communication behavior in relation to national psychology, and identifies the following as the main goals and objectives:

- to show the advantages of socio-linguistic research of speech;
- provide information about the members, types and characteristics of communication behavior;
- to form an idea of communication behavior and related concepts;
- highlight the aspects of the dialogue related to national psychology;
- to describe the compositional stages of the communicators' activity and its aspects related to the national communication behavior;
- to determine the socio-linguistic features of the expression of the relationship between the addressee-addressee-communicative objects in communication.

According to S. Muminov, aspects of national psychology are also important in interpersonal relationships. Given that the emergence of national culture occurs in the compositional stages of communicative activity on the basis of linguistic means, it should be noted that the consideration of the use of speech etiquette in folklore is also one of the main problems of modern linguistics.

As long as each nation has its place in the world community as a nation, then, of course, the national and cultural means of that nation will play a key role. These tools are one of the main tools that connect the past, present and future of this nation. In many cases, the cultural and spiritual heritage of nations is reflected in the folklore. In particular, it is no coincidence that one of the main researches facing linguoculturology, which is the main direction of linguistics today, is the study of the spiritual and cultural views of the people through folklore.

¹Muhammadjonova L., Obidjonova F., Etiket. Toshkent. 2017-y. 9-bet

The subject of linguoculturology, speech etiquette, is also a major issue. In this sense, the issue of speech etiquette in the process of communication is inextricably linked with the life of the people. This communication emerges from the user of the language, from each individual, from the association of individuals to the culture of a particular people. In the process, culture, human society, and the individual interact. The resulting "cooperation" serves the national mentality. This mentality develops depending on the psychological process of each nation. This situation helps any nation's process of knowing the world.

According to French ethnographers, seeing the world is determined by experience (culture), and language is to some extent able to reflect the perception of the world.²

From the opinions of the above French ethnographers, we can understand that the role of folk culture in understanding the world is great. Culture has been passed down through many years of experience to today's generations. It is no secret that this exchange takes place through language. The accumulation of such commonality is one of the main objects in the field of linguoculture. Understanding the world is shaped by folk culture.

Language reveals the peculiarities of the national mentality. It is a product of culture at the same time, and an important part of it is the existence of culture. In addition, language is a unique way of cultural existence, a factor in the formation of cultural codes.

Given that linguistic units form the basis of cultural existence, it is appropriate to refer to the oral form of the language in which the oldest form of speech etiquette is preserved. By showing that folklore is more ancient than written monuments, the oral art of each nation allows us to know the culture, ethics, and rules of etiquette specific to that nation, and also to express the etiquette in oral art. Linguistic and cultural aspects, especially speech etiquette, are also prominent in fairy tales, one of the oldest genres of folklore. Speech etiquette is primarily a set of socially and culturally specific rules of speech that apply to people's interactions in formal and informal situations in accordance with their social and psychological role. Given that speech etiquette is a "socially polished" area, a national-cultural component of communication, we can see that it is evident in the communication of social groups in each region.

The use of lexical units in Uzbek folk tales reveals the linguistic and cultural features of our people. Including;

He killed the old woman and went into the castle. The old woman was keeping a girl named Khalchaoy in the castle. She is very happy and she is a good girl. She looked at the young man:

"Brother, why did you come here where a bird's wings fly and a man's feet burn?" He asked.

If we pay attention to the phrase "a bird flies when it flies, a man's foot burns when it walks", we can see that the lexical meaning of this example is an augmentation of the lexemes "lonely" and "alone". We see that the above phraseological unit, spoken in the language of the protagonist Kholchaoy, is widely used in folklore. Today, however, the term is limited. The reason is that the development of culture in time and space is characterized by a decrease in the number of uninhabited areas. We should not overlook the fact that deserted areas also exist today, but it is precisely in the past of our people that we can measure the number of "bird-winged" areas. The protagonist of the fairy tale, Kholchaoy, also used etiquette in his use of the phrase. The amazement of Kholchaoy when he saw the Sword is expressed here.

