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**LINGUOCULTURAL ASPECT OF INTERRELATION OF LANGUAGE
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INTRODUCTION

XXI century linguistics actively develops the direction in which the language is considered as the cultural code of the nation, and not just an instrument of communication and cognition. The fundamental foundations of such an approach were laid by the works of V. Humboldt, A. A. Potebni and other scientists. For example, V. Humboldt stated: "The boundaries of the language of my nation mean the boundaries of my worldview."

Language not only reflects reality, but interprets it, creating a special reality in which a person lives. That is why the philosophy of the turn of the millennia develops on the basis of the use of language. A. M. Heidegger, an eminent thinker of our time, called language "the home of being." Therefore, linguistics, the science of language, occupies the avant-garde methodological positions in the system of all humanitarian knowledge and can't do without its help in studying culture.

The language is considered in this work as a way by which we penetrate not only into the modern mentality of the nation, but also into the views of ancient people on the world, society and ourselves. The echoes of the past years, having survived the centuries, are preserved today in proverbs, sayings, idioms, metaphors, symbols of culture, etc.

Our current President of independent Uzbekistan Sh.M.Mirziyoyev several times reiterated to develop the quality of education. In this regard, Sh.M.Mirziyoyev noted as follows: "Nothing can develop a country as high as sports and education. High competence of our youth determines the bright future of our country, in this turn the quality of education must be provided from the early stages of childhood. That is why the role of pre-school education is vital in developing the system of education"¹. As it is stated above, the issue of teaching and learning foreign languages in early stages of children has been put forward and

¹ Mirziyayev SH.M- during the speech delivered in the meeting with scholars, academics, and scientists 2017, August 4 Tashkent 2017

in this regard, several presidential resolutions have been adopted to further increase the quality of education which can compete with the standards of world education system. Such demands shouldered on the personnel who teach and investigate foreign languages increase the responsibility double-folded.

It is known that a person only becomes a person when, from childhood, he assimilates the language and with it the culture of his people. All the subtleties of the culture of a people are reflected in its language, which is specific and unique, because it fixes the world and the person in it in different ways. Most of the information about the world comes to a person through a linguistic channel, so a person lives more in the world of concepts created by him for intellectual, spiritual, social needs than in the world of objects and things: a huge share of information goes to him through the word, and the success of a person in society depends on how well he owns the word, and not so much even in terms of the culture of speech, as the ability to penetrate the secrets of the language. Philosophers even say that a thoroughly in-word, which names any object, phenomenon, can be easier to master the real world.

The subject of the formation of cultural linguistics as a science of the interaction of language and culture is devoted to this work. Its main task is to uncover the mentality of the people and their culture through language.

Why are precisely the phraseologisms, metaphors, symbols, etc. investigated? The fact is that they are the most valuable source of information about the culture and mentality of the people, myths, legends, and customs are conserved in them. The well-known Russian linguist B. A. Larin wrote: "Phraseologisms always indirectly reflect the views of the people, the social structure, the ideology of their era. Reflect - as the light of the morning is reflected in a drop of dew." The same can be said about metaphors, symbols, etc.

This work affirms the most important, as it seems to us, thought that the secret of language is the most important of the secrets of humanity: if it is revealed, many hidden or lost knowledge will be revealed. My goal is to help to see the cultural

background that is behind the language unit and which allows us to correlate the surface structures of the language with their deep essence.

It is generally agreed that language and culture are closely related. Language can be seen as verbal expression of culture. Different languages will create different limitations therefore people who share a culture but speak different languages, will have different world views. Still language is rooted in culture and culture is reflected and passed on by language from generation to generation. One of the linguistic sciences that appeared in linguistics is Cultural linguistics which is the branch of linguistics arisen on the juncture of linguistics and cultural science investigating displays of culture of the people which are reflected and fixed in a language.

Actuality of the work . According to current studies, researches in this area are rare, and this issue is still relevant. The study of this issue is directly and indirectly related to the emergence of scientific research devoted to the deep study of linguaculturology, especially in the field of general linguistics and their relationships with other philological sciences in our native language and foreign linguistics, and today is of particular importance.

At present Cultural linguistics is rapidly developing trend in modern linguistics. It is important to study cultural specificity of the language units in related and non- related languages. Therefore we decided to research cultural specificity of proverbs in the English and Uzbek languages. And it makes **the topicality and novelty of the dissertation paper** because up to present such a research has not been carried out in the material of proverbs of the non-related languages as English and Uzbek.

The subject of the research paper is linguocultural aspects of interrelation between language and culture as well as proverbs of the English and Uzbek languages.

The **object** of the research paper is linguocultural peculiarities of English and the Uzbek proverbs.

The aim of the research paper is to investigate linguocultural properties, showing how they reflect culture, traditions and customs of the nations. In order to achieve this aim the following **tasks** are set up in the dissertation paper.

1. To touch some points of the Cultural linguistics, its subject and object.
2. To review the opinions of the scholars on the problem of the various linguocultural aspects of the language in linguistics.
3. To deal with proverbs as means of reflection of culture, national mentality and identity.
4. To analyze linguocultural peculiarities of the English and Uzbek proverbs.
5. To make a research about the universal linguocultural peculiarities of the English and Uzbek proverbs.

To compare the English and Uzbek proverbs and find out national and cultural specificity of nations.

The **methods** used in this dissertation paper

1. *Componential analysis* is on the basis of dictionary definitions of the meanings of the language units.

2. *Comparative analysis* while comparing the language data in both languages.

The theoretical significance of the research paper is connected with the fact that the author tries to investigate linguocultural properties of the English and Uzbek proverbs.

The practical significance of the dissertation paper lies on the fact that the practical materials and examples reflecting the linguocultural peculiarities of the English and Uzbek proverbs can be applied as practical examples at lectures on Cultural linguistics and Lexicology. The procedure of the analysis of the practical material can be applied on writing other dissertation papers on Cultural linguistics. In accordance with the above stated points the dissertation paper consists of introduction and three chapters.

The first chapter being a theoretical basis for the second chapter deals with some theoretical questions such as Cultural linguistics, its subject and object, review of the literatures on the problem of proverbs in linguistics.

The second chapter deals with the main linguacultural aspects of language and culture as well as its peculiarities.

The third chapter deals with linguocultural peculiarities of the English and Uzbek proverbs and their universal and cultural –specific peculiarities.

In conclusion the results obtained in the dissertation paper are summarized.

The bibliography includes the items of the scientific literature on the theme and various types of dictionaries of proverbs of the English and Uzbek languages.

CHAPTER 1. LANGUAGE - CULTURE - PERSON

Language – is the most complex phenomenon. A few decades ago, E. Benveniste wrote: “The properties of a language are so peculiar that one can essentially speak about the presence of not one but several structures in the language, each of which could serve as a basis for the emergence of holistic linguistics.” Language is a multidimensional phenomenon that has arisen in human society: it is both a system and an anti-system, and an activity and a product of this activity, and spirit and matter, and a spontaneously developing object and an ordered self-regulating phenomenon, it is arbitrary and produced, etc. Characterizing the language in all its complexity from opposite sides, we reveal its very essence.

To reflect the complex nature of the language, Yu. S. Stepanov presented it in the form of several images, for none of these images is able to completely reflect all aspects of the language: 1) language as an individual’s language; 2) language as a member of the family of languages; 3) language as a structure; 4) language as a system; 5) language as a type and character; 6) language as a computer; 7) language as a space of thought and as a “house of the spirit” (M. Heidegger), i.e. language as a result of complex human cognitive activity. Accordingly, from the standpoint of the seventh image, language, firstly, is the result of the activity of the people; secondly, the result of the activity of the creative person and the result of the activity of the language normalizers (the state, the institutions that produce the norms and rules).

To these images at the very end of the 20th century. one more was added: language as a product of culture, as its important component and condition of existence, as a factor in the formation of cultural codes.

From the standpoint of the anthropocentric paradigm, a person perceives the world through the awareness of himself, his theoretical and objective activity in it. Numerous linguistic proofs that we see the world through a person’s prism are

metaphors of the type: the sweeper broke out, a blizzard wrapped people up, snowflakes were dancing, the sound fell asleep, birch earrings, mother winter, years go by, a shadow overwhelmed by depression. Particularly impressive are the bright poetic images: the world, awakening, startled; noon breathing lazily; azure sky laughs; vault of heaven looks sluggish (F. Tyutchev).

No abstract theory can answer the question of why one can think of feeling as fire and speak of the flame of love, the heat of hearts, the warmth of friendship, etc. Realizing oneself with the measure of all things gives a person the right to create in his consciousness the ant-rocenteric order of things, which can be investigated not at the everyday, but at the scientific level. This order, which exists in the head, in the mind of a person, determines its spiritual essence, the motives of its actions, the hierarchy of values. All this can be understood by examining the speech of a person, those turns and expressions that he most often uses, to which he manifests the highest level of empathy.

In the process of forming a new scientific paradigm, the thesis was proclaimed: "The world is a set of facts, not things" (L. Wittgenstein). The language was gradually reoriented to the fact, the event, and the focus was on the personality of the native speaker (the linguistic person, according to Yu. N. Karaulov). The new paradigm implies new attitudes and goals for the study of language, new key concepts and methods. In the anthropocentric paradigm, the ways of constructing the subject of linguistic research have changed, the very approach to the choice of general principles and research methods has changed, several competing meta-languages of linguistic description have appeared (R. M. Frumkin).

Consequently, the formation of the anthropocentric paradigm led to a reversal of linguistic problems in the direction of man and his place in culture, because in the center of attention of culture and cultural tradition is the linguistic person in all its diversity: I-physical, I-social, I -intellectual, I-emotional, I-speech-thinking. These manifestations of the I have various forms of manifestation, for example, the I-emotional can manifest itself in different socio-psychological roles. The phrase

Today the bright sun shines contains the following thoughts: I -physical will experience the beneficial effects of the sun's rays; it knows my I-intellectual and sends this information to the interlocutor (I-social), taking care of him (I-emotional); telling him about it, my self-speaking is acting. Influencing on any person of the person, it is possible to influence all other parties of the person of the addressee. Thus, the linguistic personality enters into communication as multidimensional, and this correlates with the strategies and tactics of verbal communication, with the social and psychological roles of communicants, and the cultural meaning of the information included in communication. A person knows the world around him, only by pre-selecting himself from this world, he as if opposes the "I" to everything that is "non- #". This is, apparently, the very device of our thinking and language: any verbal and thoughtful act always implies recognition of the existence of the world and at the same time reports the presence of an act of reflecting the world as a subject. Given the above, we must remember that the anthropocentric paradigm in linguistics is something that cannot be ignored, even if the researcher works in the traditional - system-structural - paradigm.

So, the anthropocentric paradigm brings a person to the first place, and the language is considered to be the main constitutive characteristic of a person, his most important component. Human intelligence, like man himself, is unthinkable outside language and language ability as the ability to produce and perceive speech. If language did not enter into all thought processes, if it was not capable of creating new mental spaces, then man would not have gone beyond the scope of directly observable. The text created by man reflects the movement of human thought, builds possible worlds, capturing in itself the dynamics of thought and the ways of its presentation using the means of language.

The main directions in modern linguistics, which are formed within the framework of this paradigm, are cognitive linguistics and cultural linguistics, which should be "oriented on the cultural factor in language and on the language

factor in man” (V.N.Telia). Consequently, linguoculturology is the product of the anthropocentric paradigm in linguistics, which has developed in recent decades.

Key concepts of cognitive linguistics are the concepts of information and its processing by the human mind, the concepts of knowledge structures and their representation in human consciousness and linguistic forms. If cognitive linguistics, together with cognitive psychology and cognitive sociology, constitute cognitive science, try to answer the question of how the human mind is organized, how a person perceives the world, what information about the world becomes knowledge, how mental spaces are created, then all linguoculturology is given to a person in culture and his language; here it is required to give answers to many questions, including the following: how a person sees the world, what is the role of metaphor and symbol in culture, what is the role of a phraseology, hold for centuries in language, in culture representation of why they are so necessary to man?

Linguoculturology studies language as a cultural phenomenon. This is a definite vision of the world through the prism of the national language, when the language acts as the spokesman of a special national mentality.

All linguistics is permeated with cultural and historical content, for its subject has a language that is a condition, a foundation, and a product of culture.

Among the linguistic disciplines, the most “cultural-bearing” are the disciplinary linguistic: social dialectology, ethnolinguistics, stylistics, vocabulary, phraseology, semantics, translation theory, etc.

1.1 Historical and theoretical basis of linguaculturology

All linguistics is permeated with cultural and historical content, for its subject has a language that is a condition, a foundation, and a product of culture. At the end of the 20th century, in the words of R.M. Frumkin, “a kind of deadlock opened: it turned out that in the science of man there is no place for the main thing that created man and his intellect - culture”².

Since in most cases a person deals not with the world itself, but with its representations, with cognitive pictures and models, the world appears through the prism of the culture and language of the people who see this world. Probably, this gives grounds for Yu.S. Stepanov to say that the language, as it were, imperceptibly directs the theoretical thought of phi-philosophers and other scientists. Indeed, the greatest philosophers of the 20th century. Pavel Florensky, L. Wittgenstein, N. Bor, and others assigned a central place to their language concepts. The outstanding thinker of our time, X. G. Gadamer, directly stated that “language is the only hope of liberation,” and M. Heidegger considered language, and not nature and the surrounding world, the first essence, the “home of being” of man, because language not only reflects, but also creates the reality in which a person lives. In this context, linguistics is of strategic importance for the methodology of all social sciences.

A language in its own way in one's own ways leads a thought along the path of analyzing the world, its assessment. V. Dahl cites such a parable: a Greek was sitting on the beach, something quietly hummed and suddenly began to cry. The Russian who happened there asked to translate the song. The Greek translated: “I was sitting a bird, I don't know how to call her in Russian, she sat on a mountain, sat for a long time, waved her wing, flew far, far, through the forest, flew far

² Frumkina R. M. Linguistics in search of epistemology // Linguistics at the end of the 20th century: Results and prospects: Abstracts of the International Conference. - M., 1995. -T. Ii. -WITH. 104

away.” Then he said: “In Russian, nothing comes out, but in Greek it is very pitiful!”

It was not by chance that G. O. Vinokur noted: any linguist who studies the language of a given culture becomes a researcher of the culture to which products his chosen language belongs.

The problem of the relationship of language, culture, ethnic group is not new. At the beginning of the XIX century. They were tried to be solved by German scientists - the Brothers Grimm, whose ideas were developed in Russia in the 60s – 70s of the 19th century. - in the works of F. I. Buslaev, A.N. Afanasyev, A.A. Potebni.

The most widespread in the world were the ideas of W. Humboldt. According to V. Humboldt, the language is the "people's spirit", it is the "very being" of the people. Culture manifests itself primarily in language. It is the true reality of culture, it is able to introduce man into culture. Language is a fixed view of culture on the universe and itself. In the humanities, they are increasingly talking about the “power of the language” (the Sapir – Whorf hypothesis), but this is interpreted cliché in science in different ways: the early M. M. Bakhtin understood it as the “shackles” of someone else’s word, L.S. Vygotsky personal meaning in relation to meaning, etc.

At the beginning of our century, the Austrian school “WORTER UND SACHEN” (“Words and Things”) emerged, which directed the “Language and Culture” problem along the path of a specific study of the constituent elements - the “bricks” of language and culture, demonstrating the importance of a cultural approach in many areas of linguistics, and above all - in vocabulary and etymology.

The understanding of the continuity and unity of language and culture in the broad sense of the word was based on neo-Humboldtism and, as its branch, on the well-known Sapir – Whorf School, which postulated a significant dependence of

thinking on language. The late Neo-Humboldtian L. Weisgerber argued that language is an “intermediate world” between thinking and reality.

As K. Levi-Strauss noted, language is at the same time a product of culture, its important component, and a condition for the existence of culture. Moreover, language is a specific way of the existence of culture, a factor in the formation of cultural codes.

V.I. Vernadsky, in his conception, asserted the extreme importance of language in the creation of a new form of biochemical energy, which he called the energy of human culture.

Culture forms and organizes the thought of a linguistic personality, forms and linguistic categories and concepts. Studying culture through language is an idea that has been “worn in the air” in recent years: that language material is the most powerful, often self-sufficient, information about the world and the person in it.

