

SEMANTIC AND LINGUOCULTURAL FEATURES OF ENGLISH AND UZBEK VOCABULARY

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Annotation. This paper is dedicated to the investigation of semantic and linguocultural highlights of some English What's more Uzbek adages regarding companionship. The counterparts of certain adages in an objective language are given For deciphering them in the other language to discover a few significant inventive methods of interpretation What's more differentiating their idiosyncrasies in the English and Uzbek languages. The outcomes and instances of This paper can assist with recognizing a few distinctions in the implications of the English and Uzbek maxims about companionship and to learn linguocultural eccentricities of them.

Keywords: proverb, linguoculturology, culture, pragmatics, synonymy, antonymy, equivalent, context.

Introduction. A language mirrors the specific culture of its country, particularly, axioms' job in reflecting public elements and culture of this country is extensive. Not just customs of individuals and public ideas, yet additionally authentic spots, remarkable individuals, and well-known characters of the country are communicated in adages. An adage (from the Latin "proverbial" - axiom) is a prevalently known, rehashed, and substantial saying with complete expression; they express a reality, because of sound judgment or the commonsense experience of individuals. Conspicuous language specialist W. Mieder defines a saying in his book: "A saying is short, for the most part, the known sentence of the people which contains intelligence, truth, ethics, and customary perspectives in a figurative, fixed and memorable structure and which is given down from one age to another". It is obvious from the definition that precepts are normally founded on representation and have metaphorical significance. Albeit a few researchers give quite a large number of definitions for the idea of an axiom, Mieder's definition is viewed as the best one among them. Since maxim is certainly not a straightforward unit of a language, it is an instant sentence that gives allegorical significance with useful tidbits or customary considerations of individuals or countries. Moreover, they have been made not just by a person in a brief timeframe. An adage is a result of the clear country as a people saying during

extensive long time. They are given over through years and ages as edges or models of human existence in ordinary circumstances. Ch. C. Doyle proposes exploring them as negligible society sonnets in writing since they spice up discoursed or give expressiveness and emotiveness to verse or writing in different ways. Fables and semantics concentrate on precepts as their items.¹

A few researchers (Taylor, Seiler, Firth, Mieder, and so forth) referenced in their works that the fundamental explanation of concentrating on adages in fables is their customariness. Most likely that fables units are conventional and repeating; as N.R. Norrick focuses they are "considered authorless, sourceless and as non-abstract, non-learned". Axioms own these include yet not totally. Be that as it may, they are additionally examined as an old stories unit and separate structure acknowledged phrases, banalities, sayings, adages, wellerisms, superstitions, proverbs, and trademarks. Etymology additionally recognizes axioms structure figures of speech and expressions; other than dissect them as sentences, statements, conversational turns, discourse acts, and so forth A Proverb is considered as a phraseological unit with metaphorical importance in etymology and to be equivalent to a sentence as indicated by a total expression that they can shape in a discourse. Besides, their assorted expressiveness and emotiveness are taken note of during discussion. Subsequently, sayings can address the discourse circumstance. The investigation of sayings has applications in various fields. Be that as it may, adages have their review field - "paremiology" (from Greek "parosmia" - "saying"). Various logical examinations have been done in or connecting with this field. Still, there are many issues to be investigated and characterized by researchers. Looking into certifiable loads of various languages gives fascinating and important logical outcomes. This work means to examine semantic and linguocultural highlights of axioms in two languages: English and Uzbek, which do not have a place with one language family. Additionally, this paper is shown with precepts about fellowship in these two languages being referenced previously. Adages picture a lot of subtleties of the daily existence of even standard individuals. Numerous language specialists have offered a strategy for examining maxims as social texts because of the linguocultural level of language and the cultureme as its fundamental underlying unit. The term "linguoculturology" has should be utilized as a different semantic field since the start of the past XX century. This field concentrates on the interrelation of language and culture, common effects on the improvement of culture and

¹ Mieder W. International Proverb Scholarship. New York: Garland Publishing, 1993. P. 27-63. 91

language, their connections with public activity, brain research, and theory. Since a language can't exist without a culture of a country and a culture additionally can't make do without a language also.

