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РАБОТА**

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QUALIFICATION PAPER

on the theme: **ISSUES OF INTERCULTURAL
COMMUNICATION AND SOCIOCULTURAL ASPECTS OF
SOME CONCEPTS AND LINGUISTIC UNITS**

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INTRODUCTION

Methods of teaching a foreign language have undergone serious changes, as there has come a turning point in the study of the interaction of language and culture: the attention of linguists has shifted from the internal structure of the language to its functioning. The National Program for training the staff mentions the importance of learning a foreign language for people of various professions [2].

The study of the language "in action" revealed its indissoluble connection with the culture of its carriers. In the teaching of the English language there appeared such concepts as linguistic consciousness, linguistic picture of the world, intercultural competence, sociocultural aspects and others. All this has led to the fact that the methods of teaching foreign languages have undergone serious changes. Linguists and philologists try to bring to practice the achievement of the study of new directions and branches of philology: ethnolinguistics, psycholinguistics, cognitive science, ethnoculturology, paremiology and others.

In the work of the first President of the Republic of Uzbekistan I.A.Karimov "High spirituality is an invincible force", the necessity and importance of translating the best samples of literary-artistic works from native into foreign languages is emphasized, and it is said that we have all the conditions for the training of highly-qualified specialists in foreign languages, the theory and practice of literary translation [1;139]. Taking into account these statements we have used the materials based on the literary translation of the best poetic works of our national literature into Russian and English. Translation may be used as a

means of intercultural communication that connects different cultures, people and countries.

The Decree of the first President of the Republic of Uzbekistan PP-1875 "On measures to further improve the system of studying foreign languages" adopted on December 10, 2012 puts before the teachers important tasks of searching for the most effective methods in teaching English, "preparation and broadcasting on television programs on teaching children and teenagers to foreign languages, the regular display of popular science and educational programs on the history and culture of peoples of other countries" [3;1].

Today there have been many changes in all spheres on the basis of Strategy of Actions on the development of the Republic of Uzbekistan on the five main directions in 2017-2021. In the Decree of the President of the Republic of Uzbekistan №2909 "On measures of further development of the system of higher education" adopted on April 20 in 2017 it is emphasized the importance of "establishing close perspective partnership relations with leading foreign educational establishments, wide implementation into educational process of innovative pedagogical technologies, curriculums and materials based on international educational standards" [4; 4].

Today in our country much attention is paid to reading literary books and development of habits, skills and love for reading books beginning from young years and according to it to the issues of publication.

In the Decree of the President of the Republic of Uzbekistan Sh.M.Mirziyoev adopted on September 13 in 2017 it is stated that "much attention should be paid to the development and improvement of culture of reading books and love for books, development of the system of publishing and spreading books. It is emphasized the necessity of putting the best works of Uzbek and world literature in Internet with the purpose of delivering them to wide range of book readers" [5; 2].

Today English has become a tool for international communication. We have chosen the topic "Issues of intercultural communication and sociocultural aspects

of some concepts and linguistic units” for our Qualification Thesis because the actual task of modern foreign language education is the development of methods and techniques of parallel mastering of the language and socio-cultural competence. It’s very important to establish a dialogue between cultures of different countries, to teach a foreign language in close connection with the culture of the people speaking in this language.

The actuality of the Qualification Paper is conditioned by the necessity of studying the connection of language and culture, especially in teaching foreign languages, peculiarities of intercultural communication and sociocultural aspects of linguistic means reflecting its functioning. The relevance of the research topic is due to the need to show on the extensive material the practical significance and role of the connection of language and culture and linguoculturological method in teaching English as a foreign language.

The object of the work is the study of sociocultural aspects of linguistic units: words, words denoting color, phraseological units – idioms, proverbs and sayings in the English, Russian and Karakalpak languages belonging to different language systems, and the concept Motherland/Родина/Уатан on the material of translations of the literary works of the famous Karakalpak poet, People’s poet of Uzbekistan I.Yusupov from Karakalpak into Russian and English.

The main aim of the Qualification Paper is to describe and characterize the close connection between learning foreign languages and culture, the difficulties of linguistic and intercultural communication, to analyze the language means that express linguoculturological and socio-cultural aspects in teaching English, to show the role of Linguoculturology in teaching English.

The main tasks of the research work :

- to describe and show the relationship and interaction of language and culture in teaching English;
- to analyze difficulties arising in linguistic and intercultural communication;
- to characterize the importance of socio-cultural aspects in teaching English;

-to show the sociolinguistic peculiarities and socio-cultural aspects of linguistic units (words denoting colour, phraseological units - proverbs and sayings);

- to analyze the concept Motherland/Родина /Уатан on the basis of comparative study in English, Russian and Karakalpak belonging to different language systems; As the material for the analysis we have used the translations of the poetic works of the famous Karakalpak poet I.Yusupov into Russian and English;

- on the basis of the analysis of extensive practical material, to demonstrate the role of intercultural competence in teaching a foreign language, English, in particular.

The Qualification Paper is a continuation of a number of scientific research works devoted to the study of intercultural communication, linguistic-cultural aspects and intercultural competence in the teaching of English.

The subject of the work is the scientific research works of the famous scholars - linguists and philologists devoted to the issues of Linguoculturology, teaching foreign languages in connection with culture, intercultural communication and competency. These are the works of well-known linguist and philologist scholars - O.S. Akhmanova [33], I.R.Galperin [13],I.V. Gubbenet [15], V.N.Teliya [28], S.G.Ter-Minasova [30,31], V.A.Maslova [22],B.A.Fay [36], G.Hofstede [37], B.Kumaravadivelu [39],A.Holliday, M.Hyde [38], H.Spencer-Oatey [44], K.Ayimbetov [1], E.Berdimuratov [2] and others.

Methodology and methods of the work. Methodology of the work is based on the latest state documents and Decrees of the first President of the Republic of Uzbekistan, Decrees of the President of the Republic and scientific research works of the famous scholars devoted to the topic of the Qualification Paper.

Methods used in the research work are: the principal method- Comparative method and auxiliary methods – method of descriptive analysis and linguoculturological method.

The novelty of the Qualification Paper is that attempts will be made to generalize the work done on the methodology of teaching foreign languages, to show the place and role of intercultural communication and competence in teaching English on the concrete practical material gathered from different sources in three languages- English, Russian and Karakalpak. They present different language systems. Besides the novelty of the work is in using the literary-artistic translation of poetic works for the analysis of concepts, and to outline further ways of research in this field.

Since one of the main functions of the language, which is closely connected with the communicative one, is the storage and transmission of national consciousness, traditions, history and culture in studying a foreign language, it is necessary to take this function into account, since language is a universal code through which one can understand the way of life and the style of thinking that represents this culture [12; 8].

The theoretical significance of the work lies in the fact that it is the continuation of a series of researches devoted to the issues of interaction of language and culture, intercultural communication. The most important results are expected to be obtained in teaching students etiquette norms, the sociocultural aspects of linguistic means, the ways of overcoming the difficulties in linguistic and intercultural communication. The work will make contribution into the theory and practice of translation, the analysis of translation of the best poetic works of Karakalpak literature into English will be done for the first time.

The practical significance of the work lies in its contribution to science and some disciplines. The results and materials of the research can be applied by English teachers at secondary educational schools, academic lyceums, colleges, as well as at the lectures and practical lessons in the teaching of English, in such subjects as English Stylistics, Discourse Analysis, Theory and practice of translation by the English teachers and students. The research materials will help the students-philologists correctly perceive the literary-artistic text, penetrate

deeper into its content and idea, understand not only what lies inside the text, but also beyond it.

The aims and tasks of the work determined its structure. The Qualification Paper consists of an Introduction, three chapters, Conclusion and Bibliography.

The Introduction sets forth the main aim and tasks of the work, the topicality, relevance of the theme of the research work, its novelty, the theoretical and practical significance of the research work, and its structure.

Chapter I of the work is devoted to issues of language and culture, as well as a description of the branch of Linguistics – Linguoculturology studying the links between language and culture, and its role in teaching a foreign language. This chapter also deals with the concept of "picture of the world" created by language and culture. There is given the definition to such types of pictures (views) of the world as conceptual, linguistic and national pictures of the world. Among all these notions the national picture of the world deserves special attention in our work.

Chapter II deals with the issues of difficulties that take place in linguistic and intercultural communication, the definitions of such notions as “culture”, “communicative competence”, “cultural competence”, “intercultural competence”. It contains the description of the linguistic and intercultural communication and general notes on socio-cultural aspects in teaching English as a foreign language.

Chapter III of the work is devoted to the description of sociocultural aspects in teaching English and analysis of socio-cultural peculiarities of some concepts and linguistic units. On the basis of the comparative method there has been analyzed a concept Motherland/Родина/Ўатан in the languages belonging to different language systems. The study of the concept Motherland/Родина/Ўатан in English, Russian and Karakalpak is of a great importance, because it is one of the universal concepts for many people and countries, it shows different attitude of the people to this concept depending on their culture. We have used the translation of the poetic works of the famous Karakalpak poet I.Yusupov devoted to the topic Родина/Ўатан.

There have been analyzed such linguistic units as words denoting colour (white, black, green, etc.) and such phraseological units as proverbs and sayings reflecting the culture of the peoples who created them, and containing valuable information transmitted from one generation to another.

In Conclusion we sum up the results and contribution of the research work to science and some disciplines.

In Bibliography there is a reference of literature published in our country and abroad, and Internet resources used in the Qualification Paper.

CHAPTER I

LEARNING A FOREIGN LANGUAGE AND CULTURE.

1.1. Linguoculturology and teaching foreign languages.

Linguocultural method is important in the perception, understanding and interpretation of the artistic text, since the issues of interpretation of the text have long been in the center of attention of scholars and philologists, both linguists and literary scholars. At the present stage of the development of philological science, this problem is particularly acute. In order to approach its solution, it is necessary first of all to draw a very definite boundary between the two aspects of understanding.

The first of these could be defined as understanding in the most direct and ordinary sense, without which meaningful reading is impossible at all. The second is directly related to that field of philological knowledge, which is designated by such definitions as "language and literature", "stylistics and poetics of artistic speech", etc. Undoubtedly, when it comes to the latest achievements of linguistic analysis, all this should be assessed as an important and basic aspect of understanding, providing for such a study of the material that has uncovered another riddle of the emotionally expressive-evaluative impact exerted on the reader of fiction [14]. It should be noted that there can be no insurmountable obstacle between the two named aspects of understanding topics. For another, this is reality, different types of literary allusions, presenting historical and philological

information, that is called the vertical context of a work, an author and a whole literary trend [15].

There is a large number of works in which the classification of various styles according to the functions of language is given [10]. One of the most important theses of the theory of academician V.V.Vinogradov is his classification of styles according to their main functions (communication, message and impact) [10;6]. The function of impact in the most complete form is carried out in the works of fiction, in the literary text, in the belles-lettres style. However, we can speak about the function of impact in a broader sense, as a poetic or aesthetic function of language. According to V.V.Vinogradov, "the poetic function of language is based on the communicative, proceeds from it, but a new world of speech meanings and relations subordinated to the laws of art is erected above it" [11;155].

Linguistic analysis of the text can be carried out at three levels: semantic, metasemiotic and metametasemiotic. The first semantic level of research is the analysis of units of language in their direct, nominative meaning. However, in the literary text, the content and expression of the semantic level can serve as an expression for the new meta-content (*meta* means connotative, metaphorical, figurative). At the metasemiotic level, additional shades of meaning or "connotations" acquired by units of language in the context should be taken into account [15;12]. In order to penetrate into the true meaning of verbal artistic creativity, it is necessary to understand the writer's intention and, consequently, the analysis of the work on the metasemiotic level is necessary. For this, it is necessary to obtain information of a historical-philological nature, i.e. to know the vertical context of a work. [15; 18-26].

Linguo-poetical analysis is accessible only to those who possess the necessary philological culture and the ability to perceive and comprehend different works of verbal and artistic creativity .

Undoubtedly, when acquiring a foreign language, learning and studying it, a person simultaneously penetrates into a new national culture, receives a huge spiritual wealth, stored by the studied language. Students of secondary schools and

university students, learning a foreign language, and in particular English, get opportunities to join the national culture and history of the people of Great Britain.

The issues of communication between cultures and people in connection with the teaching of foreign languages are deeply and intensively studied by many linguists. In the new conditions, with the new formulation of the problem of teaching foreign languages, it became obvious that a radical increase in the level of communication training, communication between people of different nationalities can be achieved only with a clear understanding and real account of the socio-cultural factor. One of the famous linguists E.Sapir in his work "Language. Introduction to the study of speech " writes," Language does not exist outside culture, that is, outside the socially inherited set of practical skills and ideas that characterize our way of life "[13;185].

The solution of the problem of the relationship between language and culture largely depends on the identification of universal and specific features in the perception of the world by carriers of different cultures, which is largely accomplished through language learning. According to the statements of the famous scholars E.M.Vereshchagin and V.G.Kostomarov "A person simultaneously penetrates into a new national culture, receives a huge spiritual wealth, stored by the language being studied " [12; 97].

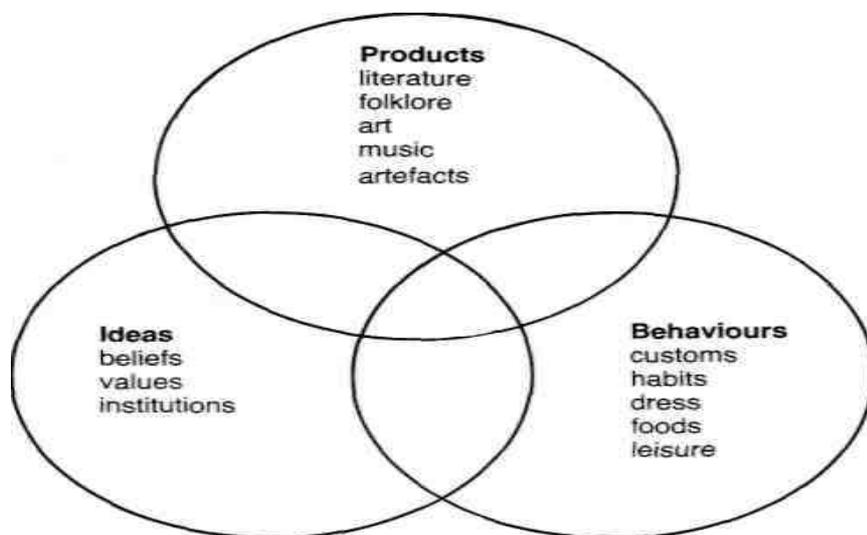
Language is a mirror of the surrounding world, it reflects the reality and creates its own picture of the world, specific and unique for each language and, accordingly, the people, the ethnic group, the speech community that uses this language as a means of communication. Language as a way of expressing a thought and passing it from person to person is closely connected with thinking.

There are different definitions of culture given by the famous scholars. Here are some of them. According to a standard view, a culture is a complex set of shared beliefs, values and concepts which enables a group to make sense of its life and which provides it with directions for how to live [36;56].

Culture is the set of attitudes, values, beliefs and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next [40; 14].

Culture is the distinctive life-way of a people united by a common language and governed by rules and models for their beliefs and behavior [38; 51]. There are two types of culture: big culture (achievement culture) and little culture (behavior culture). *Big culture* (Big C) (achievement culture) is the culture which focuses on the products and contributions of a society and its outstanding individuals. *Little culture* (Little C) (behavior culture) is the culture which includes culturally-influenced beliefs and perceptions [38;54].

Elements of culture



Language, thinking and culture are interconnected closely, they form a single whole. A particular language reflects the world view of a particular culture. For example, the English language reflects a particular way of looking at the world and the people in it. On the other hand a particular language determines the world view of a particular culture.

