

Common and different aspects of linguo-cultural characteristics of narratives in English and Uzbek languages

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Abstract: This article discusses the genre characteristics of the narrative, the alternative of the parable and the narrative expressing a certain literary event in different forms, the study of the parable and the narrative, the types of the narrative, the selection of exemplary narratives as an object for this research work, the different aspects of the narrative from the myth, etc.

Keywords: narratives, parable, Uzbek rivoyat, cultural functions, nationality, Cultural Linguistics, linguistic world image.

The following can be defined as the theme and idea categories of English narratives: god, knowledge, wealth, action, fate, etc. In Uzbek narratives, these are: justice, honesty, wisdom, goodness, evil.

Knowledge means that a person, whether he is young or old, male or female, rich or poor, receives sufficient information, information, and knowledge about the world around him at a level that satisfies him. As you know, there are many fields of knowledge. Nature, existence, man, life, god, wealth, happiness, etc. are each separate fields of knowledge.

One of them is the concept of "God", which is of great interest to people. Old and young, businessmen and unemployed, scientists and ignorant, poor, all think about him. When he is in trouble, he asks for help. If he is lucky, he says "thank God". Sentences such as "God willing", "God knows", "God is sovereign", "Fear God", "God's servant", "God's servant", "God's witness", "God's right" are very common in spoken speech. is common.

For example, the following proverbs and expressions also embody the concept of "God" in various discourses:

- 1) Rich is rich, God is rich¹.
- 2) Sometimes it's God and the messenger, sometimes it's a good way².
- 3) What Allah gives, the mullah does not give³.
- 4) When the king is in trouble, he looks for his wife,
When a beggar is in trouble, he seeks God⁴.
- 5) Khan fed, god fed⁵.
- 6) What does a person who does not have a headache have to do with God?⁶.
- 7) It pleased the God who gave it⁷.
- 8) A child is good at cheating, god damn it⁸.
- 9) YoGod bless you, eat the old man⁹.

We took and studied the above proverbs from the book "Uzbek folk proverbs" published in 1989. That is out of 10,180 proverbs, we found only 9 proverbs that use the word "God". This is 0.088% of the total amount. This amount is very small, not even one thousandth. S., which is currently the only one in the Uzbek languageh. In Rahmatullayev's explanatory phraseological dictionary of the Uzbek language, there is only one "God knows"¹⁰there is only a phraseological combination.

What does this mean? This gives information about the fact that in the Uzbek national and linguistic culture, there was never a bad, negative opinion about "god" and its words "Alloh", "Tangri", "Khudovando", which came from other languages. Although there are many proverbs and narrations about religious

¹Imomov K. and others. Uzbek folk proverbs. Tashkent: G'. Ghulam, 1989. – B. 502

²That source. - B. 503

³That source. - B. 506

⁴That source. - B. 506

⁵That source. - B. 507

⁶That source. - B. 37

⁷That source. - B. 199

⁸That source. - B. 476

⁹That source. - B. 477

¹⁰Rahmatullaev Sh. An explanatory phraseological dictionary of the Uzbek language. - Tashkent, Teacher, 1978. - B. 361

leaders, judges, and imams, the sense of respect for God (god) is always preserved among the people.

In English, we found many of the following language elements that realize the concept of "God" only in AV Kunin's "Anglo-Russian Phraseological Dictionary". For example:

- 1) by God¹¹- I'm telling the truth
- 2) the blind God - the god of love
- 3) to depart to God - to perform servitude
- 4) For God's sake! - God's right
- 5) God Almighty
- 6) God be thanked!
- 7) God bless you! - Oh my god!¹²
- 8) God damn! - Damn it!
- 9) God defend! - God forbid.
- 10) God forbid! - May God himself forgive.
- 11) God help you! - Don't cry! God bless you!
- 12) God knows! - God knows. Who knows
- 13) the god of day – the Sun, the god of the day Phoebe, Apollo
- 14) the god of fire, Hephaestus, Vulcan, etc

A total of 45 sentences and phrases from AV Kunin's above-mentioned dictionary are presented. We will not mention all this. It's not that important to us. The main thing is that in this conceptual field, the concept of "god" is used by speakers for many purposes. As observed in the Uzbek language, the most perfect things in existence are given the quality of god, for example, the god of war, the god of fire, etc.

In addition, God knows everything - "God knows", "God save me", "God help you" and so on.

