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LINGUISTIC-CULTURAL FEATURES OF THE COMPARATIVE ANALYSIS OF THEMES AND FORMS OF UZBEK AND ENGLISH FOLKLORE

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ABSTRACT

Today, the study of issues such as language and personality, language and culture, language and thinking is deepening in the fields of linguistics - psycholinguistics, linguoculturalism, cognitive linguistics, and pragmalinguistics. The anthropocentric approach to language embodies the latest achievements of these fields and is increasingly strengthening its status as an independent paradigm. In the literature on linguistic culture, metaphors are put together with proverbs, phrases, similes, which are considered the main linguistic and cultural units of the language. Folklore lives by word of mouth, literature lives through writing. Folklore works are performed orally and sung, while literature is only read. It helps to spread and popularize the sample of oral folklore in performance. However, if the version performed by a skilled performer with high artistic skills is not recorded, after the death of the creator, this very example is doomed to disappear. "... reflects the fundamental cultural values, because it is based on the national-cultural outlook "[1, 91-b.].

KEYWORDS

Linguistics, folklore, songs, fairy tales, children's folklore, fast telling, folk oral stories, linguistics, song, fairy tales, language;

INTRODUCTION

Based on the observation of the metaphors used in the artistic works created by Uzbek poets, it can be said that they show the characteristics of the individual speech style of a certain artist, as well as the artistic thinking of Uzbek speakers and their attitude to language units. Many metaphors used in the Uzbek literary language have become our linguistic wealth. It is known that language is connected to the outside world through meaning. The study of the phenomena behind language signs is of great importance in elucidating the relationship between human cognitive activity and speech activity.

THE MAIN RESULTS AND FINDINGS

One of the basic concepts of linguistics and cultural studies is the concept of "world image". The concept of "world view" reflects the real existence of the human conceptual apparatus in the objective world. Naturally, the concept of the world image has a categorical meaning, corresponds to the sum of human knowledge in a certain historical period, and on the way to the endless development of science and technology and human capabilities, it is necessary to understand the processes of human knowledge of the

world as a certain stage. should learn. A relatively limited understanding of the world scene (that is, some people, some society, collective, class, people, etc.) can be considered only as a part of the whole. The image of the world forms the core of a person's outlook and reflects the main characteristics of his lifestyle. At this point, language directly participates in two processes related to the world view. First of all, the linguistic image of the world, which is one of the deepest layers of the individual worldview, is formed within the framework of language. Second, language expresses the entire worldview of a person and helps to understand.

The language richness of the people is first of all reflected in its folklore. In order to know what kind of people a nation is, it is necessary to study its folklore. Folklore reflects people's language capabilities, observation style, and creative power. Orality, variability is a unique feature of folklore, it shows that examples of folk art are directly related to the process of live performance, i.e., folklore works are not static, they change and renew each time they are performed, which means a high demonstration of artistic language capabilities. Therefore, it can be said that

folklore is not just an example of the art of words, but it is the essence of the people, which fully reflects the language reserve, concept and way of thinking of the people, from the distant past to the present day. It is also the history and culture in constant movement. Folklore works first of all reflect the process of transition from mythological to poetic thinking, so it is necessary to rely on examples of folk art in the study of language history. No word in the language appears by itself, it arises out of necessity in the process of historical development or is acquired.

Children's folklore is a component of the oral creativity of our people. It is made up of many genres, such as riddles, quick sayings, and counting. Songs in adult folklore, fairy tales in children's folklore are adapted for children. This makes it possible to prove that the traditions of folk art are alive in Uzbek folklore from the point of view of the development of the laws of human artistic thought. After our country gained independence, attention to the study of folk art, which is the basis of the national identity and spiritual roots of our people, increased more than ever. One of the main tasks was to "widely promote the rich history of our country, its unique culture and national values among the youth, and create the necessary environment and conditions for the achievement of world science and literature." In the conditions of current globalization, where the flow of information is rapidly entering, it is important to preserve examples

of oral creations that reflect our glorious history and unique culture, rich spiritual values, to preserve the intangible heritage created by our ancestors, to reveal the place of these monuments in human spiritual development, and to use them in the future. Passing on to the next generation is an important task for folklorists. Folklore is one of the main tools in restoring the national values of our people, which have been settled for many centuries. Researching children's folklore, which is a part of it, in the context of adult folklore is one of such important problems. Studying them in depth based on the new concepts and theoretical views of folklore studies, determining the genesis of genres, images and motives, scientific clarification of their specific features, gives new conclusions.

Language is a major social weapon, it forms social trends on the scale of a nation, preserves and conveys the culture, traditions, and social identity of a community speaking the same language, thereby creating the basis for the emergence of nations. When referring to the language as the main symbol of a nation, it can be viewed from two sides: "from the inside" and "from the outside". When observing it as a process that takes place "from the inside", language turns out to be one of the important factors in the mutual integration of peoples. Looking from the "outside", one nation can be seen as a sign that distinguishes it from other nations.