At the junction of Linguistics and Culturology appeared a special branch that is called Linguoculturology. The emergence of this discipline as an independent trend in modern Linguistics was due to the need to study the language in its relation to culture. Linguistic culture in the opinion of V.A. Maslova is "a science that arose at the junction of Linguistics and Culturology, studying the peculiarities

of the culture of the people, which are reflected and consolidated in the language" [22;27].

In the opinion of another linguist V.V. Vorobyova "Linguoculturology is a complex scientific discipline of synthesizing type that studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural content through systemic methods and with an orientation to modern priorities and cultural (the system of norms and universal values)". [13]

"In Linguoculturology, language is viewed as an integral part of culture, as the most important repository of collective experience".[13;87].

Linguoculturology studies language units that, according to V.A. Maslova, "acquired a symbolic, standard, figurative and metaphorical significance in culture, and they generalize the results of the actual human consciousness-archetypal and prototypical, recorded in myths, legends, rituals, folklore and religious discourses, poetic and prose fiction, phraseology and metaphors , symbols and paremia (proverbs and sayings), etc. " [23;36].

At the core of language structures are socio-cultural structures. Among the wide range of socio-cultural realities reflecting the mentality, history and culture of the people, the greatest socio-cultural value (capacity) should be sought primarily in words, phraseological units and aphorisms. Realias, proverbs, sayings, stable reproducible units of speech are the drill elements of the language. They do not act as signs of things and phenomena, but as signs of situations or relations between things [27;237]. They are saturated with sociocultural information, appropriate educational objectives. They contain information that reflects, preserves and transmits from generation to generation customs and culture, the history and art of the people, characterizes everyday life and customs, psychological characteristics and temperament - the mentality of the people, in whole.

Phraseology, as an integral part and a kind of treasury of any language of the world, can be a means of intercultural communication. Phraseologisms and phraseological combinations reflect the old history of the English people, the

peculiarities and distinguishing features of their culture, way of life, traditions and customs. Therefore, phraseological units are highly-informative units of the English language.

Thus, we see that it's impossible to learn a foreign language without knowing of culture, there's a close connection between a language and culture. Speaking about the role of linguistic culture studies it is necessary to understand such notions as "pictures of the world" created by language and culture. Taking into account the classifications given by the prominent linguists in our work we distinguish real picture of the world, conceptual picture, linguistic and national pictures of the world.

1.2. Pictures of the world created by language and culture.

Language, thinking and culture, while forming a single whole, correlate with the real world, oppose it, depend on it, reflect and simultaneously form it. Recently, a lot of works have appeared on the issues of Linguoculturology and Linguistics. According to professor S.G.Ter-Minasova, the world around the world is represented in three forms:

- real picture of the world,
- cultural (conceptual) picture of the world,
- linguistic picture of the world [31; 47].

She gives the following diagram:

Real world	Thinking / Culture	Language / Speech
Subject, phenomenon	Imagination, concept	Word

The general concept of *the picture of the world* means "an ordered set of knowledge about reality, formed in the public (as well as group, individual) consciousness" [19;51]. The real picture of the world is an objective extra-human reality, this is the world surrounding the person.

The cultural (conceptual) picture of the world is a reflection of the real picture of the world through the prism of concepts formed on the basis of human representations, received with the help of sense organs and passed through his consciousness, both collective and individual. The cultural picture of the world is

specific and different for different peoples. This is due to a number of factors: geography, climate, natural conditions, history, social structure, beliefs, traditions, way of life, etc. The cultural conceptual picture of the world is also called by another term-the cognitive conceptual picture of the world (CCP).

The cognitive or conceptual picture of the world is defined as the "holistic global image of the world" [20;19] "the totality of the conceptual sphere and stereotypes of consciousness that are set by culture" [19;52], "the system of intuitive notions of reality," "the totality of worldview knowledge of the world" [13;127]. The conceptual picture of the world (CPW), being the result of the cognitive process of reality by a man, is based on the conceptual sphere, that is, the aggregate of ordered knowledge of the world, formed through concepts that to some extent determine a person's worldview and perceptions of the world and influence the formation of his perception of the facts of the world around him . The conceptual picture of the world is an orderly system of knowledge, information about the world, reflecting the cognitive experience of a person and his understanding of the world.

The linguistic picture of the world reflects reality through the cultural picture of the world. "The idea of the existence of nationally specific language pictures of the world originated in the German philology of the late XVIII and the beginning of the XIX century (Michaelis, Herder, Humboldt)" [36; 75].

The linguistic picture of the world (LPW) verbalizes the conceptual picture of the world by means of language. According to the opinion of M.V.Pimenova the language picture of the world is "a body of knowledge about the world that is reflected in the language, as well as ways of obtaining and interpreting new knowledge" [24;5]. It should be noted the conceptual picture of the world is much larger, more extensive than LPW, because the language reflects and represents only the CPW and the conceptual sphere of speakers of a certain language. The conceptual and linguistic pictures of the world are in a relationship of interdependence and interaction [30; 52]. Along with these concepts, the notion of a national picture of the world (NPW), which in our work is of paramount

importance, has also been established. As you know, people reflects and perceives the world through the prism of their national culture and mentality, which is due to the fact that "every civilization, social system is characterized by its own way of perceiving the world" [13;17].

The famous linguist Wilhelm von Humboldt said that language as an expression of the national spirit is an intermediate world between thinking and the outside world. At the same time, he also stressed that "every language describes a circle around the people to whom it belongs, from which it is possible to exit from the limits only if you enter another circle" (Humboldt).

The national picture of the world "is revealed in the uniformity of the behavior of the people in stereotyped situations and general perceptions of the people about reality, in statements and common opinions, in judgments about reality, proverbs, sayings and aphorisms" [18;53]. In the minds of the representatives of certain people, a special image of the world is formed, to which both universal and national values are inherent, which find their projections in the language, since language is a way of forming, existence and storage of people's knowledge of the world. So each language reflects a certain way of perception and coding of the world. This, according to R.M. Frumkina due to the fact that "the same name (word) in the psychology of people can correspond to different mental formations".

Thus, not only different languages "conceptualize" reality in different ways, but different concepts can also stand in the same word of a given language in the minds of different people "[13;19].

Represented in the language the semantic meanings form a single system of worldview, which becomes one for the speakers of the language. As a result, people speaking in different languages perceive the world in their own way, different from those of other languages. Fixing in the language, the national picture of the world is an integral part and national component of the conceptual and linguistic pictures of the world.

It should be noted that "mastering a foreign language is a process of obtaining bilingual abilities and at the same time - socio-cultural knowledge as a result of the interconnected, inseparable functioning of the language in the sphere of culture" [25;152]. A particular language reflects the world view of a particular culture. According to the definition of G.Hofstede "Culture is the collective programming of the mind which distinguishes the members of one category of people from another" [37;51]. It's necessary to emphasize the following features of culture:

- Culture is manifested through different types of regularities, some of which are more explicit than others;
- Culture is associated with social groups, but no two individuals within a group share exactly the same cultural characteristics;
- Culture affects people's behavior and interpretations of behavior;
- Culture is acquired and constructed through interaction with others.

The study of a foreign language is closely connected with culture and represents the process of acquiring sociocultural knowledge as a result of the interconnected, inseparable functioning of the language in the sphere of culture, and mastering intercultural competence and its understanding can give us the key to the national character of different peoples, to their culture, history and political life. The concept of intercultural competence is closely connected with the linguistic picture of the world that verbalizes the conceptual picture of the world by means of language and the culture of the people speaking in English, the culture of the English-speaking countries.

Cultural awareness is the term meaning sensitivity to the impact of culturally-induced behaviour on language use and communication. 'Cross-cultural awareness' means life and institutions, beliefs, and values, as well as everyday attitudes and feelings conveyed not only by language, but by paralinguistic features such as dress, gesture, facial expression, stance, and movement of the people living in different countries. Cultural awareness has three qualities which the activities are designed to develop, namely:

- awareness of one's own culturally-induced behaviour;
- awareness of the culturally-induced behaviour of others;
- ability to explain one's own cultural standpoint.

Cross-cultural interaction is one of the fastest-growing areas of language study. Linguistic studies in the field of pragmatics (the ways in which language use is influenced by social context) have heightened awareness of the degree to which cross-cultural communication is affected by culturally-related factors.

Of crucial importance has been the work on non-verbal aspects of communication such as gesture, posture, and facial expression. Studies have shown these non-verbal elements to be the most culturally-influenced part of behavior.

CHAPTER II.

DIFFICULTIES OF LANGUAGE AND INTERCULTURAL COMMUNICATION

2.1. Issues of intercultural communication and competency

Intercultural communication is a fairly new field of academic activity. It was born from the rubble of World War II when the USA found its international diplomacy, commerce and trade expand to unprecedented heights. Government officials, diplomats, business leaders and other Americans sent to work overseas realized that their lack of knowledge of foreigners' cultural practices and communication styles impeded their effective functioning. [39;76].

According to R.Scollon and S.W.Scollon there are two approaches to the study of intercultural communication: 1) an intercultural or interactional sociolinguistic approach and 2) a mediated discourse approach [43;110].

Communication, language, and culture cannot be separated. Successful cross-cultural communication demands cultural fluency as well as linguistic fluency. In order to communicate effectively in English, students need more than just competence in English grammar and vocabulary. They must also have an awareness of the culturally-determined patterns of verbal and non-verbal communication which speakers of English follow (for example, the unwritten rules of speaking—how to begin, continue, and end conversations), the styles of spoken

and written language that are most appropriate for particular situations, and the non-verbal communication signals most commonly used in English-speaking cultures.

Culturally different patterns of communication are a common cause of misunderstanding and can be a source of discomfort in cross-cultural situations. For example, a student who comes from a culture in which students are not expected to ask questions or give opinions in class may feel uncomfortable interacting in this way with an American or British teacher. To avoid being misunderstood and to gain self-confidence in interacting in English-speaking situations, students need to develop an understanding of the differences in communication styles between their own and English-speaking cultures.

In order to communicate effectively in a culture, it is necessary to be familiar with that culture's non-verbal patterns of communication. For one thing, non-verbal signals acceptable in one culture may be completely unacceptable in another.

In the work *Teaching Culture*, Ned Seelye provides a framework for facilitating the development of cross-cultural communication skills [38]. The following goals are a modification of his 'seven goals of cultural instruction':

- 1.To help students to develop an understanding of the fact that all people exhibit culturally-conditioned behaviors.
- 2.To help students to develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.
- 3.To help students to become more aware of conventional behavior in common situations in the target culture.
- 4.To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- 5.To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- 6.To help students to develop the necessary skills to locate and organize information about the target culture.

7.To stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

English teachers should keep these 'seven goals of cultural instruction' in mind as they do their lesson planning, and that they incorporate them into the following practical teaching principles:

- 1.Access the culture through the language being taught.
- 2.Make the study of cultural behaviors an integral part of each lesson.
- 3.Aim for students to achieve the cultural, intercultural competence which they need.
- 4.Aim for all levels to achieve cross-cultural understanding— awareness of their own culture, as well as that of the target language.

Cultural competence is the ability or skill to be aware of different cultures and world views. Cultural competence comprises four components:

1. Awareness of one's own cultural world view.
2. Attitude towards cultural differences.
3. Knowledge of different cultural practices and world views.
4. Cross-cultural skills.

Developing cultural competence results in an ability to understand, communicate with and effectively interact with people across cultures.

Intercultural competence is the ability to communicate successfully with people of other cultures. Intercultural competence is the ability to recognize, respect, value and use productively cultural conditions and determinants in perceiving, judging, feeling and acting with the aim of creating mutual adaptation, tolerance of incompatibilities and a development towards synergistic forms of cooperation, living together and effective orientation patterns with respect to interpreting and shaping the world [45;143].

We can distinguish five elements in intercultural competence:

Attitude

Knowledge

Skills of interpreting and relating

Skills of discovery and interaction

Critical cultural awareness

Intercultural communication competence is the ability to negotiate cultural meanings and to execute appropriately effective communication behaviors that recognize the interactants' multiple identities in a specific environment.

2.2. A foreign word is a crossroad of cultures.

Recently, a great deal of attention has been paid to the linguistic and cultural aspects in the teaching of foreign languages and in particular English, which is the main foreign language studied at all secondary educational schools, colleges, academic lyceums, institutes and universities. Starting to learn a foreign language, a person simultaneously enters a new world. Getting acquainted new foreign words, the learner transfers concepts from another world into his consciousness and his own world. This necessity of restructuring thinking, "reshaping" one's own, customary native picture of the world into a strange, unusual pattern represents one of the main difficulties in mastering a foreign language [31;107].

The same concept, the same piece of reality has different forms of linguistic expression in different languages. Consequently, the words denoting the same concept can differ in semantic capacity, they can show different pieces of reality and contain more or less than the conceptual material resulting from the reflection in the brain of the person of the world around him, depending on the specificity of economic, cultural, social and even natural features of life of a certain group of people. [26; 6].

Linguistic cultural and socio-cultural aspects are reflected in various linguistic units: words, word combinations, phraseological units, toponyms, anthroponyms, names of holidays, allusions and quotations.

At the heart of all communication is the common or shared code of participants in the communicative act. In language communication, such a common code is a mutual understanding of linguistic units: without this, communication is impossible. In this connection, the questions of equivalence acquire a special attention and study, because it is the notion of equivalence in all aspects that determines the degree of understanding.

Difficulties arising from interlanguage communication can be explicit, as well as implicit, hidden and therefore more dangerous. There are two main implicit reasons that complicate communication in general, and in a foreign language, in particular.

1. Collocation, or lexico-phraseological restrictions governing the use of language. This means that every word of each language has its own circle, or reserve of compatibility, inherent only in a given language. In other words, it combines with some words and doesn't combine with others. For example, the English verb *to pay*, meaning *the pay* is supposed to be combined with such incongruous, in terms of Russian, words like *attention, visit, compliments*. Such combinations in Russian as *высокая трава, крепкий чай, сильный дождь* are rendered in English like *long grass, strong tea, heavy rain*. This is due to the fact that each word has its own lexical-phraseological compatibility, or valence. It is national (and not universal) in the sense that it is inherent only in this particular word, in this particular language. This specificity becomes evident only when languages are compared, just as a native culture is revealed in a collision with a stranger. Native speakers do not see these main difficulties for a foreign language learner. That is why, when studying a foreign language, and in particular English, it is necessary to memorize words not individually, by their meanings, but in the natural, most stable combinations inherent in a given language.

Lexical compatibility complicates the concept of equivalence and undermines the fundamentals of translation. Bilingual dictionaries confirm this phenomenon. Take, for example, the simplest, most common word *book* and its equivalent - the word *книга*. In the English-Russian dictionary this word is given in the most regularly reproduced combinations, and only one of them is translated by the word *book*.

a book in /about birds – книга о жизни птиц

a reference book – справочник

a cheque book – чековая книжка

a ration book – карточки

to do the books – вести счета

our order books are full – мы больше не принимаем заказов

to be in somebody's good/bad books – быть на хорошем/плохом счету

I can read her like a book – я вижу её насквозь

We must stick to/ go by the book – надо действовать по правилам

I'll take a leaf out of your book – я последую твоему примеру

He was brought to book for that- за это его привлекли к ответу.

There are difficulties in such situations when the translation of a separate word doesn't coincide with the translation of the word in word combinations. Let's illustrate it by the examples from the Russian-English dictionary:

записка – note

деловая записка – memorandum

докладная записка – report

любовная записка – love letter, billet-doux

закрытый – closed

закрытое заседание – private meeting

закрытое голосование – secret ballot

закрытое помещение – indoors

These differences are seen much better at the level of word combinations. For example, an equivalent of the Russian word combination «МЫТЬ ГОЛОВУ» is *to wash one's hair* (МЫТЬ ВОЛОСЫ) in English. And an expression *to wash one's head* is used in the transferred meaning *намылить шею*.

