The Role Of Evaluation Concepts In The Paremiological Landscape Of The World

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Annotation: Ethnic identity is the most important feature of any linguistic community and its analysis. Finding the "traces" of a particular spiritual life is one of the main tasks of linguoculturology. Comparative study of the linguistic landscapes of different worlds is of particular importance in increasing the effectiveness of interethnic dialogue, which is one of the most important problems of our time. The difference in the perception of the world by communities surrounded by different cultural traditions is due to the linguistic and cultural characteristics of a particular linguistic community.

Keywords: anthropology, language landscape, ethnic, ethnos, linguoculturology, folklore ethics, spiritual ethics, concept, paremiology, axiological norm, semiotics, nominative instrument

Introduction

As in any field of science, anthropology has certain methodological requirements. Let us recall some of them: it is impossible to study a person without studying the language system; determining the nature of language can only be achieved by understanding man. Both of these requirements emphasize the importance of language and human relations in understanding the world. The process of cognition of reality around oneself and oneself ends with the formation of the linguistic landscape of the universe. But this landscape is not the same for everyone, especially for different ethnic groups. The differences between the ethnic linguistic landscapes of the world, of course, have different reasons, but one of the main reasons is that the relationship between the realities and the linguistic means of their expression is not the same. At the same time, it became clear that studying this problem only in the context of linguistics is inappropriate. The field of cultural linguistics, which has been rapidly developing in recent years, has expanded the boundaries of linguistics and enriched its possibilities.

Ethnic identity is the most important feature of any language community and its analysis is an urgent problem, and we are confident that its comprehensive study will make a significant contribution to the future development of cognitive linguistics. The conceptual field of each language culture is uniquely structured. The activation in speech of the resulting cultural concepts is also heterogeneous.

One of the main tasks of linguoculture is to find the "traces" of national self-consciousness and the spiritual life of a nation in the linguistic landscape of the world, which is a product of collective consciousness. Comparative study of the linguistic landscapes of different worlds is of particular importance in increasing the effectiveness of interethnic dialogue, which is one of the most important problems of our time. The difference in the perception of the world by communities surrounded by different cultural traditions is associated with the linguistic and cultural characteristics of a particular linguistic community. All this is reflected in the language, which is the main means of modeling the picture of the world in the mind.

In a comparative analysis proposed by M.M. Bakhtin, we believe that following the principle of "mirror of another culture" will be effective. Because "any culture is more fully manifested only in the mirror of a foreign culture" [1].

The study of the linguistic landscape of the world and the linguistic units that form it, reflecting the perception of the reality of a particular ethnic group, requires an analysis of elements that have different cultural meanings. These elements include paremiological units (proverbs and sayings), which clearly reflect the axiological norms of a particular linguistic culture.

A proverb is a speech construction that "demonstrates with amazing force" the thinking and intellect of the nation, the centuries-old life experience and life of the people [10, 3].

Paremiological units, on the one hand, form a communicative situation, on the other hand, as a sign of a semiotic system, generalize and linguistically generalize knowledge at different levels. According to G.V. Kolshansky, the idea of the Universe in the human mind is the secondary existence of the objective world [6, 15]. According to Ch. Pierce, one of the founders of semiotics, a semiotic sign is a universal tool linking human thinking and reality. Consequently, the paremiological landscape of the universe is a system of secondary symbols that describe the reflected landscape of the universe. The axiological content of the units of this system is clearly visible. For example:

Bill's knees tremble with guilt;
Original black and white;
You can't hide Biggies in a canary;
How many places does the fox trick give?

The paremiological fund of each linguoculture reflects the universal and idioethnic principles and values that summarize the indicators of the moral behavior of the nation and its individual groups. The universal values of cultures include the values that form the basis for understanding the worldview of an entire generation and peoples. In particular, honesty, trust, kindness have the same value for different nationalities.

It is well known that the moral principles accepted in society change, and the reason for these changes lies in the laws of culture. Indeed, "moral education is based on constant and periodic values" [11, 106]. The difference between morality and other social norms is that it manifests itself in all aspects of human activity. Human actions are evaluated by society. These actions can be positive or negative. If one of them is condemned by society, then the person will inevitably be excluded from positive social relations and deprived of public protection. Every person is obliged to know the rules of ethics [11, 109].