Therefore, the study of culture through language is not a new idea; A. Bruckner, V.V. Ivanov, V.N. Toporov, N.I. Tolstoy, and others wrote about this.

It was introduced by the Polish anthropologist Jerzy Bartminky. Culture in his works is viewed not only as science adjacent to linguistics, but as a phenomenon, without in-depth analysis of which one cannot comprehend the secrets of man, the secrets of language and text.

Thus, in the linguistics of the end of XX century it became possible to accept the following postulate, which arises from the achievements of these scientists, both Russian and foreign: language is not only connected with culture: it grows out of it and expresses it. Language is at the same time an instrument of creation, development, storage (in the form of texts) of culture, and part of it, because with the help of language real, objectively existing works of material and spiritual culture are created. On the basis of this idea, at the turn of the millennium, a new science emerges - linguistic cultural studies.

Linguoculturology is a science that arose at the junction of linguistics and cultural studies and explores the manifestations of the culture of a people, which are reflected and entrenched in the language. At the same time, one should not focus on the “but” nature of the new science, because this is not a simple “addition” of the capabilities of the two contacting sciences, namely, the development of a new scientific direction that can overcome the limitations of the “departmental” study of the facts and thereby provide a new vision and explanation.

Therefore, it is not a temporary union of linguistics and cultural studies, but an interdisciplinary branch of science, independent in its goals, objectives, methods and object of research.

So, as a special area of science, cultural linguistics emerged in the 90s of the 20th century. Attempts to give a periodization of its formation on the basis of clear and consistent criteria are hardly successful: first, too little time has passed, and second, the assessment of the results of the existence of science for a certain period, according to a fair remark by R. Frumkin, cannot be objective because they reflect the subjective opinion of a researcher engaged in a particular scientific field.

It seems rational to distinguish two periods in the development of linguistic culture: the first period — the prerequisites for the development of science — the works of V. Humboldt, A. A. Potebnya, E. Sapir and others, and the second period — the design of linguistic culturology as an independent field of research. The dynamics of the development of science allows us to predict one more - the third period, on the threshold of which we are now - the emergence of a fundamental interdisciplinary science - linguoculturology. The construction of such a scientific discipline and is devoted to our study.

In linguistic culturology , several trends have taken shape so far.

1. Linguo-culturology of a separate social group, ethnic group in some culturally bright period, that is, the study of a specific linguocultural situation.

2. Diachronic linguoculturology, i.e. study of changes in the linguocultural status of an ethnic group over a certain period of time.
3. Comparative linguoculturology, exploring the linguistic and cultural manifestations of different, but interrelated ethnic groups.
4. Comparative linguoculturology. It is just starting to develop. Today, it is represented by only a few works, the most interesting of which is the work of M. K. Golovanivska “French mentality from the point of view of the carrier of the Russian language”, in which the features of the French mentality are studied from the standpoint of the Russian language and culture . Abstract nouns in Russian and French — destiny, danger, luck, soul, mind, conscience, thought, idea, etc. — served as the material for the analysis.
5. Linguistic and Cultural Lexicography, which compiles linguistic-cultural dictionaries (see: Amerikana. English-Russian linguistic-cultural dictionary) / Edited by NV Chernova. - Smolensk, 1996; RumA.R.U. ., 1999; Maltsev, D., Germany: Country and Language: Linguistic and Regional Dictionary of Language. - M., 1998; Muravleva N.V. Austria: Linguistic and Regional Study Dictionary., M., 1997; Nikolau, N.G. Greece: Linguistic and Regional Dictionary. - M., 1995; Countries of the United Kingdom: Linguistic and Regional Reference Guide / Comp. GD Tomahin. - ., 1999; Tomahin TD US: Dictionary of - Moscow, 1999; France:... Dictionary of / Ed LG Vedenin - Moscow, 1997, etc.).

As you can see, the latter direction is actively developing. We briefly describe one of the cited linguistic-dictionaries, for example, the dictionary of G. G. Maltseva. It contains 25 major thematic sections, located in an arbitrary manner. These are language units reflecting the geographical realities of Germany, its climatic features, flora and fauna, the history of the country, old folk customs, beliefs, traditions, signs; old legends, symbolism of numbers, symbolism of color; weddings, funerals, holidays; religious beliefs, development of the de-gentle system, measures of length, weight, volume, area, history of industrial

development, trade, science, technology, medicine; the occurrence of the mail message; history of architecture and urban planning. The topics reflected in the dictionary include the following: language, typography, writing, students and student life, school, national-specific elements of clothing, traditional cuisine, games, folk dances, traditional greetings and wishes, etiquette phrases, national gestures, personal names and surnames, linguistic units of literary origin, aphorisms, German songs, national character.

The study of the nature of the interaction between language and culture is becoming quite productive in such dictionaries.

At the very end of the XX century, in Moscow, four linguistic and cultural schools were formed.

1. The school of linguistic culturology of Yu. S. Stepanov, which by methodology is close to the concept of E. Benveniste, its purpose is to describe cultural constants in their diachronical aspect. Verification of their content is carried out with the help of texts from different eras, i.e. as if from the standpoint of an external observer, and not the active speaker of the language.

2. School of N.D. Arutyunova explores the universal terms of culture, extracted from the texts of different times and peoples. These cultural terms are also constructed from the perspective of an external observer, rather than a real native speaker.

3. The school of V.N. Telia, known in Russia and abroad as the Moscow School of Linguistic-Culturological Analysis of Idioms (MSLCFraz), V.N.Telia and her students explore linguistic essences from the standpoint of reflection of a native language speaker. This is a look at the ownership of cultural semantics directly through the subject of language and culture. This concept is close to the position of A. Wezhbitskaya (*Lingua mentals* - mental linguistics), i.e., imitation of the speech-speaking mental states of the speaker.

4. School of linguistic culturology, established at the Russian University of Peoples Friendship V.Vorobyov, V.M. Shaklein and others, developing the concept of Ye.M. Vereshchagin and V.G. Kostomarov.

So, linguoculturology is a humanitarian discipline that studies material and spiritual culture (Oparin), embodied in a living national language and manifested in language processes. It allows you to establish and explain how one of the fundamental functions of a language is realized - to be an instrument for creating, developing, storing and transmitting a culture. Its goal is to study the ways in which language embodies in its units, stores and translates culture.

1.2. Culture: approaches to the study. Tasks of linguaculturology

The concept of culture is basic for cultural linguistics, therefore we consider it necessary to consider in detail its ontology, semiotic character and other aspects important for our approach.

The word "culture" as the source has a Latin *Colere*, which means "cultivation, education, development, worship, cult." Since the XVIII century. culture is understood as everything that has come about through human activity, its purposeful reflections. All these meanings have been preserved in the later uses of the word "culture", but initially this word meant "purposeful influence of man on nature, change of nature in the interests of man, that is, cultivation of the land" (cf. agricultural crop).

Anthropology is one of the first sciences about man and his culture, which investigated human behavior, the formation of norms, prohibitions, taboos related to human inclusion in the system of sociocultural relations, the influence of culture on sexual dimorphism, love as a cultural phenomenon, mythology as a cultural phenomenon and others Problems. It originated in English-speaking countries in the XIX century. and had several directions, the most interesting of which in the framework of our problem can be considered cognitive anthropology.

The basis of cognitive anthropology is the idea of culture as a system of symbols, a specifically human way of knowing, organizing and mentally structuring the world. In the language, according to supporters of cognitive anthropology, all cognitive categories that underlie human thinking and constitute the essence of culture are enclosed. These categories are not inherent in man immanently, they are formed in the process of familiarizing people with culture.

In the 1960s, cultural science was formed in our country as an independent cultural science. It appeared at the junction of philosophy, history, anthropology, sociology, psychology, ethnology, ethnography, linguistics, art history, semiotics, informatics, synthesizing the data of these sciences from a single point of view.

Culture is one of the fundamental concepts of social and humanitarian knowledge. This word has been used as a scientific term since the second half of the XVIII century. - "Century Enlightenment." The original definition of culture in the scientific literature belongs to E. Taylor, who understood culture as a complex, including knowledge, beliefs, art, laws, morality, customs and other abilities and habits acquired by a person as a member of society. Now the definitions, in the opinion of P. S. Gurevich, are already four-digit numbers, which indicates not so much the interest in the phenomenon, but the methodological difficulties of modern culturology. But so far in the world cultural ideology there is not only a common understanding of culture, but also a general view on the ways of its study, which can overcome this methodological discrepancy.

Cultural scientists have identified quite a lot of approaches in understanding and defining culture. Let's name some of them.

1. Descriptive, which lists the individual elements and manifestations of culture - customs, activities, valuable hundred, ideals, etc. With this approach, culture is defined as the totality of achievements and institutions that alienated our life from the lives of animal-like ancestors and serving two purposes: the protection of man from nature and the streamlining of people's relationships with each other (3. Freud). The disadvantage of this approach is an obviously incomplete list of cultural manifestations.

2. Value, in which culture is treated as a set of spiritual and material values created by people. In order for an object to have value, it is necessary that a person be aware of the presence of such properties in it. The ability to establish the value of objects is associated with the formation of value ideas in the human mind, but it is also important that the imagination is used to create perfect patterns or ideals with which real-life objects are compared. This is what M. Heidegger understands to the cult-ru: this is the realization of supreme values by cultivating the highest human virtues - as well as M. Weber, G. Frantsev, N. Chavchavadze, and others.

The disadvantage of this is a narrowing of the view on culture, for it does not include all the diversity of human activity, but only values, that is, a set of the best creations, leaving its negative manifestations behind.

3. Activity, in which culture is understood as an inherent way to meet the needs of a person, as a special kind of activity. This approach originates from B. Malinovsky, it is adjoined by the Marxist theory of culture: culture as a way of human activity (E. Markarian, Yu. A. Sorokin, EF Tarasov).

4. Functionalist, in which they characterize culture through the functions it performs in society: informational, adaptive, communicative, regulatory, normative, evaluative, integrative, socialization, etc. The disadvantage of this approach is the undeveloped theory of functions, the absence of their consistent classification.

5. Hermeneutic, in which culture is referred to as a multitude of texts. For them, culture is a set of texts, more precisely, a mechanism that creates a set of texts (Yu.M. Lotman). Texts are flesh and blood of culture. They can be considered both as a receptacle of information that must be extracted, and as unique, generated by the originality of the personality of the author's work, which is valuable in itself. The disadvantage of this approach is the impossibility of an unambiguous understanding of the text.

6. Regulatory, in line with which culture is a set of norms and rules governing the life of people, a lifestyle program (V.N. Sagatovsky). These concepts are also developed by Yu.M. Lotman and B. A. Ouspensky, who understand by culture as collective hereditary memory, expressed in certain systems of prohibitions and prescriptions.

7. Spiritual. Adherents of this approach define culture as the spiritual life of a society, as a stream of ideas and other products of spiritual creativity. The spiritual being of society is culture (L. Kertman). The disadvantage of this approach is in the narrowing of the understanding of culture, for there is also material culture.

8. Dialogic, in which culture is a “dialogue of cultures” (V. Bibler) is a form of communication of its subjects (V. Bibler, S. S. Averintsev, B. A. Uspensky). There are ethnic and national cultures created by individual nations, nations. Within national cultures, subcultures stand out. These are cultures of separate social strata and groups (youth subculture, subculture of the underworld, etc.). There is also a metaculture that unites different nations, such as Christian culture. All these cultures engage in dialogue with each other. The more developed a national culture, the more it is to dialogue with other cultures, becoming richer from these contacts, because it absorbs their achievements, but at the same time it is unified and standardized.

9. Informational. In it, culture is represented as a system for creating, storing, using and transmitting information, it is a system of signs used by a society in which social information is encrypted, i.e. the content, meaning, meaning enclosed by people (Yu.M. Lotman). Here you can draw an analogy with the computer, or rather, with its information support: machine language, memory and information processing program. Culture also has languages, social memory and programs of human behavior. Consequently, culture is the informational supply of society, it is social information that is accumulated in society through sign systems.

10. The symbolic approach emphasizes the use of symbols in culture. Culture is a “symbolic universe” (Yu.M. Lotman). Some of its elements, acquiring a special ethnic meaning, become symbols of peoples: the white-barrel birch, cabbage soup, porridge, samovar, sandals, sundress - for the Russians; Bunting and ghost legends in castles - for the British; spaghetti - for Italians; beer and sausage - for the Germans, etc.

11. Typological (M.Mamardashvili, S.S.Averintsev). When meeting with representatives of other people, people tend to perceive their behavior from the standpoint of their culture, that is, how to “measure them to their arshin.” For example, Europeans who come into contact with the Japanese are struck by their smile when they They talk about the death of loved ones, which they regard as a

manifestation of heartlessness and cruelty. From the standpoint of Japanese culture, this is an exquisite politeness, unwillingness to disturb the interlocutor with their problems. The fact that one people is considered a manifestation of intelligence and thrift, the other - cunning and greed.

There are other views on the problem of culture. Thus, the modern researcher Eric Wolf questions the very concept of culture, claiming that each culture is not an independent monad and that all cultures are interconnected and constantly flow into one another, while some of them are strongly modified and some cease to exist.

In all the considered approaches there is a rational content, each of them points to some essential features of the concept "culture". But which ones are more significant? It all depends on the position of the researcher, on how he understands the culture. For example, we see more essential features of culture as being the hereditary memory of a collective, which is expressed in certain systems of protections and prescriptions, as well as the consideration of culture through the dialogue of cultures. Culture includes ways and methods of work, morals, customs, rituals, features of communication, ways of seeing, understanding and transforming the world. For example, a maple leaf hanging on a tree is a part of nature, and the same leaf in the herbarium is already part of the culture; the stone lying on the side of the road is not a culture, but the same stone laid on the grave of the ancestor is a culture. Thus, culture is all the ways of life and activity in the world, peculiar to a given people, as well as relations between people (customs, rituals, features of communication, etc.) and ways of seeing, understanding and transforming the world.

What makes culture so difficult to define and understand? The most important property of culture, which makes it almost impossible to develop a single and non-contradictory definition of culture, is not just its complexity and multi-aspect, but its antinomicity. Antinomy is understood by us as the unity of two opposite, but equally well-founded judgements in culture. For example, communicating to

culture contributes to the socialization of the individual and at the same time creates prerequisites for its individualization, i.e. contributes to the disclosure and approval of the identity of its uniqueness. Further, to a certain extent, culture does not depend on society, but it does not exist outside of society, it is created only in society. Culture ennobles a person, has a positive impact on society as a whole, but it can influence and negatively, subordinating people of all sorts to strong influences, such as mass culture. Culture exists as a process of preserving traditions, but it continuously violates the norms and traditions, gaining vitality in innovations, its ability for self-renewal, the constant generation of new forms is extremely large.

Complicating the analysis of culture is not only its many definitions, but also the fact that many researchers (cultural scientists, anthropologists, philosophers, ethnographers and other scholars) return to analyzing this essence several times, not only refining this concept, but also changing their glances. So, besides the definition given above, Yu.M. Lotman also gives the following: culture is "... a complex semiotic system, its function is memory, its main feature is accumulation"³ (1971); "Culture is something common for any collective - a group of people living at the same time and connected by a certain social organization ... Culture is a form of communication between people"⁴. A similar picture is taking shape in other authors. M. S. Kagan relates this situation in the theory of culture to the philosophical analysis of the essence of man and the aesthetic essence of art (the most complex areas of the human spirit): "Turning to the results of studying culture leads to the conclusion that something similar to the theoretical study of man occurs and the arts: because, if art models, illusoryly recreates the integral human being, then culture realizes this being precisely as human in its entirety of the qualities and capabilities historically developed by it. In other words,

³ Lotman Yu. M. On two models of communication in the system of culture // *Semeiotike*. - Tartu, 1971. - № 6. - p. 228.

⁴ Lotman Yu.M. *Conversations about Russian culture: Life and traditions of the Russian nobility*. - SPb., 1994.

everything that exists in a person as a person appears as a culture, and it turns out to be as versatile, rich and contradictory, complementary, as the person himself is the creator of culture and its main creation ”⁵(highlighted by us).

Studying culture from different points of view, each time we have somewhat different results: the psychological activity approach gives some results, the sociological one gives other results, etc. Only by turning culture with its different facets can we get a more or less holistic view of this phenomenon.

