

MEANS OF EXPRESSING FOLK LIFESTYLE AND NATIONAL MENTALITY IN WORKS OF ART.

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Annotation: this article discusses metaphors, similes, realia, lacunae, which are considered as irreplaceable units, and other units, which are considered means of expressing mentality from a national-cultural point of view, based on the content of the literary text.

Keywords: linguoculturology, metaphors, similes, comparison, cultural studies, mentality, realia, lacunae.

In any work of art, there are signs associated with folk lifestyle and national mentality. The lifestyle of a particular people cannot be imagined without its national characteristics. In order to determine the specific aspects of the folk lifestyle and its national mentality, it is necessary to pay attention to the extent to which folk culture is reflected in the language.

The daily development of linguocultural studies has led to the establishment of several directions for studying the characteristics of the culture of society, the work on which serves as an important factor in implementing the goals and objectives of linguocultural studies:

- 1) diachronic linguocultural studies: this studies the transition period of the specific transition of language culture to the level of ethnos. In particular, the formation of the Turkic peoples, the formation of linguocultural culture depending on the period in which they were formed, and the analysis of the historical development path of the formation of a nation, people, and ethnic group is considered important;
- 2) comparative linguoculturology: in this the characteristics of different ethnic groups are compared, the linguocultural aspects of different peoples are analyzed comparatively;
- 3) descriptive linguoculturology: in this it is based on the assumption that a certain unit in the language of each people can mean a completely different concept in another language, each of which can be recorded as a linguocultural unit of a separate nation. For example, a unit in a certain language can mean a completely different meaning in another language. It is noted that very little work has been done in this regard. Among such works, M.K. Golovanivska's book "French Mentality from the Point of View of Russian Speakers" provides information on the use of French units expressing abstract

concepts in Russian. The Uzbek language also has units borrowed from Arabic, Tajik and other languages, which have become linguocultural units of this people;

4) Linguocultural lexicography: it deals with the compilation of linguocultural dictionaries. As an example, the first fundamental source of such a dictionary is the book by D.G. Maltseva, which consists of twenty-five chapters, compiled in the form of a linguological studies dictionary. In this book, a number of concepts such as German realities, climatic features, various cultural events, household services of various levels, science, technology, architecture, etc. are taken as objects and studied.

The identification of the means of expressing the lifestyle of the people and the national mentality using linguistic units in the literary text is, of course, carried out on the basis of the above-mentioned directions. In the literary works of Abdulla Qodiriy, there are several concepts that reflect the lifestyle of the people and the national mentality. Nationality is also reflected in the appearance of the heroes of the work, their way of life, and their attitude towards others. It is difficult to determine the nationality of the characters in the novels “Byghan kunlar” and “Mehrobdan shayon” from their appearance, because various units such as the place where the events take place, social lifestyle, and profession do not allow this. The works demonstrate qualities characteristic of the Uzbek nation such as keeping up to date with the situation of a person, creating a bond, ensuring a chain of relationships between generations, and hoping for various good deeds from their children. Human values such as not speaking ill of a person who has passed away after death are also signs characteristic of our nation. Linguistic and cultural situations related to onomastic units are observed in the novel. Onomastic units provide the connection of linguoculturology with such fields as ethnolinguistics, psycholinguistics, linguological studies, and cultural studies based on diachronic analysis. The events in the work “From the Memory Book of Kalvak Makhzum” are the characters' attitude to changes in everyday life, national values, the attitude of people of the nation to each other, the linguistic units they use, realities, metaphors, onomastic units, similes, expressions, proverbs are considered means of reflecting the image of the people and their national mentality. As in other nations, various expressions also serve to give a national color, and the metaphors and similes included in them or taken separately are of linguocultural significance.

The presence of non-alternative linguistic units, the transport of the national standard in their structure, and their ethnolinguistic significance are one of the sources that ensure the national mentality.

Regarding the linguocultural aspects of non-alternative units, E.M. Vereshchagin and V.G. Kostomarov believe that non-alternative units not only strengthen the experience of the language owners in this regard, but also carry deep information within them. In

particular, the metaphors, similes, realities, expressions and proverbs in the works of Abdulla Kadiriyy and others reveal the presence of subtext, historical and evolutionary information.