Children's folklore is a component of the oral creativity of our people. It is made up of many genres, such as riddles, quick sayings, and counting. Songs in adult folklore, fairy tales in children's folklore are adapted for children. However, epics, proverbs, and stories are not found in children's folklore because they are related to complex life problems. Scientists have tried to answer the question of who creates children's folklore.

While studying the comparative aspects of folklore, we cannot help but touch on their linguistic and cultural aspects. Through this, we will try to show the similar and different sides of the folklore of the languages we are studying, the unique culture and mentality of the people who own this language. In this chapter, we describe the interdependence of language and culture in the analysis of the linguistic and cultural aspects of Uzbek and English proverbs, consider the thematic similarities of folklore in Uzbek and English languages, and the expression of mentality and national character in them. We will try to take a deeper approach to such issues. Language is the most important factor in expressing the culture, values, and beliefs of each nation, as well as the unique aspects of the nation as a whole. Nida, a linguist, says that it is important to study the culture of a nation when studying its language. He said that language and culture are similar systems developed in dependence on each other. He explains it as follows: "Cultural factors are deeply interwoven

with the language, and thus are morphologically and structurally reflected in the forms of the language."

It is possible to compare some translations in English and Uzbek languages, the similar or different sides of both nations in these sentences. For example: In English: "Atlantic with a broom, try to sweep back the" if we translate the sentence into Uzbek – atlantikani orqaga qaratib supur.

The founders of Uzbek folklore studies said that these examples of oral creativity are very mysterious and complex and explained that they did not dare to write an article about these works. According to them, it is very difficult to explain the mysterious expression in some songs.

The period of preschool education is an extremely responsible period in a person's life, because it is from this period that the foundation for the formation of a person as a person is laid. The importance of art in the comprehensive education of children is especially great. The work of art instills in children such qualities as love for the Motherland, friendship, comradeship, hard work, and introduces them to the surrounding events.

Fiction embodies aesthetic taste and moral qualities in children by truthfully reflecting reality and creating bright images. It teaches them to perceive the beauty of life.

The art of words finds its expression in a work of art. Since ancient times, the people have paid attention to the power and charm of the artistic word in the education of the young generation. The artistic word immortalized all the cultural wealth of the nation. Among the people, great talents - storytellers, storytellers, singers - have grown up. The people's intelligence, desires, spirit and will were reflected in the proverbs and sayings, fairy tales and legends, songs and riddles created by them. The main source of the art of words is real existence, nature, people, their work and mutual relations, behavior. Images are clearly created through the artistic word, thus the adventures, actions, and feelings of the heroes of the work are embodied in front of the child's eyes. At preschool age, children cannot read books, they only listen to them. Developing the skill of listening to a work of art is carried out by pedagogues and educators in the process of raising children.

The genre of rapid speech is also of special importance in folklore. Small, fast sayings are designed for toddlers and teach them how to pronounce words correctly and melodically. For example:

In Uzbek Lola arralaydi, Sora allalaydi, Bir tup tut, bir tup tutning tagida bir tup turp. These quick sayings train the child's intellectual ability, intelligence, sensitivity, and intelligence.

In general, artistic examples created by our people and preserved to us are of great importance in educating the young generation, in their development into people who are spiritually rich, sharp-witted, and able to respond to the demands of the times.

The role of English folk songs in the development of children's folklore is also incomparable. It would not be wrong to say that he is the author of famous English fairy tales and folk tales of famous authors and collectors Joseph Jacobs, Flora Annie Steele and others. England is home to some of the most famous children's stories, including Jack and the Beanstalk and Tom Thumb – called "a child no bigger than his father's thumb". As in other European countries, the English fairy tale tradition is rooted in folk tales believed to have originated in the British Isles. This folklore has evolved through centuries of storytelling traditions and is unique given the unique culture and identity of different regions of the country. As such, England's tradition of storytelling and folklore has strong links with Celtic, Germanic and Christian sources. Jacobs was an Australian collector and publisher of English folklore and author of English fairy tales. The purpose of his work was to popularize English folk tales among children and adults, since many readers at that time were addicted to German and French folk tales. Jacobs was one of the most famous English tellers of folk tales and fables, and his work also helped to preserve the ballads after he wrote them as fables. He later

published a second volume, More English Tales. Another famous literary figure in English folklore is Flora Annie Steele. During the publication, Steel took on some of the popular folk tales from England and shared them with a new audience.

We can give many examples of how to speak quickly in English. For example: Peter picked a pick of picked pepper,

A peck of picked Peter piper picked.

If Peter picked a pick of picked peppers,

Where's the peck of picked peppers Peter piper picked?

It is observed that traditional images that are close and understandable to children are used in fast sayings. In them, along with fantastic imagery and exaggeration, busyness has an important place. Quick sayings begin to be performed when the baby's crib period is over and his game activity is increasing. Quick sayings serve as an important tool in introducing the child to his relatives and the surrounding environment, environment, household life, animal world, plant world, and preparing him to interact with the outside world. In this regard, hobbies are divided into several thematic types. Each of its types performs specific artistic and aesthetic tasks. Quick sayings are intended for younger children, so they are created in a simpler and more understandable language, in a concise form,

and in a playful tone. They describe funny events and situations. Therefore, it is observed that humor is one of the important genre features in entertainment.

