



LINGUOCULTURAL CHARACTERISTICS EXPRESSED ON THE BASIS OF THE PARALLEL "HORSE-GIRL" IN THE ARTICLES

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Abstract. Language, which is one of the important elements of culture, on the one hand reflects the life of society, on the other hand, it ensures the continuity of culture. The knowledge and experiences of the ancestors are transmitted to the descendants through language. As long as there is man, experience and conclusion; As long as there is society, there is cultural development. The language, which acts as an important bridge in the spread of experience and cultural values, provides important information about the history of mankind. Proverbs embodying social judgment and national values, with a wide range of topics, were born on the basis of life experiences. They reflect the artistic thinking of peoples, the world of boundless imagination, and delicate feelings. In proverbs, deep philosophy is expressed through wonderful artistic findings sarcasm, humour. Therefore, each proverb is considered an artistic stamp of its people, distinguished by its own linguocultural features.

Key words: proverb, noun, girl, language, culture, linguocultural characteristic.

According to the ancient beliefs of the Turks, the horse is God's grace to people, a companion in two worlds. People believed that horses serve the deceased in the afterlife, and when the owner died, they buried the horse with them. A horse was chosen as a sacrificial animal in shamanic rituals. The presence of the year of the horse in the animal calendar shows that the horse had a special place in the life of these peoples. The Turks, who gave names to horses and buried them with a special ceremony, considered them sacred animals that could speak, come down from the sky, and fly.

Most of the proverbs of the Turkic peoples are proverbs with the "horse" component. For the Turks, the horse is the owner's best friend, companion in battle, constant helper in everyday life, faithful companion who is near and far, makes his problems easier, a symbol of strength and wealth. At, aygır, tay, kısırak, altın, gümüş, ipek kumaşla sevinme! mentioned by Kashgari (Don't be happy with a horse, stallion, mare, gold, silver, silk fabric!) is expressed that a horse is economically more expensive than gold, silver, silk (Kaşgarlı, 153). Also, another information of Kashgari indicates that during this period it was possible to buy a slave for one horse: "Bu oğlanı bir torugka aldım"(I bought a boy for one horse) (Kaşgarlı, 373).

Proverbs with the "horse" component also reflect strict judgments on the issue of family, which plays an important role in the life of Turkic peoples. *Ot tuz deydi, Yigit – qiz* (A horse says salt, a guy says a girl), from this proverb it is understood that the consumption of salt for a horse to absorb the necessary minerals by licking the salt is as natural need as a young man looking at girls with interest, looking for a suitable life partner among them and finding her.

Kızlar gelin olmayı masal sanır; atı, binince koşar sanır (Girls think being a bride is a fairy tale; his horse thinks he will run when he gets on) proverb, girls who are not aware of the ups and downs of life, imagine family life as in fairy tales and believe that they will run away as soon as they get on a horse. According to the proverb, it is necessary for a girl child to be physically and spiritually ready to start a family, to acquire the culture of mutual communication, to be able to do household chores, and to ride a horse, it is necessary to care for it, understand it, and know the technique of riding a horse. This content of the proverb is expressed through light irony.

It is understood from the meaning of the proverb *Oğlan babadan görür at oynatmasını, kız anadan görür sofra donatmasını* that mothers should give necessary advice to daughters in the matter of getting married. A boy is always with his father, he sees and repeats what his father does. The father's attitude towards life and people has a strong influence on the son. The boy learns how to take care of a horse and how to ride it from his father. Although the proverb says "to play horse", this phrase refers to all activities in life. A girl child accompanies her mother from a young age, does housework together with her mother, and participates in social relations. The phrase "sofra donatmak" can be translated into Uzbek as "decorating the table beautifully". This proverb shows the distribution of tasks in society: the fact that a man is responsible for providing for the family; and a woman should do housework. When a girl becomes a bride, all her qualities and shortcomings are clearly visible. *Ot olsang – tishini ko'r, Kelin olsang – ishini; Otni qo'shga qo'shganda ko'r, Kelinni uyga tushganda ko'r* (If you get a horse, see its teeth, if you get a bride, see its work; See the horse when it pulls supplies, and see the bride when she comes home). This proverbs describe that, by looking at the horse's teeth, you can tell how old and in what condition it is, and what its physical condition is when it pulls supplies and works in the field, so when the bride comes home and lives there her skills are clearly visible. The phrase "qo'sh qo'shganda" used in the proverb shows the antiquity of the proverb.

