

LINGUCULTURAL FEATURES OF ORNITHONYMS IN PROVERBS

M.USMONOVA

teacher of Kokand secondary school No. 26

M.KURBANOVA

master's degree student of Kokand state pedagogical institute

Abstract. In the languages of the English and Uzbek peoples we find many comparisons, proverbs, sayings and phraseological units, including zoonyms and ornithonyms. The names of animals (zoonyms) and birds (ornithonyms) are one of the most ancient sources and layers of the dictionary in all the languages of the world. Proverbs and sayings, as phraseological units, are the most emotional, expressive and lively layer of language, reflecting the spirit, culture, richness and originality of the language, the reality of the country. This paper analyzes the linguocultural features of the expression of stable compounds with ornithonymic components in proverbs and sayings.

Keywords: lingvoculture, oritonym, proverb and parable, comparative analysis, stable compounds, linguistic image, lexical system, phraseological unit

One of the priorities of modern linguistics is the study of this language in close connection with culture. Each language reflects a specific way of perceiving the world. The linguistic image of the world consists of a set of knowledge about the world reflected in one or another linguistic form, as well as a specific linguistic worldview. The language of any nation in various forms reflects all its peculiarities, especially its cultural features. The peculiarities of the cultural way of life of each nation are expressed, first of all, in the lexical system. Phraseological units play a special role in creating a linguistic image of the world. They are a mirror of people's lives.

The semantic nature of phraseological units is closely related to the basic knowledge of the native speaker, the practical experience of the individual, the cultural and historical traditions of the people. Phraseological units are the most emotional, expressive and lively layer of language, reflecting the spirit of the people, the richness and uniqueness of the language, the reality of the country. The phraseological system is a complex phenomenon with its own characteristics, laws and history of development. One of the complex phraseographic tasks is to reflect in the dictionary the connotative macrocomponent of the meaning of phraseological units.

The names of animals (zoonyms) and birds (ornithonyms) are one of the most ancient sources and layers of the dictionary in all the languages of the world. In the languages of the English and Uzbek peoples we find many comparisons, proverbs, sayings and phraseological units, including zoonyms and ornithonyms.

In general, the traditional choice of ornithonyms on the phraseological basis of the languages under analysis has much in common, both in terms of nomenclature theory and in terms of evaluative connotation. A comparative analysis shows that the traditions of using ornithonyms as proverbial and proverbial components clearly show the uniqueness of the national language. This is especially true for the Uzbek language. The study of the linguocultural features of the use of ornithonyms in proverbs and sayings in the studied languages poses difficulties due to differences in the expression of phraseological units in the languages of different peoples, which ultimately depend on extralinguistic factors: culture, history, life of peoples.

When comparing proverbs and sayings with the ornithonymic component, there are five types of languages analyzed:

- proverbs and sayings that correspond in meaning and ornithonym component;
- proverbs and sayings with the same ornithonymic component, different structure;
- proverbs and sayings that have the same meaning but different structure and ornithonym component;
- proverbs and sayings with different ornithonymic components, but the same structure and meaning;

• Proverbs and sayings that correspond to several ornithonyms in one component-ornithon in another language. Scientific research on English and Uzbek proverbs to date shows that proverbs involving images of animals and birds make up the majority of English and Uzbek folk proverbs. Birds have lived side by side with humans for a long time. This component is very important for any ethnic group and any culture. It is therefore not surprising that humans give birds a number of characteristics that are unique to them. Thus, comparisons emerged: "Every bird likes its own nest", "Nightingale loves the grass-Adam's homeland" - patriotism, "Birds of a feather flock together", "Each bird with its own ball" - loyalty, "Old birds are not to be caught with chaff" - dexterity, "Dog does not eat dog", "The crow does not bite the crow's eye".

Due to changes in social life, the content of articles changes at different levels - narrowing or widening. This fact alone shows that the proverb is directly related to the life of society, the life of the people.

This means that proverbs play a key role in the study of people's lives, their past economic, political and cultural life. Indeed, proverbs objectively assess different socio-economic relations, ethical and aesthetic norms of the people, religious beliefs, way of life and work, love and hate, dreams and aspirations. The famous Russian writer LN Tolstoy once said, "In every article I see the image of the people who created this article," and this confirms all of the above.

Another important aspect of proverbs is that they are exemplary. Proverbs always say an exemplary thought. But just as any exemplary thought cannot be a proverb, there are a number of conditions under which exemplary thought can become a proverb. They are as follows:

- An exemplary idea that turns into a proverb is that it has been tested in the life experience of the people for many years. Any thought tested in life experience can be convincing;
- The exemplary idea expressed in the proverb has a universal character, not only for the individual;
- The tested universal idea must have a concise, perfect artistic form.

It is for these reasons that folk proverbs tend to be created and forgotten very slowly. These characteristics are realized in relation to the economic, political and cultural structure of a society, the degree of stability or instability of that structure.

The instructive nature of the proverbs makes them more vivid and powerful. For example: "A bad execution is better than none" in Uzbek - to apologize reluctantly is better than not apologizing at all. As an Uzbek alternative, we cite the article "Get out of the snake's nest with a good word, get out of the Muslim religion with a bad word." As you can see, these proverbs have a very instructive meaning. That is, a person should always be sweet-spoken and well-spoken. Both versions of the proverb have the same meaning. An important factor in the study of proverbs is their structure, how they are formed through syntactic units. Proverbs are based on one or more syntactic units. Proverbs that consist of a single syntactic whole are usually considered to be one-part sentences and are often in the form of sentences. Uzbek and English folk proverbs are very similar in this respect. We will try to prove our point through the following articles.

In the proverb, the idea is expressed in the form of a clear, complete conclusion, a concise sentence. The proverb does not express the whole idea. Although the form of the riddle is close to the proverbs, the way of reflecting the reality differs from the proverbs, mainly by the fact that the idea is expressed in a mysterious way.

At a glance, there is a clear difference between proverbs and riddles. But it's a little harder to tell the difference between a proverb and a saying. Along with proverbs, proverbs are used in folklore. It is important to know the difference between the two terms. The proverb is different from the proverbs. A proverb is a type of figurative expression used in a figurative sense. A proverb consists of phrases that change their meaning to another meaning.

In conclusion, we can say that the proverbs are the result of centuries of life experience, the conclusion of constant daily observations in the form of complete ideas, in which the diversity of meanings of each word, the stability of expressions, the stability of form always prevails. In proverbs and sayings belonging to each nation, ornithonyms reveal the positive and negative characters that people have, and in different languages, ornithonyms also appear in proverbs with different meanings. For example, the owl in English means intelligence, and in Uzbek it means disaster. But depending on the place of application, their range of meaning is constantly expanding. This is exactly what we can see in the articles we have seen, studied and analyzed.

In the process of translating English proverbs into Uzbek or Uzbek proverbs into English and presenting alternative versions of proverbs, it is very important to preserve the exact meaning. Therefore, working with proverbs requires, first of all, an in-depth study of their semantic features, the original meaning of each proverb. Otherwise, the erroneously analyzed proverb may not be able to fully convey its original meaning in another language. No matter in which language the proverbs, which are considered to be the best examples of folklore, sound, if their essence is deeply understood by people, they will always serve as a guide for people.