

LINGUOCULTURAL ASPECTS AND CLASSIFICATION OF PROVERBS AND SAYINGS

Mohlaroyim Bahromjon kizi Mirzakhlimova

Student of Chirchik State Pedagogical University

Saida Turgunovna Gazieva

Supervisor, Teacher of Chirchik State Pedagogical University

ABSTRACT

This article provides a comprehensive exploration of linguocultural aspects and classification of proverbs and sayings. We analyze various linguistic and cultural dimensions, such as syntax, semantics, pragmatics, and sociocultural influences, to demonstrate the rich diversity and complexity of proverbs and sayings. It discusses the relevance of proverbs and sayings in understanding cultural values, beliefs, customs, and social interactions, highlighting their enduring significance in oral traditions and communicative practices.

Keywords: creation, linguocultural, cultural dimensions, syntax, semantics, pragmatics, sociocultural influences, social interactions, metaphorical, figurative language, analogies, linguo-culturalology, linguocultureme and so on.

INTRODUCTION

Every culture is recognized to own a collection of wise sayings that provide guidance on how to live your life. These remarks are known as "progressives." People have taken into consideration the advantages and disadvantages of popular wisdom. A proverb is a brief, well-known phrase that frequently has a metaphorical meaning. It conveys a fundamental truth or practical guideline that is drawn from human experience as well as the unique characteristics of a people and their culture throughout history.

We observe that a few scientists' perspectives were documented in this study project. Proverbs are a kind of straightforward speech with unique characteristics that help us speak clearly and fluently. They have a direct connection to language and expand on the meanings of individual words and word combinations. Proverbs are significant in language. They want us to be well-behaved, truthful, courteous, and industrious.

THEORETICAL BASIS

The linguistic and cultural aspects of proverbs and sayings are closely intertwined, and a comprehensive understanding of these forms of verbal expression requires consideration of both dimensions. By exploring the linguistic features, cultural contexts, and varied classifications of proverbs and sayings, we can gain valuable insights into the rich tapestry of human expression and the diversity of human experience across different cultures.

We examine the structural and semantic characteristics of proverbs in the context of speech acts. We analyze works of Galperin I. R, Arnold I. V, Galperin, Koonin A.V, Smith L, Ashurova D.U, Galieva M.R that how proverbs are used in communication and the impact they have on the meaning and effectiveness of speech acts.

RESULTS AND DISCUSSION

We discussed theoretical ideas of researchers and scientists about proverbs and it was categorized:

I. Structural Characteristics of Proverbs in Speech Acts:

A. Form and Syntax: We will explore the typical form and syntax of proverbs and how they are integrated into speech acts. This will involve examining the grammatical structure and word order of proverbs.

B. Length and Complexity: We will discuss the length and complexity of proverbs in relation to their use in speech acts. This will involve analyzing whether shorter or longer proverbs are more effective in different speech contexts.

II. Semantic Characteristics of Proverbs in Speech Acts:

A. Meaning and Interpretation: We will delve into the meaning of proverbs and how their interpretation can vary in different speech acts. This will involve studying the cultural and contextual implications of proverbs.

B. Pragmatic Functions: We will investigate the pragmatic functions of proverbs in speech acts, such as their role in persuasion, advice-giving, or expressing emotions.

III. Effectiveness of Proverbs in Speech Acts:

A. Impact on Communication: We will assess the impact of proverbs on the effectiveness of speech acts, including their ability to convey meaning, evoke emotions, and influence the perception of the speaker.

B. Cross-Cultural Considerations: We will consider the cross-cultural effectiveness of proverbs in speech acts, examining how proverbs are understood and utilized in different cultural contexts.

IV. Case Studies and Examples:

A. Analysis of Proverb Usage: We will analyze real-life examples of proverbs used in speech acts, including case studies of their impact on communication and the interpretation of speech acts.

B. Comparison of Proverb Usage: We will compare the usage of proverbs in different speech acts and contexts to understand their varying effects on communication.

This part aims to provide a comprehensive understanding of the structural and semantic characteristics of proverbs in speech acts and their overall effectiveness in communication.

At the intersection of sociolinguistics, ethnolinguistics, linguistics, and cultural studies lies the quickly developing area of linguo-culturology. It addresses the "deep level" of semantics and correlates the ideas of national and global cultures with language meanings. The definition of linguistic units that are significant to culture is one of linguoculture's primary goals. An analysis of the linguistic literature reveals that phraseological units, anthroponyms, mytholegemes, non-equivalent lexicon, paronymia, speech formulae of etiquette, and other word groupings include culturally distinctive units. Every language has distinct lexical groupings with a great potential for cultural uniqueness. Our findings have demonstrated that the stylistic and culturally particular characteristics of language units are frequently correlated.

For instance, there are many new terms, inventions, brand names, and commercial idioms pertaining to many facets of the consumer sector and advertising in American English, which is heavily impacted by "consumer culture." The trend of American popular literature becoming "commercialized" is particularly intriguing. Numerous word combinations, such as "Marlboro man," "Palmolive complexion," and "Telfon politician", best capture this trend. National-cultural specificity refers to linguistic units that are culturally and nationally identifiable and that convey sociocultural, artistic, affective, and evaluative information. As a result, they represent national worldviews, traditions, values, and stereotypes. It should be recognized, then, that culturally relevant notions may be examined through linguistic units.

As stated in the phrase "*sabr kosasini to'ldiradigan so'nggi tomchi*"—the last straw that breaks the camel's back. Etymology: Arabic *jamal* (full version: "It is the last straw that broke/breaks/ the camel's back") is connected to Old English *camēlus*, which is derived from Latin *camēlus*, from Greek *kamēlos*, of Semitic ancestry. It is clear that the proverb's cultural significance has something to do with the fact that Arab bedouins spend nearly all of their days riding camels. Another contemporary adage that has been adopted into worldwide English from American English is "Time is money,"

which captures the most important aspect of American culture: money. Therefore, we may conclude that language components, such as proverbs, that describe certain cultural facts, events, or attitudes as well as language units and cultural conceptions unique to a particular culture belong to these units.

CONCLUSION

Thus, linguoculturemes are language units that serve as carriers of cultural information, need to be specifically mentioned. A linguocultureme is an intricate, multilevel language unit that represents the relationship between a verbal sign's form, semantic content, and cultural meaning. It is a dialectical unit comprising linguistic and extralinguistic elements. Many different language forms, such as words, word combinations, phraseological units, stylistic devices, syntactical structures, text fragments, and even the entire text, can be used to communicate linguistic cultures. A linguocultureme's sources of cultural knowledge are unique to each culture and include realia, notable individuals, myths, pictures, beliefs, customs, and traditions.

Linguocultural aspects and classification of proverbs and sayings involve the study of the relationship between language and culture, and the systematic categorization of these traditional forms of expression. Proverbs and sayings are often deeply rooted in the culture and language of a particular community, reflecting its beliefs, values, and customs. The study of these linguistic phenomena helps to unveil the intricacies of human communication and the transmission of cultural knowledge. Moreover, classifying proverbs and sayings based on their thematic, grammatical, or cultural attributes provides insights into the diversity and universality of these expressions across different societies. Understanding the linguocultural aspects and classifications of proverbs and sayings is essential for appreciating the rich tapestry of human experience and communication.

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