Given the inconsistency in the definitions, we will accept the working definition of this entity. Culture is the totality of all forms of activity of a subject in the world, based on a system of attitudes and prescriptions, values and norms, models and ideals, this is the hereditary memory of the team that “lives” only in dialogue with other cultures. So, we understand by culture the set of “rules of the game” of collective existence, a set of methods of social practice, stored in the social memory of the collective, which are developed by people for socially significant practical and intellectual action.

The norms of culture are not inherited genetically, but are acquired through learning, so mastering a national culture requires serious intellectual and volitional efforts.

The tasks of cultural science, philosophy and theory of culture, it seems to us, are to make sense of culture in its real integrity and completeness of various forms of existence, in its structure, functioning and development, and also to answer questions about the vitality of a different culture, what universal values each culture contains, what is the national specificity of cultures of different nations, how the personality culture behaves in interaction with the cultures of other personalities, etc.

⁵ Kagan M.S. Philosophy of Culture. - SPb., 1996. - p. 19–20.

With all the differences in the existing directions, the subject of modern linguistic and cultural studies is the study of the cultural semantics of linguistic signs, which is formed by the interaction of two different codes - language and culture, since each language personality is also a cultural personality. Therefore, linguistic signs are capable of performing the function of the “language” of culture, which is expressed in the ability of the language to reflect the cultural and national mentality of its speakers. In this regard, it is possible to talk about the "cultural barrier" that can occur even if all language norms are observed. An example is the case described by A. Wezhbitskaya with an English conductor, when he was invited to lead a German orchestra. Work did not go well. The conductor decided that this was due to the fact that he spoke in English and the musicians did not perceive him as his own. He began to learn German, and the first thing he asked the teacher was how to say the following phrase in German: “Listen, I think it would be better if we played like this.” The teacher pondered, then said: "Of course, you can build a phrase like this, but it’s better to say:" We must play like this. " Hence the conclusion: the cultural barrier is associated with differences in the norms of speech behavior, as well as with different meanings that participants put into communication in seemingly the same words, with inadequate background knowledge, etc.

We have always distinguished those situations when it is possible to involve language data in order to learn something about culture, like those when we turn to cultural realities to understand the facts of language. At the turn of the century, the place and weight of cultural-cultural argumentation in modern science of language — primarily in cognitive semantics — changed. The analysis of linguistic units in the context of culture has led to the formulation of a number of new problems for linguistics. Linguoculturology as an independent branch of knowledge should solve its specific tasks and at the same time answer first of all a number of questions that can be formulated in the most general way as follows:

- 1) how culture participates in the formation of language concepts;

- 2) to which part of the meaning of the linguistic sign are “cultural meanings” attached;
- 3) are these senses understood by the speaker and hearer and how do they affect speech strategies;
- 4) whether there exists in reality the cultural and linguistic competence of a native speaker, on the basis of which cultural meanings are embodied in texts and recognized by native speakers. As a working definition of cultural and linguistic competence, we take the following: it is the natural mastery of the linguistic personality by the processes of speech generation and speech perception and, most importantly, the mastery of cultural settings; To prove this, we need new technologies for linguoculturological analysis of language units;
- 5) what are the conceptosphere (a set of basic concepts of a given culture), as well as cultural discourses, focused on the representation by carriers of one culture, of multiple cultures (universals); the cultural semantics of these linguistic signs, which is formed on the basis of the interaction of two different subject areas - language and culture;
- 6) how to systematize the basic concepts of this science, i.e. to create a conceptual apparatus that would not only allow analyzing the problem of the interaction of language and culture in dynamics, but would ensure mutual understanding within this scientific paradigm - anthropological, or anthropocentric.

The above list of tasks cannot be considered final, because progress in solving them will generate the next cycle of tasks, etc.

These are the so-called high, or general epistemological, tasks that R.M. Frumkin considers common to all sciences, but there are also particular tasks related to the problem of translation, language learning, making dictionaries, where cultural information would be taken into account, and so on. It seems that they

can be solved only after solving “high” problems or at least with some advancing the solution of epistemological problems.

When solving these problems, it is necessary to take into account one extremely important feature that creates an additional difficulty in studying this problem: the cultural information of linguistic signs is primarily implicit in nature, as if hidden behind language values.

For example, Russian idiom to take out the sor. Of a hut has the following meaning, recorded in the dictionary: “To disclose information about some troubles concerning a narrow circle of persons” (Dictionary of figurative expressions of the Russian language. - M., 1995. - P. 211) and cultural information is deeply hidden here - this is a Slavic archetype: it is impossible to remove rubbish from the hut, because by doing so we weaken “our” space, make it vulnerable and can cause harm to our family members, and it’s unworthy for a person to engage in weakening their neighbors. Therefore, the marker of cultural information in idiom becomes a litter “unapproved.”, Available in most modern phraseological words.

Another example: the idiom of neither a stake nor a yard means: there is neither a yard nor a household, but it becomes a cultural sign, expressing the following cultural attitude: it’s unworthy of a person not to have a home and property.

V.N.Telia offers her own way of interpreting the national-cultural meanings of linguistic units - from the perspective of an internal observer, “from the inside” of the language. For example, when interpreting a collocation, the patient's conscience in the linguocultural aspect is important not only the value modality (as if the conscience suffered from the disease), but also the fact that this causes psychological discomfort, because the moral flaw causes disapproval and condemnation in society, and it is said in informal terms of speech with a certain scenario of socio-cultural statuses and roles of interlocutors.

In the framework of our concept, in addition to the method of interpretation proposed by VN Telia, it is necessary to recognize the analysis of linguistic facts from the perspective of an external observer.

Today it is no longer possible to work in linguistics, pretending that linguistic culturology does not exist. Its ignoring violates the ethos of the scientific community, where one of the basic premises is the requirement of continuity (even if it comes in the form of a argumentative denial). It is impossible not to see that there are many things in the life and behavior of a nation, which are explained by cultural factors. For example, the obligatory presence of a patronymic in a Russian person is a special honor and respect that fellow tribesmen render him. Russians say: they call them by name and patronymic name.

Methodology and methods of cultural linguistics

Philosophy defines methodology as a system of principles and methods of organizing theoretical and practical activities, as well as a theory of this system (Philosophical Encyclopedic Dictionary. - M., 1983. - P. 365). This is a set of the most essential elements of the theory, constructive for the development of science itself; methodology, unlike theory, does not bring new knowledge, unlike concept, does not serve as a basis for practice, but develops such elements in science, without which the development of science itself is impossible. Methodology is the concept of the development of science, and the concept is the methodology of transition from theory to practice.

Closely related to the methodology is the method, which is a certain approach to the phenomenon being studied, a certain set of techniques, the use of which makes it possible to study this phenomenon. Therefore, the method is always a system. Its specificity is determined by the object of study and the purpose of the study. Each method directly or indirectly depends on the general philosophical theories.

The methodology of any science (including linguoculturology) includes three levels: philosophical, general scientific, and private methodology (the study of methods of scientific research).

Philosophical methodology is the highest level, the laws, principles and categories of dialectics formulated by Heraclitus, Plato, Kant, Fichte, Schelling, and others are important to him. This is the law of unity and struggle of opposites, the law of conversion of quality to quantity, the law of negation denial; categories of general, private and separate, necessity and chance, etc.

The general scientific methodology is a generalization of the methods and principles of the study of phenomena by different sciences, this observation, experiment, modeling, interpretation. The general scientific methodology is changing along with the progress of science, which results in the emergence of new methods and a significant modification of the old ones.

Private methodology is the methods of a specific science, in this case linguistic cultural studies.

However, the method in relation to the theory is a secondary phenomenon. V.A. Zvegintsev rightly emphasizes that the method itself can only be a means of cognizing an object, and to the extent that it is conditioned by theory, put into the service and “gives out” facts to test and correct hypotheses. Therefore, the specificity of the method is determined by theoretical views on the object of study and its purpose.

Linguoculturological methods are a combination of analytical techniques, operations and procedures used in analyzing the relationship between language and culture. Since linguistic culturology is an integrative field of knowledge that incorporates the results of research in culturology and linguistics, ethno-linguistics and cultural anthropology, here a complex of cognitive methods and attitudes are used, grouped around the “language and culture” semantic center. In the process of

linguoculturological analysis methods of cultural science and linguistics are used selectively.

Each specific method of scientific research has its own scope of application, i.e. The axiom of modern science is the thesis about the limitations of any method. Interacting language and culture are so multidimensional that it is impossible to know their nature, functions, and genesis with the help of one method. This explains the presence of a whole range of methods that are interconnected in relations of complementarity.

In linguistic culturology it is possible to use linguistic, as well as cultural and sociological methods - methods of content analysis, frame analysis, narrative analysis, going back to V. Propp, field ethnography methods (description, classification, remnants method, etc.), open interviews, used in psychology and sociology, the method of linguistic reconstruction of culture used in the school of N.I. Tolstoy; material can be explored both by traditional methods of ethnography and by methods of experimental cognitive linguistics, where native speakers (informants) are the most important source of material. These methods enter into a relationship of complementarity, special contingency with different cognitive principles, methods of analysis, which allows the linguoculturology to explore its complex object - the interaction of language and culture.

The apparatus for analyzing the metaphor proposed by J. Lakoff has great explanatory power and makes it possible to obtain results important for solving the problem of language and culture. Thus, the cognitive theory of metaphor allows us to explain why some foreign language idioms are easily understood and can even be borrowed, while others cannot. This method allows to establish cognitively caused discrepancies between the compared languages. Such differences are not accidental and testify to the specifics of the understanding of the fragments of the world by this or that people.

V.N.Telia proposed a macrocomponent value model for the linguoculturological description. The seven-dimensional space of this model includes such blocks of information as information about presupposition, denotation, rational assessment, motivational basis of the sign, emotional and emotive evaluations, as well as assessment of the conditions of use of the sign; each such block is introduced by a cognitive operator indicating the processing procedure of the corresponding mental structures.

In addition to the macro-component model, we propose to actively use the psychosocial-cultural experiment in the linguistic and cultural description, as well as to make more extensive use of ready-made texts of various types, because the cultural information in language units is mostly hidden behind their proper linguistic significance. For example, the phraseologism of either the stake, or the yard, or the chicken feather is “to have absolutely nothing.” Cultural information here is realized through cultural connotation on the image of a phraseological unit - “it’s unworthy of a person to have nothing”. It is thanks to her that a dictionary litter appears - “contempt.”

A special area of study is the linguistic-cultural analysis of texts, which are the true custodians of culture. A person is introduced to culture by assigning “alien” texts to them. Being a negligible element of the world, the text (book) incorporates the world into itself, becomes the whole world, replaces the whole world for the reader. Therefore, the analysis of texts within the framework of the hermeneutic paradigm (hermeneutics - the science of understanding) is important. Here a variety of research methods and techniques are applied - from interpretative to psycholinguistic.

Summary on the first chapter

The problem of correlation and interrelation of language, culture, ethnos is an interdisciplinary problem, the solution of which is possible only by the efforts of several sciences - from philosophy and sociology to ethno-linguistics and cultural linguistics. For example, questions of ethnic linguistic thinking are the prerogative of linguistic philosophy; Psycholinguistics studies the specifics of ethnic, social or group communication in the language aspect, etc.

Language is intimately connected with culture: it grows into it, develops in it and expresses it. On the basis of this idea, a new science emerged - linguoculture-logic, which can be considered an independent direction of linguistics, which took shape in the 1990s. The term “linguoculturology” appeared in the last decade in connection with the work of the phraseological school headed by V.N.Teliya, the works of Yu.S.Stepanov, A.D. Arutyunova, V.V. Vorobiova, V.Shak-leina, V.A. Maslova and other researchers. If culturology examines the self-consciousness of a person in relation to nature, society, history, art and other spheres of his social and cultural being, and linguistics considers the worldview that is displayed and fixed in the language in the form of mental models of the linguistic picture of the world, linguoculturology has its subject and language and culture, being in dialogue, interaction.

If the traditional way of understanding the problem of the interaction of language and culture is to try to solve linguistic problems using some ideas about culture, in our work we study the ways in which language embodies in its units, stores and translates culture.

CHAPTER II. Language and culture: Problems of interaction

2.1. Interrelation of language and culture

Language is that which lies on the surface of a person's being in culture, therefore, starting from the 19th century, (Ya.Grimm, R.Raek, V.Humboldt, A.A. Potebnya) and up to this day the problem of interrelation, interaction of language and culture is one of the central in linguistic knowledge. The first attempts to solve this problem are seen in the writings of V. Humboldt (1985), the basic concepts of which can be summarized as follows: 1) material and spiritual culture are embodied in the language; 2) every culture is national, its national character is expressed in language through a special vision of the world; the language is inherent in the specific for each nation internal form (WF); 3) The VF of a language is an expression of the "national spirit", its culture; 4) language is the mediating link between man and the world around him. The concept of W. Humboldt received a peculiar interpretation in the works of A. A. Potebny "Thought and Language", in the works of S. Bally, J. Vandriez, I. A. Boduen de Courtenay, R.O. Jakobson and other researchers .

The idea that language and reality are structurally similar is expressed by L. Elmslev, who noted that the structure of a language can be equated with the structure of reality or taken as a more or less deformed reflection of it. How exactly are language, reality, culture?

E.F. Tarasov notes that the language is included in the culture, since the "body" of the sign (meaning) is a cultural subject in the form of which the person's linguistic and communicative ability is objectified, the meaning of the sign is also a cultural entity that occurs only in human activity. Culture is also included in the language, since all of it is modeled in the text.

At the same time, the interaction of language and culture must be investigated with extreme caution, remembering that these are different semiotic systems. In fairness, it must be said that, being semiotic systems, they have much in common:

1) culture, as well as language, are forms of consciousness that reflect a person's worldview; 2) culture and language exist in a dialogue between themselves; 3) the subject of culture and language is always an individual or society, person or society; 4) normativity - a feature common to language and culture; 5) historicism is one of the essential properties of culture and language; 6) language and culture is characterized by the antinomy of "dynamics – statics".

Language and culture are interconnected: 1) in communicative processes; 2) in ontogenesis (the formation of human language abilities); 3) in phylogenesis (the formation of a generic, social person).

These two entities are distinguished as follows: 1) in the language as a phenomenon, the attitude towards the mass addressee prevails, while in the culture elitism is valued; 2) although culture is a sign system (like language), but it is incapable of self-organizing; 3) as already noted by us, language and culture are different semiotic systems.

These arguments allow us to conclude that culture is not isomorphic (absolutely consistent), but homomorphic to language (structurally similar).

The picture, which is the relationship of language and culture, is extremely complex and multidimensional. To the present day, several approaches have emerged in solving this problem.

The first approach was developed mainly by domestic philosophers - S.A. Atanovskiy, G.A. Brutyan, E.I. Kukushkin, E.S. Markarian. The essence of this approach is as follows: the interrelation of language and culture turns out to be a movement in one direction; Since language reflects reality, and culture is an integral component of this reality that a person encounters, language is a simple reflection of culture.

Reality changes, cultural-national stereotypes change, and the language itself changes. One of the attempts to answer the question about the influence of

individual fragments (or spheres) of culture on the functioning of the language took shape in the functional style of the Prague School and modern sociolinguistics.

Thus, if the impact of culture on language is quite obvious (it is studied in the first approach), then the question of the reverse impact of language on culture remains open. It constitutes the essence of the second approach to the problem of the relationship between language and culture.

The best minds of the XIX century (V. Humboldt, A. A. Potebnya) understood language as a spiritual force. Language is such an environment for us, outside of which and without whose participation we cannot live. As V. Humboldt wrote, language is “a world lying between the world of external phenomena and the internal world of man”. Consequently, being our habitat, language does not exist outside of us as an objective given, it is in ourselves, in our consciousness, our memory; he changes his outlines with every movement of thought, with every new socio-cultural role.

Within the framework of the second approach, the school of E. Sapir and B. Worf, various schools of Neo-Humboldts, who developed the so-called hypothesis of linguistic relativity, investigated this problem.

The basis of this hypothesis is the belief that people see the world in different ways - through the prism of their native language. For its supporters, the real world exists in so far as it is reflected in language. But if each language reflects reality only in its own way, then, therefore, languages differ in their “linguistic pictures of the world.”