2. The conflict between the cultural perceptions of different people about those objects and phenomena of reality, which are designated by the "equivalent" words of these languages, is another difficulty. These cultural representations usually determine the appearance of various stylistic connotations in the words of different languages.

Students learning English use the following word combinations: *to go to guests* instead of *to go to a party*, *young potatoes* instead of *new potatoes*, *exclusively rare* instead of *exceptionally rare*, *largest events* instead of *major*

events, to visit classes instead of *to attend classes, to work at oneself* instead of *to develop one's abilities*. The reason of it lies in the fact that they combine words and form word combinations according to the rules and phraseological patterns of their native language (for example, compare in Russian and Karakalpak: *идти в гости - қонаққа барыў, посещать уроки – сабаққа барыў, работать над собой – өз үстінде ислеў*). In such cases it is necessary to find English equivalents, not word-for-word translations.

Phrases and phraseological units are determined, firstly, by the specific conditions of the place, time and purpose of communication, and secondly, by the peculiarities of the culture, traditions, customs of the speaking community. What people talk about is a reflection of the social life of the community. Combinations of words serve to meet the social needs of the speaker. A person can produce, "generate" certain phrases, only if his social life experience, his cultural thinking, contains the appropriate content. So, for example, the sociolinguistic conditionality of the word combination *white man* is reflected in its specific semantics. This word combination means not just a "man with white skin", "representative of the white race". Thus, the reasons of the conflict between the cultural perceptions of different people may be presented by poor knowledge of the culture, wrong use of necessary words and word combinations, denoting objects and phenomena that exist in all cultures.

2.2. Sociolinguistic aspects in teaching English

Linguistic units beginning from a word to more complex units as phraseological units (proverbs, sayings, stable reproducible units of speech) are the elements of the language. They do not act as signs of things and phenomena, but as signs of situations or relations between things. They are saturated with sociocultural information, they contain the information that reflects, preserves and transmits from generation to generation customs and culture, the history and art of the people, characterizes everyday life and customs, psychological characteristics and temperament - the mentality of the people, in whole.

Linguistic units have the ability to reflect the history of people, the peculiarities and distinguishing features of their culture, way of life, traditions and customs. Cultural components bearing a nationally specific coloring are: traditions, customs and rituals, everyday culture closely connected with traditions, everyday behavior, as well as the associated mimic and kinesic codes used by the bearers of some linguistic cultural community, "national pictures of the world", reflecting the national characteristics of representatives of a particular culture, artistic culture, reflects the cultural traditions of an ethnos.

To understand the vertical context, it is necessary to have a communicative competence, which means a wide range of phenomena related to the life of the people whose language being studied. These are mainly extralinguistic phenomena, reflecting universal, national and regional characteristics.

The nature of these phenomena, completeness and ways of inclusion in the language determine the socio-cultural aspects of teaching English [26;34]. As M.Rogal and E.Rogalova emphasize "Learning of a foreign language is a process of obtaining bilingual abilities and at the same time - sociocultural knowledge as a result of the interconnected, inseparable functioning of language in the sphere of culture" [25; 152].

Linguistic culturological information may be contained in language units: words, phrases, aphorisms, quotations, idioms, proverbs and sayings. The richest possibilities in the increment of the socio-cultural competence give knowledge of customs, traditions, culture and modern stereotypes of behavior. They are often spoken about in connection with interethnic and intercultural interaction. [28;15].

Knowledge of the etiquette and rules of behavior and manners of the country of the language being studied is necessary not only when visiting this country, but also when communicating with English speakers at home, in personal, business and scientific contacts. To do this, it is necessary to learn how to communicate in a given language, and then immediately there is a need for knowledge of non-verbal linguistic and cultural information. They are the following [27; 52]:

a) etiquette norms (where possible, and what can not be said); b) spatial-gestural norms of communication (distance, touch, gestures, facial expressions); c) customs, traditions of the British, reflecting on communication; d) new realities; e) stereotypes of speech communication; f) background knowledge.

Here are some examples of stereotypes of verbal and non-verbal behavior of English speakers at home.

1. At acquaintance it is not accepted to ask about age.
2. People say “Thank you” or more informally, “thanks” to acknowledge a service (when paying money in a shop), a request granted (Could you pass me salt, please? Thanks.), a service performed, understanding or agreement (So you’re coming at 6 p.m.? Thank you), the end of a process (teacher to students: “The time is up. Thank you. Now give me your papers, please”), and so on. It is common to acknowledge even the most elementary service or help from strangers and friends alike, unlike Russian, Uzbek or Karakalpak and some other cultures, where expressions of gratitude are often reserved for more formal or significant occasions. In English “thank you” is a must when delivering a service (a shop assistant to customer: “Here’s your tea and your change. Thank you”). As the customer will normally thank the shop assistant in return, the dialogue between them may sound like a chain of reciprocal “thanks” and “thank you’s”. This is very uncommon in Russian, Uzbek and Karakalpak cultures. English “Thank you” and other polite verbal forms (“Please”, “Excuse me”) are normally used by all population group in the same way.
3. It is allowed, being a guest, to ask about the cost of a house, apartment, furnishings.
4. You can not come to visit without prior arrangement (without warning), even if you need a visit.
5. Call on the case and on personal issues can not be earlier than 9 a.m. and no later than 9 p.m.
6. For a gift or an invitation, it is accepted to thank or answer the same.

7. Greeting cards should be with their own (not standard) text.
8. It is allowed to leave the guests (in the case of their great number), leave without warning (without saying goodbye); If care is very noticeable, you must say goodbye and thank the masters.
9. Compliments of superficial acquaintance should not be said, it is better to show restraint or to praise an apartment, design, comfort, etc.
10. To say "Hello!" to the same person should not be more than twice a day.
11. Entering the room, going into the car, into public transport, you need to let the women go ahead.
12. Advice and recommendations can be given only to the people who are familiar to you, whom you know well, and to unfamiliar people only when they need advice or help.
13. If a student is late for the lesson, he should enter the classroom without attracting the attention of other students, without breaking off the teacher conducting a lecture or explanation.

Linguistic units : words, phrases, phraseological units-idioms, proverbs and sayings contain culturological information. There is a special branch of Linguistics - Sociolinguistics, studying the causal links between language and society, establishing consistent correlations between the "microlinguistic" phenomena and the facts of the social life of certain group of people. Many research works carried out in this field have shown that a truly complete comprehension and careful study of linguistic factors is possible only taking into account all the determining factors, both linguistic and extralinguistic, in all their scope and diversity.

In the focus of linguists are extralinguistic factors and the development of principles and methods of sociolinguistic research has become one of the main tasks of modern Linguistics [25,34].

Social structures are the material basis of linguistic structures, therefore it is impossible to disclose and describe thoroughly the actual language formation without a close study of social factors. Social differentiation manifests itself particularly vividly and directly in the vocabulary, in words and phrases of the

language [27;36]. In the process of speaking, the speaker relies on his social experience and associates words denoting objects or concepts that can be combined in a given society. Words and phrases in natural human language are created in a specific situation with certain goals, in a certain place and historical epoch. In other words, they are coordinated in time and space and are therefore sociolinguistically conditioned. [30, 31;101]. In our work we'll study sociocultural aspects of the concept "Motherland/Родина/Уатан" and such linguistic units as words denoting different colours (white, black, green, blue), word combinations, phraseological units (idioms, proverbs and sayings) and concepts.

CHAPTER III.

SOCIOCULTURAL ASPECTS OF SOME CONCEPTS AND LINGUISTIC UNITS

3.1. The comparative study of the concept «Motherland/ Родина/Ўатан» (on the material of the literary translation of the poetic works of I.Yusupov)

The concept is the basic notion of Cognitive linguistics, Linguoculturology and Linguoconceptology. Cognitive Linguistics is one of the important trends in Linguistics. Under the influence of Cognitive Linguistics and on the border of Linguistics and Culturology there appeared another new trend- Linguoculturology. The term "concept" was first used by S.A.Askoldov-Alexeev in 1928 in his work "Concept and word" [9;267]. The notion "concept" is defines as polymeasured construct reflecting the cognitive process of the world, results of human activity, the man's experience and knowledge of the world and keeping information about it. According to the opinion of N.D.Arutyunova concepts are notions of usual, practical philosophy, being found in the result of interaction of such factors as national traditions and folklore, religion and ideology, life experience and images of art, feelings and systems of values [8; 3].

The object of our investigation is the concept Motherland/Родина/ Ўатан that has been studied on the material of literary translation of the poetic works of the famous People's poet of Uzbekistan and Karakalpakstan, the Hero of Uzbekistan Ibragim Yusupov. Many works of the poet have been translated into

Russian and some works into English. The concept «Motherland/Родина» is the basic concept of culture of all peoples. On the one hand the concept «Motherland/Родина» has general culturological meaning, on the other hand the meaning of this concept is varied in different ethno cultures. The investigation of this concept on the material of the typologically different languages is one of the actual issues. The comparative study of linguistic units in different languages, the issues of intercultural communication are very important in defining similarities and differences in worldview, culture and mentality of the people –speakers accepting one and the same concept or notions. As a linguist U.K.Yusupov emphasizes, «semantics of linguistic units reflects not only the objects of the real world but also a part of the people’s culture speaking a certain language. That’s why some differences in the semantics of units of comparing languages may be of culturological character.» [34;126]. In each linguoculture there are specific meanings reflected in both the social-cultural life and language. People describe and accept the world through the prism of their national culture and mentality conditioned by the fact that «each civilization, social system is characterized by its own way of perception of the world» [7;49].

The concept «Motherland/Родина» is one of the meaningful linguocultural concepts for many languages and it is included into the list of universal human notions. The actuality of investigation of the concept «Motherland/Родина/Ўатан» is explained firstly by high frequency value of it in Russian and Karakalpak linguoculture and increasing interest to the semantic-cognitive typological studies of concepts and frames in different languages. Love for Motherland is considered to be an essential feature of many people, including the Karakalpak people and their national character. It is brightly expressed in poetry. The famous Russian poet S.Esenin wrote «There is no poet without Motherland». The concept «Motherland» is given by the word «Родина» in Russian and by the word «Ўатан» in Karakalpak. There are different definitions of the concept «Родина». In the Qualification Paper we have taken the theory of the scholar V.N.Telia presented in the work «Наименование родина₁ как часть социального концепта «Patria» в

русском языке» [29]. The concept «Motherland/Родина» has the following meanings:

Родина₁/Motherland₁ – means always personal perception of «his/her» demographic space reflecting a place where a person was born, accepted himself for the first time as a «part» of surrounding nature, mastered the native language, has emotional-positive feelings towards this native place, his parents and blood-relative roots, close people and traditions known from his childhood.

Родина₁/Motherland₁ – means always «personal», «individual» («my») place or places, contrary to «another» place, country. It means *country, native land native and close people, native air of the country* (родные края, родная сторона, сторонushка, родные и близкие для него люди, родные могилы, где родные березки, родные осины; воздух родины).

Родина₁/Motherland₁ is associated with the native land that feed you – with mother who bore you. It is associated with the image of Mother as the beginning and origin of all living things, and as the end of life – returning to mother's bosom-damp land.

Родина₂/Motherland₂ means general, common (not personal) space belonging to the people living on this territory. [29;227]. For example: *наша Родина, отечество, отчизна, великая страна*.

The love for Motherland, for the native land takes a particular place in the works of the outstanding Karakalpak poet I.Yusupov. The poet's Motherland is a village Azat situated on the bank of the ancient canal Kegeili near the town Chimbay – the historical centre of the northern part of Karakalpakstan. The first work of the poet is a verse «Ўатаһ» (Motherland), it was published in 1946 in a newspaper, when the poet was a student of Karakalpak pedagogical institute. Almost in all the works of the poet devoted to his country we see the deep love for Motherland and feelings of patriotism. People of one culture get acquainted with the peculiarities of other cultures from literary works and other sources. One of such sources spread widely in modern world is translations from one language into another. As we know, many works of the poet were translated into Russian. They

are: collections of poems «A song of mountain river» («Песня горного ручья» (1960), «Meridians of the heart» («Меридианы сердца») (1966), «» («Глаза ящерицы») (1973), «Striving with the heart» («Стремлюсь всей душой») (1986), poems «Steppe » («Степные грёзы»), «Tomaris» («Томарис») and others. We have used the translations of the poet's works into Russian done skillfully by the famous Russian poets M.Lukonin, R.Kazakova, O.Dmitriev, V.Savelyev, G.Yaroslavtsev and others. The poet's works were translated and published in other languages as well: Uzbek, Kazakh, Ukrainian, Belorussian, Georgian, Latish, Polish and Bulgarian. Translations help to discover peculiarities and variety of cultural values, customs and traditions, translations promote to mutual understanding and respect, enrich the culture of the people and contribute much into the development of their language, literature, science and technique [17; 78].

In the work of the first President of the Republic of Uzbekistan I.A.Karimov «High spirituality is an invincible force» the necessity and importance of translating the best samples of works of fiction from native into a foreign language is emphasized. It is also noted that we have all conditions for training qualified staff- specialists in foreign languages, theory and practice of literary-artistic translation [1;139].

Taking into account the importance of issues of literary-artistic translation last time there has been done much work in the translation of poetic works of I.Yusupov into English, and we have used this material in our work. The famous Bashkir poet Mustay Karim says: «If we have the translation of the work of fiction it means that a new work was born and started to live....A translated work of fiction should be recognized as independent in all relations» [33; 111].

Let's study the concept «Motherland/Родина/Уатан» in the works of the poet in his native language- Karakalpak and their translations into Russian and English. The author expresses skilfullyl his feelings of sadness and happiness remembering his childhood, love for Motherland in his poem “To the lark” («Пошша торғайға»/«Жаворонку»). The poet's feelings interact with a concrete

symbol - a singer of fields, a lark. In the following lines we see how the poet loves and sings of his native land like the skylark whom he appeals:

Бир топырақта туўып өсирген екен
Адамның Ұатаны, кустың уясы
 Сайра достым, әлхаўада пырпырлап.
 Саз бенен сәўбетиң дәўран болдыма
 Сен көкте мен жерде буншелли шырлап,
 Сүймегенде, оннан *Ұатан* болдыма! (Пошша торғайға, 148 б.)

Струится птичья, человечья песня...
 Земля, ты-наше общее гнездо.
 Поём вдвоём, в одной *родной отчизне*,
 Нет на земле без этой песни жизни
 И *родины* нет тоже на земле. (Жаворонку, 4;36.Перевод Р.Казаковой)

And only now it's clear for me,
 We have the same origin: I and thee.
 I have my country, you have your nest.
 We both were born to sing a song,
 I – in the land, you- in the air, so long.
 You are an ordinary bird, my lark,
 But your cheerful song, so light.
 Fulfilled my heart with joy and delight.
 You woke up different feelings, my lark
 By your wonderful song, it's right. (To the lark 42;).

In each line of the poem we see the feelings of love for Motherland, the country where the poet was born. In the prelude to the book «Striving by the whole» («Стремлюсь всей душой») the poet writes, « a person loves his country, he loves it not only because it is rich and beautiful, but due to its being his Motherland. Motherland comprises in itself all human features in a man» [4;6].

The poet's love for his native land, the country of his childhood is reflected in the other poem with the same title «Ўатан» («Родина»/ Motherland). The first feelings of love for Motherland are connected with an image of a willow:

Сен әўеле шайқатылдың *тал шақасында*,
 Мен өрмелеп барып сордым палыңды сениң
 Қабығыннан сырнай соғып шерткен ўағымда
 Сада сестің баянлады жанымды мениң.(Ўатан, 88 б).

Ты мне *ветками тала* казалась сначала,
 Как зелёная ветвь, вырос я среди них,
 И свирель из коры твоей тонко звучала-
 Отголосок наивных раздумий моих.