Yu.V.Rozhdestvensky preferred to divide morality into two areas. According to him, "folk morality" and "spiritual morality" have different characteristics and serve different educational purposes. The first of them outlines a direct practical purpose, and provides for the protection of material well-being and the well-being of the family, relatives and descendants. Spiritual morality actually complements them, forbidding such actions as theft, murder and betrayal, while not negating the principles that preceded it. In this area, the principles of speech activity and communication also come to the fore [11, 117].

Proverbs based on a system of values contribute to the enrichment of the system of value concepts that distinguish good from ignorance. Proverbs, which are one of the sources that shape human behavior and worldview, are stagnant speech constructions that represent the life experience of peoples. Naturally, the ongoing socio-political and cultural changes in the world and in individual cultures lead to changes in the system of moral rules. It is expected that the echo of this will leave its mark on the paremiological landscape of the world. Such shifts are especially pronounced in the paremiological reserve of different linguistic cultures. Consequently, the concepts of freedom, optimism, frugality and order (ambition, freedom, optimism, discipline) seem to be universal, but in English culture they are unambiguously described in the system of evaluative concepts:

When one doorshuts, another opens [19];
Lean liberty is better than fat slavery (Op.cit.);
Ambition makes people diligent (Op.cit.).

In Uzbek culture, these qualities are valued somewhat differently.
At the same time, for the Uzbek people, "cruelty" is measured not by money or other material

goods, but by morality. This is probably why, in Uzbek proverbs, frugality is assessed as the result of upbringing in the family and community. Compare:

Yaxshi o'g'il biylar ota molini, yomon o'g'il sochar ota molini;

Yaxshining qo'htasi tozaning xizmatini qilar;

O'lgan o'zbekning qo'ynida noni bor;

Usta ovchi chumchuqqa o'q otmas [21].

As for the concept of optimism, it is hard to believe that this feature is uniformly comprehended in the minds of all peoples. Here is an excerpt from Voltaire's Candide or Optimism:

- Oh Pangloss! exclaimed Candide.

"You didn't understand these atrocities." From now on, I refuse your optimism.

- What is optimism? asked Kakambo.

- Oh! Candide said.

- This is the desire to prove that everything is good, even when everything is bad [3, 57].

So how can others accept the "optimism" that Voltaire's protagonist did not understand?! The British are accustomed to looking to the future in terms of the same material goods: Look before you leap; Know what to expect before you connect; You cannot tech an old dog new tricks; In God we trust, etc. [17].

Uzbeks imagine hope for the future in connection with work or pray to Allah:

Dard bergan darmonini ham berar;

Bu yil izi bo'lsa, kelasi yil o'zi bo'lar;

Mol topmas yigit bo'lmas, o'g'il topmas ayl bo'lmas;

Umidi yo'qninig imoni yo'q;

Umidli ish umidsiz bo'lmas.

The universal-ethnic system inherent in linguistic culture suggests that representatives of different cultures enter into general and specific relationships in the perception of the world. At the same time, universality is manifested in the volume of more nominative means, and the influence on the content of evaluative concepts formed on the basis of the religious, material and social experience of the nation is reflected indirectly, i.e. through the units of the language system. Therefore, the study of semantic associations of paremiological units formed in connection with traditional ideas and values is one of the important tasks of cognitive linguistics and linguoculturology [5, 297].

Associative images, evaluative concepts are formed in one semantic area and are the basis of universal and national-cultural values. Everyone knows that it is good to do good, but this value is not always appreciated positively, and is sometimes seen as an example of some kind of weakness, ignorance. Compare:

Kind hearts are soonest wronged;

Good folks are scarce, make much of one;

Chairity covers a multitude of sins.

Bir ko'ngil imorati-ming Makka ziyorati;

El yaxshilikni unutmas;

Yaxshi bilan yo'ldosh bo'lsang, ishing bitar;

Yaxshilik qil daryoga tashla, baliq bilar, baliq bilmasa xoliq bilar.

