

Linguo Culturological Aspects Of Polycomponential Composite Sentences In Non-Related Languages (English And Uzbek)

Nazarova Sevarakhon Jakhongir qizi

Teacher, Andizhan State Institute of Foreign Languages

Annotation: This article is devoted to a comparative study of the linguoculturological aspects of polycomponential composite sentences in the English and Uzbek languages. It reveals the linguoculturological characteristics of the types of polycomponential composite sentences, as well as presents polycomponential composite sentences that reflect the culture of the speakers of this or that language, it implies studying them as "linguoculturemes" and elucidating them scientifically.

Keywords: linguoculturology, linguoculturological aspects, linguoculturemes, polycomponential composite sentences

Introduction

As a result of the growing development of socio-political, cultural, educational, scientific and technological international communicative relations between people, nations and countries, the study of such issues as the national peculiarities of the language is becoming of urgent importance. This has led to the emergence of a new field of science – linguoculturology – the intersection of linguistics and cultural studies, which has its own object and subject of the research.

A number of scholars in Uzbekistan, notably A. Abduazizov[1], D. Ashurova[2], Sh. Safarov[3], G. Xoshimov[4], A. Mamatov[5] and other researchers are making an important contribution to the field of linguoculturology.

According to A.A. Abduazizov, this science studies not only culture, but also various national traditions, religious phenomena, national concepts, and means of conscious perception of the world through language [1:25]. The subject of linguoculturology is the customs, beliefs, traditions, words and expressions reflected in the language.

As stated in the work of G. Xoshimov, the task of linguoculturology is to define the cultural significance of language units by comparing linguistic and discursive units-phraseologisms,

proverbemes as well as other extralinguistic language units, symbolic signs which express certain "codes" of culture. Linguistic and discursive activity is considered the object of science [4:27].

By comparing linguistic units in different languages, it is possible to disclose not only their conceptual-semantic nature, but also their paralinguistic and linguocultural characteristics. Although many researches have been carried out in this field, it can be observed that the problem of linguoculturological characteristics of polycomponential composite sentences in the English and Uzbek languages are still remaining debatable.

The people speaking the languages under study have their own national-cultural characteristics. The English people have considered themselves to be the descendants of intelligent, pure, aristocratic, noble people since time immemorial [6:123]. According to some reports, the British are the people who know how to express their opinion through politeness, avoiding direct speech or denial. They skillfully avoid conflicts, value caution, have restraint and severity. They know how to hold back during disputes.

The Uzbek people consider themselves to be the owners of such qualities as simplicity,

hospitality, hard work, prayerfulness, kindness, trustworthiness and kindness [6:123]. They value concepts such as neighborship, kinship, and decency. Values such as respect for the place of birth and the motherland, loyalty to the memory of generations, respect for elders, politeness in dealings, modesty and concern are the most important values for the Uzbek people [7:16]. The characteristics related to the national character of such people are also reflected in the languages and expressions they use.

The use of polycomponential composite sentences is also a linguoculturological phenomenon, because it contains not only linguoculturological linguistic factors, but also national-cultural characteristics can be expressed through these sentences. This requires consideration of the linguoculturological aspect of polycomponential composite sentences. In the English and Uzbek languages, polycomponential composite sentences have their own characteristics of commonality and nationality, which reflect the cultural life of the speakers of these languages. Below, the problem of national-cultural features of polycomponential composite sentences in the English and Uzbek languages is studied, and its similarities and differences are highlighted.

Scholars argue that the religious approach to the purpose of the speech gives positive results. According to them, religion calls people to be honest and acts in the name of God. People have believed in invisible abstract things (such as God, blessing, curse, future) since ancient times. They are subtle edges that quickly affect the interlocutor. In the West, one of the most powerful weapons in forming people to believe in God and Jesus Christ is influence through the "Bible" [8:17], while in the East, religion, including Islam, is often considered as one of the widely used factors in "psychological influence" on people's feelings. This is also expressed by using polycomponential composite sentences. For example: "Read your Bible every day, behave well, David, you are the son of a gentleman, but you have always lived in the country" [9:2].

