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LINGVOKULTUROLOGIK BIRLIKLARNING NUTQDAGI O'RNI

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ANNOTATSIYA: Ushbu maqolada lingvokulturologik nazariyaning shakllanishi uchun xizmat qilgan omillar, undagi asosiy tushunchalar, ularning talqinidagi har xilliklar haqida juda asosli mulohazalar aytilgan.

KALIT SO‘ZLAR: Sentensiya, assotsiativ, noekvivalent ,lakunlar, arxitip.

Ma'lumki mamlakatimizda hozirgi vaqtda lingvokulturologiya jahon, xususan, rus tilshunosligida ham eng rivojlangan yo‘nalishlardan biri bo‘lib, bu borada bir qancha o‘quv qo‘llanmalar yaratilgan. Tilshunoslarning e’tirof etishicha, ularning orasida eng mashhuri V.A.Maslova tomonidan yaratilgan o‘quv qo‘llanma hisoblanadi .Shuningdek, lingvokulturologik yondoshuvdagi tadqiqotlar o‘zbek tilshunosligida ham oxirgi o‘n yilliklarda paydo bo‘la boshladi. Masalan, Z.I.Saliyevaning nomzodlik ishi o‘zbek va fransuz tillaridagi sentensiya, ya’ni axloqiy-ta’limiy harakterdagi matnlarning milliy-madaniy xususiyatlariga bag‘ishlangan. Xususan, N.Mahmudov ayni sohaning eng asosiy tushunchalaridan bo‘lgan til va madaniyat haqida quyidagilarni yozadi: “Til va madaniyat deganda, ko‘pincha, “nutq madaniyati” deyiladigan muammo assotsiativ holda esga tushsa-da, bu ikki o‘rindagi madaniyatning aynanligini aslo ko‘rsatmaydi. Til va madaniyat deganda, odatda til orqali u yoki bu madaniyatni yoki aksincha, madaniyatni o‘rganish orqali u yoki bu tilni tushuntirish nazarda tutiladi, aniqroq qilib aytadigan bo‘lsak, lingvokulturologiyadagi madaniyatning ma’nosi “aqliy-ma’naviy yoki xo‘jalik faoliyatida erishilgan daraja, saviya emas, balki “kishilik jamiyatining ishlab chiqarish, ijtimoiy va ma’naviy-ma’rifiy hayotida qo‘lga kiritgan yutuqlari majmui demakdir. Ma’lumki, lingvokulturologiya fanining obyektini xalq madaniyatining tilda yorqin ifodasini o‘zida namoyon etuvchi noekvivalent leksika va lakunlar, tilning stilistik jamlanmasi, til birliklarning miflashgan ko‘rinishlari: arxitip va miflar (asotir va rivoyatlar), tilda o‘z aksini topgan rasm-rusum va odatlar, tilning paremiologik fondi, til etalonlari, imo-ishora va ramzlar, tildagi o‘xshatish va metaforalar hamda o‘zbek nutq odatlari va nutqiy etiket shakllari tashkil etadi. Bu borada lingvokulturologik obyekt bo‘la oladigan maqollarni quyidagicha tahlil qilamiz va ularning nutqdagi o'rni haqida gaplashamiz. "Bir mayizni qirq kishi bo‘lib yeydi". O‘zbek xalqiga xos bo‘lgan eng oliy xususiyatlardan biri ahillik, inoqlikdir. Bu bizga ajdodlarimizda singgan fazilatdir. Bir mayizni qirqqa bo‘lib yeyishlik, o‘zi yemay o‘zgaga ilinishlik xalqimizga xos bo‘lgan insoniy fazilatlarga ishora qiladi. " Bitta qaldirg‘och kelgani bilan bahor bo‘lmas". Qaldirg‘och xalqimizda yaxshilik, qut-baraka elchisi sifatida e’zozlanadi. Shuningdek, u bahor darakchisi. Maqolning lug‘aviy ma’nosiga e’tibor qiladigan bo‘lsak, u mazmunan “ Qars ikki qo‘ldan chiqadi” maqoliga sinonim hisoblanadi va avvalgi maqolga hamohang tarzda uni to‘ldiradi. Aynan qaldirg‘och obrazining olinganiga sabab xalqimizda bu qushga nisbatan o‘zgacha qarash, mehr tufayli. Bu esa maqolda etalon sifatida o‘z aksini topgan.