In the Sapir – Whorf hypothesis, the following basic provisions are outlined: 1. Language determines the way of thinking of the people speaking it. 2. The way of knowing the real world depends on the languages in which the cognitive subjects think. “We dismember nature in the direction suggested by our language. We distinguish certain categories and types in the world of phenomena not at all

because they are self-evident, on the contrary, the world appears to us as a kaleidoscopic stream of impressions that should be organized by our consciousness, which means basically - the language system stored in our consciousness . We dismember the world, organize it into concepts and distribute meanings in a way, and not otherwise, mainly because we are parties to the agreement prescribing such systematization. This agreement is valid for a specific language team and is fixed in the model system of our language ".⁶

This hypothesis was supported and further developed in the works of L. Weisgerber, in his conception of language as an “intermediate world”, standing between objective reality and consciousness. "Language acts in all areas of the spiritual life as a creative force."

In the studies of some authors, the hypothesis of linguistic relativity has received a modern, relevant sound. First of all - in the works of D.Olfrd, J. Carroll, D.Himes and other authors, in which the concept of Sapir – Whorf has been substantially supplemented. Thus, D. Heims introduced another principle of functional relativity of languages, according to which there is a difference between languages in the nature of their communicative functions.

However, in fairness it should be noted that there are a number of works in which the hypothesis of linguistic relativity is subjected to sharp criticism. So, B.A. Serebrennikov substantiates his attitude to this hypothesis by the following propositions: 1) the source of the concepts are objects and phenomena of the surrounding of the world. Any language in its genesis is the result of a person reflecting the world around, and not a self-sufficient force creating the world; 2) the language is adapted to a considerable degree to the peculiarities of the physiological organization of a person, but these features arose as a result of the long-term adaptation of a living organism to the surrounding world; 3) the unequal

⁶ Wharf B. L. Attitude of norms of behavior and thinking to language // New in foreign linguistics. - M., 1960. - Vol. 1. - p. 174.

segmentation of the extra-lingual continuum arises in the period of the primary nomination. It is explained by the dissimilarity of associations and differences of linguistic material, preserved from previous eras.

D. Dodd, G.V. Kolshansky, R.M. White, R.M. Frumkin, E.Hollen-Stein also give a negative assessment of the Sapir – Whorf hypothesis.

Thus, the hypothesis of linguistic relativity is estimated by modern scientists far from unequivocal. Nevertheless, it is addressed to all researchers who are seriously concerned with the problem of the relationship between language and culture, language and thinking, since it is with the help of this hypothesis that such facts of the language can be understood that are difficult to explain in any other way. An example is the ethno-linguistic work of the school of N. I. Tolstoy, the linguistic anthropological work of the school of E. Bartminsky, and others.

Further discussion of the relationship of language and culture, we refer to the third approach.

Language is a fact of culture because: 1) it is an integral part of the culture that we inherit from our ancestors; 2) language is the main tool through which we assimilate culture; 3) language is the most important of all phenomena of a cultural order, because if we want to understand the essence of culture — science, religion, literature, we must consider these phenomena as codes shaped like a language, because natural language has the best developed model. Therefore, the conceptual understanding of culture can occur only through a natural language.

So, language is an integral part of culture and its instrument; it is the reality of our spirit, the face of culture; he expresses in nude the specific features of the national mentality. Language is a mechanism that has opened the field of consciousness before a person (N.I. Zhinkin).

As K. Levi-Strauss noted, language is at the same time a product of culture, and its important component, and a condition for the existence of culture.

Moreover, language is a specific way of the existence of culture, a factor in the formation of cultural codes.

The relationship between language and culture can be viewed as a relationship of part and whole. Language can be perceived as a component of culture and as an instrument of culture (which is not the same thing). However, the language is at the same time autonomous with respect to culture in whole, and it can be considered as an independent, autonomous semiotic system, i.e. apart from the culture that is done in traditional linguistics.

According to our concept, since each speaker of a language is at the same time a carrier of culture, language signs acquire the ability to perform the function of cultural signs and thus serve as a means of representing the basic culture settings. That is why the language is able to reflect the cultural and national mentality of its carriers. Culture is correlated with language through the concept of space.

So, each culture has its own keywords, for example, attention, order, accuracy for Germans. In order to recognize a word as a concept, a key word of culture, it is necessary that it be commonly used, frequency, included in phraseological units, proverbs, sayings, etc.

The linguistic norms are correlated with the attitudes of culture, which, however, are not as obligatory (obligatory) as the norms of the language: the carrier of culture, distributed among different societies, is entitled to a wider choice.

So, culture lives and develops in the “language envelope”. If primitive cultures were “real”, then modern ones are becoming increasingly verbal. Language serves culture, but does not define it. Language is capable of creating verbal illusions, as if a verbal mirage that replaces reality with itself.

Verbal illusions play a large role in creating social stereotypes, for example, the national stereotypes of “German”, “Chukchi”, and “persons of Caucasian

nationality”, which form national prejudices. Verbal stamps that color the world in the desired color are introduced into the minds of people: a bright future, a great indestructible friendship of nations, great accomplishments, etc. It is no coincidence that the rulers of totalitarian states pay special attention to the language: the struggle of Lenin for the “cleansing” of the language, Stalin's story about the language, the struggle of Brezhnev against the “contamination” of the language with foreign vocabulary, etc.

After all, it is thanks to the language that a person perceives fiction as reality, he lives and interprets the non-existent, suffers and enjoys, experiences catharsis (cf. the words of a Russian poet - “I will pour over fiction of tears”). All this is possible only thanks to natural language, as well as other semiotic systems (cinema languages, paints, gestures). The leading place among all languages is occupied by natural language, for a linguistic sign is capable of becoming an exponent of culture. Language is closely connected with mythology, religion, science and other forms of knowledge of the world. X. G. Gadamer wrote that philosophy has grown together with language and only in language has its own being.

2.2. The linguistic picture of the world and the empirical everyday consciousness

Each language in its own way divides the world, i.e. has its own way of conceptualizing it. Hence we conclude that each language has a special picture of the world, and the linguistic person is obliged to organize the content of the utterance in accordance with this picture. And this is manifested specifically human perception of the world, recorded in language.

Language is the most important way of the formation and existence of human knowledge about the world. Reflecting in the process of activity the objective world, a person records in the word the results of cognition. The combination of this knowledge, embodied in a linguistic form, represents what in various concepts is called something like “linguistic intermediate world”, then “linguistic representation of the world”, then “linguistic model of the world”, or “linguistic picture of the world”. Due to the greater prevalence, we choose the last term.

The concept of a picture of the world (including language) is based on the study of a person's ideas about the world. If the world is man and the environment in their interaction, then the picture of the world is the result of processing information about the environment and man. Thus, representatives of cognitive linguistics rightly claim that our conceptual system, displayed as a linguistic picture of the world, depends on physical and cultural experience and is directly connected with it.

The phenomena and objects of the external world are represented in human consciousness in the form of an internal image. According to A. N. Leontiev, there is a special “fifth quasi-measurement” in which the reality surrounding him is presented to man: it is a “semantic field”, a system of meanings. Then the picture of the world is a system of images.

M. Heidegger wrote that with the word “picture” we think first of all about the display of something, “the picture of the world, essentially understood, means not a picture depicting the world, but a world understood as a picture”. There is a

complex relationship between the picture of the world as a reflection of the real world and the linguistic picture of the world as a fixation of this reflection. The picture of the world can be represented using spatial (top – bottom, right – left, east – west, far – near), time (day – night, winter – summer), quantitative, ethical and other parameters. Its formation is influenced by language, traditions, nature and landscape, education, training and other social factors.

The linguistic picture of the world does not stand in line with special pictures of the world (chemical, physical, etc.), it precedes them and forms them, because a person is able to understand the world and himself thanks to the language in which the general historical and historical experience - both universal and national. The latter determines the specific features of the language at all its levels. By virtue of the specifics of language in the minds of its speakers, a certain linguistic picture of the world arises, through the prism of which a person sees the world.

Yu.D.Appresyan emphasized the pre-scientific nature of the linguistic picture of the world, calling it a naive picture. The linguistic picture of the world seems to complement the objective knowledge of reality, often distorting them (see the scientific significance and linguistic interpretation of such words as atom, point, light, heat, etc.). Studying the semantics of these words, it is possible to identify the specifics of cognitive (thinking) models that determine the originality of the naive picture of the world.

Since man's knowledge of the world is not free from mistakes and delusions, his conceptual picture of the world is constantly changing, "redrawing", while the language picture of the world has long been traces of these mistakes and delusions. So, quite often, the speaker uses phraseologism to soar the soul, not knowing that this means of language is associated with archaic ideas about the existence of a life-giving substance - a soul that was thought to be in a mythological world and could leave the body, moving to heaven.

According to V. B. Kasevich, the picture of the world, encoded by means of language semantics, with time may turn out to some extent relic, relict, only traditionally reproducing former opposition due to the natural inaccessibility of other language tools; with the help of the latter, new meanings are created, for which the old serve as a kind of building material. In other words, there are discrepancies between the archaic and semantic system of language and that actual mental model, which is valid for a given linguistic group and manifests itself in the texts generated by it, as well as in the patterns of its behavior.

The language picture of the world forms the type of a person's relationship to the world (nature, animals, himself as an element of the world). It sets the norms of human behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perception and organization ("conceptualization") of the world. The values expressed in it add up to some kind of unified system of views, a kind of collective philosophy, which is imposed as mandatory for all native speakers.

Thus, the role of the language is not only in the transmission of the message, but primarily in the internal organization of what is subject to the message. A kind of "space of meanings" arises (in the terminology of A.N. Leontyev), i.e. knowledge of the world enshrined in the language, where national-cultural experience of a specific linguistic community. The world of speakers of this language is being formed, i.e. language picture of the world as a set of knowledge about the world, imprinted in lexicology, phraseology, grammar.

The term "linguistic picture of the world" is nothing more than a metaphor, because in reality the specific features of the national language, which record the unique social and historical experience of a certain national community, create for the speakers of this language not some other, unique picture of the world, an excellent from the objectively existing, but only the specific color of this world, due to the national significance of objects, phenomena, processes, selective attitude

towards them, which is generated by the specifics of activity, of life and national culture of the people.

Interest in the linguistic picture of the world is found in the works of W. Humboldt, who wrote that "different languages are for the nation the organs of their original thinking and perception." By the end of XX century. many works devoted to this problem appeared - the works of G.A. Brutyan, S.A. Vasilyev, G.V.Kolshansky, N.I.Sukalenko, M.Black, D.Himes, a collective monograph "The human factor in language. Language and world view "(M., 1988) and others. The increased interest in this problem is associated with cognitive studies of recent years, within which attempts are made to link the theory of language gestalts with the theory of frames as knowledge structures.

The theory of language gestalts was put forward by J. Lakoff, and then recognized by other scientists. Gestalt is a special deep content units of the language. In addition to the realization in the language, gestalts form the basis of a person's perception of reality, direct cognitive processes, determine the specificity and character of motor acts, etc.

The depth of gestalts relative to the language is manifested in several aspects. Thus, at the surface language level, the same gestalt can be realized as different meanings, and only special studies can establish their unity. J. Lakoff showed that the dispute and war are described in the same terms, and this means that they are equally thought of, i.e. associated with the same gestalt.

So, gestalts are universal representations belonging to the depths of the human psyche in general and as a whole lying outside the categorical framework of a natural language, i.e. These are meaningful values of the transcendental: the gestalts lie directly beyond what is being expressed and are organically connected with it. Reconstructed on the basis of real linguistic data, the gestalts themselves become real substantive values of the nearest transcendental one.

Humboldt's idea of "linguistic worldview" was developed in modern Neo-Humboldtianism. Indeed, every nation in its own way divides the diversity of the world, in its own way calls these fragments of the world. The peculiarity of the "constructed" picture of the world is determined by the fact that it embodies individual, group and national (ethnic) verbal and non-verbal experience. The national originality of the linguistic picture of the world is considered by the Neo-Humboldtians not as a result of a long historical development, but as a given property of languages. In their opinion, people with the help of language create their own special world, different from the one that surrounds them. The picture of the world of the speaker really differs significantly from the objective description of properties, objects, phenomena, from scientific ideas about them, because it is a "subjective image of the objective world". However, it is not the language itself that creates this subjective picture of the world.

The picture of the world, which can be called knowledge about the world, lies at the basis of individual and social consciousness. Language fulfills the requirements of the cognitive process. Different people may have different conceptual pictures of the world, for example, representatives of different eras, different social, age groups, different areas of scientific knowledge, etc. People who speak different languages may, under certain conditions, have close conceptual pictures of the world, and people who speak the same language may have different ones. Consequently, in the conceptual picture of the world, human, national and personal interact.

A picture of the world is not a simple set of "photos" of objects, processes, properties, etc., because it includes not only the reflected objects, but also the position of the reflecting subject, his attitude to these objects, and the position of the subject is the same reality like the objects themselves. Moreover, since the reflection of the world by man is not passive, but activity-related, the attitude to objects is not only generated by these objects, but is also capable of changing them (through activity). This implies the naturalness of the fact that the system of

socially typical positions, attitudes, and ratings finds a symbolic reflection in the system of the national language and takes part in the construction of the linguistic picture of the world. For example, the Russian expression when the cancer on the mountain whistles corresponds to English when the pigs fly, the Kyrgyz - when the tail of the donkey touches the ground, etc. Thus, the linguistic picture of the world as a whole and the main thing coincides with the logical reflection of the world in the minds of people. But at the same time, separate sections are preserved, as it were, in the linguistic picture of the world, to which, we are convinced, phraseology also applies; it has its own in every language.

Idioms play a special role in creating a linguistic picture of the world. They are the "mirror of the life of the nation." The nature of the meaning of phraseological units is closely connected with the background knowledge of the carrier of the language; personal experience, with the cultural and historical traditions of the people speaking the language. IG attributed to objects features that are associated with a picture of the world, imply an entire descriptive situation (text), evaluate it, express its attitude to it. By its semantics, phraseological units are aimed at characterizing a person and his activity.⁷

Analyzing the linguistic picture of the world, created by phraseological units, we can name the following signs of it - peyorativity, anthropocentricity. Thus, the anthropocentricity of a picture of the world is expressed in its orientation towards a person, that is, a person acts as the measure of all things: close - under the nose, at hand, hand set, near by; many - from bare to toe, full of mouth (worries); few - in one sitting; dark - no sign is visible; quickly - and he did not blink an eye, in the blink of an eye, headlong, without feeling his feet; to fall in love very much - to fall deeply in love, etc.

⁷ Phraseological dictionary of the Russian literary language / Ed. A.I. Fedorov. - M., 1996; Figurative means of the Russian language / Ed. VN Telia. - M., 1995.

The meaning of a number of basic words and phraseological units was formed on the basis of anthropocentric understanding of the world - the head of the column, the neck of the bottle, the leg of the table, take a hand, do not strike a finger, at every step, etc. Such nominative units create a cultural-national picture of the world, which reflects the life and manners, customs and behavior of people, their relationship to the world and to each other.

The linguistic picture of the world is created by different colors, the most vivid, from our point of view, are mythologemes, figurative and metaphorical words, connotative words, etc. Our worldview is partially in captivity at the linguistic picture of the world. Each specific language contains a national, original system that defines the worldview of the speakers of a given language and forms their picture of the world.

It is in the content side of the language (to a lesser extent in grammar) that the picture of the world of a given ethnos is revealed, which becomes the foundation of all cultural stereotypes. Its analysis helps to understand the differences between national cultures, how they complement each other at the level of world culture. Moreover, if the meanings of all words were culturally specific, then in general it would be impossible to explore cultural differences. Therefore, in dealing with the cultural-national aspect, we also take into account the universal properties of language units.

The language reflects the naive picture of the world, which develops as a response to, mainly, practical human needs, as a necessary cognitive basis of its adaptation to the world. Pragmatic egocentrism structures such activities the way that it optimally lined up in the cognitive field of a person was as convenient as possible. Vast spaces, labor and intellectual activity, a person measures the storm of his feelings through himself (as far as the eye can see, the porridge in the head, not working hard, the heart overflows, etc.), taking everything in and spreading itself the world. The linguistic picture of the world preserves the model of such

anthropocentrism even at the time when a person devaluates or selects other value priorities.

In all likelihood, the totality of subject figuratively visual reference ideas about objects, phenomena with which a person encounters throughout life more often than with others, generally forms some stable linguistic picture of reflection of objective reality.