(Родина, 4;54. Перевод О.Дмитриева)

First you seemed *a willow's branches* for me,
 When first I saw thee.
 I grew being a green twig
 Later becoming big.
 A pipe made of your bark
 Sounded like a voice of a lark. (Motherland 42;).

It's interesting to notice that the word «Ўатан» is used in the poem in Karakalpak only once, while it is used more often in the Russian translation, it is connected with the images of mother, river and native school where the poet studied:

1. Сонда анамның мийрим толы нурлы жүзинен
 Тунғыш ирет танығанман мен сени көрип. (Ўатан, 88 б)

И тебя, моя *Родина*, сердце узнало
 На лице материнском, родном и простом.

(Родина, 4;54. Перевод О.Дмитриева)

I've known you, *my country* by heart,

On my mother's face you were marked. (Motherland 42;).

2. Мен қайсындай сұўретлерде сенде көрсем де,
 Исен, *Ўатан*, уллылығың шыққан жоқ естен!
Киндик қаным тамған жерди қанша сүйсем де,
 Оны сеннен бөлип алып сүйген емеспен. (*Ўатан*, 89 б)

О, во всём узнавал я тебя и гордился,
 Как прекрасна ты, *Родина!* Как ты сильна!
 Сколько б я ни любил землю ту, где родился
 Но отдельно от *Родины*-
 Что мне она? (*Родина*, 4;55. Перевод О.Дмитриева)

Oh, I knew you and was proud
 “How nice and strong you're , *my land*,
My country!”- I say loud.
 I love you, *my native land*,
 But what are you without *my Motherland?* (Motherland 42;).

As a representative of oriental poetry I.Yusupov inherits poetic signs-symbols used for many centuries- images of birds (a lark, a nightingale), trees (willow, flowers and etc.). The skillful organic use of lightens the author's task, produces good artistic effect and makes expressive-emotional-evaluative impact on the reader.

The poet's language is very rich, it abounds various stylistic devices. The author uses them skillfully describing his love for his country. For example in the poem «Motherland» the poet used metaphor «гөззал хұкимдар» instead of the word «Ўатан» (Motherland), but in Russian version the word «Родина» is used:

Хуқықы шекленбеген *гөззал хұкимдар*,
 Сен кимсең жаныма хәкимлик еткен?
 Биз түүе, не уллы дана шайырлар

Сениң кимлигинди айталмай кеткен. (Ўатан, 255 б).

Кто ты такая,

Родина моя?

В простой и непростой вопрос вникая,

Поэты были помудрей, чем я,

И не могли сказать, кто ты такая. (Родина, 4;96. Перевод Р. Казаковой)

Who are you, my *Motherland*?

You don't have the answer

To this question in your hand.

Is it easy or difficult to answer?

Even the great poets of *our land*,

Who are wiser than me,

Couldn't answer who are thee. (Motherland 42;)

It should be emphasized that in the description of his country the poet often uses the words *уллы/великий/ great* (уллы Ўатан, великая Родина), *ана/мать/mother* (ана-Ўатан/Родина-мать). Let's illustrate them by the examples:

1. *Уллы Ўатан* хэммесиниң *анасы*,

Бир бахытлы үйдиң перзенти олар (Миллионбай Азаматқа, 277 б)

2. Асылғанда жаў жағадан,

Шақырғанда *ана-Ўатан*. (Туўысқанлық, 165 б).

3. Ҳәр кимниң болар *Ўатан-анасы*,

Өз *ўатанын* сүйер адам баласы. (Төк таўындағы ойлар, 438 б).

4. Обращаюсь:

Великая *Родина-мать!* (Родина, 4;56. Перевод О. Дмитриева)

The specific holy relation of the poet to his country and mother interacts in his imagination as a whole and we can see it in all the creative work.

The overall analysis of the concept «Родина/Ўатан» in the works of I. Yusupov shows that the vocabulary expressing this concept in both languages,

Karakalpak and Russian is very rich, it abounds synonymous expressions: Ўатан (Родина), Родина- мать (Ана Ўатан), туўған жер, туўған топырақ (родная земля, родная сторона, край родной), ана-жер, ана-топырақ (мать-земля), ел (страна, отечество, отчизна), аўыл (аул, деревня, село), мениң үйим (мой дом).

In the following example from the poem «Пошша торғайға» («Жаворонку», “To the lark”) we see using of the word *туўған жер* in Karakalpak and its equivalents in Russian and English: *родная земля, native land*. Let’s compare the original and translations into Russian and Karakalpak:

Май топыраққа аўнап дүр-дүр силкинсең,
 Сен көкке шығасаң қайта йошланып
Туўған жер ышқысы бул йош, мен билсем,
 Бул сезимге мениң кеўлим де қанық.(Пошша торғайға, 146 б).

Ты озорно купаешься в пыли,
 Потом встряхнёшься и взмываешь в выси
 И лишь тогда поёшь...
 И я зависим
 Вот точно также от *родной земли*.

(Жаворонку, 4;34.Перевод Р.Казаковой)

You’re swimming in the dust with joy,
 You cheer up, fly to the sky
 And sing your song in my eye.
 I am also like you, in joy,
 I depend on my *native land*,
 You spread your wings, I- my hands. (To the lark, 42;).

As we have seen from the above-given examples the concept «Родина/Ўатан» has a lot of synonyms in Karakalpak and Russian. The poet used this concept in both meanings: 1) as personal, individual relation to demographic space, the place where he was born, and 2) general, common space belonging to

the people of the country. The feelings of the poet are expressed in the specific national form, he appeals personally to his native Karakalpak land that inspires him. The poet focuses his attention on the description of oriental colouring of nature, traditions and customs of the Karakalpak people.

In the result of the comparative study of the concept «Родина/Ўатан» we came to the conclusion that the vocabulary is very rich in Karakalpak and Russian, and the meanings and content of some words and word combinations coincide in these two languages. Many words and word combinations denoting this concept are emotionally coloured. They are the following words and word combinations: уллы Ўатан /великая Родина, отчизна, отечество; ана-Ўатан/ Родина-мать; туўылған жер, киндик қаным тамған жер, ана-топырақ, туўған топырақ/родная земля, родная сторона, родная сторонка; ана-жер - мать-земля; ел, елат - страна; өз үйим-мой дом and others. They usually have positive connotations. In English the concept «Родина/Ўатан» is expressed by the words: *country, Motherland, Fatherland*. The words *Motherland* and *Fatherland* are not practically used by the British people when they speak about their country. In the translations of the poetic works of I.Yusupov we used the words *country, Motherland, my native land, fatherland* with the purpose of showing the significance and meanings of the concept «Родина/Ўатан» in the culture of the Karakalpak and Russian people.

In accordance with the tendency of the English language to understatement, the word *country* is enough for the British people to express their feelings and attitude to the place where they were born. The author of the popular textbook «Happy English» for secondary educational schools Bruce Monk reading the lectures at the faculty of foreign languages of Moscow state university, said the following about Russian culture: «The concept of *родина* arouses a lot of emotion in Russians. It is feminine, you regard it as your mother (*родина-мать, родина-матушка*). We have a different attitude to our country. We would never dream of calling it *Motherland* («матерью-землём»). Your people feel nostalgic during three-week Oxford summer courses of English. I lived in Russia away from my

country for nine years and I did not feel nostalgic. We are on different terms with our country» [31;225]. But it doesn't mean that the British people don't love their country, they love it and can value their national heritage. For example, the British museum is one of the richest museums in the world where there are many treasures collected with good taste, understanding and patriotism: from the manuscripts by Ulugbek to ancient Greek temples, Cleopatra's needle on the bank of the Thames with the names of the English sailors who gave their lives while moving the monument across the stormy Biskaiskiy bay.

Thus, the attitude of the British people to the concept *Motherland* differs much than the attitude of the Karakalpak and Russian people, it is more distant and farther that can be explained by the stereotype of the national character. Speaking about their country they don't use the expression *our country* (наша страна, бизлердиң елимиз) they say *this country* (эта страна, усы ел). The detailed definitional and componential analysis of the concept «Родина/Ўатан» in the works of the poet I.Yusupov let us make the following conclusion:

1. On the one hand the concept «Родина/ Motherland» is one of the key concepts in the linguoculture of different people and languages. On the other hand this concept is social-culturally meaningful, because it reflects evaluative imaginations of each ethnos. The comparative investigation of the concept «Родина/ Motherland» on the material of literary-artistic translation showed that despite the universal character this concept has meanings reflecting customs, traditions, moral, ethic norms and other national peculiarities.

2. Love for Motherland, for the country, feelings of patriotism are expressed skillfully, brightly and in the direct way in the poems by I.Yusupov in Karakalpak and in translations into Russian. The vocabulary expressing the concept of «Родина/ Motherland» is very rich in these languages, while in English it is not very rich, we observe such phenomenon as «understatement». The famous Russian poet S.Marshak wrote «...even in a modest translation a proud poem served and serves to the truth and freedom» [33;28].

The study of the concept «Родина/Ўатан» in the poetic works of I.Yusupov shows its significance and role in Karakalpak and Russian linguistic culture and helps to disclose the peculiarities of the national character. The poet himself called the translation into other languages the “sea gates” of modern national literature. The translation of the literary works of the poet into English is one of the actual issues, because according to their idea and content they are of a great interest not only for readers of our country but for readers of other countries as well. They give the opportunities for the people of English-speaking countries to read and get acquainted with the best samples and masterpieces of Karakalpak literature. The translation of the best works of Karakalpak literature into English is the contribution into the development of theory and practice of translation.

3.2. Sociocultural peculiarities of the words denoting colour

The study of the words denoting different colours is in the focus of attention of linguists, because they can express different cultures. There are many research works devoted to this issue, one them is the book «Текст как явление культуры» by G.A.Antipov, O.A.Donskikh, I.Yu.Markovina and Yu.A.Sorokin [7] in which there is a detailed description of white and black colors. There is the following statement about white color in this book: “White color is accepted in different cultures as the symbol of hope, kindness, purity, love and notions close to them. In Georgian subculture white color is the symbol of kindness, mercy, love.” For example, in the book «Белые флаги» the Georgian writer N.Dumbadze writes: «И над миром зареяло белоснежное полотнище- символ добра, милосердия, любви»[3; 212].

In the Kirgiz culture white colour has the following connotations: “White colour is the favourite colour of Chingiz Aytmatov- it’s the colour of fragility, unprotection, colour of kindness and hope, tenderness and love, spring blossoming” [2; 45]. The nominative meaning of the word *white* – of the colour of fresh snow or common salt or the common swan’s plumage...[COD]. The nominative meaning of the word *black* – opposite to *white*, - colourless from the absence or complete absorption of all light [COD].

In the result of the investigation we see that the colour of white (“white” in English, “белый“ in Russian , “ақ“ in Karakalpak) has the positive colour in all the comparing languages. White colour is the colour of peace (white dove – белый голубь –ақ кептер) – the symbol of peace, it is the colour of a bride’s wedding dress, the colour of good and pure. [31;123]. For example, in the word combinations: *a white man –белый человек, a white dress –белое платье, ақ кеўил, ақ көкирек, ақ нийет, ақ алтын* it has the positive meaning. A word combination *white man* has not only the meaning “ a person with white skin , a representative of white race” but has taken on the meaning of "a decent, well-bred person," while the phrase *black man* has a certain negative connotation and is synonymous with *the devil, the evil spirit, Satan*. Let’s compare the examples:

1. *The whitest man* that ever lived, a man with a cultured mind and with all the courage in the world. (T. Hardy)

2. Sit down and tell me about your sister and John. Is it a marriage of true minds? It certainly is. Young John a pretty *white man*. (J.Galsworthy).

3. Rich as Croesos and as wicked as *the black man* below. (G.Meredith).

Traditionally for the English language it’s national to associate the black colour with something bad and the white colour – with good. So compound nominative groups with the adjective *black* have negative connotations, and the adjective *white* is usually included in nominative groups that have positive connotations of meaning. In the following word combinations and idioms *black sheep, black market, blackmail, Black Gehenna, black soul* - in all cases *black* is associated with evil, besides it is the color of mourning, the color of death: *black dress, black armband*. For example, in the following extract from the story “Pollyanna” by E.H.Porter, one of the main characters came home after her father’s death dressed in red, and she tried to explain why she wasn’t dressed in black:

I ought to have explained before. Mrs. Gray told me to at once- about *the red gingham dress* and why I am not *in black*. She said you’d think it was queer. But there weren’t any *black things* in the last missionary barrel. Part of the Ladies’ Aid

wanted to buy me a black dress but the other part thought the money ought to go towards the red carpet for the church. (E.H.Porter. Pollyanna).

The black colour in many cultures, including Russian, means the symbol of death, grief, mourning on the one hand, and the symbol of a ceremonial event. Here are examples in Russian:

1. Цвет туалетов только *чёрный*: цвет траура – Алкестида умерла совсем недавно- и цвет торжественного вечера – в доме её мужа собрались гости. [Василина :140].

At the beginning of the XX-th century for the Europeans the black color was the symbol of death and mourning: Мужчины, казалось, все пришли с похорон...ибо были в *чёрных* кафтанах.

According to D.N.Sverbeeva «чёрный цвет как для мужчин, так и для дам, считался дурным предзнаменованием, фраки носили коричневые или зелёные и синие» (black color was considered to be a bad sign to both – men and women, tail-coats were of brown, green or blue color). A.Myusse in his book «Исповедь сына века» (Confession of a century's son) writes: «*Чёрный костюм*, который в наше время носят мужчины – это страшный символ» (A *black suit* that now men wear is a terrible symbol).[;158-159].

In the following examples in Karakalpak the word *black / қара* is used in different meanings:

1. *Қара* қойдың терисин сабынлап жуусанда *ағармас*.

2. *Аққа қара* жоқ

Қараға шара жоқ.

3.Базда тайып *қара* музға

Базда дәрья ағар дизден. (И.Юсупов)

4.Буларды көрген уақытларында адам баласының басындағы гүллән кемшиликтиң ауыр салмағы тек ғана Айқыздың *қара басында* турғандай болды (А.Бегимов).

It should be emphasized that in English and Russian black colour is used as the colour of grief but in Karakalpak it may have the positive meaning in

combination with some words. For example, the word combinations *қара көзлер/black eyes*, *қара қаслар/black eyebrows*, *қара шаш/black hair* are used in the description of beautiful girls and women:

1. Оның дөңгеленген *қара көзлери* менен қарлығаштың қанатының кырындай қыйлған *қара қаслары*, оймақтай аузы, суп-сулыу дөңгеленген ак жүзи, қою қолаң *қара шашы* Бибикатша апайға дәл усайтуғын еди (А.Бегимов).

2. Оның аудара караған қарақат мөлдір *қара көзиниң* қарашығы жаутаңлап, тоқсан тоғыз ойларды көз алдына келтирди (А.Бегимов).

In the word combination *қара қалпақ (чёрная шапка/ black cap)* a word *қара* means not only the colour but the national cap of the people, the symbol of the nation. In the following lines from the poem of the famous Karakalpak poet I.Yusupov the words *ақ/white* and *қара/black* mean the colour of the national caps of two peoples: Kirgiz and Karakalpak:

Алатаудың басынан *ақ қалпағың* көринсе

Қара таудың басынан *қара қалпақ* былғайман.

Another example is the Russian phrase *чёрный кот (black cat)*, which means, like the English black cat, the same pet - a cat of black color. However, in Russian culture, according to tradition, accept, belief, *a black cat* brings misfortune, failure, and therefore the phrase has negative connotations. In English culture, *black cats* are a sign of luck, unexpected happiness, and on postcards with the inscription "Good luck", we can see *a black cat* to the surprise.