¹¹Kunin A.V. Anglo-Russian phraseological dictionary. 4-e izd., pererab. i dop. - Moscow: Russky Yazyk, 1984. - S. 452

¹²That's it. - S. 453

Yshe isin the story, the young girl asks the old man about this and, because of her youth, she has some doubts, so she asks questions to strengthen her faith. The main idea of the narrative serves this. Creative ability is always the ability to create. It either exists or it doesn't. If there is, he always creates. Yahe can never create without the ability to create. No different from a normal person. And the quality of creation is something else. When a person comes into the world, he is responsible for this oil or strives for perfection. According to Alisher Navoi, it becomes a "pattern of people". Another group does not strive for perfection at all and remains "better than an animal", as Hazrat Navoi said. That was what the little girl wanted to know, and her grandfather answered the question from a different angle.

Another issue raised in English and Uzbek narratives is the concept of "effort", more precisely, "Does a person have to overcome any obstacle he encounters or can he choose an easier way and go around the obstacles" ? Of course, the conclusion that "it is necessary to overcome the obstacle" is given in the narration. It is necessary to overcome the obstacle and move forward without thinking about the end. The narrator wanted to say this, and at the end of the narration, he showed the reward (a bag of gold).

Next is the concept of "wealth", which has often been a central theme in English-language narratives. Y she is The narratives analyzed below are important because different people speaking the same language can represent (present) the same concept differently in the same discourse. In this case, the thoughts of the grandfather and the grandson, the thoughts of the rich man and his son, or rather, the methods of realization were different, the same concept was realized by them in different layers and in different sizes. As a result, the wealth that the child thought of turned out to be completely different from the wealth that the father thought of. It was natural. because the child does not yet have the life experience of the father. What is understandable and clear for the father is incomprehensible, abstract, dark for the child, wealth is different for both of them.

Another narrative in which the concept of "Knowing" is embodied is a narrative about a father with four sons, in which the wrong organization of knowledge, the violation of systematicity in knowing the world, eclecticism, and superficiality are mixed. Knowing is a continuous process in which there is no pause. If you want to know existence, observe it without ceasing; feel, notice, know the changes; observation made every day (here in the sense of every season - SM) ensures the continuity of the cognitive process and nothing in existence is left out of view. The father wanted his children's education to be complete and thorough, but the situation he created did not allow it. Because he himself did not understand that everything should be organic and continuous in the process of knowledge. It was also mentioned that if he tries to teach others what he does not understand, there will be no result.

The next concept of "destiny" reflects events that play a major role in people's lives. "You create your destiny with your own hands, happiness that comes from the unseen is a myth..."¹³wrote academic poet Gafur Ghulam. The commander in the story, the donkey and the frog in another story were the heroes who created their own destiny, while the others were not indifferent to fate, but overconfident.

One of the most active elements of the narrative conceptual space is the ethical and moral aspects of the issue. Even the kings, who were considered very worthy, followed the moral norms of the people and society when they came to their place and demanded the same from others. "Beauty" is one of the most important concepts in the narrative, but which is often not explained and realized due to the possibilities of the genre, and this aesthetic aspect is always present. Shfrom that point of view, positive characters are often depicted as beautiful, handsome, handsome, handsome, tall, strong, gentle, etc. These types of modifications are the result of an additional effort to show material beauty as a means of symbolic expression to the exemplary spiritual beauty of the characters.

¹³Ataev R. Lessons in the art of speech: articles and conversations. - Tashkent: Mumtoz Soz, 2011. - B. 170.

In parables and narratives, it can be seen that positive and realistic thinking in the life of the English nation and romantic-imaginary thinking in the life of the Uzbek nation prevail. Sh for him, the attitude of the English to the parable is expressed in the opinion that "It is possible", and the attitude of the Uzbeks to the narration is "Look at this, how wonderful!" is expressed in the opinion that.

It is not a matter of which concepts are realized by the people in parables and narrations. In this field, there is never a hundred percent correlation between the two languages. We explain our opinion with the following two cases.

1. Does this concept exist in the language being compared, if so, how is it manifested and what is its position in the conceptual space of the discourse, people or nation where this concept is manifested - is it active or passive?

2. The fact that the conceptual space of parable and narrative is different in English and Uzbek linguo-culturalism does not mean that these two peoples think differently and create a linguistic image of the world differently. Differences in the conceptual field of parables and narratives are not the result of different views of the world by the English and Uzbeks, but are explained by the fact that both nations have different cultural, historical, religious, socio-economic, spiritual and educational experiences.

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