A naive picture of the world is notable for its pragmatism. Pragmatism is a special kind. By claiming absolute truth, knowledge of this type can arbitrarily depart from what traditional science would consider objective truth. Their criterion is not formal-logical consistency, but the integrity and universality of the model itself, its ability to serve as an explanatory (more often - quasi-explanatory) matrix for structuring experience.⁸

The external similarity of the holistic visual image is often the basis of the household classification, identifying objects by virtue of such similarity, unlike the scientific classification. For example, in Russian idioms: by the ears (to fall in love by the ears), by the throat (fed up), with the head (left for work with the head) somatisms, we, Words with different vital functions that call various parts of the body can be combined into one thematic group - "pointing to the standard of the physical limit". Everyday consciousness identifies a typical feature for these parts of the human body - "location at the top" and unites them into one group based on this feature, which is fixed in the language picture of the world.

The commonality of the function performed in everyday practical activity of a person in his mind can unite objects into one group, for example, the commonality of the function of organs such as the mouth and eyes when expressing a person's surprise is indicated in the language with the help of idioms to open the mouth and goggle eyes.

⁸ V. B. Kasevich. Buddhism. Picture of the world. Tongue. - SPb., 1996.

The distinction of functions is distinguished even by objects very close to the scientific classification, for example, in PU, to stand up - “to gain independence, independence” and to kneel - “to express their humility”, their knees are opposed to their own legs as part of somaticism idioms the knees acquire the quasi-symbolic meaning “the type of unacceptable support”, in contrast to the meaning of the somatism of the foot - “the type of necessary support”.

In the naive language picture of the world, it is possible to expand concepts in comparison with the scientific picture of the world, for example, the word heart as part of idioms means not only the circulatory organ, but also a “center of emotional experience”, “source of feelings” (for example, to take to heart pure heart, etc.).

In each linguistic picture of the world there can be random reference lacunae, which are not logically explicable: for example, in Russian representations there is a standard of vertical size (high, like a pole, high, like a Kolomna type), but the standard of horizontal length is weakly formed (cf. in Arabic: long as a river; long as a snake). When using holistic images as standards without specifying the basis of comparison, as a rule, the approving or disapproving emotional attitude of the subject of speech to the designated one is put forward.

The world reflected through the prism of the mechanism of secondary sensations imprinted in metaphors, comparisons, symbols is the main factor that determines the universality and specificity of any particular national language picture of the world. At the same time, an important circumstance is the distinction between the universal human factor and national specificity in various linguistic pictures of the world. Since the genetic mechanism for assessing bodily sensations is universal, then, intertwined with human activity, at the same time universal and nationally-specific, it invariably results, as a result of this interaction, into the creation of linguistic pictures of the world with both typologically common and individual features.

Apparently, the consolidation of the role of the keeper of emotions to a certain organ seems to be a universal feature of the linguistic picture of the world. Thus, in Chinese traditional medicine and beliefs, the liver was considered the focus of all bad things: anger, malice, lust. In Russian, a liver in an idiom to sit in a liver evokes a notion of something very annoying, as if traumatic for a person's essence: "Well, Dron, Dronushka-Dron, hang on, sharkun, dance parquet niralylytsik, firmly sat down in my liver" (Y. Nagibin); in Japanese and a number of other languages, the word "liver" symbolizes the sense organ; and in Italian idioms, the word "liver" comes up with the symbolic meaning "courage" (in the Milan dialect also means "envy, tenderness").

The empirical properties of objects that are often observed by humans, for example, the ability of a hand to grab, to hold not just "are captured" in consciousness, but refracted through the prism of certain anthropocentric scenarios and imprinted in idioms to hold in their hands, i.e. in their power, tear off their arms, i.e. quickly pick up, empty-handed, i.e. do not bring anything, do not bring, etc.

The integral image of reality in the ordinary consciousness primarily includes the repetitive views of both everyday empirical practice and the symbolic universe. Each type of culture, including Slavic, develops its own symbolic language and its "image of the world", in which elements of this language get their meaning. O. Spengler even proposed the term *parasimvol* to describe a culture in spatial extent. If the Egyptian soul sees itself as walking along its intended path, then its *parasimvol* is a road; the *parasimvol* of Arabic culture - the world-cave, the idea of such a worldview was expressed in the invention of the arch and the dome (the first dome structure - the Pantheon in Rome - was built by a Syrian architect); *Parasimvol* Russian culture - an endless plain. Probably, therefore, even the time (human century) among the Russians is represented by space: Living life - that the field is to pass (B. Pasternak).

Natural language units acquire additional cultural semantics in the language of culture. Thus, in the linguistic consciousness of representatives of Slavic culture, the word “head” is not only the exponent of the semantics “upper body”, but also the verbal symbol of the center of the mind, intellect, highest value. This cultural semantic is based on the magical and mythological understanding of such signs of the body part as the word “location at the top, in the sky, opposite to the bottom, the area of rebirth”, “management of actions, actions”, “storage and reproduction of the necessary information” etc., which are included in the nuclear definition (definition) of the token head. So, the sign “location at the top” is mythologically reinterpreted when describing situations called idioms, the head is on fire, the head is spinning, it is walking on the head. In these idioms, a connection is restored with the symbolism of the microcosm of the Slavs, in which everything that relates to the upper part of the body is associated with the sky and its main objects - the sun, moon and stars.

Another important feature is “leadership in actions and deeds” that allows you to associate the word head with a number of contexts of traditional rituals, beliefs and rituals, traces of which are preserved in the idiom, sprinkle ashes on the head, etc.

The choice of standards or symbols in the naive picture of the world is usually motivated. This motivation depends on the characteristics of the entire conceptual system and can be identified in some cases at the level of the language picture of the world. According to V.N.Teliya, the phraseological units considered by us can “play the role of standards, stereotypes of cultural-national worldview, or indicate their character and in this capacity act as language exponents (carriers) of cultural signs.

So, the problem of studying the linguistic picture of the world is closely related to the problem of the conceptual picture of the world, which reflects the specifics of a person and his life, his interrelationship with the world, the conditions of his

existence, the linguistic picture of the world explicates various pictures of the person's world and displays the overall picture of the world.

Human activity, which includes as part of and symbolic, ie, cultural, the universe is both universal and national-specific. These properties of it determine both the originality of the linguistic picture of the world and its universality.

The naive picture of the world of everyday consciousness, in which the objective mode of perception prevails, has an interpretive character. The language, fixing collective stereotypical and reference views, objectifies the interpretive activity of human consciousness and makes it accessible for study.

One of the most interesting concepts explaining the connection of language and culture belongs to V. Humboldt, who believes that the national character of culture is reflected in the language through a special vision of the world. Language and culture, being relatively independent phenomena, are linked through the meanings of linguistic signs that provide the ontological unity of language and culture.

At the end of XX century. We experienced a linguoculturological boom, when problems of interrelationship between language and culture were among the most relevant in modern linguistics: several linguistic and cultural conferences have passed in almost every European country, their materials have been published, and collections of articles are published.

This explosion of interest in a problem is the result of a cognitive revolution in a language that, as R. Frumkin asserts, began when a kind of deadlock opened: it turned out that there is no place for the main thing in the science of man that created man and his intellect, culture.

Each culture has its own keywords. Their full list for Russian culture has not yet been established, although a number of such words are already well described - soul, will, fate, longing, intelligentsia, etc. To be considered the key word of a

culture, the word must be publicly common, frequency, should be in the composition of idioms and proverbs.

Consequently, each specific language is a distinctive system that imposes its imprint on the consciousness of its speakers and forms their picture of the world.

2.3. Linguo-cultural analysis of language essence

N.I. Tolstoy wrote that in Slavic studies there is still no description of the language that corresponds to the ethnic history of its speakers. Our work is one of the first priests of such a description.

What is a linguoculturological description of a language? We will try to present it visually.

The subject of research in cultural linguistics is also the stylistic structure of different languages, the form in which a particular language is represented. So, there are languages where there is a strong dialect stratification, and languages where there are almost no differences between dialects; there are languages whose stylistic differentiation is just beginning, and, on the contrary, languages where this differentiation is deep and multidimensional. And if in the first parameter the Russian and Belarusian languages are almost the same, then the stylistic stratification in Russian is much stronger, which should be taken into account when describing the linguocultural situation.

It is known that the language is not homogeneous: there are distinguished literary language and dialects, common language and argo (incomplete, reduced - shortened to the vocabulary language subsystem). N. I. Tolstoy considered culture also in four sections - elite, village, city, professional. Accordingly, in the culture of Slavic peoples four similar elements can be distinguished that correlate well with linguistic ones: "culture of the educated stratum," "bookish", or elite culture; the culture of the people, peasant; intermediate culture, corresponding to colloquialism, which is usually called "culture for the people", or "third culture", and ... traditionally professional subcultures"⁹. The latter includes, for example,

⁹ Tolstoy N. I. Language and folk culture: Essays on Slavic mythology and ethnolinguistics. - M., 1995. - p. 16.

beekeeping, engineering culture, the culture of "shuttle traders", etc. These are dependent, fragmentary cultures, which makes them related to argot.

So we got the following parallels:

literary language - elite culture;

dialects and sayings - folk culture;

vernacular - "the third culture", i.e. culture for the people.

We see here that the structure of culture reveals a certain similarity with the structure of language. And the vision of the world by a certain social group is determined by its culture: the same phenomena of reality are perceived and interpreted differently by different groups. The problem that confronts us is to determine how the language used by a given social group reflects its view of the world.

Today, the spiritual life of the youth who live near lake is well described. It is determined by a number of negative factors:

- the young representative of the nation is subjected to massive treatment by the "mass culture" and other anti-human phenomena, for example, Satanism and other sects;
- propaganda of traditional Belarusian culture is insufficiently conducted (not only in folk, but also in the classical form of existence);
- the presence of infantilism, expressed in consumer ideology and morality (the state must not only feed, but also entertain ..., etc.);
- social lack of orientation, expressed in eclecticism of views, dilution of criteria, romanticization of the criminal world, etc.

These negative factors are reflected in the language of young people, the main trends here include the following:

- 1) the natural formation of a new student socio-lect from the “fusion” of traditional and professional socio-lectures (lather on a peeling machine - go to a disco, hang out in the vestibule — stand on the stairwell, clean the board - put it on the face);
- 2) the perceptible influence of criminal socio-lectures (for example, cabbage - money, gu-manager, democratiser - police baton);
- 3) some revival of the Belarusian ethnolect in a mixture with professional and dialectal words (zaskonits - to get to the police, to the bottleball pagulyats - to make a booze).

2.3.1 Literary language is an elite culture.

The bearer of the literary language and elite culture is the elite of society - the creative and scientific-technical intelligentsia. She has a rich vocabulary with coherent syntactic constructions, perfect pronunciation, etc. And this is not just fluency in all the possibilities of the language, but also its creative, creative use. This is the art of speech (oral and written), which is not owned by the entire educated population, but only by elite native speakers, of which there are few.

It follows that not all who own a literary language are carriers of elite culture. V. E. Goldin and O. B. Sirotinina developed the concept of a medium literary culture, i.e. as if failed elite culture. Its carriers, educated citizens, are characterized by freer handling of the literary standard of pronunciation, a certain stylistic disorder, the abuse of foreign words, a partial violation of the norms. Observations on the speech of the Vitebsk audience show that we can talk about a noticeable drop in speech culture: even in the speech of economists (not to mention the speech of the leading local television) there are quite a lot of tautologies that are speech errors, such as service. market marketing, etc. Vitebsk journalists, through the mass media, disseminate and introduce to the masses the average literary standard. For example, on the front page of the newspaper “Vitbichi” (No. 21), a note about inviting to a math tournament ends unexpectedly: “Ce la vie”, an article

in the same issue of the newspaper contains an absurdity in the title: “Every woman should have an intrigue”.

There is still a fairly widespread use of the sovdeposkogo language: draft dodgers, defectors, deprived, cosmopolitan, promoted, renegades, signatories, tamizdattsi, etc.

A spoken language collapses on an avalanche of literary language, which has an active influence not only on journalistic speech, but also on artistic and even scientific (for example, the following phrase cannot be considered literate, either syntactically or stylistically: Literary data indicate improved the physiological state of insects while weakening their food plants. - Vestnik VSU, 1999, No. 1, p. 96).

The concept of idiolect developed by academician A. A. Shakhmatov is extremely productive for linguistic cultural studies. In the second half of the XX century. it was expressed by the notion of “individual style”, but at the end of the century it sounded again; by example can serve the work of ND Arutyunova on the idiostyle F. M. Dostoevsky.

In the elite culture, well-known writers and poets, scientists and cultural workers of Vitebsk can be considered carriers of the idiolect. In folk culture they are narrators, dittoes, fortunatees, psychics. It is important to establish the place of the carrier of an idiolect in a particular culture, for, as E. Sepier said, “there are as many cultures as there are individuals in the population”.

Dialects and sayings – are folk culture. The speakers of the literary language and the speakers of the dialect use the language differently. A. M. Peshkovsky argued that if we compare speech with other habitual processes of our body, for example, with walking or breathing, the “speaking” of an intellectual will be just as different from that of a peasant as walking on a rope from natural walking or breathing fakir from normal breathing. But this unnaturalness is precisely the condition for the existence of a literary adverb. “It is clear that under such conditions folk dialects and dialects can not only be ignored by a linguist, but, on

the contrary, they are for him the main and most exciting object of study, just like a botanist always prefers to study the meadows to study the greenhouse ".¹⁰

Since the 1930s, however, the view has spread to territorial dialects as language damage. This view is actively promoted so far and leads to the fight against dialects. Then, it is precisely the study of dialects that provides invaluable and inexhaustible material in order to understand the laws of the development of a language, for the linguistic features of any local dialect are not due to the carelessness of the speech of its speakers, but to strict historical laws.

Dialect (Greek *dialektos* - speaking, speaking) is a kind of language, which is a means of communication in a collective, united on a territorial or social basis. The dialect is the original and most important form of the existence of a language, a means of everyday, everyday and industrial communication of people from peasants; he creates this type of linguistic personality of the carrier of the dialect, which is the fundamental principle of the national linguistic personality. A person is a subject of sociocultural life, but a linguistic personality fixes a representative personality type for a given culture, i.e., a complex of features and linguistic and speech skills that are manifested in an individual most often. Learning the linguistic identity of the carrier of the dialect is important to preserve the past, which appears as a support for the present and future language: "In the language material inherited from older generations, laid down in the form of opportunities and lines of speech behavior of future generations, the heirs of this treasure" (Shcherba, 1974, p. 136). It is precisely in this respect that the study of the linguistic identity of the carrier of the dialect is of interest.

According to N. Tolstoy, the whole popular culture is dialect. The folk culture and the corresponding dialects and dialects on the territory of the Vitebsk region

¹⁰ Peshkovsky A. M. Objective and normative point of view on the language // History of linguistics of the XIX and XX centuries. in essays and extracts / Ed. V.A. Zvegintsev. - M., 1960. - Part 2. - P. 233.

are quite variegated: these are Belarusian dialects, mixed dialects - Vitebsk-Smolensk and Vitebsk-Pskov borderlands, pure Russian dialects, for example, Old Believers. In the Vitebsk region today, about 100 villages of Old Believers are carriers of Russian dialects, well preserved to our time. Old Believers in the region form 14 communities that are not closed, continue in Latvia, in the Pskov region and in other areas of Belarus, for example, Mogilev.

Folk culture — the folk language and the literary language — elite culture — these are two peacefully coexisting linguocultures that influence and fuel each other.

Folklore is the focus of imagery in dialect speech; it unites various elements of folk spiritual culture: myths, beliefs, folk philosophy, folk pedagogy, aesthetic views and ideas, artistic tastes, morals and ideals, etc.

The question of the relationship between the language of oral poetry and dialect is solved in science in different ways. Some researchers believe that the dialect has no stylistic differentiation, therefore, the language of folklore is a super-dialectic language. Others see in the language of folklore the literary form of a dialect. We tend to stick to the second point of view.

The vernacular is “the third culture,” that is, culture for the people. There are literary and non-literary vernacular. Literary vernacular is a term proposed by Yu. S. Sorokin; This is the lower layer of the language, partly consisting of non-literary vernacular, partly of dialects and jargons (bro, disease, belly, khahal, otchebunit, etc.