The *white dress* is a bride's wedding dress, the cultural sign of marriage in many cultures. Even when the word *white* combines with a noun that denotes something bad, it "softens", ennobles the negative meaning of the latter. For example, an idiom *white lie* means a lie for salvation, a morally justified lie. The *white tablecloth (белая скатерть)* is the sign of a festive, important event. In the culture of the British people *white tablecloth* isn't fashionable now, but in Russian, Uzbek and Karakalpak cultures *white tablecloth* is associated with an important

remarkable event, we lay the table with a white tablecloth when receiving important guests, celebrating holidays.

That layer of vocabulary that combines "equivalent" words presents much greater difficulties in learning a foreign language than an equivalent or non-equivalent part of a vocabulary. The fact is that apparent conceptual equivalence misleads the students, and they can use words without taking into account the peculiarities of the linguistic functioning of these words in foreign speech, their lexico-phraseological compatibility and linguistic connotations. The word as a unit of language corresponds to a certain object or phenomenon of the real world (meaning of the word). However, not only these objects or phenomena can be completely different in different cultures. It is important that there will be different cultural concepts about these objects and phenomena, because the latter live and function in different worlds and cultures. Behind the linguistic equivalence is conceptual equivalence, the equivalence of cultural representations [12; 38-110].

This is a characteristic feature of the English language and especially the specific use of the word combinations *white man* and *black man* in our days have suddenly received a very sharp sound. In connection with the growing role of English as a means of international communication and in connection with the liberation of African peoples from colonialism and the growth of their self-awareness, the specific metaphor of *black* and *white* notions attracted the close attention of the African public concerned with this "remnant of racism in the modern English Language" [41;80]. In their opinion, the fact that, using the word *black* with negative connotations, and *white* with positive connotations, the speaker does not realize "a racist tradition that goes back in time, which associates *black* with bad and *white* with good," only worsens the matter.

The author of the work on the political sociology of the English language Ali Mazrui connects this tradition with the spread of Christianity, depicting the devil as black, and the angels as white. He cites numerous examples from the Bible and classical English literature that offend the dignity of black people and therefore present particular difficulties when translated into African languages. For example,

when translating the speech of Portia, a character from the "Venetian merchant", the translator was forced to replace the complexion - the complexion on the face - to avoid an offensive hint of skin color. Discussing the applicants for her hand, among which, in addition to the English baron, the German duke, the French grandee was a prince from Morocco, Portia categorically states:

If he has a condition of a saint and *the complexion of a devil*, I should rather he should shrive me than wive me. [41;83].

According to the author of the study, since English is the "most legitimate and likely candidate for universal application", it is urgent to take some measures with respect to the metaphors of color designations in modern English. A conscious attitude toward the riddles of racism in the English language, the creation of new alternative metaphors for African English variants would help strengthen its positions and popularity. Let's see the examples with the word *black* in the context in English: 1. Rich as Croesus and as wicked as *the black man* below. (G.Meredith). 2. *Two blacks* don't make *a white*. 3. You cannot wash a charcoal *white*.

In the following lines from the poem by W.Blake "The little black boy" the author contrasts two colours: black and white:

And I am *black* but

O My soul is *white*. [5]

The meaning of a word is conditioned by its lexical-phraseological combinability and different sociolinguistic connotations, "lexical foreground" [17; 64-66]. Even the designation of such a seemingly "universal" concept as *green color* raises serious doubts as to its absolute lexical correspondence, since the presence of certain metaphorical and stylistic connotations can not but affect the meaning of the word, and these connotations are different in different languages. The phrase *зелёные глаза/green eyes* in Russian sounds poetic and romantic, evoking associations with magical, mermaid eyes. In English the same phrase *green eyes* is a metaphorical sign of envy and contains obvious negative connotations. The source of negative associations of the phrase *green eyes* comes

from the tragedy by William Shakespeare "Othello", where the author calls jealousy *a green-eyed monster* – *зеленоглазое чудовище*. [31]

Different colors are reflected in the vocabulary, including phraseology, they have sociolinguistic connotations. Let's study them in color idioms.

Color idioms.

White. 1. **White elephant**- an item that no one wants to buy or that is difficult to get rid of; a useless possession. Examples: 1. The salesman has been trying to get rid of that car for more than a year. It costs too much to run and insure, so no one wants it. He probably couldn't even give it away. It's *a white elephant*. 2. The new stereo that he bought is *a white elephant* and he doesn't need it at all.

The origin of the expression is a traditional custom from Siam, present-day Thailand. If a rare albino (white) elephant was captured, it was the property of the emperor, and was sacred for him. Only he could ride or use the animal and it couldn't be destroyed without his consent. Whenever the emperor wished to ruin someone who displeased him, he would give the man a white elephant. The man would then be forced to feed and care for the animal but could neither use nor destroy it.

2. **A white lie** – a minor, polite or harmless lie. Example: Jenny's parents asked her where she had gone. She told them she had been at the library, but she didn't tell them that she had also gone to her friend's place. She told her parents *a white lie*.
3. **White as a ghost** - very pale because of fear, shock, illness, etc. Example: My sister became *white as a ghost* when she saw the man at the window.
4. **White collar (worker)**- an office worker. Example: This company doesn't employ any manual laborers. Everyone who works for this company is *a white-collar worker*. The expression describes the color of the collar (and therefore the shirt) worn by office workers.
5. **Whitewash** –to conceal or minimize the importance of something bad; to

make something look better than it really is. Example: The boss doesn't want to get rid of his secretary even though she has made some very costly mistakes. The boss simply keeps *whitewashing* the situation, pretending that her errors are insignificant. The expression originates from the paint-like substance called whitewash, made from lime and water, which is used to paint houses and fences cheaply.

Black. 1. **Black and blue**- bruised and beaten; injured in a fight either physical or verbal. Examples: 1. We found the poor guy *black and blue* near the train tracks. 2. The boxer who lost the fight was beaten *black and blue*.

2. **Black sheep** –a person who is a disgrace or embarrassment to a family or group. Example: The man is *the black sheep in his family* and is the only member who hasn't had a successful career and life.

3. **Black out**- 1. To darken by putting out or dimming electric lights; 2. To lose consciousness. Examples: 1. During the war people in the cities were forced *to black out* their windows so that the enemy aircraft couldn't see them. 2. Suddenly the man *blacked out* during the parade and had to be helped to a quiet place.

4. **Black tie**- formal dress in which men wear black bow ties and dinner jackets or tuxedos and women wear formal, usually floor-length dresses. Example; The dinner was *black tie* so all the men wore black bow ties and dinner jackets.

Blue 1. **Once in a blue moon** –to occur extremely rarely or only once in a life time. Example: My brother only rings home *once in a blue moon*. I wish he would ring our parents more often.

2. **Out of the blue** –unexpectedly. Example: I got a phone call from a long lost cousin *out of the blue*.

3. **Look/feel blue**- to look/feel depressed or discontented. Example: Things are looking blue for Tom these days . His wife left him.

4. **A blue-eyed boy** – critical description of a boy or young man who has been singled out for special favours by someone in authority. Example: John is *a real blue-eyed boy*. The team manager always gives him special treatment. It isn't fair to the rest.

5. **Blue blood** –a person (or animal) that is an aristocrat or from a noble family. Examples: 1.The young man’s parents didn’t want him to marry the woman he had chosen because they considered themselves *blue bloods* and thought their son was too good for her. 2. The race horses raised on my father’s horse farm are *blue bloods*. They come from a long line of Kentucky Derby winners.

6. **Blue law**- a law which regulates personal behavior such as going to certain movies, dancing, gambling, buying certain books or magazines, buying alcoholic beverages, etc. Example: Some cities have *blue laws* which limit or prohibit such activities as dancing and gambling.

7. **Blue ribbon** – renowned sentence; the first prize. Examples: 1.The president assembled *a blue ribbon* panel of experts to study the problem. 2. Sally’s science project won *the blue ribbon* because it was the best in the contest. The expression originates from the blue ribbon that was presented to the best entry in a contest.

8. **Blue-collar (worker)**- a person who earns a living doing manual labor, a person who works at the factory. Example: People who work in factories doing heavy labor are usually *blue-collar workers*.

The expression originates from the color of the shirt generally worn by factory workers while on the job.

9. **True blue** – loyal and steadfast. Example: I trust Mary completely. No one is more loyal than she is. She is *true blue*.

Green 1. **Green thumb**- a talent for gardening, ability to make things grow. Example: She has *a green thumb* and is able to grow one of the best gardens in our neighborhood.

2. **Get the green light**- to receive permission to go ahead with a project. Example: We *got the green light* to go ahead with the new advertising campaign

3. **green with envy** – full of envy, very jealous. Example: I was *green with envy* when I heard that she would be going to London for a month while I had to stay and work.

4. **Green around the gills** – sick to one's stomach; nauseous. Example: The sight of blood always makes me *green around the gills*. I always get sick to my stomach.

5. **to be green-** inexperienced, immature. Example: He *is rather green* and doesn't have enough experience to drive the large piece of machinery yet.

6. **grass is always greener on the other side-** you always want what you don't have. Example: I always wanted to go to university, but now I wish I had time to get a job. *Grass is always greener on the other side*.

Red 1. Red tape – a set of rules which stop progress. Example: There is still some *red tape* to deal with in terms of the inheritance.

2. **Red herring** –something used to divert someone's attention from the real or important issue; something used to send a searcher in the wrong direction. Example: The newspaper reporters were hot on the trail of a good news story. The man they were pursuing didn't want to be caught, so he tried to mislead them by throwing them *a red herring*.

3. **Red-letter day** – an important day; a day to remember. Example: Tomorrow is going to be *a red-letter day* for our school. The president is coming to speak to the students and faculty.

4. **To be in the red-** to have an overdraft, to be in debt. Example: I am overdrawn again. I hate *being in the red*.

5. **to catch someone red-handed-** to catch someone in the act of committing a crime, usually a theft. Example: The manager caught the new employee *red handed* taking money out of the box.

6. **to see red** – to react with uncontrollable rage against someone or something. Examples: 1. John *saw red* when he saw his girlfriend laughing with another guy. 2. My father *sees red* when I come home late.

7. **roll out the red carpet** –to greet a person with great respect, to give a big welcome and show the finest hospitality . Examples: 1. When Nelson Mandela visited Washington, they *rolled out the red carpet* and gave him a great welcome. 2. The businessmen were given *the red-carpet treatment* by the small town.

Gold 1. **Golden age** – a time when something is at its best. Example: The 1930-s were *the golden age* of radio. There were lots of radio mysteries and adventure stories.

2. **Golden opportunity**- a very good chance. Example: The model's conference was a golden opportunity for me to sell my beauty products.

Silver 1. **To be born with a silver spoon in one's mouth** –born in a rich family. Example: Tom *was born with silver spoon*. He is always lucky, he has a good job and a large family. 2.**Silver screen** – the film industry. Mr. Brown's business developed. It was connected with *silver screen*.

Thus, words denoting color may be the components of idioms, and have certain meanings. Words denoting colors in different languages have different meanings with positive or negative connotations.

3.3. Sociocultural aspects of proverbs and sayings

Learning a foreign language we enter the new world and culture, getting large spiritual wealth. Phraseology of any language is a part of it and reflects the history, culture, traditions and customs of the people, that's why they are considered to be highly informative units of the language. Speaking about sociocultural aspects of phraseological units we should take into account such concepts as conceptual, language and national pictures of the world. The concept "world picture" means "arranged set of knowledge about the reality, appeared in social (group, individual consciousness)" [16;51]. There is a proverb "Every country has its customs" which means that every country and the people living there have their own culture, traditions and customs, conditioned by the fact that «each civilization and social system is characterized by their own way of world perception» [25;.17]. Language expresses a certain way of world perception, it is a stock of human knowledge and values.

The content of some proverbs and sayings requires the knowledge of the culture, traditions, customs and geography of English-speaking countries. According to the statement of E.M.Vereshagin and V.G.Kostomarov «learning a language a person enters the new national culture and gets enormous spiritual

wealth kept by the learning language» [12;97]. Speaking about the informativity and value of phraseological units they emphasize: “ Among the wide range of sociocultural realia, expressing the history and culture of the people, we can find the most socio-cultural value in the words and phraseological units” [12;82]. The comparative study of the English phraseological units, especially proverbs, sayings and idioms in different languages is of a great importance. According to V.A.Maslova the object of study in Linguoculturology is those language units that “have symbolic, metaphorical meaning in culture and are expressed and fixed in myths, legends, folklore and religious discourses, poetic and prosaic fictional texts, phraseologisms and metaphors, symbols and paremias (proverbs and sayings) [23;36].

Some English proverbs and sayings are clear for learners but there are some that require linguosociocultural competence which means “the ability to understand a wide range of phenomena connected with the people’s life, the ability to study the language under the microscope of culture”. “Learning a foreign language is a process of getting bilingual abilities and at the same time of sociocultural knowledge in the result of interconnected, inseparable functioning of language in the sphere of culture”. [25;152].

Proverbs and sayings are the nominative language units that express history, culture, traditions and customs of the people who coined them. They contain valuable information that is transferred from one generation to another. Sociocultural factor plays a great role in the communication of people of different nationalities. As E.Sepir writes, «Language doesn’t exist out of culture, out of social set of practical habits and ideas, characterizing our way of life»

The analysis of practical material in three languages- English, Russian and Karakalpak belonging to different language systems let us distinguish three main groups of proverbs and sayings according to their content:

1. ***Completely equivalent proverbs and sayings*** that coincide completely in content and image structure in different languages;

2. *Partially equivalent proverbs and sayings* that coincide not completely but partially, they may coincide in content but have different images;

3. *Non-equivalent proverbs and sayings* that don't coincide both in content and image structure. Here are some examples of equivalent proverbs and sayings in three languages:

Group 1. Completely equivalent proverbs and sayings

№	English	Russian	Karakalpak
1	Walls have ears.	И стены имеют уши.	Тамның да қулағы бар.
2	Strike the iron while it is hot.	Куй железо пока горячо	Темирди қызғанда сок. (Тандырды қызғанда жап).
3	Love cannot be forced	Насильно мил не будешь	Сүймегенге сүйкенбе
4	The coward often dies, the brave but once	У страха глаза велики	Қорқақ мың өледі,батыр бір өледі
5	Better late than never	Лучше поздно чем никогда	Ҳештен кеш жақсы
6	A tree is known by its fruit	Дерево смотри в плодах, а человека в делах	Ағашты миўасынан танийды. Адамды қылўасынан танийды
7	Fish begins to stink at the head	Рыба гниёт с головы	Балық басынан ширийди.
8	All is not gold that glitters	Не всё золото, что блестит	Жалтырағанның бәри алтын емес
9	Rome was not built in a day	Рим строился не один день	Рим бір күнде салынбаған.
10	No pains,no gains	Без труда не вынешь и рыбки из пруда	Мийнетсиз рәхәт жоқ
11	He laughs best who laughs last	Хорошо смеётся тот, кто смеётся последним	Күлме маған, күлгим келер саған
12	Never put off till tomorrow what you can do today	Никогда не откладывай на завтра то, что можно сделать сегодня	Бүгинги исти ертеңге қалдырма
13	Cut the coat according to the cloth	По одежке протягивай ножки	Көрпеге карап аяғыңды соз

14	A good name is better than riches	Доброе имя лучше богатства.Суп.Лучше быть бедняком, чем разбогатеть с грехом	Байлы болғаннан абырайлы болған жақсы
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The learners can understand the above given English proverbs and sayings well because they have equivalents in Russian and Karakalpak which coincide in content and image structure. It shows the fact that national world pictures have some common features. As V.A.Maslova states “phraseological units reflect in their semantics the long process of the culture development of people, they fix and transfer the cultural stereotypes, etalons and archetypes” [23;82]