Linguoculturology is one of the primary parts of semantic examinations, it manages different issues that relate to language soul and social variety of a country including different national-cultural ideas and hypotheses of conversational design. This branch concentrates on the public soul that is reflected in a language. It is related to different examinations as theory, rationales, humanism, human studies, and semantics; and covers public social information through discourse correspondence. The presence of linguocultural concentrate impressively relies upon the advancement of logical furthermore etymological hypotheses during the XIX-XX hundreds of years. Somewhat recently, various examination works were kept up within Russia. One of the notable books has a place with V.A. Maslova called "Введение в лингвокультурологию" (Introduction to linguoculturology). The creator characterizes research fields furthermore strategic premise of contemporary linguoculturology profoundly in her book. Her theory is important to be applied in these days' new examinations not just about linguocultural issues, and additionally in other phonetic and rational branches. Researchers that connect to this semantic branch make a lot of examinations. V.N. Teliya composes that the systemic premise of linguoculturology serves "semiotic show signs of this collaboration, considered as the mental substance of mental techniques, the consequence of which is social equalization of mental constructions". As indicated by this thought, linguocultural study isn't secluded from other logical branches. As it is an etymological field it helps to different parts of language learning and create with the assistance of them. acquiring and creating with their assistance of them. In the book of Uzbek language specialist U.K. Yusupov "Contrastive semantics of the English and Uzbek languages" it is referenced that linguocultureme is a phonetic or discourse unit characterizing one piece of culture; subsequently, linguoculturology is a part of semantics, which concentrates on interrelation among language and culture and conveying society in a language. Still, it is explained that linguoculturology centers consideration onto the impression of profound state in the language of a human in the general public.^[2] As a rule, this branch investigates social shades of

² Gotthardt H.H., Varga M.A. (eds.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. Berlin: De Gruyter, 2014. P. 2-10.

etymological units as well as it concentrates on language through culture. Also, linguoculturology has various after explicit elements:

- 1) it is a subject of the manufactured kind, involving lining position among science and, students of culture and philology;
- 2) the principal object of culturology is the interrelation of language and culture and translation of this connection;
- 3) as the subject of examination of linguoculturology serves otherworldly and material culture, expressed curios, framing "the language image of the world";
- 4) linguoculturology is situated to the new arrangement of social qualities, set forth by the advanced life in the general public, to the objective data on the social existence of the nation.

Each subject or a part of the subject possesses its concentrating on an object. The expression "cultureme" (or "linguocultureme") is conceded to be utilized in logical explores for naming the object of linguoculturology. The contrast between cultureme and lexeme is perceived in its definition: cultureme is a word, expression, or even a full sentence in a language, which embraces public, social, or mental characteristics that are explicit to the way of life of the language. A few researchers effectively recognize subtypes of one language as indicated by the kinds of culture layers:

- 1) abstract language - élite culture;
- 2) famous language - "the third culture";
- 3) tongues and platitudes - mainstream society;
- 4) language (words and articulations which are utilized by little gatherings and which are not without any problem perceived by others) - conventional expert culture.

In this paper, the consideration is engaged to the contrastive investigation of precepts that stay in the third part of this grouping. Clearly showing up and framing of precepts, in addition, conceding them into live discussions by the country takes some of the time extensively significant period. The English and Uzbek languages are accepted to have a long history. English has a foundation that comes from the Latin language, hence a colossal number of English paremiology stock have Latin bases; some of them are indistinguishable from the verifiable structures, some of them looked to changes in examination with the old ones. Through numerous years, different languages have been influencing the English language, as well. Subsequently, a few precepts are regularly acquired from them in the approach to interpreting adages into English also. W. Mieder presents the four significant sources four normal European adages, including English, in particular, the Greek and the Roman Antiquity, the Book of scriptures, the

Medieval Latin, and the credit interpretations. The Uzbek language has an additionally lengthy foundation.

The facts confirm that this language was given the name of "Uzbek language" as of late, however, this language has existed since around the X-XI century. Countless adages, idioms, and truisms are considered an incredible abundance of the Uzbek culture. The primary sources might be named followings: a few characters from strict sources and the acquired interpretations (mostly from the Arab, Tadjik, Persian and Russian languages). Besides, there are a few maxims that come from adages made by the broad communications (TV, radio, or social nets), articulations of movies and tunes, and in any event, publicizing mottos in all languages including English and Uzbek. Nonetheless, they need an opportunity to become or to frame new adages also. This paper means to examine lingua-social elements of axioms in these two languages with the help of models regarding fellowship. The idea of "fellowship" is a theoretical thought which is important in human existence that occurs in the column of social ideas as "family", "wellbeing", "abundance" and "work". Deciphering maxims word-by-word isn't an adequate method for communicating the significance of precepts in different languages because of culturemes that exist in their substance in an objective language. It may cause to misconstrue the essential significance of a saying. In this way, the strategy for finding reciprocals of axioms in English and Uzbek is utilized to explore idiosyncrasies of sayings about companionship in these languages. Birds of a quill run together. - O'xshatmasdan uchratmas (They don't meet who don't resemble one another). The conduct of birds is taken as a similarity to the human companionship in the English saying, while a short sentence structure with the obscure subject is utilized in the Uzbek one. It is admitted that a sentence structure in which a subject is circular is normal for essentially all sayings have a place with the Uzbek country. Moreover, as per the fascinating truth that the two adages, which are given above have Arabic beginning (XVI century).³

