



THE CONCEPT OF "YOUTH" IN THE UZBEK LANGUAGE AND ITS LINGUISTIC AND CULTURAL FEATURES

Hakimova Muhayyo Karimovna,
Associate Professor of Tashkent State University of Uzbek Language and
Literature named after Alsher Navoi, Doctor of Philology

Annotation

This article draws on the analysis of the young concept, which has an Uzbek term of time. The concept also focuses on the processes of historical formation. The article explores Proverbs featuring the young concept of the Uzbek language. Age-related proverbs in Uzbek, French, Japanese and English have been cross-referenced and analyzed.

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It is known that in recent years, studies on the study of the concept have been increasing in world linguistics. In such studies, special attention is usually paid to concepts representing abstract concepts such as "duty", "faith", "honesty", "justice", "time". After all, there are few peculiarities in the concepts of concrete realities given by direct observation for all nationalities. However, it is known that concepts representing only abstract essences that are not given by direct observation are unique in each nation. From this point of view, the study of the concept of "time" is also important, and it is natural that its linguistic manifestation is similar and different in different languages. After all, the indicators of time are almost the same in all nations, and the co-conceptual organizers formed on the basis of figurative and valuable relations with it are different.

While the language tries to accurately reflect the colorful world scene in itself, this reflection will not be like a reflection of the world scene in a mirror. The linguistic landscape of the world is based on what part of the world the people want to see and name. Just as the place where the light shines in the darkness is visible, so the people's attention is called the part of the world landscape. For example, in Uzbek, the parts of the day are divided into parts such as day, night, morning, morning, choshgoh, noon, century, evening, night. Conceptual views about daily qims are formed by their organizers, such as the time of prayer. In English, the concept of "lunch" was formed based on meal time. The time from sunrise to morning is called by lexemes such as tong, azan, sahar, sahar-mardon, bamdod, subh, subhidam, mardon, tongotar, and





the time each represents is imperceptibly different from each other. The fact that this small part of time has such a large number of nominations in the Uzbek language is related to the fact that the Uzbek people wake up early in the morning, in short, life begins very early. These proverbs also prove our point:

Erta turgan ish bitirar, Kech turgan ko'p turtinar.

Erta turgan horimas.

Ertalabki vaqt — naqdgina baxt.

Ertalabki ish, Ko'ngilni qilar xush.

In the Uzbek people, time is like a flowing river. Conceptual views on time reflect the notions that a person's life in this world is very short, that it is transient, and that he lives forever in the mortal world. In Western culture there are proverbs like time is money, time is more valuable than gold, but in Uzbek language *vaqt — g'animat, o'tsa — nadomat; vaqt tog'ni emirar, suv toshni kemirar; vaqt — qozi; vaqtdan yutding — baxtdan yutding* kabi maqollar bor.

It is probably from this that the appreciation of time and life in this world, and encouragement to use it productively, has become a tradition in the works of Uzbek philosophers and poets, as well as in Uzbek proverbs.

Today, concepts with the meaning of time, such as time, date, age, year, life are easily understood, and the units representing these concepts form a separate system in the language. One of these concepts is the concept of "age", which constitutes the concept of time. In the language, especially in Uzbek, the formation of lexical units meaning "young" has gone through a long historical process. Human life, what are the periods of this life measured based on, how is the life span of an individual or society measured and what are they called? we don't always remember when we get up. Our ancient ancestors determined the summary of time based on clearly observable natural phenomena. For example, the light part of the day is called day (sun). They did not have the concept of a day before, such usages as I will come in two days, three days' journey are the effects of this view so far. We know that the moon and its various appearances are also a unit of time measurement.

At the same time, in the Uzbek language, the time of a person's life since birth, each year of this period is called "yosh". It is known that in the explanatory dictionary of the Uzbek language, young homonyms are given as words. In it, two words meaning "tear" and "time, period" are given as cognates.

It is known that Turkic peoples have been engaged in animal husbandry since ancient times. They started counting the year from the spring month, that is, when the barra grass grew. After all, the basis for the summary of the year was the time when it was





possible to graze cattle in nature, i.e., the time of moving with cattle to the mountains, hills, and latitudes. This was the time when grasses and lawns grew green.

French scientist Louis Bazén's article entitled "Conception vozrasta u drevnih tyurkskih narodov" That is, the concept of age in ancient Turkic peoples was published in "Zarubejnaya Turkologiya" magazine in 1986. This article cites the following excerpt from the "Annals of the Chu Dynasty", which ruled in China in 557-581: "They (that is, the Turkic peoples in the territory of Mongolia) determined the change of years and the summary of time by means of green grass" □1, 361-362□. During this period, the Turkic peoples, more precisely, the Turkic peoples in the territory of Mongolia, named barra grass with the word "Yash". Later, the time when the grass was blue used for the summation of the year, that is, this time and the period until its return is also called a "year". For a lamb born in the spring, this spring is the first spring, the next spring is the 2nd spring, the 3rd year The 3rd spring was counted. Then the lamb that lived for 2 years was blind for 3 springs. That is, it was 3 years old. The word "yash" used for green grass was the basis for the formation of the word green (color) depending on the color of the grass, and the meaning of the water of the eyes based on the wateriness of the grass. meaning has developed in 2 directions, such as age, and age giving the meaning of time. This word yosh exists in many Turkic languages except Chuvash with various phonetic variations. For example, it is called jash in Kyrgyz and Altai languages. Today, the development of the meanings of the word "age" has reached the level of homonymy.