The second group consists of proverbs and sayings that partially coincide, mainly they coincide in content logically, but they differ in image structure. The image structure and the sources of image show different cultures and different world pictures. For example, there is an English proverb “Don’t bring coals to Newcastle”, the Russian equivalent is «В Тулу со своим самоваром не ездят». Both proverbs state an idea that it isn’t necessary to take something that is much in the pointed place, but at the same time they show national peculiarities: there is much coal in Newcastle and Tula is famous for its samovars. [25]

Group 2. Partially equivalent proverbs and sayings

№	English	Russian	Karakalpak
1	As the old cock crows, so does the young	Яблоко от яблони недалеко падает.	Улкен арба кайдан журсе, киши арба да сол жерден журеди
2	Many a little makes a nickel	Копейка рубль бережёт	Көп түкирсе көл болар. Көп тамшыдан дәрья болар. Тама-тама көл болар. Бир тамбаса шөл болар.
3	A bird in the hand is worth two in the bush	Лучше синица в руках, чем журавль в небе	Алыстағы арбалыдан, жақындағы дәрбалы жақсы
4	One scabbed sheep will mar a whole flock	Одна паршивая овца всё стадо портит	Бир кумалай бир қарын майды ширитеди. Бир адамның кесири жети журтқа тийеди

5	Enough to make a horse laugh	Курам на смех	Хәммеге күлки болыў
6	Too many cooks spoil the broth	У семи нянек дитя без глазу	Қойшы көп болса қой харам өледі
7	One man no man. Syn. One body is nobody. One man does not make a team	Один в поле не воин	Жалғыз ғарғаның үни шықпас. Жалғыз аттың шақы шықпас.
8	You cannot run with the hare and hunt with the hands	И волки сыты, и овцы целы	Қуда да тыныш, қудағай да тыныш
9	Once bitten, twice shy Syn. The scalded dog fears cold water.	Кого медведь драл, тот и пня боится. Пуганая ворона куста боится.	Қой үріккен жағына жайылады.
10	Don't trouble trouble until trouble troubles you	Не буди лиха, пока лиха спит	Жерде жатқан жыланға тийме
11	Give him an inch and he'll take an ell	Дай ему вершок, он все три аршина отхватит. Дай ему палец, он и всю руку откусит. Посади свинью за стол она и ноги на стол	Қорқаққа берме қолыңды, батыл етер жолыңды
12	Little strokes fell great oaks	Терпение и труд всё перетрут. Капля по капле и камень долбит.	Тамшы тамса көл болады, жауын жауса сел болады
13	Dog doesn't eat dog	Волк волка не съест	Ғарға ғарғаның көзин шоқымайды. Шошқа шошқаны жарған емес
14	Don't set the fox to keep your geese	Не пускай козла в огород	Тонғанға отын жақтырма, қарны ашқа қазан астырма

We can see from the examples that different people have different objects as the sources of creating images in proverbs and sayings. They are the same in meaning but different in their image structure, because they contain the national-cultural component. For example, the objects of creating images in English proverbs and sayings are such animals as a dog, a cat, sheep and others:

1. Care killed a cat. - Не работа старит, а забота.

2. A cat has nine lives. - У кошки девять жизней.
3. A cat may look at a king - Все равны под солнцем.
4. When the cat is away, the mice will play. Кот из дома - мыши в пляс.
5. Dog eats dog. - Человек человеку волк.
6. Every dog has his day.- Будет и на нашей улице праздник.
7. The dog returns to his vomit.- Зарекался козёл в огород ходить.
Повадился кувшин по воду ходить.
8. A living dog is better than a dead lion. Живой пёс лучше мёртвого льва.
Лучше голубь в тарелке, чем глухарь на току.
9. Love me, love my dog. Меня любишь, так и собаку мою не бей.
Любишь кататься, люби и саночки возить.[2]

In the Russian proverbs and sayings the sources of creating images are such animals as *a wolf (волк)*, *a bear (медведь)*, *a hare (заяц)*, *a fox (лиса)*, *a pig (свинья)*, *a horse (конь, лошадь)* and others. For example:

1. Волков бояться в лес не ходить.
2. Посади свинью за стол, она и ноги на стол.
3. С медведем дружись, а за топор держись.
4. Резвого жеребца и волк не берет.
5. Не дели шкуру неубитого медведя.
6. Кто смел, тот на коня сел.
7. За двумя зайцами погонишься ни одного не поймаешь.

In Karakalpak proverbs and sayings we observe the use of the names of domestic animals. It is connected with their way of life, history, culture and traditions. [1;2] The Karakalpak people were nomadic people and they connected their best hopes and dreams with the names of such domestic animals as a cow, horse, sheep, a camel and others. People who had a herd of cows or sheep were considered to be rich. These animals became the symbol of welfare and wealth. The image of a camel is of a great importance among them:

Camel	Horse	Cow	Sheep
1. Түйениң үлкени	1. Ат услаған	1. Ойнақлаған	1. Қырда қырк қой

көпирде таяк жейди. 2.Ақсақ түйениң аўзына жел айдаған қанбақ түсер. 3.Түйеге жантақ керек болса, мойнын созар. 4.Жаман адамды түйениң үстинде ийт қабады.	азабынан қутылар, Ер ушлаған енбегинен қутылар. 2.Ат жуйригин түлки сүймес, аўырыў адам күлки сүймес.	бузаў өт басады. 2.Сыйырдың шақына урсақ, туяғы сырқырайды. 3.Басың екеў болмай, малың екеў болмас. 3.Ким сөйлемесе, баспақты сол суўғарады.	суў ишсе, Өйда отыз қой бәхәр алады. 2.Үйирли қойдан қасқырда қорқады. 3.Қошқардың куйрығы үзиледи деп бөри аштан өлген екен.[1]
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As we see from the above-given table the names of domestic animals are often used in Karakalpak proverbs and sayings.

The third group is are non-equivalent proverbs and sayings, which are often given by word for word translation or by close equivalents Let's see some of them: *My house is my castle.- Мой дом моя крепость. Өз үйим өлең төсегим.*

The equivalents of this proverb in Russian and Karakalpak don't render its meaning in detail, because its origin is connected with the history, culture and traditions of the British people. In the education of the British people it's very important to bring up such qualities as respect to the personality, to keep "a personal zone", not to interfere in personal deeds, etc. That's why a house for Englishmen is "a castle" that is closed to strangers, where the entrance is forbidden. But in the culture of the Russian and Karakalpak people we observe such qualities as hospitality, kind attitude to shortcomings and sociability. That's why their house is always open not only for close people, relatives but to strangers as well. To be hospitable is a very important quality for the Russian and Karakalpak people.

Group 3. Non-equivalent proverbs and sayings

English	Russian	Karakalpak
1. My house is my	1. Всё, что есть в печи, на	1. Аўырып турдың, аўнап

cas/tle.	стол мечи.	турдың.
2.Live not to eat, but eat to live.	2.Любопытному нос оторвали.	2.Қора көркі мал.
3.Gluttony kills more than the sword.	3.Варвара краса длинная коса.	3.Сүмбиле түссе, суў суўыр.
4.Nothing comes out of the sack but what was in it.	4.После нас хоть потоп.	4.Жаўдада бир үйиң болсын.
5. Spread your wings.	5.Без меня меня женили.	5.Бармағын бүкпеген палаў жемейди.
	6.Обещать молочные реки и кисельные берега.	6.Жаман жийен жаўдан жаман.
	7.Сделать что-либо после дождичка в четверг.	7.Келип едик дәўирлеп, бийик пенен хәўирлеп, Қудағайымыз қурысын, қайтармады тәўирлеп.(4;163).
		8.Урыўлы ел - уялы терек.

In the above given proverbs and sayings we see the peculiarities of the British, Russian and Karakalpak people. It proves the fact that phraseological units “reflect the people’s culture in the language, the way of life of people and their national psychology are fixed in them. That’s why phraseology of any language is deeply national, it reflects the history and character of the people, their attitude to historical events, human merits and shortcomings”[25;207].

One and the same meaning or content may be expressed by several synonymous proverbs and sayings. For example a proverb *Don’t cross the bridges before you come to them* has the following synonyms : 1.Never jump your fences till you meet them. 2. Don’t cry out before you are hurt. 3. All is good in its time.

In the Russian and Karakalpak languages this proverb has the following equivalents: 1.Всему свой черёд.2. Всякому овощу своё время.3.Все в свой срок: придёт времечко, вырастет и семечка.4. Хәр заттын өзинин ўақты-сәти бар.

Here are some other examples of synonymous proverbs and sayings:

1. To know on which side bread is buttered. 2. To know what's what. 3. To know how many beans make fire.

1. Grasp all, lose all. 2. If you run after two hares you will catch neither.

Task 1. Give synonyms to a proverb *One cannot be too careful* and their equivalents in Russian: 1. Caution is the parent of safety. 2. Discretion is the better part of valour. 3. Look before you leap. 1. Бережённого бог бережет. 2. Не зная брод, не суйся в воду. 3. Осторожность-мать безопасности.

Use this proverb in the context:

1. "Baldwin," he assured them, "will pull us through. He's a cautious old bird, but as wise as they make them. Just what we need "**You can't be too careful,**" that's got to be England's motto" (Wilson).

2. I was so afraid there might be something really wrong with the dear kiddy. I was telling Walter that you thought it might be a chill. I'm so glad it wasn't my dear. **You can't be too careful** with them, can you?" (Priestley).

We come across such situations when one English proverb has a lot of equivalents in Russian or Karakalpak and vice versa. For example an English proverb *Too many cooks spoil the broth* has 12 synonymous equivalents in Russian [25]: 1. У семи нянек дитя без глазу. 2. Сам кашу заварил, сам и расхлёбывай. 3. Моя хата с краю, я ничего не знаю. 4. Наше дело маленькое. 5. Наше дело сторона. 6. После нас хоть потоп. 7. Без меня меня женили. 8. Обещанного три года ждут. 9. За что купил, за то и продаю. 10. Обещать молочные реки и кисельные берега. 11. Сделать что-либо после дождичка в четверг. 12. Бросать слова на ветер.

An English proverb *No pains, no gains* has also many synonymous equivalents in Karakalpak: 1. Мийнетсиз рэхат жоқ. 2. Мийнети қатты болса мийұасы татлы болады. 3. Адамның келбети хәм көркі мийнет. 4. Мийнеттин көзин тапқан, бақыттың өзін табады. 5. Жаксы мийнет - жарым ырыс. 6. Мийнеттин жолы қатты, наны татлы. 7. Мийнет пенен танылған ердин, мәңгиликке өтпейди тарийхтан аты. 8. Мийнет сүйген хеш ұақытта кем

болмас, мийнеттен қашқанды адам деп болмас. 9. Хәрекет болмай берекет болмайды. [4]

Thus, among three main groups of proverbs and sayings non-equivalent proverbs and sayings deserve attention and they are of a great importance for intercultural communication, they are rich of sociocultural information.

Proverbs and sayings play a great role in the education and upbringing of young generation. They contain witty wise advice, moral rules and have a didactic character. They are rich according to the topics, spheres of their usage and categories. On the one side they are universal and have common features in different languages, on the other side they have national peculiarities, "national character and national fate" [19; 88].

We classified proverbs and sayings into the following groups according to the topics, devoted to labour, mental and physical activity, education, language skills and other spheres of activity.

Task 2. Read proverbs and sayings in three languages, define the common and peculiar national features in them. Work in small groups.

I. Proverbs and sayings devoted to labour, mental and physical activity.

1. Where there is a will there is a way. Где хотенье, там и умение. Исим онсын десең әдисин тап.

2. No pains, no gains. Без труда не вынешь и рыбку из пруда. Мийнетсиз рәхат жоқ. Мийнети қатты болса мийұасы татлы болады. Адамнын келбети хәм көрки мийнет.

3. Jack of all trades is master of none. За все браться -ничего не сделать. За все берётся, да не все удаётся. Еки кеменин басын услаған, суўға кетеди.

4. While it is fine weather, mend your sail. Готовь сани летом, а телегу зимой. Ақыллы адам қыстын ғамын жазда көреді.

5. Never put off till tomorrow what you can do today. Не откладывай назавтра то, что можно сделать сегодня. Бүгинги исти ертенге қалдырма.

In English proverbs we observe an idea that the work should be done step by step, gradually:

1. First catch your hare.Сперва поймай зайца, потом имей.
2. First deserve and then desire.Сперва заслужи, потом желай.
3. Don't cackle till your egg is laid

Don't count you chickens before they are hatched. [2]

Не говори гоп, пока не перепрыгнешь.

В каракалпакском языке:

1. Жаксы мийнет - жарым ырыс. 2. Мийнеттин жолы қатты, наны татлы.
3. Мийнет пенен танылған ердің, мәңгиликке өтпейди тарийхтан аты.
4. Хәрекет болмай берекет болмайды.

II. Proverbs and sayings about language and speech of a person.

Proverbs and sayings of this group express some etiquette norms and rules of communication. They are the following:

1. Doing is better than saying. Actions speak louder than words.

Не по словам судят, а по делам. Көп сөз ешекке де жүк.

2. A word spoken is past recalling. Слово не воробей, вылетит, не поймаешь.

3. Great talkers are great liars. Кто много говорит - тот много лжет.

4. Brevity is the soul of wit. Краткость – душа ума. Словам тесно да мыслям просторно.

5. The least said, the soonest mended. В добрый час молвить, в худой промолчать.

6. Better the foot slip than the tongue. Слово не воробей, вылетит – не поймаешь. Айтылған сөз – атылған оқ, қайтып ийесин таппайды.

Examples in Karakalpak:

1. Адамнын өзи жаман емес, тили жаман.
2. Жақсының сөзи татлы, жаманның сөзи қатты.
3. Ақыллының белгиси, алтыннан келер сөзлери.
4. Өзи жаманның сөзи жаман.

Here are some other examples:

1. A word and a stone let go cannot be called back.
2. Deliver your words not by number, but by weight.

3. Words and feathers the wind carries away.
4. Flow of words is not always flow of wisdom.
5. Deeds are fruits, but words are leaves.
6. Good words without deeds are rushes and reeds. Слово- семя, поле словами не засевают.
7. The tongue is not steel, yet it cuts. Острое словечко колит сердечко. Қызыл тил деген тас жарар, тас жармаса бас жарар.
8. Bare words buy no barley. На слова овса не купишь Соловья баснями не кормят. Көп сөз ешекке жүк.
9. Better the foot slip than the tongue. Слово не воробей, вылетит – не поймашь. Айтылған сөз- атылған өк, қайтып ийесин таппайды
10. There is a great force in soft command. Тихое слово и буйную голову прислоняет. Жыллы-жыллы сөйлесен, жылан ининен шығады.
11. He that deceives is ever suspected. Раз солгал, навек лгуном стал. Өтирикшиниң ырас сөзи заяға кетеди.
12. Many kiss the hand they wish to cut off. На языке медок, а под языком ледок. Жети баслы жыланнан қорықпа, еки тилли адамнан қорық.
13. Слово не стрела, а пуще стрелы разит.
14. Пустое слово как солома- много местом, да мало весом.
15. Слово – серебро, молчание- золото.
16. Живое слово дороже мёртвой буквы.
17. Слово слово родит, третье слово само бежит.
18. Слово не обух, в лоб не бьёт.
19. Аталар сөзи- ақылдын көзи.
20. Сөз сүйектен өтеди – таяқ еттен өтеди.
21. Дүньяны ел бузар, адамды -сөз бузар.
22. Жақсы сөз бүлдиреди, жаман сөз күйдиреди.

From the above-mentioned examples we can see that proverbs and sayings in all the languages have some common similar features in content but at the same time they contain the national-cultural components. In different

languages a word is identified with different objects and things (in English it is associated with concrete things which we can touch, in Russian – with wealth and values, in Karakalpak it is also associated with some concrete things).

Task 3. Read the following proverbs and sayings in three languages. Define the sources of image in them try to find out the national-cultural components .

