

On The Use of Kinship Terms in Uzbek Folk Proverbs

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ANNOTATION

In this article, the reflection of the culture, traditions and mentality of the Uzbek people in the articles on kinship in the "Uzbek folk proverbs" is studied from a linguocultural point of view, and this information is studied and applied on the basis of scientific sources.

KEYWORDS: linguocultural, paremiological, genre, qavlun, zarbulmasal, sav, linvokulturologik, mentality.

Introduction

A proverb is a wise saying that consists of artistic and figurative considerations that summarize the socio-historical, life and everyday experience of a people.

The main part

In proverbs, the value of words is especially vivid. Because you can't replace words in proverbs with other words. They appear in the national language. This genre is present in the oral tradition of all peoples of the world and is common in size, shape and purpose of creation. Even in the naming, the closeness is clearly felt. For example, in Arabic "qavlun" means a word, in the Tajik term "zarbulmasal", in the Russian "proverb" it is expressed in words, and in the Turkish "father word" it means to remember the opinion of ancestors. In Mahmud Kosh Ghari's *Devonu lug'otit turk*, the term "sav" is also used as a reminder of the word fathers [1, 64].

Today, at a time when there is a lot of research on proverbs, one of the main tasks of paremiology is to study all aspects of proverbs. When it comes to studying proverbs, we can't help but focus on their linguocultural aspects. In this article, we analyze the linguocultural aspects of Uzbek folklore, describe the interdependence of language and culture, consider similarities in Uzbek language related proverbs and express their mentality and national character. We try to take a deeper approach.

The proverb is a wise saying that perfectly expresses the conclusions of people's life experiences. The ideas and content that should be expressed in the articles are comprehensive. In our opinion, there was an exemplary event in the creation of each proverb, and this event was observed by a representative of our very clever and meticulous ancestors. Let us refer to the following examples from *"Devonu lug'otit turk"*: «Besh qo'l barobar emas» ("Five hands are not equal"), «Ho'kizning oyog'i bo'lguncha, buzoqning boshi bo'lgan yaxshiroq» ("It is better to have a calf's head than a bull's leg"), «Ot kuragidagi yag'ir, bolalariga meros bo'lib qoladi» ("The wound on the horse's bridle will be inherited by their children"), «Quduqda suv bor, ammo it burni tegmaydi» ("There is water in the well, but the

dog does not touch the nose") [2,33].

So, with the help of proverbs, we can use them concisely, concisely and to increase the meaning of our speech. Proverbs are not a recent genre, but one that has existed since ancient times and has remained unchanged for almost a thousand years.

A study of the proverbs of different peoples shows that the content of these genres is the same in almost all peoples. But such closeness cannot be explained by the fact that one nation learned a proverb from another. In our opinion, it is better to explain this closeness by the similarity of a simple way of life, the closeness of relationships in people's lives and, in general, the fact that in many situations of life they create the same situation. For example: «Ilon chaqqan, arqondan qo‘rqar» (“Snakebite, Fear of the Rope” (English), «Kuygan mushuk sovuq suvdan qo‘rqar» ("A Burning Cat is Afraid of Cold Water" (French), «Jo‘jani tuxum ochilgandan so‘ng sana» (“Date after the chicken hatches” (English), «Bigizni qopda yashirib bo‘lmas» ("You can't hide your face in a bag" (Russian) proverbs, it has similar meanings to Uzbek proverbs such as «Qo‘rqqanga arqon ilon ko‘rinar» ("A frightened snake looks like a rope"), «Sutdan kuygan qatqni puflab ichibdi» ("He blew yoghurt from milk"), «Jo‘jani kuzda sanaymiz» ("We count a chicken in autumn"), «Oyni etak bilan yopib bo‘lmas» ("You can't cover the moon with a skirt") [2,36].

If we pay attention to the above points, the articles served to reflect the culture and traditions of the people, regardless of the time, conditions, nationality and place of creation. Whether it is an English proverb or an Uzbek proverb, everything is created based on its own conditions.

To prove our point, we give examples from the articles below

Bir qizga yetti qo‘shni ota-ona

(Seven neighboring parents for one girl)

If we look at this article, we can see the features of the Uzbek people that are ingrained in our national mentality. For example, the Uzbek people have not only parents or relatives, but also seven neighbors. When it comes time to behave and raise him, he can also advise him instead of his parents.

We can come across another variant of the above proverb:

Bir bolaga yetti mahalla ota-ona

(Seven neighborhood parents per child)

It is no exaggeration to say that we can analyze this article as above, but it is an expanded version.

Ota g‘ayratli bo‘lsa

Bola ibratli bo‘lar

(When the Father is zealous, the Son is exemplary)

In this article, we will also look at the characteristics of our culture. That is, the child can be with his parents, they can walk, they can talk, and in many cases, they can have the same profession as their parents. Therefore, in our article, the child follows the example of the father, does what the father does when he is young, the better the father, the more the child will be like the father.

Ona yurting omon bo'lsa

Rangi-ro'ying somon bo'lmas

(If your homeland is alive, your color will not be straw)

This article reflects the devotion to the motherland, and the term mother is used to describe the motherland as a mother, and the motherland should be as dear and valuable to us as our mother is to us. Peace, freedom and liberty of the country are created by the people's devotion and love for their country.

Conclusion

In conclusion, we can say that the selected problem is covered in detail in the articles. The above examples prove our point.

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