²Mamatov A.E.Zamonaviy lingvistika. Toshkent. Noshir.2019-y.7-bet

Anonymous appeals are especially important in communication etiquette. Anonymous appeals are very common in everyone's social life.

In anonymous appeals, it is not important to know closely who the person is. Such a reference is short and is used to identify an unknown object or subject and to obtain specific information about it.

A business card is very convenient to avoid misunderstandings in a relationship with a new acquaintance. Visiting cards are widely used in foreign countries. Their numbers and sizes are not strictly limited. When a person holds his / her business card, he / she expresses support for personal and business contacts in the future³.

These situations are clearly reflected in fairy tales: For example;

"Old woman, why are you lying like this?"

"My son, I had one son." My daughter-in-law said, "Either say your mother, say me, say your mother, answer me, say me, lose your mother!" "My son, who obeyed his wife, brought me here and left me here," said the old woman.

"Mother, will you serve me if I take you home?"

"My child, I walk with my soul."

If we analyze the appeal processes of the example, we can observe the appeal of a positive hero who did not understand the identity of the old woman at first. The same protagonist, Kilichqora's next appeal to "Mother", is the negative protagonist, who seems to have used the old woman's language effectively and psychologically. In this case, we can see that in the anonymous address on the label, such lexemes as "old woman", "child", "mother" are still widely used. If we pay attention to the existence of different semantics and stylistic aspects of the lexeme "old woman", it is possible that in the language of the elderly refers to the spouse, the formation of a methodically neutral lexeme, as well as the use of speech etiquette we observe. Sometimes we can see the positive side of this lexeme.

... Then the old woman made a big donation from the flour of the ala bag and the fat of the ala cow. They brought the help and put it in the middle. Then the old woman:

"Come on, old man, break it," he said.

- The old man said:

"Old woman, you break ..."

The lexical layer of ethnolinguistics is also important in Uzbek folk tales.

He took the sword home. Halchaoy was angry when he saw this. He didn't even look at the leopards in the sword's hand. Swordsman:

"Why are you upset, mother?" He asked. Halchaoy said:

"You don't know, there's a king named Koktemir here." How many times have you sent me a suitor, and the old woman has eaten it? He doubted that the old woman had been sent by a king named Kotemir.

³Muhammadjonova L.,Obidjonova F. Etiket. Toshkent. 2017-y. 17-bet

⁹O'zbek xalq ertaklari. 3 jildlik.1-jild. "O'qituvchi". T.: 2014. "Tulki bilab bo'ri". 79- bet

"What the hell did you do?" Good luck, bad luck! Said the Swordsman.

The scope of the lexeme "ilvasin" in the example is limited today, and today it refers to wild birds hunted for meat. In the above example, he also used paremiological units effectively to illustrate the speaker's etiquette.

The paremiological fund of language can be considered as the main tool, which is composed of folk gems and has a strong place in its culture. Proverbs and sayings are widely studied in folklore as genre texts. Studying them in linguistics, especially in linguoculturology, is one of the most important issues. From a pragmatic point of view, proverbs serve a variety of purposes, including cutting, comforting, admonishing, advising, teaching, warning, threatening, and so on. However, not all proverbs and sayings are the subject of linguocultural research. Only proverbs and sayings that are closely related to the history, culture, life, spirituality, etc. of a particular people or ethnos should be studied here. From the semantic point of view, the article "Eat the good, eat the bad" also describes the sharp thinking in the skirt of the speech of the spouse (man), the general conclusion of the sentence. After this proverb used in the sword speech, his wife Khalchaoy does not say another word.

Conclusion

In conclusion, the scientific study of the issue of speech etiquette of our people, especially the disclosure of aspects related to folk culture, is one of the main issues facing linguistics today. The role of reference vocabulary in speech etiquette and the study of its use in fairy tales also remain a major issue.

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