It seems that the influence of the “third culture” and colloquial speech can be explained: a) the widespread use of non-subjective project turns and passive formations (your comments and suggestions will be analyzed, if necessary, appropriate measures will be taken (“Vitbichi”, No. 21); similar phrases in only one small note of 100 words - 8); b) an increase in the use of the plural singularia tantum words (It became unbearable \ Even Aquarius ...); c) an increase in the

number of indecisive nouns (I wore a white dress. \ Zamauya - I will wash it. \ I will give my girlfriend in marriage, \ My favorite! - Vitebsk Chastushka); d) the use of declining nouns as unknowable (I went on tour \ And I ask for a cabin. \ To live on tour more than a minute in peace - Vitebsk Chastushka); e) more frequent reference to unproductive word-formation models (drugs, chernukha, porn, gangbang); f) the abundance of truncated star forms in morphology (Ban! Sing!); g) phonetic features: although the set of phonemes is the same as in a literary language, however, their implementation is different - tension arises (va-more, in general), loss of consonants (code - when), tads - then), etc.

For the "third culture" is characterized by a special mass character: mass festivals, festivals, and entertainment events. Analysis of the phenomenon of mass shows and festivals shows that they are associated with carnival traditions in other European countries.

The third culture very much "erodes" the strict norm inherent in the literary language, and as a result we note the penetration of non-regulatory options into a wide public speech practice (I fell in love with the merchant. At his castle - Vitebsk chastushka). Thieves' jargon most actively influences a literary language (atas, women, lawlessness, bukhar, dubar, sidekick, roof, piece, cop, lemon, garbage, hitting, in life, disassembling, khaza); Today we are compelled to state that these words are no longer belonging to the speech of only representatives of criminal circles.

Consequently, social cataclysms in society also touched the sphere of spiritual culture, they "shattered" the mentality of the people, and now the use of "language" has become fashionable. From the lips of even an elderly person can be heard: I am so broken, purple (indifferent).

It is no longer the border, but the abyss lies between the literary language and the language spoken by certain social groups. Not far off is a situation similar to the one that V. Pelevin so talentedly portrayed in his novel "Chapaev and

Emptiness” (About Nitsch): “There, bitch, it is written so that a normal person does not understand, but all . Vovchik specially hired a single professor, put the boy with him, who in his own way smiles, and the two of them brought it to mind in a month so that all the tales could honor. Translated into a normal language. ”

A huge number of foreign words flowed into the spoken language, i.e., its Americanization took place: and now our youth (and not only the youth) says: digital trabl (= trouble), gold (= golden chain), old = old, etc .; buzz and prikoln became Russian.

The speech situation was complicated by the fact that the process of the widespread introduction of the white-Russian language into areas that had previously been served only by the Russian language had begun: politics, paperwork, and partly education. Such a spread has led to strong fluctuations in the norm, in fact, the fact that an under-educated stratum of the population has long ceased to understand how to speak correctly: dolar or share, computer or kamputar, a roller coaster. This fact gave scientists the right to call the current situation a “semi-lingual” or “shaking”. “Trasyanka” has become fashionable among the officials, it penetrated even the FM radio station, where entire programs are run on it.

The most common mistake of the speakers is mixing the circle of identically or partially coinciding in formal terms, but with different semantics of words: interlanguage homonyms, interlanguage paronyms, Russian-Belarusian paralectors: welding (Rus.) And welding (white), accomplice (Rus.) and soochastk (bel.), carelessness (rus.) and baspek-ka (bel.), speech (rus.) and rech (bel.), etc.

Hence, the most important speech problem in the region is an increase in the culture of using the Russian and Belarusian languages, their clearer differentiation in the speech of the bilinguals. But this problem can be solved only when a national mentality is formed.

2.3.3 Proverb and sayings as a mirror of nations' culture and mentality

Each nation has own culture, language, traditions and customs. Firstly, we should pay attention to the relationship between language and culture. There is a close relationship between them. But language, thought or culture are not all the same thing, but none of them can survive without the others. Language expresses the patterns and structures of culture, and consequently influences human thinking, manners and judgement.

Language is intrinsic to the expression of culture. As a means of communicating values, beliefs and customs, it has an important social function and fosters feelings of group identity and solidarity. It is the means by which culture and its traditions and shared values may be conveyed and preserved. Language is fundamental to cultural identity.¹¹

Culture is a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify. Culture may be broadly defined as the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance.

Culture is indeed a very influential factor in behavior and attitudes, in what one can or cannot do, or even in what one can or cannot imagine doing. In fact, structures and mental frames that determine our patterns of thinking are deeply embedded in social institutions, in language, in proverbs and sayings. Proverbs not

¹¹ Longman Dictionary of English Language and Culture -Harlow: Addison Wesley Longmans Limited, 1992, p 155.

only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways.¹²

Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as "truths" learned by their elders. They have great influence on the assumptions, attitudes, motivations and behaviours of the members of a culture precisely because they are absorbed and internalized at a very early age and then are taken for granted.

Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world. They are considered to be "codes" of culture, its specific laconic and witty language. Combined with other sources, they could show us unknown side of the 'story', how different aspects of life were and are reflected in people's mind, what is considered important in a culture's perception of its micro world and thus remembered and transmitted, how are the 'others' perceived, how is the 'anger' and fear of the difficult times articulated and, as psychologists would say, compensated through that articulation.

Profantova states that national proverbs were from the very beginning considered as a manifestation of folk philosophy, expressing the idea in a brief, terse form in a witty and poetically apt way".

Accordingly, Malinauskiene believes that proverbs transmit cultural idiosyncrasy, national, world outlook, wisdom, experience and mentality of people and, as such, they contain didactic and certain behavioral patterns. Therefore, these expressions of human mind can be considered as not only a written monument of a

¹² Profantova Z. Proverbial Tradition as Cultural-Historical and Social Phenomenon, in Durco, Europhras 97: Phraseology and Paremiology.- Bratislava: Academia PZ.1998, p 302, 307.

nation, but they also carry practical value. 27Profantova Z. Proverbial Tradition as Cultural-Historical and Social Phenomenon, in Durco, Europhras 97: Phraseology and Paremiology.- Bratislava: Academia PZ.1998, p 302, 307¹³. Proverbs were always the most vivacious and at the same time the most stable part of the national languages, suitable competing with the sayings and aphorisms of outstanding thinkers. In the proverbs and sayings picturesqueness of national thinking was more vivid expressed as well as their features of national character. The proverbs and sayings are the paper of folklore which is short but deep in the meaning. They express the outlook of the amount of people by their social and ideal functions. Proverbs and sayings include themselves the some certain features of historical development and the culture of people.

Vulic and Zergollern-Miletic draw attention to the fact that each nation or country has its own proverbs, the occurrence of which has resulted from the lifestyle and customs of people, who have had strong bonds with the natural world, their religion and traditions at all times.¹⁴In fact, these specific utterances, as well as English proverbs, represent wisdom, experience and commonplace beliefs, moral and social values that are basically the same in many nations. They have strong connection with people's philosophy on life and contain general observations of practical knowledge, situations and other various aspects of life.

Bufiene states that proverbs reflect reality as it is perceived by human beings without neglecting the most trivial, irrelevant phenomenon or situation.¹⁵ Proverbs and sayings of a particular nation provide a key to understanding the nation's frame of mind, what stirs its emotions and provokes its thoughts; they can demonstrate how the national imagination is linked with the national identity and

¹³ Malinauskiene D. Patarlės fenomenas: praktiniai-metodiniai aspektai.-Siauliai: VSĮ Siauliai universiteto leidykla, 2004, p 201.

¹⁴ Vulic S., L. Zergollern-Miletic, Croatian Folk Proverbs Containing Names of Catholic Holidays, 1998, p 360-365.

¹⁵Bufiene G. Patarlių pasaulėvaizdžio bruožai, in Skeivys, Tautosakos darbai XII(XIX). -Vilnius: Lietuvių literatūros ir tautosakos institutas, 2000, p 173-178.

its peculiarities through memories, myths and meanings. The 'links' between the proverbs and cultural identity are reciprocal. Proverbs and sayings make explicit the nation's hidden constructs through its attitudes towards the concepts of space and time, through nation's relationship with such values as fate and destiny, power and hierarchy, directness and indirectness, modesty, risk taking, age, and other facets. Proverbs and sayings are constructed to demonstrate the interplay between these meanings and the cultural identity of a nation. On the other hand, these proverbs and sayings shape and determine this or that cultural identity and dictate the rules and behavior codes for this very nation.

Taylor believes that "A proverb is an invention of an individual who uses ideas, words and ways of speaking that are generally familiar.¹⁶ Because he does so, his sayings win acceptance and circulate in tradition". Bearing all this in mind, it is evident that an easily memorable form and everyday speech help to establish proverbial tradition, which is handed down from generation to generation. Simple constructions and ordinary vocabulary make proverbs more acceptable to the general public and allow them to be applied in whatever circumstances. In connection to what has been discussed above, one can see that proverbs have not outlived their usefulness as they are still widely used till nowadays.

One of the reasons can be noticed in the work of Grigas who states that proverbs can be considered as a result of people's psyche, spiritual life, ethics and customs, and, therefore, they are closely related to human beings.¹⁷ Many English proverbs guide people to adopt a correct attitude towards life and to take a proper way to get along well with others. Some other proverbs tell people what to do and how to do it, so the proverbs guide people's daily life. From them, people may broaden their knowledge and outlook.

¹⁶ Taylor A. The Wisdom of Many and the Wit of One, in Mieder, W. and A.Dundes (eds). The Wisdom of many: Essays of the Proverb. –Madison: Wisconsin, 1994, p 320.

¹⁷ Grigas, K. Lietuvių patarlės, lyginamasis tyrinėjimas. -Vilnius: Vaga.1976, p 27.

English proverbs are rich and colorful. With regard to the everlasting charm of the English proverbs, there are many different reasons. The most important one is the extensive use of rhetorical devices and rhythmical ways, so their language is full of image and vividness and has a strong artistic beauty and power. A great number of proverbs were created by working people such as seamen, hunters, farmers, workmen, housewives and cooks and so on, using familiar terms that were associated with their own trades and occupations. For example, living without the aim is like sailing without a compass was first used by seamen;

If you run after two hares, you will catch neither by hunters;

April rains for corn, May, for grass by farmers;

New broom sweeps clean by housewives

Too many cooks spoil the broth by cooks, etc.¹⁸

Such expressions were all colloquial and informal and once confined to a limited group of people engaged in the same trade or activity. But they were proved to be vivid, and forcible and stimulating, so later they broke out of their bounds and gradually gained wide acceptance. As a result, their early stylistic features faded in some way and many have come to become part of the common core of language, now being used in different occasions.

Some proverbs are related to some folk practice and customs. For example, Good wine needs no bush. This proverb is from an ancient popular English practice. In the past, English wine merchants tended to hang some ivy bushes or a picture of ivy bushes on their doors as a symbol of wine selling. But some merchant's wine was so good that it can't be ignored without sign. This in fact shows the past common practice that merchants of different trades would hang different particular things as signs for their goods. Another example is involved with people's wedding practice. English people believed that if the weather were fine and sunny on a girl-wedding day, the girl would most probably enjoy a happy marriage life.

¹⁸ <http://eng.hi138.com/i50573>

English proverbs are that they express some rules of conduct and quite often convey some advice or counsel. In other words, most English proverbs possess philosophic depth or instructive function. For thousands of years they have been instructing and inspiring English people, so they have been regarded as the guideline of people's thoughts and deeds, which means English people are thinking or doing things by following the direction of their proverbs either consciously or unconsciously. English proverbs have become important sources of inspiration just because they contain truth, wisdom, counsel, rule of conduct.

Uzbek people say that beauty of the word is a proverb. Proverbs really show us beauty of our language, elegance of our speech, logic of our thought and wit. Folklore legacy of Uzbek nation is extremely rich and colourful. Proverbs are nation's colloquial creativity. They exist on experience of cultural, political, economic life of nation. Proverbs exist on all field of nation's way of life. Proverbs are created during direct process of people's labour so proverbs express the experience of nations. Proverbs about labour are divided into different types. In general proverbs express reaching comfort life and are grateful. For example;

**a) Mehnat mehnatning tagi-rohat,
Mehnat qilsang rohat ko'rasan.¹⁹**

Proverbs are honourable and grandiose the way of teasing to sponger, idler, loafer. For example;

**b)Beli o'grimaganni non yeyishini ko'r,
Gap desang qop- qop ish desang Samarqanddan top.**

Almost all of the nation's proverbs express comfort life with help of labour and they blame for being lazy and loafer. For example,

Bekorchidan hamma bezor.

¹⁹ Mirzayev T., Musoqov A., Sarimsoqov B. O'zbek xalq maqollari. UZR, FA, Alisher Navoiy nomidagi til va adabiyot intituti.-T Sharq, 2003, b 261.

In most nations' proverbs take special place the theme of motherland and patriotism. A diligent nation always loves and cherishes his country and protects from enemies. For example,

Bulbul chamanni sevar odam vatanni,

Vatan gadosi kafan gadosi.

In general labour's people emphasize the value and importance of labour. In most nations' proverbs express feeling of bravery, courage, justice, honesty, pure love, loyalty, friendship, generosity and real ideas of human. For example;

Baxilni saxiylik bilan uyaltr,

Bir odam ko'prik solar ming odam undan o'tar.

People of various cultures can sometimes share the same ways of thinking and viewing in some matters. For instance: following proverbs may reveal similarities between English and Uzbek proverbs.

Walls have ears

Devorni ham qulog'i bor.

It means that when you secretly talk about something, be careful to say everything which is important or unimportant. Someone may hear it. Consequently, your plan may be destroyed.

As you sow so you reap

Nima eksang shuni o'rasan

It means that to what you try to gain very hard or very badly at last you will get the result according to the action you did. For example, if you help someone, one day when you are in a bad situation someone may help to overcome your problems.

A drowning man will clutch at a straw;

Suvda oqqan xasga yopishar.

When there is nothing that can be of help to a desperate individual, he always has a hope which urges a person to fight and not give up. These proverbs give universal meanings which belong to the English and Uzbek nations. There are such

proverbs whose meanings are quite similar but there are quite differences between equivalents.

Bridges before you come to them don't cross the.

It means that don't make any action and decision without knowing the situation. Be patient and wait what will happen. The corresponding Uzbek version, **Suv ko'rmay etik yechma** which means don't take off your boots before not seeing the water; be patient, observe the situation what will be. Here, one sees the English emphasizes bridges while Uzbek version concentrate on "etik" which is the national footwear of the Uzbeks. There are "bridges" which English people use more in their everyday life than Uzbek people. The next proverbs;

The squeaking wheel gets the oil, or the squeaking wheel gets the grease.

This statement signifies that "those who complain the loudest get the most attention". In Uzbek the expression is ***Bola yig'lamasa ona sut bermaydi*** that "he who doesn't cry for nothing, his mother doesn't feed.

Thus, the English language concentrates on technology, or the wheel, and of quieting a noise with grease or oil, the Uzbek language uses image of crying a child and feeding him with milk of mother. The English expression,

When pigs fly is yet another expression with the same meaning. The image again is very descriptive since pigs will never fly. The Uzbek expression, ***Tuyani dumi yerga tekkanda.***

In analyzing the before mentioned expressions in the two languages, one sees that the English language uses an animal, the **pig**" while the Uzbek language concentrates on an animal, "tuya" by means something will never happen at all. There are proverbs which are totally different in meaning.

Who comes uncalled, sits unserved.

The meaning of the English proverb is that if someone visits another man's home without invitation, he is not welcome. The Uzbek proverbs,

Mehmonning ketishini so'rama, kelishini so'ra
Mehmon otangdan ulug'.

The meaning of the first proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of the second proverb is that your father is very dear to you, but a guest is dearer to you than your father. So these proverbs express the hospitality of the Uzbek nation which is characteristic of them. In general, proverbs are cultural heritage which passes from generation to generation and shows a nation's unique cultural identity and mentality. Summing above mentioned ideas up, we can emphasize that every nation has its own unique character or nations possesses different attitudes and mentalities. They are reflected in proverbs all together.

Summary on the second chapter

Language and culture are undoubtedly closely integrated and interdependent during their whole development processes. Language is a part of culture because language is vehicle for nearly every type of cultural expression. Culture is a part of language because language that has grown with a community has also to some extent been molded to the task of expressing that community's culture. Cultural linguistics is a branch of linguistics arisen on a joint of linguistics and cultural science and investigating displays of culture of the people which are reflected.