There are numerous equivalent words and expressions in a language, precepts can be interchangeable with one another. Here and there their implications are comparable and they can substitute each other in a specific situation. Notwithstanding, a significant number of equivalent precepts can't be outright equivalent words even they look like each other semantically. Since expressiveness in their implications varies in some degree from one another,

³ Teliya V.N. Phraseology in the context of culture. Languages of Russian culture. Moscow, 1999. P. 17-20.

subsequently they are utilized in various cases and circumstances - so they own different logical and sociolinguistic highlights: some of them are for the most part applied in formal (official) cases while some of them regularly show up in casual (oral) discussions. However, the adages given above have a few equivalents they can't substitute each other in a specific situation, in any case, the semantic or complex equilibrium would be destructed generally. A man is known by the organization he keeps. - Do'sting kimligini ayt, sening kimligingni aytaman (Let me know your companion, I will tell what your identity is). In these adages, it is said that man's not entirely set in stone by what sort of companions he has. From a semantic perspective, these two sayings appear to be indistinguishable, however, their practical highlights are unique: the English saying is generally utilized in more formal and abstract styles, in its turn the Uzbek one is generally applied in everyday discourse. There is no more excellent mirror than a close buddy. /The eye of a companion is a decent mirror. - Do'st achitib gapirar, dushman kuldirib (A companion tells unpleasant (truth), an adversary sweet (lie)). These maxims say that a genuine companion tells reality even you try to avoid it and they ought to let you know your mix-ups or awful person, while adversaries delude you with sweet words to be enjoyed or track down your flimsy part. In both English sayings the lexeme of mirror (= Lookingglass,) is utilized.

What might be compared to these maxims has the complex gadget of paradoxical expression (companion - foe, harsh - sweet). A companion in court is superior to a penny in a handbag. - boylik emas, birlik boylik (Wealth is not abundance, fortitude is riches). The principle significance of these axioms addresses that companionship is more vital than cash, it is genuine abundance. The presence of the cultureme "penny" demonstrates that it has a place in the English countryside. The English culture contrast kinship and money and it says companions are better than pennies; being companions is leveled to genuine abundance in the Uzbek one. It is great to have a few companions both in paradise and hellfire. - Do'sting yoningda bo'lsa, ishing oson bitadi (While your companion is with you, you take care of your concern quick). The English axiom has solid expressiveness and grandness in light of the culturemes "paradise" and "damnation", simultaneously they are strict words and semantic alternate extremes (antonyms). The presence of these words addresses the linguocultural and practical idiosyncrasies of this axiom. The axiom in Uzbek has more straightforward construction and exacting importance in examination with the English one that possesses allegorical importance. Be a companion to thyself as well as other people will get to know you. - O'ziga boqmagan, o'zgaga yoqmas (If one doesn't focus on himself (his personality or conduct), others would rather

avoid him). There are old structures ("thysel", "become friends with", "you") of English words in the saying, which has a place with the Old English. It shows that this adage has long been used by the country and these days it is as yet being utilized regularly.⁴ Both of these precepts intend that assuming an individual regards himself and keeps himself from doing awful things, he gets numerous companions. Friends are made in wine and demonstrated in tears. - Do'st kulfatda bilinear (A companion is tried in inconvenience). The cultureme "wine" is given in the importance of satisfaction and "tears" - bitterness here as representation in this English maxim, then again Uzbek variation gives this importance with a short design. Addressing trouble or inconvenience in English precept arranging in the focal point of the diagram is satisfied by utilizing the statement of "eating a bushel of salt" (here "bushel" is likewise a cultureme). As a reality, its counterparts are numerous in Uzbek, and they have culturemes too: "jonday", "og'a-ini".

Notwithstanding, these precepts are applied in various settings as indicated by friendly and commonsense factors like time, place, circumstance, case, and so on. All axioms in this chart has the lexeme "old" (in Uzbek "qadim, qadimgi, eski"), it shows that old companionship is assessed truly important in the two languages. In the English comparable №3, lifelong companions are leveled to gold, new companions to silver. Then again, even there isn't a word "gold" in the Uzbek adage, it has likewise this significance as indicated by the explanation that gold never rusts and here in the adage, it is conspicuous from the significance. Also, every precept addresses different culturemes (wine, tune, silver, gold,) in its substance and has different primary, expressive, and down-to-earth highlights; even the use of a saying in various settings can give have extra expressive or passionate implications of axioms. Antonymous adages are found in numerous languages on the planet. It is likewise a trademark of the adages with the idea of "kinship" in English and Uzbek. A few adages exist that have inverse implications to the above-given adages. For example, The best of companions should be separated. - O'rtada burun bo'lmasa, ko'z ko'zni o'yar (If there isn't a nose between eyes, they cut out one another). They mean even the dearest companions should spurn one another and kinship isn't never-ending. A companion to everyone is a companion to no one. - Ko'pni sevgan birni sevmas (If an individual loves many (individuals), he adores not a single one of them). As indicated by these adages (9) assuming somebody is many individuals' companions, implies