III. Proverbs and sayings devoted to the issues of education, friendship, love and morals.

1. A friend in need is a friend indeed. Друзья познаются в беде.

Жақсы дос басына ис түскенде билинер.

2. Appearances are deceitful. По наружности о человеке не судят.

3. What is done cannot be undone. Сделанного не воротишь.

Өткен иске салаўат.

4. Honesty is the best policy. Честность – лучшая политика.

5. One good turn deserves another. Долг платежом красен.

Жақсылық жерде қалмас.

6. A good beginning makes a good ending. Лиха беда начало.

Жақсы сөз - жарым ырыс.

7. Live and learn. Век живи - век учись. Мийнетсиз илим жоқ.

8. Be better than one's words. To give a word of honour.

Слово давать, так слово держать. Не дав слова крепись, а дав слово держись.

Айтқан сөзинде тур.

9. The word and deed. Что слово, то и дело.

10. Early to bed, early to rise, makes a man healthy, wealthy and wise.

Кто рано встаёт тому боженька даёт. Ерте турғанның несибеси мол.

11. He that loses his honesty has nothing else to lose. Береги платье снову, а честь смолоду. Арыңды жастан сақла.

12. The wolf may lose his teeth, but never his nature. Волк каждый год линяет, да обычая не меняет. Аўырыў қалса да, әдет қалмайды.

13. We know not what good until we have lost it. We never know the value of water till the well is dry. Что имеем не храним, потерявши плачем. Алтынның қолда барда қәдири жоқ.

14. Many a good cow has an evil calf. И от хорошего плохое родится. Жақсыдан жаман туұады, ыссы нанға алғысыз.

Coming to the conclusion we can state that there are some common, universal features and specific features in proverbs and sayings in the compared languages. The comparative study of idioms, proverbs and sayings help learners understand their meanings better. Comprehension of proverbs and sayings in different languages requires awareness of culture of the people living in different countries.

CONCLUSION

Methods of teaching a foreign language have undergone serious changes, as there has come a turning point in the study of the interaction of language and culture: the attention of linguists has shifted from the internal structure of the language to its functioning. The study of the language "in action" revealed its indissoluble connection with the culture of its carriers. In the teaching of the English language there appeared such concepts as linguistic consciousness, the language picture of the world, the language personality, cultural literacy and others. A great deal of attention has been paid to the linguistic and cultural aspects in the teaching of foreign languages and English, in particular, which is the main foreign language studied in all schools, colleges, academic lyceums and universities. Learning a foreign language, a person simultaneously enters the new world. With new foreign words, the learner transfers concepts from another world into his consciousness and world. It is this necessity of restructuring thinking, "reshaping" one's own familiar world picture in a strange, unusual pattern and represents one of the main difficulties in mastering a foreign language. The same concept, the same piece of reality has different forms of linguistic expression in different languages. Consequently, the words denoting the same concept can differ in semantic capacity, they can show different pieces of reality and contain more or

less than the conceptual material resulting from the reflection in the brain of the person of the world around him, depending on the specificity of economic, cultural, social and even natural features of life and speech of this group of people.

The problems of communication between cultures and peoples in connection with the teaching of foreign languages are deeply and intensively studied by many linguists. In the new conditions, with the new formulation of the problem of teaching foreign languages, it became obvious that a radical increase in the level of communication training, communication between people of different nationalities can be achieved only with a clear understanding and real account of the socio-cultural factor. The solution of the problem of the relationship between language and culture largely depends on the identification of universal and specific features in the perception of the world by people of different cultures, which is largely accomplished through language learning, as E.M.Vereshchagin and V.G.Kostomarov state "A person simultaneously penetrates into a new national culture, receives a huge spiritual wealth, stored by the language being studied".

Language is a mirror of the surrounding world, it reflects the reality and creates its own picture of the world, specific and unique for each language and, accordingly, the people, the ethnic group, the speech community that uses this language as a means of communication. Language as a way of expressing a thought and passing it from person to person is closely connected with thinking. Language, thinking and culture are interconnected closely, they form a single whole. At the junction of Linguistics and Culturology, there appeared a new branch -Linguoculturology. The emergence of this discipline as an independent branch in modern Linguistics was due to the need to study the language in its relation to culture. In the opinion of V.V. Vorobyova "Linguoculturology is a complex scientific discipline of synthesizing type that studies the interrelation and interaction of culture and languages in its functioning and reflects this process as an integral structure of units.

Language, thinking and culture, while forming a single whole, correlate with the real world, oppose it, depend on it, reflect and simultaneously form it.

According to professor S.G.Ter-Minasova, the world around the world is represented in three forms: real picture of the world; cultural (conceptual) picture and linguistic picture of the world. Under the general concept "the picture of the world" is understood "an ordered set of knowledge of reality, formed in the public (as well as in group, individual) consciousness." The cultural (conceptual) picture of the world is a reflection of the real picture of the world through the prism of concepts formed on the basis of human representations, received with the help of sense organs and passed through his consciousness, both collective and individual. The cultural picture of the world is specific and different for different peoples.

The linguistic picture of the world reflects reality through the cultural picture of the world. It verbalizes the conceptual picture of the world by means of language. It should be noted that the conceptual and linguistic pictures of the world are in a relationship of interdependence and interaction. Along with these concepts, the notion of a national picture of the world which is of paramount importance in our work, has also been established. As we know, people reflect and perceive the world through the prism of their national culture and mentality, which is due to the fact that "every civilization, social system is characterized by its own way of perceiving the world."

In the Qualification Paper there have been studied sociocultural aspects of the concept «Motherland/Родина» which is the basic concept of culture of all peoples. On the one hand the concept «Motherland/Родина» has general culturological meaning, on the other hand the meaning of this concept is varied in different ethno cultures. In the result of the comparative study of the concept «Motherland/Родина/Ўатан» on the material of the typologically different languages we came to the conclusion that the vocabulary is very rich in Russian and Karakalpak, the meanings and content of some words and word combinations coincide in these two languages, they are emotionally coloured. They are the following words and word combinations: уллы Ўатан /великая Родина, отчизна, отечество; ана-Ўатан/ Родина-мать; туўылған жер, киндик қаным тамған жер, ана-топырак, туўған топырак/родная земля, родная сторона, родная

сторонка; ана-жер - мать-земля; ел, елат - страна; өз үйим-мой дом and others. They usually have positive connotations. In English the concept «Родина/Ўатан» is expressed by the words: *country*, *Motherland*, *Fatherland*. The words *Motherland* and *Fatherland* are not practically used by the British people when they speak about their country. In the translations of the poetic works of I.Yusupov there were used the words *country*, *Motherland*, *my native land*, *fatherland* with the purpose of showing the significance and meanings of the concept «Родина/Ўатан» in the culture of the Karakalpak people.

In accordance with the tendency of the English language to understatement, the word *country* is enough for the British people to express their feelings and attitude to the place where they were born.

The study of the concept «Родина/Ўатан» in the poetic works of I.Yusupov shows its significance and role in Karakalpak and Russian linguistic culture and helps to disclose the peculiarities of the national character. The poet himself called the translation into other languages the “sea gates” of modern national literature. The translation of the literary works of the poet into English is one of the actual issues, because according to their idea and content they are of a great interest not only for readers of our country but for readers of other countries as well. They give the opportunities for the people of English-speaking countries to read and get acquainted with the best samples and masterpieces of Karakalpak literature.

Among the linguistic units expressing sociocultural aspects we've studied the words denoting different colours, such colors as white, black, blue, green in the context (on the material of literary texts and in idioms on the one hand, and phraseological units –proverbs and sayings, on the other hand, because “ Among the wide range of sociocultural realia, expressing the history and culture of the people, we can find the most socio-cultural value in the words and phraseological units”. Proverbs and sayings are the nominative language units that express history, culture, traditions and customs of the people who coined them. They contain valuable information that is transmitted from one generation to another.

The comparative analysis of practical material in three languages- English, Russian and Karakalpak belonging to different language systems let us distinguish three main groups of proverbs and sayings according to their content: 1) completely equivalent proverbs and sayings; 2) partially equivalent proverbs and sayings and 3) non-equivalent proverbs and sayings that don't coincide both in content and image structure.

There are some common, universal and specific features in proverbs and sayings in the compared languages. The comparative study of idioms, proverbs and sayings in the languages belonging to different language systems help learners understand their meanings better. Comprehension of proverbs and sayings in different languages requires awareness of culture of the people living in different countries.

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ОТЗЫВ

на выпускную квалификационную работу студентки 4 «Г» курса кафедры английского языка и литературы факультета иностранных языков НГПИ им. Ажинияза Н.М.Ешимбетовой на тему: «Issues of intercultural communication and sociocultural aspects of some concepts and linguistic units».

Выпускная работа Н.Ешимбетовой посвящается изучению вопросов межкультурной коммуникации в преподавании английского языка. Актуальность темы исследования обусловлена тем, что в последнее время на стыке языка и культуры появилось самостоятельное направление в языкознании – лингвокультурология, согласно которому изучение иностранного языка невозможно без знания культуры страны изучаемого языка. Работа состоит из Введения, трёх глав, заключения и библиографии.

Глава I работы посвящается вопросам языка и культуры, описанию направления- лингвокультурологии и его роли в преподавании иностранных языков, и в особенности английского языка. Рассматриваются понятия «картины мира», созданные языком и культурой, представленные такими видами как : языковая картина мира, концептуальная и национальная картины мира.

В главе II приводится описание трудностей языковой и межкультурной коммуникации в преподавании английского языка, и на основе анализа практического материала даются рекомендации по их преодолению.

В главе III рассматриваются социокультурные аспекты языковых единиц- слов, обозначающих цвет и некоторых понятий в английском языке, а также художественный перевод как средство межкультурной коммуникации.

Анализируется концепт «Motherland/Родина/Ўатан» на материале поэтических произведений народного поэта Каракалпакстана и Узбекистана И.Юсупова

В работе анализируются пословицы и поговорки в трёх языках-английском, русском и каракалпакском, насыщенные социокультурными сведениями и являющимися средством отражения культуры народа, его традиций и обычаев. В работе делается важный вывод о том, что полностью раскрыть и описать собственно языковые образования невозможно без пристального изучения социальных факторов.

В целом работа Н.Ешимбетовой представляет интерес, её материалы и результаты могут быть использованы на практических занятиях по английскому языку, по страноведению и лингвистическому анализу текста.

Выпускная работа Н.Ешимбетовой отвечает требованиям и рекомендуется к защите.

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РЕЦЕНЗИЯ

на выпускную квалификационную работу студентки 4 «Г» курса кафедры английского языка и литературы факультета иностранных языков НГПИ им. Ажинияза Н.М.Ешимбетовой на тему: «Issues of intercultural communication and sociocultural aspects of some concepts and linguistic units».

Выпускная работа Н.Ешимбетовой посвящается изучению социокультурных аспектов некоторых понятий в английском языке, особенностям межкультурной коммуникации в преподавании английского языка. Актуальность темы исследования обусловлена тем, что понимание языковых единиц-слов, словосочетаний, фразеологических единиц и некоторых понятий в английском языке представляет порой значительные трудности для изучающих английский язык без знания материалов страноведческого характера и культуры стран изучаемого языка.

Работа состоит из Введения, трёх глав, заключения и библиографии. Во Введении излагаются цели и задачи работы, актуальность темы, новизна, теоретическое и практическое значение работы, методы, использованные в работе.

Глава I содержит описание направления лингвокультурологии, которое появилось на стыке языка и культуры и его роли в обучении английскому языку, определение понятиям «лингвокультурология» и «картины мира». Приводятся определения понятий- «картины мира», «языковая картина мира», «понятийная» (концептуальная), «культурная» и «национальная» картины мира. В работе делаются важные выводы о том, что социальные структуры являются материальной подосновой структур

лингвистических, поэтому полностью раскрыть и описать собственно языковые образования невозможно без пристального изучения социальных факторов.

В главе II приводится описание трудностей языковой и межкультурной коммуникации в преподавании английского языка, и на основе анализа практического материала даются рекомендации по их преодолению. Приводятся конкретные примеры когда незнание культуры приводит к непониманию людей с разными культурами.

Глава II посвящается изучению, характеристике и описанию языковых единиц, содержащих страноведческую информацию, социокультурных аспектов языковых единиц-слов, словосочетаний и фразеологических единиц и их роли в межкультурной коммуникации. В качестве материала для исследования были изучены и проанализированы слова, обозначающие цвет, а также некоторые понятия в английском языке, содержащие страноведческую информацию, а также пословицы и поговорки. Чтобы показать роль художественного перевода как средства межкультурной коммуникации анализируется концепт «Motherland/Родина/Ўатан» на материале поэтических произведений Народного поэта Каракалпакстана и Узбекистана И.Юсупова.

Материал приводится на языке-оригинале (каракалпакском) и их переводы на русский и английский языки. Социальные дифференциации проявляются особенно ярко и непосредственно в лексике, в словах и словосочетаниях языка и фразеологических единицах. Они насыщены социокультурными сведениями, соответствующими учебным целям. В них содержится информация, которая отражает, хранит и передаёт из поколения в поколение обычаи и культуру, историю и искусство народа, характеризует быт и нравы, психологические особенности и темперамент -одним словом ментальность народа. В процессе речи говорящий опирается на свой социальный опыт и сопоставляет слова, обозначающие предметы или понятия, которые могут сочетаться в данном обществе.

Сопоставительное изучение пословиц и поговорок в разнотипных языках- английском, русском и каракалпакском, позволяет лучше раскрыть социокультурные аспекты фразеологических единиц. Все изучаемые языковые единицы анализируются в контексте художественного текста. В качестве предмета исследования нами выбраны произведения известных английских писателей Г.Х.Манроу (Саки),Ф. Дональдсона, Р.Гордона, Дж.Голсуорси, У.С.Моэма, Ч.П.Сноу, М.Коллиса, И.Во и других.

В целом работа Н.Ешимбетовой представляет интерес и её материалы и результаты могут быть использованы на практических занятиях по английскому языку, на лекционных и практических занятиях по страноведению, стилистике и теории и практике перевода для студентов старших курсов в вузах.

Следует отметить, что в работе собран большой практический материал из различных источников: монографий, учебников, учебных пособий, словарей, справочников и ресурсов Интернет

Выпускная работа Н.Ешимбетовой отвечает требованиям и рекомендуется к защите. Она заслуживает высокой оценки.

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Тема выпускной квалификационной работы: «Issues of intercultural communication and sociocultural aspects of some concepts and linguistic units».

АВТОРСКАЯ АННОТАЦИЯ

1. **Актуальность темы исследования** обусловлена тем, что вопрос об эффективных методах преподавания английского языка, а также вопросы межкультурной коммуникации в преподавании английского языка в последнее время являются актуальными и стоят особенно остро на настоящем этапе развития языковой и филологической науки.

2. **Цели и задачи работы.** Основной целью работы является – показать роль и значение лингвокультурологии, связь языка и культуры, межкультурной коммуникации и межкультурной компетенции в изучении социокультурных аспектов некоторых понятий в английском языке.
3. **Объект и предмет изучения.** Объектом изучения в работе являются различные языковые единицы-слова, словосочетания, фразеологические единицы, концепт «Motherland/Родина/Ўатан» и понятия, создающие культурологические аспекты . В качестве предмета исследования нами выбраны произведения известных английских писателей Г.Х.Манроу (Саки), Р.Гордона, Дж. Голсуорси, У.С.Моэма, П.Г.Вудхауса, М.Коллиса и других.
4. **Методология и методы исследования.** В работе были использованы различные методы: метод анализа, описания, и сопоставительный метод.
5. **Научная новизна и результаты исследования.** Новизна работы заключается в том, хотя имеется уже немало работ, посвящённых изучению различных методов обучения английскому языку, лингвострановедческий метод и социокультурные аспекты языковых единиц и некоторых понятий при чтении английской литературы изучаются впервые. Результатом работы является то, что она представляет собой вклад в методику преподавания английского языка и изучение вопросов межкультурной коммуникации и межкультурной компетенции.
6. **Практическая ценность и внедрение результатов исследования**
Выпускная работа имеет практическую ценность. Её результаты и материалы могут быть использованы на лекционных и практических занятиях по страноведению, методике преподавания английского языка и лингвистическому анализу текста.
7. **Структура работы.** Работа состоит из Введения, трёх глав, заключения и библиографии.