According to the Oxford English Dictionary, **a proverb** is “a short saying in common and recognized use; a concise sentence, often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. They are passed on from generation to generation as a legacy of folk wisdom. People tend to accept them, in an uncritical way, as “truths” learned by their elders. English and Uzbek proverbs reflect and can be a mirror distinguished cultural identities and mentality between the two countries. People of various cultures can sometimes share the same ways of thinking and viewing in some matters. For instance: following proverbs may reveal similarities between English and Uzbek proverbs.

CHAPTER III. Linguacultural characteristics of the Uzbek and English proverbs

3.1 The universal linguacultural peculiarities of the Uzbek and English proverbs

National-cultural features are connected with the world which go round us and finds its reflection in the lexemes of a language system. Main origins (sources) of analyzing the linguocultural meaning of the language units are geographical locations, national-historical terms, way of life of nations and the names of realia which are identified in this culture, clothes and parts of human body, the names of plants, and the words which mean color, imaginative words and connotations.

The basic unit of Cultural linguistics according to Vorobyev V.V. is **“linguocultureme”**.²⁰ In contrast to the words it includes segments not only the language (values), but also the culture (cultural extra-linguistic meaning). According to the method of linguistic expression linguocultureme has a variety of types. It may be the representation of a word, (eng: ale, toast, brandy, biscuit , uzb.: гап, атала), word combination or phrase(eng: pudding face, uzb: ўзбеклар меҳмондуст халқ), and proverbs, full text.

Linguocultureme structure is more complex than the language units: it includes both the actual linguistic representation (“form of thought”) and extra linguistic environment (a situation real life). Lexical imaginative expressions give main ideas of linguocultural features of nations.

Imaginativeness possesses deep linguocultural character and always belongs to historical and national-cultural base. The words which have the same denotative meaning but imaginative meanings are different and sometimes give against meanings to each other.

²⁰ Воробьев В. В. Лингвокультурология: теория и методы. - М.: РУДН, 1997, с56.

The reason of existing these differences is to differentiate of various language speakers, cultural-ethnographic features, different weather conditions and natural climate, the exfoliation of a society and existing of identification of age. In order to show linguocultural features of nations, we choose proverbs which are heritage of nations' culture and mentality. Proverbs show one's cultural identity. The cultural identity of a nation may be reflected in proverbs partially or completely. There are English and Uzbek proverbs which may represent people's attitudes to life, actions, events, customs, traditions, cultural identity and mentality.

1. ABSENCE/PRESENCE

*Long absent, soon forgotten*²¹

Out of sight, out of mind. The expressions mean that the message is clear, that is, the person who is not near you is soon forgotten. The Uzbek versions say that

Ko'z ko'rmasa ko'ngil sevmasa

*Ko'zdan nari ko'ngildan nari.*²²

Ko'zdan tushgan tildan ham tushar mean that if you don't see someone for a long time, your sensitive feeling to these people may be lowered and you don't remember him /her.

Curiously enough, the two languages concentrate on visions in their expressions, even though the English expressions refer to the sense "sight" instead of the part of the body, "ko'z" to express an idea in Uzbek. It is interesting that, in English it is the "mind" and "absent" that expresses the absence, while Uzbek people use the soul (ko'ngil) and the tongue (til). The English proverb,

Present to the eye, present to the mind says that presence of your partner is cause to remember about him/her and make your partners or relatives close to you. The corresponding the Uzbek version,

*Ko'z qayerda bo'lsa mehr shu yerda*⁵¹

²¹ www.Penguin Macmillan English Dictionary.com

²² Turdimov Sh. O'zbek xalq maqollari. -Toshkent: Sharq, 2003, p 62.

Mehr ko'zda. These expressions mean if someone is always with you, you keep your endearment to him /her. The English language concentrates on “the eye and the mind” while the Uzbek people emphasize “the eye and the endearment” as means of being together. Are the Uzbeks more sensitive than the English according to the meanings of the proverbs?

2. BEAUTY

Beauty will buy no beef

Chiroyga non botirib yeb bo'lmas.

They mean just because you are beautiful and look good, doesn't mean people are going to approach you or want to get into some contact with you. You still have to have good communication skills and know how socialize with people. It doesn't mean that you have better chance to gain something with your fair face and figure. In order to express the meaning of the proverbs, both languages use images. While the English emphasizes “beef” which is typical type of food of the English, the Uzbek people concentrates on “non” (bread). What do you think, why the English chooses “the beef” and the Uzbek use “non”. Does it mean to show cultural identities of both nations? The English eat “the beef” with pleasure while the Uzbek people eat “non” in their daily eating. “Non” (bread) is the dearest food for the Uzbeks. Even the English eat bread; there is difference between baking the bread and the figure of the English and Uzbek bread. The Uzbek women use “tandir” which is built from mud while baking the bread.

3. CAREFULNESS

Once bitten twice shy

Og'zi kuygan qattiqni ham puflab ichar.²³

When something or someone has hurt you once, you tend to avoid that thing or person and be very careful. Jill: Let's go ride the roller coaster. Jane: No, thanks. I got really sick on one of those once—once bitten, twice shy. While the English use

²³Karamatova, K.M.,Karamatov X.S. O'zbek xalq maqollari.-Toshkent: Mehnat,2001, p 218. 61

the past participle form of the verb “to bite”, the Uzbeks concentrate on the part of body “og’iz and national type of sour milk “qatiq” by means of being careful. Qatiq is cold sour milk which is prepared by the Uzbek women. The word “qatiq” is specific to Uzbek culture. “Qatiq” is linguacultureme which is used by the Uzbeks.

4. COURAGE/COWARDICE

Better to live one day as a tiger than a thousand years as a sheep

Go’ngqarg’a bo’lib ming yol yashagandan,

Sher bo’lib bir yil yashagan yaxshi.

You never know what you can do till you try.

Ko’z qo’rqoq qo’l botir. An example (2) reveals that if one wants to achieve something he/she has to take risks, because otherwise a person will not know what he/she is capable of. An example (3) suggests that a coward does not really live as he/she is always afraid of many things, afraid of taking certain risks and challenges. Different expressions are used in order to reveal the meanings of the proverbs in two languages. While the English use the images of “tiger and sheep”, the Uzbeks use “go’ngqarg’a and sher”.

5. CORRUPTION

The rotten apple injures its neighbors,

Drop of poison inflects the whole tune of wine, one

Tirroqi buzoq podani bulg’ar.

Bir shaharni bir bola buzar. One person can have a very bad influence on others. It is dangerous to keep a bad company. Even the meaning is the same in both languages, the images of expressions are completely different. Two languages use different images in order to explain the meaning of proverbs. While the English use the concrete image of the “an apple and tune of wine”, the Uzbeks emphasize the image of “a calf(buzoq) and a child(bola)” who have bad influences on the herd of cattle and the city population. The first Uzbek proverb might have been created by people who lived in the countryside. Because people of the village

gather all herd of cattle and take them to the pasture and feed them there from the morning till the evening.

6. EARLINESS/LATENESS

The early bird catches the worm ‘is an expression in English that originated in the 1600s and means that if you get up early or if you start a project early, you will have more chances of success. The corresponding the Uzbek expression, *Erta turganni ishini hudo o’nglar*. The only difference is “a bird” which finds its meal in the early morning. Here, the image of worm is used in English while the Uzbek language concentrates on “religion”.

7. IMPERFECTION

There are spots in the sun too,

Oyda ham dog’ bor. This means that nothing or no one is perfect, everything has some negative sides that’s why it is mentioned like that even it is the only moon or sun in the universe they has also some spots. While the English expression means “the sun”, the Uzbeks prefer “oy” by means of being no perfect.

8. IMPOSSIBILITY

The English expression,

When hell freezes over.

Hell is never going to freeze over. However, even though the meaning is quite clear. Another expression,

When pigs fly is another expression with the same meaning which is given above.

The image again is very expressive since pigs will never fly. The expressions leave no possibility for the event to happen, since hell will not freeze over and pigs will never fly. The Uzbek expressions,

Tuyani dumi yerga tekkanda.

Qizil qor yoqqanda

Ho’kiz tuqqanda

Hakshanba kunida. The images again are very descriptive since the tail of the camel never gets longer, never snows in a red color, an oxen never gives birth or there is no a day in a week named “hakshanba”. In analyzing the before mentioned

expressions in the two languages, one sees that the English language emphasize the **hell, a religious image, and an animal, the pig**” while the Uzbek language concentrates on an animal, **“tuya and ho’kiz”, red snow, “with a meaning winter”** and **the day of the week named hakshanba** which does not exist at all. “The pig” is linguacultureme for the English, because the English people grow the pigs in order to eat their meat. The Uzbeks don’t grow the pig. “Tuya” is a type of animal used for carrying loads in old times. Now “Tuya” lives in some deserts of regions of Uzbekistan it can be considered as a linguocultureme.

9. HAPPINESS

Throw one’s hat in the air,

Do’ppis(Qalpoq’)ini osmonga otmoq. The proverbs are used to express the happiness of someone, because his/ her dreams come true. Even the meanings are the same, they have different images. The English use “a hat” while the Uzbeks use “qalpoq”. These headwears belong to national culture of both nations. The Uzbek men wear Do’ppi(Qalpoq) in order to go the wedding, one’s funeral and keep warm the head in their daily life while the English wear their hat with the same purpose like the Uzbeks. Both words are linguoculturemes and belong to both nations.

10. HOME

Every bird likes its own nest.

O’rgimchak ham o’z uyim der

The proverb means that every person likes and wants to live in his own home. While the English use the word “Bird” in order to express the meaning of the proverb. The Uzbek people prefer to use an insect “O’rgimchak”.

11. HOSPITALITY

*Fish and guest smell in three days.*²⁴

Mehmonning nosi uch kunda sasir.

Mehmon nomi asl derlar uch kundani so’ng sasir derlar. The proverbs say that after three days the guests will not be respected. While the English language

²⁴ www.special.dictionary.com/proverb

concentrates on “fish”, the Uzbek language prefers to use “nos” as means of value of guests. The differences between expressions show nations’ way of life. For example, “nos” is kind of tobacco. The Uzbek men have nos. “Nos” is linguacultureme and specific to the Uzbek culture while the English eat “fish” and catch them from the sea in their daily way of life. The English use “fish” as their daily meal, because they are surrounded by seas and rivers.

12. HUSBAND AND WIFE.

Jack makes a good Jill, A good.

Xotinni chiroyi eridan. If a husband or man wants his wife or girlfriend to be respectful and loving to him, he should be respectful and loving to her. While the Uzbeks concentrate on “er and xotin”, the English use “Jack and Jill” as names of husband and wife, because these are very wide spread names in English. Jack and Jill are linguoculturemes which belong to the English people and widespread names in English.

A woman’s work is never done

Ayol ishini chumchuq cho’qib tugata olmas means women have a lot of housework so they don’t have extra time. The expressions give the same meaning but there are differences between their images. While the English use the verb “to do” the Uzbeks use the image of a bird “chumchuq”.

13. MEASURE

Measure in all things, there is a

Har narsa o’z evi bilan. This means everything must have the limit of its own if it is considered to be good. Simply, to make a joke with someone. In this case measure in everything should be observed, otherwise one can be very upset. While the English emphasize “measure” the Uzbek use “evi”.

14. MONEY

*Money answers all things.*²⁵

²⁵ Karamatova K.M., Karamatov X.S. Proverbs, maqollar, posloviцы .- Toshkent: Mehnat, 2001, p 205.

Pul bo'lsa changalda sho'rva. It means that if you have money you can buy anything you want and will have opportunity to go in for your favorite games or activities. Besides these you will not worry about your financial sides and as a result your brain can be calm without any problems related to money. While the English concentrates on “money and all things”, the Uzbek version means “changal and sho'rva”. “Sho'rva” is kind of national food called linguoculturemes and specific to the Uzbek culture.

15. NECESSITY

Keep a thing seven years and you will find a use for it.

Saqila somonni kelar zamoni. This proverb means that you should save anything instead of getting rid of it. One day, of course, you will get some benefit from it, even though it is small or huge. The English language uses “a thing” while the Uzbek language addresses to “somon”. What do you think why the Uzbek language concentrates on the image of “somon”. Firstly, the Uzbek people feed cows with somon. When their relatives come and ask to give them they are welcome. One day if they need, relatives are not able to give it back. So, they say that even if it is “somon” you should keep it in order to use for your benefit.

Kill not the goose that lays the golden eggs.

O'zing suv ichadigan quduqqa tupurma.

Qaytib keladigan eshigingni qattiq yopma. These mean that do not act or behave badly to what you related and one day you may get some help even though you think it is useless for you. The English expression has the image of “goose and golden eggs”. The first and second Uzbek expressions contain “suv and quduq” and “eshik” with the verb “close”. What conclusions can we give about languages' images? According to fair- tales there was a goose which lays golden eggs. The English proverb might be originated from this fable while the images of the first Uzbek proverb concern the life of village people. In some villages there are wells (quduqlar) in order to get water.

15. PATIENCE / IMPATIENCE

Bridges before you come to them don't cross the means that don't make any action and decision without knowing the situation. Be patient and wait what will happen. The corresponding the Uzbek version is:

Suv ko'rmay etik yechma which means don't take off your boots before not seeing the water; be patient, observe the situation what will be. Here, one sees the English emphasizes bridges while the Uzbek version concentrates on "etik" which is the national footwear of the Uzbeks. There are "bridges" which English people use more in their everyday life than Uzbek people. In England there are bridges because it is natural to cross numerous rivers there through bridges.

Podadan oldin chang chiqarma. It means that do not hurry to make a decision before you should observe the situation.

The Uzbek proverb might have been created by people who live in the countryside. Because people of the village gather herds of cattle and take them in the pasture and feed them there from the morning till the evening. The herd of the cattle is called "Poda" in the Uzbek language.

16. VALUE

Good until we have lost it, we know not what is. Good things and kind people are not valuable until it goes away from us.

The corresponding Oldingdan ***oqqan suvni qadri yo'q*** which means the water which is pouring past you is not valued something until you need it.. The English use the verb "to have lost while The Uzbek signifies to oqqan suv(flowing water).

17. WORK

He who wouldn't work neither should he eat;

oyog'ing tap-tap etmasa ,og'zing shap- shap etmaydi. General meaning of these proverbs are that if anyone is not willing to work he can't reach his targets. Although, the meaning is the same, there is difference between expressions. While the English proverb concentrates on the verb "eat" as an action, the Uzbek proverb emphasizes part of body "oyoq", "og'iz". Do the Uzbek pay attention to hard work with this proverb?

OTHER PROVERBS

The squeaking wheel gets the oil, or the squeaking wheel gets the grease.

This statement signifies that “those who complain the loudest get the most attention” In Uzbek the expression is

Bola yig’lamasa ona sut bermaydi means that if the baby who doesn’t cry, he/she will not be fed by the mother.

Thus, the English language concentrates on “technology or the wheel”, and of quieting a noise with “grease or oil”, while the Uzbek language uses image of “crying child” and feeding him “with milk of a mother”. The proverb may show that technology is well developed in England. While the Uzbeks show their love to their children. Another English expression,

Between two stools one falls to the ground.

Ikki kemani boshini tutgan, g’arq bo’lar.

If you cannot make up your mind which things to do, you are liable to get yourself into difficulties by doing neither. If a car comes suddenly round the corner and you cannot decide which way to jump, the car will hit you, particularly if the driver is suffering from a similar indecision! For expressing the meaning, the English emphasizes stools while The Uzbek use “kema” (ship). Here, one can realize that The English use stools, chairs in their everyday life. The proverb was created according to the life style of the English people.

Do as you would be done by.

Pichoqni avval o’zingga ur , Og’rimasa –birovga. Some people say or do something unpleasant which make their partners crazy and annoying. The English language uses the verb ‘to do’ emphasizing communication issue. The Uzbek version concentrates on “pichoq” implying feeling of anger.

Can’t say (boo) to a goose.

Birovni mushigini (pisht) demaydi. Someone is so shy and not talkative. I was surprised to see Joe so talkative at the party. Usually he can't say boo to a goose. She's a quiet little kid. Can't say boo to a goose The English expression signifies to an animal “goose” while The Uzbek concentrates on “a cat”.

The grass is always greener on the other side of the fence, which means that “another place or situation is better than your own” is obvious to anyone who comes from the country and has seen a cow or horse sticking their head through a fence to eat grass on the other side, while standing knee-deep in fresh, green grass.