⁴ Yusupov U.K. Contrastive Linguistics of the English and Uzbek languages. Tashkent: Akademnashr, 2013. P. 27-262.

he isn't anybody's genuine companion; genuine companions are not many, all things considered. The most regrettable axiom about companions is the following one: Friends are cheats of time. - Do'stingni saqlama yo'ldan qolar, dushmanni saqlama siring olar (Do not burn through your companion's time, he ought to go; don't keep your adversary, he will discover your secret). The English variation of these axioms addresses more accessible and more grounded negative significance than the Uzbek one.

As it was referenced the Uzbek language is considered to have rich stores of precepts. Uzbek maxims associated with the idea of "kinship" are more than 400, while in English they are not more than 100. U.K. Yusupov clarifies the reasons for such sort of enormous amount like these: - first and foremost, the Uzbek public give a lot of consideration to the idea of "companionship" which is considered as one of the principal connections of mankind; models: Do'st otgan tosh bosh yormas (The stone doesn't hurt your head that was tossed by your companion). Quyosh havoni isitar, do'st - qalbni (The sun warms the air, a companion warms a spirit). - furthermore, the idea of "fellowship" has more extensive importance and prerequisites for kinship is more in the Uzbek culture than in different societies, to that end, these idiosyncrasies are communicated in the Uzbek axioms; models: Yaxshi ko'rgan do'stingga yaxshi ko'rgan molingni ber (Give your beautiful thing to your exquisite companion). Do'sting uchun zahar yut (Eat poison for your companion). - thirdly, there are numerous adages where the idea of "companionship" is contrasted and the thought of "being foes" in the Uzbek language; models: Dushmanni yengmoqchi bo'lsang, do'stingni ehtiyot qil (If you need to win your foe, fare thee well of your companion). Dushmanning donidan do'sting somoni yaxshi (Friend's straw is superior to foe's corn).⁵ There are numerous Uzbek axioms about companionship that their reciprocals can't be viewed as in any different languages, the essential explanation is that numerous Uzbek adages about companionship express the Uzbek culture and they have public culturemes: Do'stsiz boshim - tuzsiz oshim (My head without a companion - my palov (an Uzbek conventional feast) without salt). Sipoxiydan oshnang bo'lsa, yoningda bolting bo'lsin (If your companion is a sipohiy (a kind of a fighter in the Uzbek culture), you should convey a hatchet). Mard kurashda bilinar, do'st tashvishda (A bold man is tried in kurash (an Uzbek sport), a companion in a tough situation).

⁵ Cruse D.A. Lexical Semantics. Cambridge: Cambridge University Press, 1986. P. 25-38.

Conclusion. To close, maxims come to be exceptionally various pieces of the English and Uzbek languages. They contrast semantically, basically, elaborately, and even-mindedly from each other. Precepts cover numerous disadvantages of the way of life of a country. Precepts effectively portray, characterize and express the way of life of the language in which they exist. One can see public thoughts, things, sentiments, customs, notable progenitors, even the names of spots - social focuses in the epidemiologic asset of a language. English and Uzbek sayings associated with the idea of "fellowship" mirrors the mindset, culture, and customs of a country and assume a significant position in the language of this country. In both languages, adages about companions are different, other than interchangeable or antonymous maxims can be found among them. Yet, their synonymic and antonymic relations are not viewed as outright, since they are picked by a unique circumstance, accordingly, their implications might be additionally marginally changed. Hence, applying an axiom in a suitable spot makes a discourse understood and familiar. Since as was referenced above, adages are regularly utilized in discourse and they are picked concurring to time, spot, case, and other even-minded factors. Furthermore, general public and social cycles impact straightforwardly the use, semantic expressiveness, and different elements of sayings. The interpretation cycle of maxims from one language into another requires more than componential or underlying methodology, it is important to give precise principle thought of an objective axiom in an interpretation. As the fundamental consequence of the paper, it is demonstrated that the semantic, primary, or complex likenesses are found among English and Uzbek adages about companionship as well as they have quite a large number of contrasts. However, the likeness between linguocultural idiosyncrasies of these precepts doesn't happen in these languages. Since they are not relative languages as per the hereditary order of world languages. Moreover, every country has its way of life, custom, and culturemes mirroring the pieces of the way of life in this country's language. These culturemes give unique semantic and linguocultural elements of sayings. In the perspective on the perceptions made above, it is vital to bring up that maxims contain social rehearses that can be pictured in a genuine or conceivable world. Moreover, a language generally changes itself step by step, for that, the number of axioms in it additionally changes; a few sayings might vanish, individuals might start to involve other new sayings in their discussions.

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