8. **Основные результаты выполненной работы:** Основными результатами работы являются: выявление характерных особенностей лингвокультурологии и межкультурной компетенции, анализ средств, создающих его – слов, словосочетаний, концептов, пословиц и поговорок и некоторых понятий.

9. **Краткое обобщение изложений, выводов и предложений.** Выполненная работа представляет собой продолжение исследований в области методики преподавания английского языка. Важным в работе является вывод о том, что социокультурные аспекты играют важную роль в обучении английскому языку, и знание и владение межкультурной компетенцией способствуют лучшему пониманию языковых единиц и понятий в английском языке.

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THESIS

of the Qualification Thesis on the theme «Issues of intercultural communication and sociocultural aspects of some concepts and linguistic units» of the 4-th year student N.Eshimbetova

Good morning, dear chairman and members of the State Attestation Commission, teachers and students! Let me present to your attention the Qualification Thesis on the theme «Sociocultural aspects of some concepts in the English language». The choice of this theme is conditioned by the fact that learning and teaching foreign languages is closely connected with the culture of the people speaking in these languages. There appeared such concepts as *language consciousness, language picture, cultural competency, conceptosphere* and others.

The Decree of the first President of the Republic of Uzbekistan I.A.Karimov PD-1875 «On measures to further improve foreign languages learning system» adopted on December 10 in 2012 put before the teachers a lot of actual problems: search for more effective methods and techniques in teaching English of schoolchildren, regular show of scientific-popular and cognitive programmes on TV about the history and culture of other peoples. [3;1].

Actuality of the work is explained by the necessity of using linguocultural method in teaching English and showing the role and importance of the concept *intercultural competence* in reading literary texts for the senior students of higher schools whose speciality is «English and literature».

The main aim of the Qualification Paper is the description and characteristics of linguocultural method, the concept “intercultural competence”, to analyse the language means expressing intercultural competence, linguocultural and sociocultural aspects in teaching English, to show the role of Linguoculturology in teaching English in whole.

The novelty of the work is to analyse different language means (words, proverbs and sayings) and show their role and functions in creating the intercultural competence in the literary text and text comprehension.

One of the main functions of the language connected with the communicative function is to store, hold and transfer of the national traditions, customs, history and culture. Learning a foreign language it's very important to remember this function, because a language is a universal code with the help of which we can understand the way of life, consciousness and culture of other people.[4;8].

The Qualification Paper consists of Introduction, three chapters, conclusion and bibliography. The Introduction contains the information about the main aim, tasks, actuality and novelty of the work, its theoretical and practical significance.

Chapter I of the work is devoted to the issues of language and culture and the description of the branch Linguoculturology which appeared on the basis of interaction of Linguistics and Culturology; the role of Linguoculturology in teaching English as a foreign language. Here we give the definition to such concept as «pictures of the world», created by the language and culture. These issues have been investigated by many linguists and philologists. E.Sepier writes, “Language doesn't exist out of culture, out of socially conditioned habits and ideas characterizing our way of life”[12;185]. E.M.Vereshagin and V.G.Kostomarov also underlines that “Learning a language, a person enters the new national culture, gets great spiritual wealth, kept by a learning language” [11;97]. Language is a mirror of the surrounding world, it reflects the reality and creates the picture which is specific and unique for every language and people using this language.

Linguoculturology is a branch of Linguistics, it is «a science formed on the basis of Linguistics and Culturology, which studies the culture of the people reflected and consolidated in the language» according to the statement of the linguist V.A.Maslova [22;27]. Another linguist V.V.Vorobyov says, «Linguoculturology is a complex scientific discipline of the synthetical type, studying the interconnection and interaction of cultures and languages in their functioning» [12;22]. In Linguoculturology the language is considered as a part of culture, as a store of human experiences, traditions, customs and values.

Speaking about «the pictures of the world» created in the process of learning a foreign language, it's necessary to distinguish: real picture of the world, cultural or conceptual, language picture and national picture of the world.

A real picture of the world reflects the objective reality, the world surrounding us.

A cultural (or conceptual) picture reflects the reality through the prism of concepts received with the help of organs of senses, it is specific, different people have different cultural pictures. It is conditioned by some factors: geography, climate, nature, history, social structure, traditions, customs and conditions of life.

A language picture of the world reflects reality through a cultural picture. According to the opinion of M.V.Pimenova “a language picture of the world is a set of knowledge about the world reflected in the language, and the ways of getting and interpretation of new knowledge”[26;5].

A national picture of the world reflects the national culture, values and mentality, it is expressed in stereotyped situations, statements, ideas, proverbs and sayings. Learning a foreign language for communication we should know much about the norms of etiquette, traditions and customs of the people in English-speaking countries. For example: seeing a person for the first time, you shouldn't ask about his age; you shouldn't visit your friends without warning; you may leave your friends (or relatives) quietly without warning; you may give advice and recommendations only to close people, etc.

Chapter II of the work is devoted to the description of sociolinguistic aspects of such language units as words, word combinations, phraseological units and some notions in teaching English. Many words, word combinations and phraseological units used in the language are sociolinguistically-conditioned. Learning a foreign language, a person enters the new world. With the new words learners transmit in their mind the concepts from this world. One and the same concept, one and the same piece of reality have different forms of expression in different languages. We can see it comparing examples of word combinations with an adjectives *white* and *black*:

1. **The whitest man** that ever lived, a man with a cultured mind and with all the courage in the world. (T.Hardy)
2. Sit down and tell me about your sister and John. Is it a marriage of true minds? It certainly is. Young John a pretty **white man** .(J.Galsworthy).
3. Rich as Croesos and as wicked as **the black man** below. (G.Meredith).

In English the white colour is associated with something positive and good, while the black colour has negative charge. For example: *black sheep, black market, blackmail, Black Gehenna, black soul, black dress, black armband. The white colour* is the colour of peace (*white dove* – белый голубь, символ мира), the colour of wedding dress, it is associated with something good and clear. [33;123]. Even in the idiom *white lie*- ложь во спасение, морально оправданная ложь *white* has a positive colour.

In this part of the work we deal with the study of language units as a means of intercultural communication, the analysis of such phraseological units as proverbs and sayings, expressing the culture of the people and national character. Material for the analysis has been taken from the books of the famous English writers: J.Galsworthy, W.S.Maugham, M.Jirard, M. Donaldson, E.Waugh, M.Collis and others.

In the Qualification Paper we study sociocultural aspects of some concepts in English on the material of such words as «tasty-untasty», «healthy-ill», «dirty-clean».

Concepts «tasty-untasty». The study of the concepts *tasty* (*вкусный*)-*untasty* (*невкусный*) shows that in modern English the negative attitude to food is expressed not in detail. According to ethic norms it's indecent to use the word *bad*

speaking about food, the word *not good* is often used. The positive evaluation of food is expressed more rich and in detail. Besides the word *good*, to express the concept *tasty* (*вкусный*) there are used the following word combinations with the words: *delicious* [вкусный], *nice* [милый], *excellent* [отличный], *perfect* [совершенный], *fine*[прекрасный], *splendid* [превосходный], *appetizing* [аппетитный], *beautiful* [великолепный], *savoury* [пикантный]. To boast meals is one of the norms of etiquette in modern civilized, while the negative assessment is considered to be the violation of this norm. Giving the assessment to food and meals, overstatement is mainly typical for rich, well-to-do people, the representatives of middle and upper classes, because having meals is a certain social ritual for them. For example:

1. The feature of the feast was red mullet. This **delectable fish** brought from a considerable distance in a state of almost **perfect preservation** was first fried, then boned, then served in ice according to a recipe known to a few men of the world. (J.Galsworthy). [Гвоздем программы на празднике стала красная кефаль. *Восхитительная рыба*, привезённая издалека, превосходно сохранившаяся, была сначала поджарена, затем очищена от костей и подана на льду, согласно рецепту, известному лишь нескольким людям на свете].

2. “**Delicious!**” he said. “**Exquisite!** Who but a Frenchman could make **poetry of fish**, I ask you?” (Ch. Gorham).[«*Великолепно!*» - сказал он. «*Изысканно!* Кто как не француз мог *сделать из рыбы поэму*, скажите мне!»]

The representative of lower classes seldom express their attitude towards food and meals, they are inclined to “understatement”, they use only such words as *good* [хороший], *tasty*[вкусный], *nourishing* [питательный]. Например:

1. “There’s no bloody head room”, agreed Slogger, chewing pie with the noisy relish of a man whose missus usually gave him cut bread and dripping. But this was **a bloody good pie!**(A.J.Cronin).[«Нет здесь никакой чёртовой передней комнаты», - согласился Слоггер, звучно поглощавший пирог с видом человека, который обычно получал от жены кусок хлеба с говяжьим жиром. А это был *чертовски хороший пирог!*]

2. Any working – class wife who has thin times will have a fine knowledge of those cuts which are inexpensive and **nourishing** and also **tasty** (R.Hoggart).[Любая женщина из рабочей среды, постоянно ограниченная в средствах, прекрасно знает о существовании таких недорогих, *питательных* и в то же время *вкусных* кусков мяса].

3. Poor old age pensioners used sometimes to simulate **a tasty meal** by dissolving a penny Oxo in warm water, and having it with bread (R.Hoggart). [Нищим старикам-пенсионерам приходилось порой создавать себе подобие *вкусного обеда*, разведя кубик бульона «Оксо» в кипятке, потом выпивая его с куском хлеба].

In the food of poor people the main feature is its nourishment, essentiality. Ways of positive and negative assessment of food may be conditioned by such factors as age, sex, level of education of speakers.

Concepts «healthy - ill».

In the result of the study of such concepts as *healthy*(*здоровый*)-*ill*(*больной*) in English, we found out that the concept *healthy*(*здоровый*) is expressed by such words as *healthy* [здоровый], *safe* [безопасный], and word combinations *to be well* [всё хорошо], *to be all right* [всё в порядке], *to be in good health* [быть в добром здравии], *to be in good shape*[быть в хорошей форме] . In the same works of fiction the concept *ill* (*больной*) is expressed by verbal collocations: *to have a heart attack* [перенести сердечный приступ], *to have an eye infection* [у кого-либо глазная инфекция], *to catch cold* [схватить простуду], *to suffer from a disease* [болеть какой-либо болезнью], *to feel the ache* [испытывать боль], *to feel the pains* [испытывать боли], *to feel weak* [ощущать слабость], *to feel lousy* [чувствовать себя отвратительно], *to feel light-headed* [испытывать головокружение], *to be ill* [быть больным], *to be bad* [чувствовать себя плохо], *to be unwell* [чувствовать себя неважно], *to look peaky* [плохо выглядеть, осунуться].

The concept *ill* (*больной*) is expressed richer and in detail than the concept *healthy*(*здоровый*). Being healthy is the normal state of a man, while being ill is the violation of the norm. A great number of ways of expressing the concept *ill* is explained by the fact, that in modern English society it is the accepted norm to speak about illnesses, physical and soul state, while in the XIX-th century it was considered to be against ethic social norms and it was expressed in detail as now. **Concepts «dirty - clean».**

The results of the study of the concepts «dirty (грязный)» - clean (чистый)» are very interesting. In modern works of fiction the concept «clean (чистый)» is expressed by the adjectives: *clean* (чистый), *spotless* (незапятнанный), *antiseptic* (антисептический), *neat* (опрятный, аккуратный), *immaculate* (безупречно чистый), *pure* (чистый), *clear* (чистый, ясный), and the concept «dirty (грязный)» by 21 adjectives: *dirty* (грязный), *greasy* (жирный, грязный, невымытый /о волосах), *muddy* (грязный о дороге), *coarse* (необделанный о материале, грубый, шероховатый), *soiled* (испачканный), *dusty* (пыльный), *foul* (грязный до отвращения и дурно пахнущий), *befouled* (запачканный), *unsanitary* (антисанитарный), *grubby* (неряшливый, неопрятный), *plastered* (испачканный извёсткой), *filthy* (грязный, невымытый), *stale* (несвежий, затасканный), *sooty* (покрытый сажей), *unclean* (нечистый), *stained* (запятнанный), *grimy* (испачканный), *sordid* (грязный, гнойный, отталкивающий), *impure* (нечистый), *non pure* (нечистый), *mucky* (грязный / навозный).

As we can see the concept *dirty* is expressed richer and in detail than the concept *clean*. It can be explained by the fact, that the concept *clean* is the norm, natural state of a person in modern English culture, while the concept *dirty* is the violation of the norm. Here is the influence of different sociocultural factors. In modern English the words expressing the concepts «dirty (грязный)»- «clean (чистый)» are used not only in their direct, but also in indirect, metaphorical meaning. For example:

1. I met him at the Con ball at Leddersford. He made a pass within the first five minutes and invited me to **a dirty week-end** within another five. (J.Braine).[Я

познакомилась с ним на балу консерваторов в Леддерсфорде. Он начал приставать ко мне в первые пять минут, а в следующие пять пригласил меня провести с ним сомнительные выходные]

2. His motives **were far from pure** (M. Bradbury). [Его побуждения *были далеки от чистых*]

3. I called him every **foul name** I could lay my tongue to (A. Hailey). [Я обзывал его всеми *грязными словами*, которые только мог произнести.].

4. And Soames was alone again. The spidery, **dirty**, ridiculous **business!** (J. Galsworthy). [И Сомс вновь остался один. Этот паучий, *грязный*, нелепый *бизнес!*]

5. You played a **dirty trick** – we'd have given you five if you'd asked for it... (W. Golding). [Что это за *дурацкие фокусы*? Если бы ты попросил, мы бы дали тебе пятёрку!]

Using words expressing the concept «*dirty (грязный)*» in the metaphorical, transferred meaning may be explained by root changes in literary genres, styles and trends. Many modern West writers strive for showing the life realistically, and even to show openly the dark sides of life. The diachronic study of the language in this aspect is one of the important tasks of modern Linguistics.

To understand a vertical context of the literary text we must have a communicative competency which means a wide range of phenomena connected with the life of the people whose language we are studying. It is mainly extralinguistic factors, reflecting human, national and regional peculiarities.

The character of these phenomena determines sociocultural aspects in teaching English. M. Rogal and E. Rogalyova emphasize, «Learning a foreign language is a process of getting bilingual abilities and at the same time of sociocultural knowledge in the result of interconnected, inseparable functioning of the language in the sphere of culture» [27;152].

The Qualification Paper has theoretical and practical importance.

Theoretical significance of the work is in the fact, that it contains a brief review of the literature on the issues of Linguoculturology and vertical context in the literary texts. The author of the Qualification Paper used the works of the famous scholars- linguists and philologists O.S. Akhmanova, I.R. Galperin, I.V. Gubbenet, V.Y. Zadornova, V.A. Kukhareno, S.G. Ter-Minasova, M.S. Chakovskaya and others.

Practical significance of the work is in the following: its results and materials can be used by English teachers at the secondary schools, academic lyceums, colleges and at the lectures and practical lessons in Methods of teaching English, English Stylistics, Linguistic analysis of the text for the students of universities and institutes in speciality “English and Literature”.

Materials of the work will teach students not only to read and understand the works of fiction, but to penetrate deeply into the content and main idea of the literary text.

We come to the conclusion, that it's impossible to learn and teach a foreign language without the knowledge of culture of the people speaking in this language.

There is a close interaction between language and culture. Language is the mirror of culture.