J. Gorer, who specifically studied the mentality of the British nation, noted that representatives of this nation are able to strictly control their emotions, like to be polite and compliment others [14, 8]. In English culture, the ban on the expression of feelings is expressed in the context of evaluative units. Therefore, words such as emotional, expansive, demonstrative, excitable represent a negative meaning. (Stop behaving so emotionally! Her effusive welcome made us feel most uncomfortable - LDELC).

A.Wierzbicka notes that in the meaning of the word emotional, which has a negative connotation, uncontrollable emotion is a deviation from the norm of behavior in the community, noting that in other languages such a situation is almost never observed:

…. there is a certain unconscious "ideology" written in English word emotional – an "ideology" which assumes that showing feelings over which one had no control is a departure from normal behavior. The word had pejorative overtones, and even when it is used in a "tolerant" tone it implies that there is something there "in the emotional outburst", which needs to be excused (the list of control over one's feelings and over their display) [16, 19].

The reason for this behavior is variously explained. According to V.I. Karasik, "the expression of feelings is characteristic of members of the community living close to each other." According to the culturologist G. Hofste, the free expression of emotions has become a habit for cultures that do not like uncertainty (strong uncertainty avoiding cultures), and the abstinence from emotions has become a habit of cultures prone to uncertainty (weak uncertainty avoidance cultures) [15, 125].

In particular, Uzbeks have a habit of openly expressing their emotions, and our people are dominated by the principles of humility and modesty:

Andishaning otini qo'rqoq qo'yma;

Birov burib gapirar, birov qarab gapirar;
Oldingga osh tortsa, otashining xunidan kech;
Sen birovdan kulma, senga ham kuluvchilar bor;
Kamtarlik ko'kka ko'tarar, manmanlik erga kiritar;
Kamtar bo'lding-gavhar bo'lding;
Boshing osmonda etsa ham erga qarab yur.

In different cultures, love is expressed in different ways: in the West, when this act is performed openly, in the East, love is often understood symbolically. This is clearly seen, especially in the text of the poems on the theme of love:
Har xazon bargi erur zoreki dahr ozoridan
Sarg'ayib menda tushar ayru sihiqad yoridin.
Har qurug'an shox Majnundurki tufrog' uyiga
Topshirur har dam iliq yub nozanin bemoridin.
Bog' aro, demang, xazonkim oshiq o'lmish sen kibi,
Bilgurur sovug' nafas birla sarig' ruhsoridin.
Har oqar suni xazon tiyg'i qilibdir zarafshon,
Keskali mehru vafo naxlin jahon gulzoridin.

We see from the example of paroemia that love is connected not only with feelings of happiness and joy, but also through the concepts of suffering, pain and compassion. Compare:

Great love, great without suffering (Op.cit); Bevafo yordan vafodor it yaxshi. Bevafo yordan osilgan dor yaxshi; Suluv bo'lgan bilan yor bo'la olmas, tuya bo'lgan bilan nor bo'la olmas; Sevgining bahori bilan shodlanma, yozi-qishi ham bordir [21].

The pain of falling in love is so effective that even those who suffer from it do not refrain from committing suicide, and finding a cure for the pain is not an easy task. For example:
Gulga boq, tikanni ko'r, yorga boq-jafoni ko'r;
Bevafoning asli ko'ngli begona, bevafoga ko'ngil qo'ygan devona;
Hamma dardga bor davo-oshiqlik dardi bedavo;
To'y o'pkasiz bo'lmas, yor-firoqsiz;
Po'lat olovda, sevgi hijronda toplanur [21].

The suicide of loved ones as a result of the disagreement and ignorance of others is often described in classical literature. Upon learning of Leila's death, Majnun decides to die next to her body:

.... Jononiga ul fido qilib jon,
Bu jon beribon nechukki jonon.
Ul azm etti chu topdi yo'ldosh,
Bu olmadi yo'lidan aning bosh.
El kirdi uy ichra beshumora,
Majnun sori qildilar nazira.
Jismi yotib erdi erga maqrun,
Layli ila bormish erdi Majnun.
Hayrat qilib ul qabilani lol,
Kim topti vuqu' bo'lmogon hom
Aylab bori elni ishq poki,
Ishq ichra bu o'lmagi haloki.

