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LINGUACULTURAL ANALYSIS OF APHORISMS IN ENGLISH AND UZBEK

Annotation: This abstract is devoted to the analysis of semantic and linguocultural features of some English and Uzbek aphorisms

Key words: Aphorism linguoculturology, culturize, pragmatics, synonymy, antonymy, equivalent, context

A language reflects the particular culture of its nation, especially, aphorisms' role in reflecting national features and culture of this nation is considerable. Not only traditions of the people and national notions, but also historical places, outstanding people and famous characters of the nation are expressed in aphorisms.

Aphorisms (from the Latin "aphorismsium" - aphorisms) is a popularly known, repeated and concrete saying with complete utterance; they express a truth, based on common sense or the practical experience of people. Prominent linguist W. Mieder gives a definition to a aphorism in his book: "A aphorisms is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memoizable form and which is handed down from generation to generation". It is clear from the definition that aphorisms are usually based on metaphor and have figurative meaning. Although several scholars give many definitions for the notion of a aphorisms, Mieder's definition is considered to be the best one among them. Because aphorisms is not a simple unit of a language, it is a ready-made sentence that gives metaphorical meaning with words of wisdom or traditional

thoughts of people or nation. Besides, they have been created not only by an individual in a short period of time. A aphorism is a product of the definite nation as a folk saying during considerable long time. They are handed down through years and ages as frames or models of human life typical situations. Ch. C. Doyle suggests investigating them as minimal folk poems in literature, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways.

Folklore and linguistics study aphorisms as their objects. Some scholars mentioned in their works that the main reason of studying aphorisms in folklore is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are "seen as authorless, source less and also as non-literary, non-learned". Aphorisms own these features but not completely. However, they are also investigated as a folklore unit and differentiate form aphorisms phrases, clichés, idioms, aphorisms, belletrisms, superstitions, maxims and slogans.

Linguistics also distinguish aphorisms form idioms and phrases; besides analyse them as sentences, clauses, conversational turns, speech acts, etc. A Aphorisms is considered as a phraseological unit with figurative meaning in linguistics and to be equal to a sentence according to a complete utterance that they can form in a speech. Moreover, their diverse expressiveness and emotiveness are obviously noticed during the process of conversation. Therefore, aphorisms can represent the speech situation clearly.

The study of aphorisms has application in a number of fields. However, aphorisms have their own study field - "paremiology" (from Greek "paroimia" - "aphorisms"). A number of scientific investigations have been done in or linking with this field. Still there are many issues to be analyzed and defined by scholars. Comparing and contrasting aphorisms stocks of different languages gives interesting and valuable scientific results. This work aims to investigate semantic and linguacultural features of aphorisms in two languages: English and

Uzbek, which do not belong to one language family. Moreover, this paper is illustrated with aphorisms about friendship in these two languages being mentioned above.

Clearly, aphorisms picture practically a great deal of details of the everyday life of even ordinary people. Many linguists have offered a method of discussing aphorisms as cultural texts based on the linguocultural level of language and the cultureme as its basic structural unit. The term "linguoculturology" has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well.

Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication.

The appearance of linguocultural study considerably depends on the development of philosophic and linguistic theories during the XIX-XX centuries. In the last century, a number of research works were maintained in Russia. One of the well-known book belongs to V.A. Maslova called "Введение в лингвокультурологию" (Introduction to linguoculturology). The author defines research fields and methodological basis of contemporary linguoculturology deeply in her book. Her hypothesis are valuable to be applied in nowadays' new investigations not only about linguocultural problems, and also in other linguistic and philosophic branches.

Scientists that link to this linguistic branch make a great deal of investigations. V.N. Teliya writes that methodological basis of linguoculturology serves "semiotic presentation indications of this interaction, considered as cognitive contents of mental procedures, the result of which is cultural equalization of mental structures". According to this idea, linguocultural study is not isolated from other scientific branches. As it is a linguistic field it assists to the other branches of language learning and develop with the help of them.

In the book of Uzbek linguist U.K. Yusupov "Contrastive linguistics of the English and Uzbek languages" it is clearly mentioned that linguocultureme is a linguistic or speech unit defining one part of a culture; consequently linguoculturology is a branch of linguistics, which studies interrelation between language and culture, and conveying culture in a language [5, p. 262]. Still it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society.

In general, this branch analyses cultural colours of linguistic units as well as it studies language through culture. Besides, linguoculturology possesses a number of following specific features:

1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology;

2) the main object of culturology is interrelation of language and culture and interpretation of this interaction;

3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming "the language picture of the world";

4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country.

Each subject or a branch of subject owns its studying object. The term "cultureme" (or "linguocultureme") is admitted to be used in scientific researches for naming the object of linguoculturology. The difference between cultureme and lexeme is recognized in its definition: cultureme is a word, phrase or even a full sentence in a language, which embraces national, social or mental peculiarities that are specific to the culture of the language.

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