

Linguopragmatic and Linguocultural Characteristics of Verbalizers of the Concept "Money" In Non-Related Languages

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Abstract: The concept "money" (or conceptual semantics) is a mental unit that exists in the conceptual sphere of all communicators in the language, and has a universal nature, because it contains all the knowledge related to the conceptual semantics of "money" according to the situation in the perception of an objective existence by verbal and non-verbal means, that is, verbalizers is an important conceptual phenomenon that requires to be realized through communication, and therefore has a uniquely framed (moulded) content from the point of view of communicative need. This article examines linguopragmatic and linguocultural characteristics of verbalizers representing the concept of "money" in English, Uzbek and Russian languages and the author tries to analyze the national and cultural peculiarities of this concept in three languages.

Keywords: concept, lingvoculturology, linguopragmatics, paremiology, proverbs, sayings, aphorisms, national and cultural features.

It is known that in recent years, fields such as cognitive linguistics, sociolinguistics, gender linguistics, psycholinguistics, ethnolinguistics, computer linguistics, and pragmalinguistics continue to develop rapidly, and as a result, many works are being carried out in these fields. Lingvoculturology is also one of the new branches of linguistics, in the researches of this direction, the person is placed in the central place, that is, the issues of the language-human-culture trinity, the interaction of culture and language are studied. Culture should never be interpreted as a frozen phenomenon, because it develops, moves from one state to another, mixes with other cultures.

Paremiological units are units that express the national cultural characteristics in the most fluent, clear, and concise way, and are the mirror of the national language. Literary literature, folk oral creativity is considered meaningless without their participation, the beauty of speech, the richness of the content, the richness of the language is manifested in paremiological units.

Lingvopragmatics is considered one of the new directions of the 70s of the 20th century and is closely related to semantics, stylistics, discourse theory, psycholinguistics and sociolinguistics. This field has its endless scope of study and is very comprehensive. Lingvopragmatics mainly studies speech phenomena occurring in language and a set of problems related to them.

In linguo-pragmatic relations, attention is mainly paid to the interlocutor and listeners. Linguopragmatics deals with the interpretation of words, understanding of their hidden meanings, deep understanding of their essence, and learning. Linguoculturology consists of two words, "language" and "culture" are integrally connected with each other, concepts that complement each other.

Professor G'.M. According to Hoshimov, "Language and culture cannot exist without each other, on the contrary, they complement each other"[2; 168-172].

As V.A. Maslova noted, "language is the verbal treasure of the nation" [3; 4-14].

Therefore, in this part of our work about paremimes, one of its verbalizers, which is actively used in the life of the nation, in written and spoken speech, we will get acquainted with examples of the concept of "money" and a comparative analysis of their linguopragmatic and linguocultural aspects, and we will also refer to the fields of paremiology and paralinguistics. Paremimes include proverbs, sayings and aphorisms. Now, let's take a look at each of them separately and consider them through examples related to "money". Saying refers to a type of folk figurative expression used figuratively.

In addition to the above, it can be said that linguoculturalism is a field that directly and indirectly deals with the nation and its values, and this is definitely reflected in its language.

Saying consists of phrases transferred from their meaning to another meaning, simile, irony, catchphrase and other language devices are used. With these characteristics, saying differs from a proverb, which directly and simply expresses an idea. There must be a close relationship, a logical connection between the original meaning of the metaphorical expression in Matal [1; 105-161]. For example, in Uzbek language "Money comes from the liver"

Saying is defined in English as follows: Saying is a well-known phrase or statement that expresses something about life that most people believe is wise and true. For example, in English "Money does not grow on trees", "Money can not buy happiness" defined: "Выражение, преимущество, образное, не составляющее, в отличие от пословицы, законченного высказывания и не являющегося афоризмом" [4; 54-56] . It can be seen that the definition given to matal in different system languages (Uzbek, Russian, English) has common similarities and differences.

Next, let's talk about the paremiological unit proverb. A proverb is a short, deeply meaningful phrase born out of life experiences and expressing the wisdom of the people. A proverb often has the character of a lesson, admonition, and there are parallelisms and melodious sounds in the proverb. In English, the proverb is defined as "Proverb is a well-known phrase or sentence that gives advice or says something that is generally true". (A proverb is a phrase or sentence that is generally true or suggestive.) For example, in Uzbek: Pullika-kabob, bepulikga-dardi kabob; in English: No money, no swiss. It can be seen that these two proverbs in Uzbek and English languages use melodious sounds and are directed to a certain experience.

In Russian, a proverb is defined as, "краткое народное изречение с назидательным смыслом: народный афоризм". The common aspect of all three definitions is that it is a popular phrase used by the people, giving a certain advice. There are several proverbs related to "money" in Russian. For example: Не имей сто рублей, а имей сто друзей; Денег нету — и дела нету; Денги к денгам; It's too much to understand. etc. [4; 140].