Romeo drinks poison in front of the bed on which Juletta lies after the death of her lover:

Fogive me, cousin! Ah, dear Juliet,
Why art thou yet so fair? Shall I believe
That unsubstantial Death is amorous,
And that the lean abhorred monster keeps
Thee here in dark to be his paramour?
For fear of that I still will stay with thee,
And never from this palace of dim night
Depart again …..
Here's to my love! (Drinks) O true apothecary!
Thy drugs are quick. Thus with a kiss I die [22].

In etymological dictionaries, the English word love in ancient times means "connection", "gathering, striving", and later in the divine world as "magic", "fire", "water", "liquid" - the connection between concepts [8]. According to some sources, the Uzbek word ishk comes from the Arabic word ashaka, meaning "pleasure" [23, 222]. So, the fiery dispersion of love, the

proportions given to the fact that it, like a coin, surrounds the human body, seems reasonable.

In proverbs, which form the basis for the formation of logically generalized "cast thoughts", the concepts of evaluation of love and affection are realized [9]. For example:

Greater love has hath no man than this,

that a man lay down his life for his friends;

Love is never without jealousy;

Love willcreep where it may not go;

Love lought at locksmiths;

There is not one to be had for live or money [5].

Muxabbatda ko'z bo'lmaydi, yurak bo'ladi;

Muxabbat ko'zda bo'lmaydi, yurakda bo'ladi;

Sevgi pulga sotilmas, ko'ngil pulga topilmas;

Suyunganimning ko'ngli uchun suymasimni oshig'igaman;

Sevgan bilan qo'shilish-dutorga tor taqqanday, sevmagan bilan qo'shilish zaharli ilon chaqqanday (Berdiyorov, Rasulov 1984).

The effectiveness of communication requires knowledge and use of elements of the world's linguistic landscape that reflect aspects of morality, ethics and values. Evaluative concepts make up this part of the linguistic landscape of the world. The essence of the concepts of evaluation, formed on the basis of associative-figurative representations, is reflected in their different linguistic conceptualization in the process of speech activity. The paremiological landscape of the world is no exception. In particular, in the context of proverbs, generosity is often contrasted with generosity or greed:

Saxiyning xayriga baxilning boshi og'rir;

Saxiy topsa o'rtada, baxil topsa xaltada;

Xasisdan don tilaguncha, gadoydan non tila;

Baxil bo'lma, saxiy bo'l, o'smog'inga to'g'ri yo'l;

Baxil ehsondan qochar, xasis mehmondan qochar.

These types of conceptual contradictions serve as the basis for identifying the connotative features of evaluative concepts in linguistic cultures. In the paremiological worldview, such cantations are, of course, in the sense of lexical derivatives in one group or another. These types of lexical units, which are elements of the associative-semantic field, serve as the "key to the meaning" in the structure of the proverb. For example, in the conceptual field of "generosity" such English units as kindness, kindness, hospitality, spending play a leading role and play the role of a positive and negative assessment of generosity in proverbs. Interestingly, in English and American cultures, stinginess is often associated with the concepts of thrift, profit, and accumulation. Compare:

A penny saved is a penny earned;

Many makes the pot, though the devil pisses on fire;

They say the best things in life are free, but I what money;

Money doesn't talk, it swears.

In the Uzbek linguoculture, the categories of evaluation that activate associative images, generosity and its opposite greed are measured at the level of opportunities, not money:

Bor bo'lsa-kabob, yo'q bo'lsa javob;

Sig'inganingdan suyunganing kuchli bo'lsin;

Taom topilganida egan yaxshi, kafan topilganida o'lgan yaxshi;

Yuz qopni bog'lab bo'lar, yuz og'izni bog'lab bo'lmas;

Ignaning chizig'i bor, ipning uzug'i.

One of the distinguishing features of parems in the expression of the category of evaluation is that their content is determined not only by the cultural meaning of the chosen symbol, but also by the purpose and situation of the speaker's use. It is noted that a separate proverb is used in different situations and has different meanings in the context of this dialogue. Variations and semantic shifts are key indicators of an article's stock.

Professor S.G. Ter-Minasova distinguishes between two types of variation of fixed structures: 1) the structure is activated in a new sense; 2) over time, a reduced or lost value is reactivated [12; 71-72].