Qo’shnini tovug’i g’oz ko’rinar.²⁶

Kelinchagi-qiz means that someone likes or wants more neighbors’ goose or sister-in-law than their own. The expression in the English language concerns itself with preferring resources of another place “the grass” on the other side of “the fence” while The Uzbek language concentrates on “neighbor and his goose or daughter-in-law”.

Teach your grandmother to suck eggs.

Otangga aql o’rgatma. These proverbs mean that a person is giving advice to someone else about a subject that they already know about very well (and probably more than the first person). "Egg sucking" removing the egg contents while preserving the shell intact. Two small holes were made on the ends of the egg, and the contents were sucked out. The shell could then be painted or otherwise used for decorative purposes without it becoming rotten and smelling bad. The English expression means “to give advice to a grandmother” while the Uzbek variant concentrates on “ota”.

Heart thinks the tongue speaks.

The meaning of the proverb is that someone says what he/ she thinks.

Azaga borgan xotin o’z dardini aytib yig’lar.

It means that if women go to someone’s funeral they speak out her sorrows. The English language concentrates on a part of body: “heart” and “tongue”, while the Uzbek language emphasizes “Aza” and the verb “yig’lamoq”. “Aza” is a kind of events when women cry together feeling sorrow about when someone dies. The

²⁶ 55 Mirzayev T, Musoqov A., Sarimsoqov B. O’zbek xalq maqollari. UZR,FA, Alisher Navoiy nomidagi til va adabiyot instituti. Toshkent: Sharq, 2003, p 146.

word Aza is linguacultureme and specific to the Uzbeks. No nations' women cry in a loud voice when they are at one's funeral.

Juice, Stew in one's own.

O'zing pishirgan osh,

Aylanib ham o'rgilib ham ich. It means that someone thinks about or suffers the results of his own silly actions; as a result you should be patient for what you did. The English language concentrates on "Juice" while the Uzbek language signifies to cooked meal named by the Uzbeks "Osh". "Osh" is national food of the Uzbeks while the English drink juice in their everyday life. The meal "Osh" is linguoculturemes and specific to the Uzbeks. Juice is also linguoculturemes and belong to the English even juice is widespread drink nowadays.

To kill two birds with one stone,

Bir o'q bilan ikki quyovni urmoq There proverbs mean that to solve two problems at one time with a single action. For example, I have to cash a check and make a payment on my bank loan. I'll kill two birds with one stone by doing them both in one trip to the bank. The English expression uses the images of "bird and stone", while the Uzbek expression emphasizes "quyon and o'q".

Ladder, kick down It is thought to be a main act on the part of any one to kick down the ladder by which he rose to fortune while **Ish bitdi – eshak loydan o'tdi** means that somebody takes a help from you when he or she is a bad situation. After everything is okay with him/her, they don't even come to your home. While the English expression uses the image of "ladder" the Uzbek expression concentrates on "eshak". The Uzbek people use "eshak" in order to carry their heavy load in the villages.

Stretch your legs according to the coverlet.

Ko'rpanga qarab oyoq uzat.

This teaches adaptability. If when you lie full length your lower limbs are not covered by the bedclothes, you must bend your legs in order to keep warm. It also teaches prudence. If you stretch your legs beyond your coverlet, your feet will get cold. In other words, try always to adjust yourself to circumstances and live within

your means. While the English use “the coverlet” the Uzbeks use “ko’rpa”. These images are linguoculturemes and belong to both nations’ cultural heritage

Man is a wolf to man.

Odam odamga yov. This proverb means that any person can be enemy for any person. No creature can hurt person but person can suffer from person. Maybe, the influence of other creatures to person can be for a while but the person’s influence to person can be forever. The English use image of “wolf”, while the Uzbek concentrates on “yov” which means “enemy”.

Add oil to the fire.

Yaraga tuz sepmoq. This means to remind someone about the past negative event that makes that person feel unhappy. This can happen by speaking with some aim or not understandingly. While the English prefer to use “oil and fire”, the Uzbeks use “tuz” by means of reminding of something negative.

One make a chair and another man sits in.

Bir kishi ariq qazir,

Ming kishi undan suv ichar.

This means one person’s good deeds or attitude can help others to get benefit from it. So, the meaning is the same but the expressions are different in both languages. While the English prefer a chair which they use in their everyday life, the Uzbeks concentrate on “ariq” which is used to watering plants in villages.

Every path has a puddle,

Har yerni qilma orzu

Har yerda bor tosh-u tarozi.

This means in every place there are their own advantages and disadvantages and nothing is easy. That’s why this proverb is mentioned to recall that before doing some deeds is necessary to think over and be ready for the difficulties that you may face. While the Uzbek use “tosh-u tarozi” in this proverb which is linguacultureme and used to measure the goods in the Uzbek bazaar, the English signifies to “a puddle”

He must dive below, who would search for pearls.

Non yeyishni istasang o'tin tashishdan erinma. It means if you want to have or to get some benefit from something that you need you must be ready for the difficulties to achieve your goal While the English use the image of “pearls” which the divers get The Uzbeks concentrate on “non” and “o'tin” under the sea and it is very difficult job”. When Uzbek women bake bread in the bakery, they use firewood in order to heat it. These are linguoculturemes and the Uzbek national process of baking bread.

All are not Saints that go to church,

Eshak makkaga borib hoji bo'lmas.

It means that all people who go to “church” or “makka” are not necessarily holy people. The words “saint and church” are linguoculturemes and belong to the English people’s religion and “Makka and hoji” are linguoculturemes and used in the Islamic religion. These express cultural and religious differences between the nations.

See what we shall see, we shall

Boshga tushganni ko'z ko'rar.

This means no one is able to know about what will happen in the future but only after seeing that problem they will see and try to solve it. While the English expression use the verb “see”, the Uzbeks use part of body such as “bosh and ko'z”.

Shoe pinches, No one but the wearer knows where the

Har kim o'zidan o'tganini o'zi biladi. If someone has an illness he knows the pain of the illness or someone has a problem to solve he realizes its difficulties. No one else can feel it. While the English expression means “shoes and wearer”, the Uzbeks use “o'zi”.

One swallow does not make summer.²⁷

Bir qarg'a bilan qish kelmas.

²⁷ Dictionary of English Colloquial Idioms/ Ed. by F. T. Wood, – London: The Macmillan Press LTD, 1979,p 256.

Something that you say which means because one good thing has happened, you cannot therefore be certain that more good things will happen and the whole situation will improve.

A "swallow" is a bird, which makes its appearance during spring. The expression "one swallow does not make a summer" is usually used as a sort of warning and "qarg'a" is a kind of bird which comes in winter". You are telling a person not to become too happy about something; you are advising him not to err and be cautious. You are asking the individual not to get too excited just because a couple of good things have happened; there is still a long way to go yet. While the English expression signifies to "a swallow", which comes in spring, the Uzbeks prefer "qarg'a" which makes its appearance in winter.

Cut your coat according to your cloth.

Buyiga qarab to'n bich. It means that do or say something according to the situation. The English use the image of "coat" in order to give the meaning of the proverb while the Uzbeks concentrate on "to'n" which is worn by the Uzbek men in winter days or go to one's funeral. Both clothes are linguoculturemes which are specific to both nations' culture even the coat is widespread cloth around the world.

Man is the head, but woman turns it. Ayol -bo'yin, er -bosh.

Er-avra, xotin -astar. They mean that women may help their husband to make decision. Even three proverbs have the same meanings; the expression of the third proverb has cultural identity which is expressed by the Uzbek word "avra and astar". Avra and astar are linguoculturemes and specific to the Uzbeks.

3.2 The comparative analysis of no corresponding linguocultural peculiarities of the English and Uzbek proverbs

Proverbs not only belong to a language but also reflect much of its culture. In other words, they are considered to be a mirror reflecting social-cultural traditions in the most reliable ways. Proverbs and popular sayings are capsules that contain highly condensed bits of a culture's values and beliefs. Proverbs and sayings of different cultures have a lot in common, but besides there are specific features, characterizing the color of some original national culture, its centuries-old history. Proverbs and sayings contain deep sense and national wisdom, which have roots far in the past. They reflect people's way of thinking and perception of the world. Proverbs may be universal, besides that they can be completely unique which only belongs to a concrete nation. For example, there are such proverbs for which we couldn't find their corresponding variants while researching in two languages and they may be linguoculturemes and may belong to this or that nations only

For example, the English proverbs,

An unbitten guest knows where to sit.

Who comes uncalled sits unserved.

They indicate that if you visit without an invitation, you are not welcome.

Beauty and wealth create beauty

If beauty and wealth exist in peoples' life together, in that case, that very beautiful life in reality they will have.

Heaven takes care of children, sailors and drunken men.

The proverb says that a child, a sailor and drunken men is under vision and protection of God.

Home is where you hang your hat.

The best place for man is his home to feel happy and feel relaxed

An English man's home is his castle.

The proverb means that in one's own home and nobody can tell you what to do there.

Home is the father's kingdom, the children's paradise, the mother's world

It indicates that home is a place where a father makes up the rules of behavior and children obey and do everything according these rules and a mother is the first assistant of a father. They feel free themselves in their home

If a man receives no guests at home, when abroad he will have no hosts.

The proverb means if you don't invite anyone to your home as a guest when you are another country, no one gives you an invitation to you.

A woman, a dog, and a walnut tree, the more you beat them the better they be.

As an example proverb can be taken into consideration. In this expression women are compared to a dog and a walnut tree, but the proverb also promotes violence towards a woman.

Way to an English man's heart is through his stomach. It means that if you want to make a close relationship with an English man, you should invite him in your house in order to guest them.

In church, in an inn and in coffin, all men are equal all English men are equal in church, in an inn and in coffin in their life. People may have different social status in the above mentioned three cases they are equal.

The Uzbek proverbs,

Mehmonning ketishini so'rama, kelishini so'ra

Mehmon otangdan ulug'.

The meaning of **the first** proverb is that when your guests are going back, you must be hospitable and invite them to visit again. The meaning of **the second** proverb is that your father is very dear to you, but a guest is dearer to you than your father. So these proverbs express the hospitality of the Uzbek nation which is characteristic of them.

Bosh omon bo'lsa do'ppi topiladi.

It means that if you are healthy, one day you will overcome all difficulties and reach all your targets.

Odam taftini odam oladi.

If you have someone to listen to your problems and he/she is with you, you are not alone to overcome your difficulties you face.

Onangni otangga beparдоз ko'rsatma

The proverb means that don't let your mother go up to your father without a make up.

Ona yurtim oltin beshigim.

Vatan ostonadan boshlanadi.

O'zbek iskab bo'lsa ham elini topar

Uzbek people feel free themselves in their motherland like a child who sleeps freely in his /her cradle. For the Uzbeks the motherland begins from home and "ostona". The Uzbeks love their country even they are far from it they try to find a person who is from this nation and make relationship with them.

Er xotini urushi doka rumolni qurishi

Er xotin –qo'sh xo'kiz.

When a husband and a wife quarrel, they make right decision in a few minutes. Their quarrels will be mended immediately like drying a material "doka". It takes into consideration that all decisions may be discussed together.

Summary on the third chapter

In order to analyze and show linguocultural peculiarities of the English and Uzbek proverbs, we found the English and Uzbek proverbs which may show two nations cultural identity. While researching we use 104 English proverbs and 100 Uzbek proverbs in order to show universal and cultural specific identities of two nations. The following examples may determine cultural identities of the nations. The following examples concentrate on universal features of the English and Uzbek proverbs.

Man is the head, but woman turns it.

Ayol -bo'yin, er -bosh.

The proverb says that while making decisions in the family, in some cases, the decisions will be made by women, even though men are accepters.

Better late than never

Hehdan ko'ra kech yaxshi.

Doing something late is better than not doing it.

There are such proverbs even their meanings are the same although expressions are different.

Fish and guest smell in three days.

Mehmonning nosi uch kunda sasir

Mehmon nomi asl derlar uch kundanda so'ng sasir derlar.

The proverbs say that after three days, the guests will not be respected. While the English language concentrates on “fish”, the Uzbek language prefers to use “nos” as means of value of guests. The differences between expressions show nations' way of life. For example, “Nos” is a kind of tobacco. “Nos” is linguacultureme specific to the Uzbek culture while the English eat “fish” and catch them from the sea in their daily mode of life. While analyzing the English and Uzbek proverbs in the practical part of the dissertation paper we found out that there are images and linguoculturemes which identify the cultural identity of the English and Uzbek nations. The following images “goose”, “wolf”, “head”, “ko'z” and linguoculturemes “hat”, “Saint”, “church”, juice “golden eggs” are used English

while the Uzbeks use images of “quyon”, “ota”, “qarg’a”, “eshak”, “o’q”, “cat”, and the following linguoculturemes: “makka”, “hoji”, “non”, “osh”, “nos” and etc. in order to describe the meaning of the proverbs.

Conclusion

The theme of the dissertation paper is devoted to linguacultural aspects of interrelation of language and culture as well as linguocultural peculiarities of the English and Uzbek proverbs. So **the theoretical part of the research paper** is devoted to the review of theories about subject and object of Cultural linguistics, proverbs and paying attention to proverbs as a mirror of nation's mentality. Generally, language is a part of culture and culture is a part of language. The relationship between language and culture is deeply rooted. According to Khrolenko A. T. Cultural linguistics is the synthesis of all information which has been discovered by ethno linguistics and entering into it and disciplines identification of mechanisms of interaction of language and culture. Cultural linguistics is philosophy of language and culture.

While the object of linguocultural research is language and culture, the subject of Cultural linguistics is fundamental questions connected with the reformative party of communication of language and culture: changes of language and its units, the cultures caused by dynamics, and also transformations in structure and changes in functioning the cultures predetermined by language realization of cultural meanings. Proverbs are one of the main ways for discovering national - cultural identity and mentality of the nations. So we make a research about linguocultural peculiarities of English and Uzbek proverbs in **the practical part of the dissertation paper**. In the first and second paragraph of the practical part of the dissertation we described English and Uzbek proverbs which denote cultural and national identity. They are 152 proverbs all together.

We came up to conclusion from analyzing linguacultural aspects of interrelation of language and culture as following:

- It is possible to assume with a large degree of confidence that the picture of the world is conceptual and linguistic. Pictures of the world, and especially linguistic, are ethnically specific. National identity is seen in the presence / absence of certain concepts, their value hierarchy, the system of relations, etc;

- Through a picture of the world, mentality is connected with culture. The naive picture of the world of speakers of a given language is reflected in the structure of the meanings of words and is determined by the culture and mentality of the era, the place of a person in social space;
- The relationship between the literary language and the non-literary forms of its existence is determined by the whole course of development of the cultural history of society: the history of its writing, school, literature, world view, its cultural and ideological sympathies, etc.
- The influence of the culture of the people on the character of the normative-stylistic structure is rather mediated, albeit deep, in comparison with the influence of culture on the vocabulary, which is its mirror.

While analyzing the English and Uzbek proverbs in the practical part of the dissertation paper we found out that there are some images and linguoculturemes (realia) which identify the cultural identity of the English and Uzbek nations. The following images “goose, wolf, head, grandmother, beef, stone, ladder, the other side of the fence, fish, money, sheep, sun, hell, wolf, chair, rotten apple, heart, tongue, bird, a religious image, tune of wine, tiger, eye, shoe, oil, puddle, fire, summer” and linguoculturemes “hat, coverlet, coat, Saint, Jack, Jill, pigs, church, juice, bridges, kingdom, castle, Englishman, golden eggs” are used in English, besides that, the following notional verbs; to see, to do to eat, are used in order to show the meanings while the Uzbeks use images of “the image of god by means of religion, qo’yon, buzoq, ota, pichoq, tosh tarozi, kema, qarg’a, somon, tuz, qo’shni, kelinchak, o’rgimchak, hakshanba, ho’kiz, qizil qor, go’nqarga, oy, qo’l, eshak, o’q, ariq, yov, mushuk, til, ogiz, o’tin, qish, bosh, oyoq, ko’z” and the following linguoculturemes: “poda, makka, hoji, process of baking bread, non, tandir, qatiq, osh, aza, do’ppi(qalpoq), etik, nos, tuya, ko’rpa, to’n, avra, astar. doka rumol”. o’zbek, beshig, mehmondo’shtlik, ostona are used in order to give the meanings of the proverbs. After researching, one can realize that culture of nations may reflect one’s proverbs.

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