Saying and proverbs are very close to each other, but also have different aspects. For example, the shape of saying does not change: the hand of the one with money plays, the eye of the one without money plays. As the proverb works through symbols, the range of its symbols changes in relation to the life of society and people.

For example, Money calls money. Money earns money. Money brings money. The main difference between saying and a proverb is that a proverb has an idiomatic figurative meaning, and saying does not have this feature, but is used only in the correct sense, in addition, saying has an incomplete thought.

We can give examples of many proverbs expressing the concept of "money" in Uzbek and English languages. For example, "Money has no smell, in English: Money has no smell, in Russian: Денги не пахнут", "He does not know the value of a penny, he does not know the value of a soum" (in English "Take care of the pence and the pounds will take of themselves",

Waste not, want not", "The love of money and the love of learning rarely meet" (in English "The love of money and the love of learning rarely meet") in English "Money makes money". We can cite many such examples (see the appendix). Let's divide these paramyological tools, proverbs and sayings into several semantic groups: 1) Proverbs expressing the power of money, in Uzbek "Pul soup in the hand", "Even if the mouth is crooked, let the rich man speak", "Money makes the world go round", "Money talks", "Money is power", "Money makes the world go round", "Money makes the mare to go"; in Russian "Денги всему голова", "Денги лучшее утдора", "Денги найдут друга", "После вода – денги первый", "Денги и камень долбит", etc.

2) proverbs that express the meaning of putting money above moral standards, in Uzbek language "Pul otang kim, onang kim demaydi", "Whoever has money has a face"; in English "You pay your money and you take your choice", "Money is the wise man's religion", "When money speaks, the truth keeps silent", "Never marry for money but marry where money is"; in Russian, "Богатство ум рождает", "И барини денги господин", "Когда деньги говорят, тогда правда молчить", "Рубль - ум, а два рубля – два ума" etc. 3) Proverbs expressing the meaning of putting moral standards above money, in Uzbek language "Until you find money, find wisdom", "Until you find money, find an account", "You earn money, money is not yours".

In English, "Love of money and the love of learning rarely meet", "Money can not buy happiness", "Money is the root of evil"; in Russian "Денег как грязи", "Без денег сон крепче", "Денгами душу не выкупишь", "Личные денги – личная забота" etc. 4) Proverbs expressing meanings such as the effect of money on a person, in Uzbek language, "If money increases, a person becomes corrupt", "A sick soul moves, a healer moves money", "Money bends the tongue, stretches the hand"; in English "Money makes a man", "Money often unmakes the men who make it", "Bad money drives out good", "Money is a good servant but a bad master", "Lend your money and lose your friend".

The above proverbs and sayings about "money" show that money has a great influence on a person. Money can change a person for better or for worse. Money divides people into groups of rich and poor, with the help of proverbs and sayings we learned the attitude of people towards money and divided them into semantic groups. In addition, another paremiological unit is aphorisms. Aphorisms-wise words. They are grammatically formed in the form of a sentence, clear, compact, stable compounds created by a certain person with a deep meaning¹⁴¹. In English, an aphorism is defined as: "an aphorism is a concise, terse, laconic, or memorable expression of a general truth or principle".

In Russian, aphorism is defined as follows: Aphorism – оригинальная законченная мысль, изреченная или записанная в лаконичной форме и впоследствии неоднократно воспроизводимая другими людьми.

In all three languages, the definition of aphorism includes the words clear, compact, concise, concise, meaningful, and in this case they form a commonality, and we can see this through the following examples, and of course these examples are seen through the concept of "money". For example, in the Uzbek language, it is a dream to collect money, and it is a waste of time to invest. (Saadi Shirazi. 141.) Don't build a lot on your money and possessions, one day you will be saddened by it. Abdurrahman Jami.

In English, "Time is more valuable than money. You can get more money, but you cannot get more time." Jim Rohn "Never spend your money before you have earned it." Thomas Jefferson (see Appendix 6) in Russian, удивительный парадокс: граждане гораздо охотнее жертвуют свои жизни, своими деньгами.

Alain Grosh Schitat is like a chujom karmane nekhorocho, no interesno. Above, we considered the expression of the concept of "money" through verbal means, as examples of proverbs and aphorisms.

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poor groups. With the help of proverbs and sayings, we learned about people's attitude towards money and divided them into semantic groups. Apart from this, another paremiological unit is aphorisms. Aphorisms-wise words. They are stable combinations created by a certain person with a precise, concise, deep meaning, formed from a grammatical point of view.

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