Here are some examples:

A friend need is a friend indeed / A friend in need is a friend to be avoided; Virtue is the own reward / Vice is its own reward. /Asli dushman do'st bo'lmas, qaynab qoni quyilmas / Asli dushman el bo'lmas, etakni kessang, eng bo'lmas; Do'st yig'latar, dushman kuldirar / Do'st kuldirib aytar, dushman-suydirib.

In the second of the above options, the addition of a new evaluative sentence is observed by changing the part of the article.

In the next group, we observe that the original version of the proverb is preserved, and another structure is added to it, which explains the concept of evaluation:

Honesty is a fine jewel / Honesty is a fine jewel, but much out fashion; History repeats itself, History repeats itself, the first time as fragedy, the second time - as farce; Man's home is his castre / Man's home is his castre, let him clean it; Never marry for money / Never marry for money, you will borrow it cheaper / Never marry for money, but marry where money is; The more the merrier / The more the merrier, the fewer the better fare; Ko'p qarining ichida, bir bola dono bo'lur / ko'p bolaning ichida bir qari bola bo'lur; Urush-yo'qlik, tinchlik-to'qlik / Urush ofat, tinchlik farog'at; Yomon do'st-ko'lanka / Yomon do'st-qora bulut soyasi.

Finally, there are variations that can be created by replacing lexical items in proverbs with wordplay, or by using paronyms and combining two proverbs. Such structural transformations cause the price to take on a comic or satirical content. Compare:

A man is as old as he feels, and woman as old as she looks / A man is only as old as a women he feels; Marry in haste, but repent a leisure / Marry in haste, but repent in the suburbs; There is no place like home / There is no police like Holmes; A women's place is in the home / A woman's place is in House…. and senate; Time heals all wounds / Time wounds all heels; Arpa ekib, bug'doy kutma / Arpa ekkan arpa olar, bug'doy ekkan-bug'doy; Emayman degan kelin, engdan haspni er / Emayman degan kelin, rapida bilan rapichani er; Tubsiz quduq bo'lmas, tuzsiz oshni it ichmas / Tubsiz quduq bo'lmas, tuzsiz xamir tandirda turmas; Borida pora-pora, yo'g'ida- siqa-siqa / Borida-chilik-chilik, yo'g'ida qo'riqchilik / Borida-Hotam, yo'g'id - motam- Borida- kuldiring, yo'g'ida qarab o'tiring.

In the proverb, we have already said that the conceptualization of opinions, conclusions about events is important within a certain people, culture. But it should also be borne in mind that changes in the system of values can be influenced to some extent by the development of science and technology. In particular, the rapid development of computer technology, the importance of the Internet in people's lives and activities have led to the activation of new concepts of evaluation in the system of articles on labor, work in the English paremeological reserve. For example, status Don't pull all your eggs into one basket, Don't pull all your hypes in one home page - As a result of the "Don't put all hyperlinks on one page" view, there is a content assessment that keeping the most important information will avoid confusion. Actually Pentium wise, pen and paper is a silly version of the adage, which in the form of Art is long, life is short, compares the Pentium personal computer to a superb work of art, a transient sophistication of the paper-and-pencil world. Although the estimates that are encountered here are new, the use of old tools is not acceptable.

The same situation is observed with the use of other new proverbs:

Too many cooks spoil the broth / Too many clicks spoil the browse:

A cat has nine lives / A chat has mine lives;

Don't bite more than you can chew / Don't byte off more than you can view;

You cannot teach an old dog new tricks / You can't teach a new mouse old clicks;

In God we trust / In Gates we trust.

The reason why Bill Gates rose to the level of a god in the last paroemia is, firstly, in the high appreciation of the programs created by his corporation, and secondly, in seeing in his image the embodiment of the "American dream".

Thus, the analysis shows that the activation of the universe is different in English and Uzbek cultures. The realities typical of this culture are less common in English proverbs than in Uzbek. In general, alternatives are more common in thematic groups of proverbs, and as for differences in linguistic culture, they are associated with a mismatch in the criteria for determining values, and not with inconsistencies in the worldview of peoples. Uzbek proverbs express the national and cultural flavor more vividly.

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