The fact that parents should be very careful when marrying off a girl is reflected in the following Turkish proverb: *Kız evladı yerine düşerse bir eyerli at, yerine düşmezse bir uyuz it* (If a girl(daughter) falls in love with her new home then she is like a saddled horse, if she does not then she is like a rabid dog). The family environment and the attitude of people around have a strong influence on the bride who starts a new life in another family, in an almost unfamiliar place. In this proverb, the situation of a girl when she becomes a bride of a good family and finds value and happiness is a saddled horse; otherwise it is like a rabid dog. If the horse is well cared for, it will be ready for service. If the bride is treated well by her family members, she will willingly serve and endure any difficulties in life. If there is no friendly and supportive environment in the family and if the bride is humiliated, especially if she returns to father's home, she will be aggressive like a rabid dog, trying to take her pain from the person in sight.

In the culture of the Turkic peoples, the offer to start a family is made by the young man. If the proposed bride is a stranger, all information about her is first studied. The family in which a girl is brought up is extremely important. The proverb *Pekmezi küpten, kadını kökten al* (Take a molasses from a khum, a girl from a native) is based on the fact that a molasses preserves its characteristics well in a khum, and native people do not forget their identity in any situation. *Bez alırsan Mısır'dan (Musul'dan), kız alırsan asilden* The production of the best quality grays in Egypt (Mosul) played an important role in the emergence of the

proverb *Bez alırsan Mısır'dan (Musul'dan), kız alırsan asilden* "(You get a garment from Mısır (Mosul), and a girl from native). Also, the harmony of the words *küp, kök, Mısır (Mosul)*, and *asil* made it easier for the rhyme.

In the process before starting a family, special attention is paid to what kind of person the girl's mother is. Because the nature of a girl child is very similar to that of her mother. The proverbs *Qirg'og'ini ko'rib bo'zini ol, Onasini ko'rib qizini ol//Kenarına bak, bezini al, Anasına bak, kızını al* (Look at the edge, take the fabric, Look at the mother, take the girl" show that both peoples have the same opinion on this issue.

In proverbs, it is recommended to act wisely when choosing a future spouse. *Ot olsang, oriqdan ol, Qiz olsang, qallochdan ol* (If you get a horse, get it from a skinny one, If you get a girl, get it from a poor family) skinny horse being hard worker and a poor girl being humble and hardworking; the conclusion that the person who has them will not go astray is reflected. We would not be mistaken if we say that external similarity is also the basis for this parallelism. The poor girl will not be able to eat enough. That's why she will be thin. Appearance of the proverb *Ot oriqlikda ko'rimsiz, Qiz – yetimlikda* A horse is ugly in thinness, and a girl is an orphan is also a leading factor in the appearance of the proverb. A horse that is too thin does not look good. An orphan girl may not be able to be gentle because of mental suffering on the one hand, and financial problems on the other. The proverb *Husn og'izdan kiradi* (Beauty comes from the mouth) is not said for nothing. Reflections on the fact that appearance and materiality are not always important in life, and that other qualities of a person can replace these shortcoming are described in the following proverbs *Chopmasang ham ot yaxshi, Quchmasang ham qiz yaxshi// Minmasang ham, ot yaxshi, Quchmasang ham, qiz* (The horse is good even if you do not run on it, The girl is good even if you do not hug her// Even if you do not ride the horse, it is still good, Even if you do not hug the girl, she is still good).

The fact that a boy is more valued than a girl in society is ironically expressed in the proverb *Oğlan doğur at gibi yat, kız doğur it gibi yat* (Give a birth to a boy and lie down like a horse, give a birth to a girl and lie down like a dog). The "boy and girl"; "horse-dog" contradiction served to reflect the idea in an impressive and melodious way. The concept of value occupies the main place in the proverb. It is expressed by the proverb that every mother sees her daughter as perfect and flawless: *Komşunun sıpası tay gibidir, anasına kızı ay gibidir. Qo'shnining tovug'i g'oz ko'rinar, Kelinchagi – qiz* (The neighbor's chicken looks like a goose, and her bride looks like a girl) this proverb expresses the idea that someone's colt looks like a foal, better than it really is.

It is not easy to understand and interpret proverbs that express the way of life, customs and values of ancestors in the language of symbols. Proverbs are defined as "Fingerprints of the people". Just as fingerprints contain the basic information about a person, proverbs, which are the rules and programs that people should follow in society, reflect the artistic thinking power, lifestyle, spiritual values, history and culture of the people who created them. They are a product of society's history and experiences. Proverbs expressing the important cultural and social values of society act as a bridge between the past, present and future.

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