Although the national mentality is considered part of the general culture, it is clear to all of us that it also has a sign of individuality. Therefore, these different aspects determine its uniqueness. Concepts existing in certain languages may not have names that are called in other languages. For example, in Russian, a husband calls his wife by a different name, and a wife calls her husband's mother by a different name, but in Uzbek, both are called by the same name, that is, "mother-in-law", which means that some part remains open. It is precisely such gaps that determine a certain aspect of linguistic and cultural properties, these units are called lacunae. Linguistic and cultural units that do not have such naming units are called "white spots" by scientists such as Y. Sorokin and I. Markovina. National culture is determined by the uniqueness of the cultural lifestyle, the historical path traveled, ethnographic, and social factors. There are such units that give a realistic identity, encompass the national cultural aspects of a person, so to speak, cannot be replaced by any other concept, and their study and study of their characteristics are important tasks. Linguistics calls such unique concepts as realities.

We cannot understand or think about cultural studies, social sciences, or any other field without language. To imagine the world, it is highly effective to put it through a certain scientific test, to use microscopic analysis methods. We cannot imagine anything without language. As Humboldt noted: "Language is the soul of a nation." In order to understand the soul of a nation, to perceive its historical and developmental path, only a comprehensive analysis of language units will lead to good results. Whether or not a person can fully explore and reveal its essence is determined by our views on language, how deeply it is embedded in our thinking.

The human factor is so complex that linguoculturology cannot reveal all its aspects by studying and analyzing aspects of language. The fact that linguoculturology does not study all the different units in a language can be understood by observing its approach to units in terms of which sides and aspects. When we say linguoculturology, most of the scientists in this field, who have not yet become familiar with these units, are presented with sections on linguistics in the current Uzbek language from a synchronic point of view.

In order to more easily understand what kind of field linguoculturology is, it becomes clear that it is necessary to observe the sections of the science in Uzbek linguistics. In the phonetics of the current Uzbek literary language, it is said that there are six vowels and that they are written with the same number of letters. The linguistic function of

speech sounds is clear, in what is their cultural characteristic manifested, is there cultural differentiation? Or what linguocultural characteristic can be present in consonants, syllables, accents or phonetic changes? Our scientists have not yet conducted any clear research on whether the different pronunciation of speech sounds fulfills some cultural function or not. The structure of speech, the ways in which word groups are expressed in it, and the position of parts of speech in any situation do not serve to clearly demonstrate specific cultural signs.

Any language is a picture of a holistic perception of existence. The presence of individual features of this picture both distinguishes it and generalizes it.

Figurative thinking and imagination play a very important role in ensuring integrity. When we talk about the Uzbek national-cultural image, first of all, two situations come to mind:

-the own image of the people of the nation: in this, not the image of the representatives of this people living in Uzbekistan, but the worldview of representatives of this nation living in other regions and countries is taken into account, the concept of mentality is not limited to the concept of an image within one country, it forms a national-cultural image, a linguo-cultural image, which distinguishes representatives of this nation living in different countries from representatives of other nations and forms a generalization with representatives of the nation living in Uzbekistan. Regardless of the region in which members of the same nation live, their figurative imagination individualizes them from others. This is reflected in the following:

-stereotype of external signs, that is, based on signs of dressing, behavior, behavior and attitude towards others. National identity is characterized by various national clothes, hospitality, friendliness, sincerity, etc. The structure and color of clothing items of representatives of the same nationality living in different regions may differ somewhat, which is determined by the representatives of which nationality they live side by side;

-stereotype of internal signs, that is, it refers to the ideas of representatives of the nationality about the world and man, manifested in their attitude to nature, views, beliefs and thoughts. Each nationality has a system of generalized, at the same time individualized ideological images, such images, as a rule, are expressed through metaphors, similes, phraseological and pareological units. It is not enough to analyze and explain such units through special sources, since such explanations do not allow a clear idea of this picture, only how to use such units in a situation of internal communication is important. In this regard, the opinion of I. Brodsky is of great importance, as he emphasizes that “the study of the specific units of any language is not related to the interpretation of its meaning, but to the internal traces left by the concepts. Because these traces contain not only synchronic content, but also historical,

national-cultural traces”. In units where “wolf”, “camel” or other images are used, it is important not to express the meanings of these units as lexical units in the present era, but to reveal their semantics in the thinking of the ethnos. The concept of internal form in national-cultural units was introduced into science by A. Potebnya, B. Larin and G. Vinokur continued his work, proving that the internal form is related to the “original semantics” of each lexical unit. The concept of internal form is figurative, that is, a generalization of national-cultural thinking and imagination. Traces of historical-etymological memory can be seen in it, but those who use it do not distinguish it. The above-mentioned points are important for the development of linguistic and cultural research

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