As one of the traditional, independent poetic genres of children's folklore of Uzbek and English folk songs, it clearly shows all the poetic features characteristic of folk singing and has a special place among the genres. One of the forms of oral poetry, quick sayings are one of the important sources for studying the gradual development of folk singing in terms of genre. Fast sayings are unique in terms of having a specific genre nature, poetic form, internal thematic types, system of images, series of motives, and style of expression. Fast sayings are manifested as a whole poetic system through specific genre features, artistic-compositional features, linguopoetic elements, clause construction, weight and rhyming system peculiarities. Fast sayings, as humorous songs composed by adults for children, open the way to a correct assessment of the genetic connection between children's folklore and adult folklore. It is noticeable that the repertoire of popular interest played an important role in their creation. Therefore, recording and special research of examples of the genre of fast telling not only creates a perfect classification of the genres of Uzbek and English children's folklore, but also substantiates their connection with adult folklore, the poetic laws associated with folklore traditions are manifested in children's singing. It is of great importance in proving

the effect of popular interest with the emergence of quick sayings, as well as in proving that a number of examples of children's creativity, such as sanama, tezhimachak, and guldur-gup, developed in relation to each other.

Quick sayings are spoken by adults to children. They are created and performed by adults for two purposes: firstly, to interest children in life events, living, and to teach life relationships, and secondly, in order to entertain children and play. There is no humor involved in quick sayings for the first purpose, and in the second, expressions and images made of humor or satire are found in many cases.

As a component of folk pedagogy, quick sayings have gone through a specific stage of spiritual and artistic development. By studying them, it will be possible to find out the types of traditional children's songs found in folklore, as well as the specific poetic development of children's folklore. Socio-life factors were the basis for the creation of fast sayings. Mythological imaginations and symbols of popular interest have found their own artistic interpretation in toys. The skill of using the traditional plot, motifs and images of the folk art can be observed in the quick sayings. Fast sayings have unique poetic-compositional features and artistic-aesthetic tasks. Lingvopoetic means of expression and imagery are of great importance in increasing the ideological and artistic value of toys. Also, the structure of the clause, weight and rhyming

system of fast sayings, the composition of images and motifs attract special attention.

If we dwell on the linguistic and cultural characteristics of children's folklore of the English people, the folklore or folk culture of children and youth has a long history. This includes, for example, rhymes and games played on the school playground. The most famous researchers in this field were Lona and Peter Opie. Their fables, stories and rhymes were beloved by children of the English people. Children from 6 to 15 years old have their own traditions of games, riddles, rhymes, jokes, jokes, superstitions, magical practices, wit, lyrics, tricks, epithets, nicknames, torture, parody, spoken word. includes All of these are related to activities learned by children and passed on to other children. In England, children were not taught fairy tales and games by adults, children adapted and learned them by themselves. In Western culture, most folklorists are acquired by children after they join their peers in elementary school or kindergarten. Lona and Peter Opie argue that children's culture is very specific and often ignores the adult world around it. Opie claims that the words of one game, Back buck, have survived since the time of Nero. For example, Opi and Opi show that there are two categories of nursery rhymes that children inherit: those that are important for regulating their play and their relationships with each other; The second of the two classes talks about observations, where Opi and Opi are fascinated by how

traditional rhymes appeal to children as something uniquely funny and interesting, often with their repetitive patterns and rhyming in different styles and tones. determined to fall. For example, the famous English rhyme Opi and Opi heard when children were leaving school:

I'm a knock kneed chicken and a bow legged sparrow,
I missed my bus so I went by barrow.

I went to the cafe for my dinner and my tea,

Too many radishes—Hick! Pardon me. This English folk was considered to be a matali in the form of the famous Opi Opi. The rhyme did not have much significance or meaning to adults, but to children, Opie and Opie observed that these rhymes fascinated children with their funny melodies and repetitive patterns. In addition, Opi and Opi these children's rhymes were used as a means of communication with each other at a time when the language was still new to them and there were many situations where children had difficulty expressing themselves. Simply put, in English folk, children often recite and sing these rhymes in unexpected situations, to fill awkward silences, to hide unexpressed feelings, or even to catch their breath in excitement. As a result, these practices are very useful in children's daily lives, and they easily adapt to the use of songs and rhymes in social gatherings, for entertainment and practical reasons. In addition, the anthropological works of Morag McLean,

Peter Bryant, and Lynette Bradley provide additional information on the effects of nursery rhymes on communication and language development. Simply put, the ability to break words down into sounds and syllables is essential for children to fully understand and use the alphabet, and children develop these early literacy skills by learning nursery rhymes. For example, this “A Sailor Went to the Sea” (The sailor went to sea) observed in the rhyme:

My captain went to the sea, sea, sea

To see what he could see, see, see;

This effect allowed the children to learn about homophones and that the words sea and sight have different meanings, even though they are pronounced the same, which allows children to develop and improve their language skills. In general, most children can benefit greatly cognitively from practicing nursery rhymes effectively.

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