"Do‘ppining ichida odam bor". Bu maqol mazmunan “ Devorning ham qulog`i bor” maqoliga o‘zaro sinonim hisoblanadi. Bu maqolning tahliliga to`xtalsak, har bir narsani har joyda aytmaslik kerakligini uqtiradi, kishini ogohlikka xushyorlikka chorlaydi. Unda ham etalon sifatida do‘ppi so‘zi olingan. "Hashar qildim-uy qurdim, Bunda ko‘p hikmat ko‘rdim". Hashar o‘zbek xalqiga xos bo‘lgan udum sanaldi. Ya’ni uy ko‘tarmoqchi (qurmoqchi) bo‘lgan yoki mamalakat obodonchiligi yo‘lida qilinadigan umumxalq mehanatidir. Bizga ma’lumki, hasharga do‘st-u birodarlar, yaqin qarindoshlar yordamga keladi.Hasharda birdamlik, ahillik kabi samimiy tuyg`ular o‘z aksini topadi. Shuning uchun, hashar qilgan inson ko‘p hikmatlarning guvohi bo‘ladi. Ya’ni do‘stlarinin sadoqatini, mehribonligini ko‘radi. Bu maqolda etalon sifatida olingan hashar so‘zi lingvomadaniy birlik sanaladi. "Holva degan bilan og‘iz chuchimas". Bu maqol

mazmunan “Olma pish, og`zimga tush” maqoliga sinonim. Zamirida, dangasalik, tayyorga ayyorlik kabi xislatlarni qoralab, mehnatsevarlikka, o‘zi ishlab, halol mehnat bilan pul topishga chorlaydi. Ya’ni inson biror nimani orzu qilganligi bilan u amalga oshib qolmaydi, uning amalga oshishi uchun ,albatta, harakat qilish kerakligi uqtirilmoqda. Etalon bo‘lib kelgan so‘z “holva” o‘zbek milliy shirinligi hisoblanadi. " Non ham non, ushog‘i ham non". Dunyoda o‘zbekchalik nonga yuksak hurmatda bo‘lgan xalq bo‘lmasa kerak. Ulug‘larimiz ham “Nonday aziz bo‘lgin” deb duo qilishadi. Farzandlarga yoshligidan “Nonni ushatmay ye”, “Nonni bosma”, “Nonni ko‘zingga sur” deya tarbiya berishadi. Bularning barchasi xalqimizda nonga bo‘lgan e’tibor, o‘zbekona qarashdan darak beradi. Ushbu lingvokulturologik birliklarning nutqdagi o'rni beqiyos hisoblanib gapirayotganimizda ularni aytishni xohlaymiz .Go'yoki ularsiz nutqimiz chiroyli bo'lmay qolganga o'xshab ko'rinadi .Chunki ular o'xshtishlar orqali so'z ma'nosini bezaydi. Ammo bu lingvokulturologik birliklarni ishlatishning o'z o'rni bor bo'lib ularni o'z o'nida mohirona qo'llay olish so'z boyligini oshiradi. Shuning uchun ham o‘zbek xalqi purma’no so‘zga, o‘git-u naqllarga boy xalq sanaladi. Xulosa qilib aytadigan bo'lsak, lingvokulturologik birliklar xalqning ko‘p asrlik hayotiy tajribalari, doimiy kundalik kuzatishlar xulosasini tugal fikr tarzida qat’iy qutbiylikda ifodalaydi .Va ularning nutqdagi o'rni azaldan o‘zining hayotiy muammolarini – mehnat mashaqqati, g‘amanduhi, rohat-farog‘ati, muvaffaqiyat va mag‘lubiyati, rasm-rusumlari – hamma hammasini maqol va iboralarda ko‘zgudagidek aks ettirib keladi.

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