Although the Turkic peoples later used units of measurement such as the Chinese Muchal calendar based on the names of animals, the Arab Hijri calendar, and the Gregorian calendar, still the fact that the beginning of the year coincides with spring is of conceptual importance. This can also be seen in these proverbs: *Avval – bahor, oxir – xazon. Yilning yaxshi kelishi bahordan ma'lum. Kun g'amini sahar e, Yil g'amini bahor e.* So, although the word Navroz is borrowed from the Persian-Tajik language, the true essence of this holiday reflects the long history of our nation.

In the Uzbek language, the concept of "age" means the level of physical and social development of a person over time. It is known that this development is determined by how long a person lives. In our language, as well as in many other languages, there are units that make up the concept of "age", such as childhood, adolescence, maturity (middle age), old age.

These concepts have conceptual, value-based and figurative structures. We mentioned above that the conceptual organizer of the concept of age is almost the same in different languages. For example, in all languages, the concept of childhood consists of young age, not having enough life skills and qualifications, cuteness, etc.





But in some places, the boundaries of the conceptual structure of the "age" concept can be distinguished based on the lifestyle of the speakers. For example, as a result of early marriage in the Uzbek nation, the age limit is different compared to other nations. In our country, 40 years of age for marriage is considered the norm in Western countries. The following poem proves this point:

Izlay-izlay horib bo'ldim, sensiz yolg'iz g'arib bo'ldim.

Endi bosgan izlaringni to'rt tomondan topolmasman.

Toliqib ham tolib bo'ldim, qirqqa kirmay qarib bo'ldim.

Layli nahor seni izlab er-osmondan topolmasman.

Or there are proverbs like a woman in her thirties is like firewood.

In English, there are proverbs with the opposite meaning, such as "Life begins at forty". It can be seen from these examples that the issue of age limit can be different in different languages.

The value-based organizers of the age concept are unique in each language. Here we will touch on the issue of the concept of "old age". It is known that the realization of the concept in language is mostly analyzed through idioms, proverbs and proverbs. We use the same method.

In Uzbek, old age is treated as a special quality. The intention to reach this age is expressed, showing respect to the elderly is characteristic of the Uzbek national culture. The axiological view of old age is reflected in the following proverbs:

Qarisi bor uyning parisi bor;

Bola – shirinlikning adoyi, Qariya – shirin so'zning gadoyi;

Yosh kelsa – ishga, Qari kelsa – oshga;

Yoshning hurmati – qarz, Qarining hurmati – farz.

In the Uzbek language, the wisdom of the elderly is reflected in the following proverbs:
Yoshlikning eli kuchli, Keksalikning – aqli;

Qarilikni donolik bezar, YOshlikni – kamtarlik.

Elderly people have a lot of life experience reflected in the following proverbs:

Qari bor uyning zari bor;

Qarisi bor uyning parisi bor, Parisi bor uyning barisi bor;

Qari uyning farishtasi, Saranjomi, sarishtasi;

Qarida xislat ko'p.

The fact that the elderly deserve attention and respect for them is reflected in the following proverbs:

Qarilarni qarg'atma, Yosh joningni og'ritma;

Qarini kaftda saqla, O'ligini hafta saqla.



In the English language culture, old age as a value is not as strong as it is in ours, but it exists. For example, it can be seen in proverbs such as:

yoshi kattaroq - dono; Yoshning mohiyati aqlidir; Hech kim kekxa odam kabi sevmaydi; Daraxt ekish uchun faqat kekxa odamning sabri bor.

It should be noted that based on the mentality of the people, in our opinion, old age is viewed as a value in English, a little weaker than in Uzbeks. This can be seen through proverbs with positive and negative connotations of old age. In the scientific work of a Russian researcher named T.A. Znamenskaya, 83 proverbs about old age in English were collected and it was noted that 51 of them have negative and 26 positive meanings.

In relation to old age, English has a strong assessment of frailty: *Qariyalar faqat kasalxonalarda yurishadi; Yorilgan qo'ng'iroq hech qachon yaxshi eshitilmaydi; Qarilik - bu sinov bosqichi; Qarilik xursandchilik emas; Qarilik baraka emas.* A similar proverb can also be found in Russian: *starost ne radost kabi.*

In French linguistic culture, we do not see old age as a person with great experience: *Yillar kitoblardan ko'proq narsani biladi. Eng yaxshi sharob eski idishdan chiqadi. Qadimgi skripkada juda yaxshi musiqa yangragan.*

Old age is considered a special value in Japanese linguistic culture. This can be seen in their following sayings: *Qari odam bilan otangdek gaplash, eski (Qari) maqol aldamaydi, qadim (qari) daryo qurimaydi.*

In conclusion, it can be said that the concept of "time" is a very broad issue, and it can be studied monographically. Such studies show that the Uzbek people's views, concepts, figurative thinking, conclusions and experiences about time are unique through the national spirit and language.

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