In the given example, the speaker is urging the interlocutor to always read the Bible book, to always worship God (read your Bible every day). Here is another example:

"This is not very wise, you are wasting your breath because all these angry words do harm to the Red Fox and you ought to leave his punishment to God" [9:5].

In this example, the speaker tries to dissuade the interlocutor from shooting his enemy by saying "you ought to leave his punishment to God". Religion is also a factor in culture, and the religious views of the English are expressed through polycomponential composite sentences.

In the Uzbek language, using the collocations and sentences in which the word "Allah" and its synonyms are used, the meritorious deeds to be done in this world in order to get a place in heaven, and thoughts about getting rid of the torment of hell, we witness the expression of the culture specific to the Uzbek people.

For example: "Тўрамки ожизангни никоҳларига сўрабдилар, бу шавқи қудсияни уларнинг кўнгилларига оллоҳу таолонинг ўзи жо қилган аммо сен йўқ десанг, аллоҳдан юз ўгирган, кофир қавмини ихтиёр қилган бўлурсан". [10:19]

"Қизингни тўрамга назира қил, бунинг савоби улўғки, етти пуштинг гуноҳларидан форуғ бўлиб, тўғри жаннатга киргай". [11:112]

In the example given above, the speakers use a polycomponential composite sentence about the religious spheres in speech, thus encouraging them to perform a certain activity.

Although influence through language units related to the religious sphere is observed in both languages, the fact that the two people believe in different religions is the reason for the formation of different aspects of the languages.

It is known that we can meet linguoculturological aspects of polycomponential composite sentences in prayers. Let's illustrate our point with the following examples:

"God bless both of you, and now be a good boy, get little Catherine dressed, and wash and dress yourself, and by then Aunt Hannah will have breakfast ready." [12:145]

The speakers encourage their interlocutors to do a certain activity and pray in their honor saying "God Bless You" in the examples.

Such prayers as "Умрингдан барақа топ, тану жонинг соғ бўлсин, ишларинг ўнгидан келсин, Аллоҳ сенга мадақдор бўлсин,

омадингни берсин, бола-чақангнинг роҳатини кўргин” (May your life be blessed, may your body and soul be healthy, may your work be successful, may God help you and give you luck, and enjoy your life seeing the joy of your children) are used in the Uzbek language.

Such a linguistic phenomenon occurs mainly in the speech of elderly mothers and fathers in the Uzbek language. A prayer is observed in both languages. But sentences related to prayers are characterized by having a shorter form in English. However, in the Uzbek language long sentences, especially polycomponential composite sentences, and even expressing thoughts through texts are observed when reciting prayers.

Also, the national cultural aspects of polycomponential composite sentences including proverbs and sayings related to the names of nationally consumed foods are noteworthy. For the British, stewed turkey, pumpkin pie (mainly cooked on Thanksgiving day) is one of the favorite national dishes. [13:24] Beer is considered to be their favorite drink. According to D. Ross's book about the country of England, after the First World War, the English people were very fond of drinking beer, and this situation has remained to this day [13:15]. According to their religious beliefs, the English express thanks to God before eating, and on Friday they eat fish. They eat cooked fish from head to tail for good luck, they always advise to eat an apple every day, if milk is spilled, they consider it is the sign of bad luck [13:17]. National views (superstition) related to such dishes are also expressed through the use of polycomponential composite sentences. For example: “You better eat it anyway from head to tail: I have heard this math test is really hard, and our brains need all the help they can get.” [14:85]

In the given example, the speaker tells the interlocutor that in order to pass the exam well, he must eat a fish from head to tail, thereby encouraging him to eat food.

Among the Uzbeks, such dishes as pilaf, sumalak, halim (a specially prepared porridge made from refined grains of wheat and meat), kok somsa (green pie) are considered national dishes, and the life of this nation cannot be imagined without tea. For example:

“Шошадиган ериз борми, почча, ўтира туринг, келин кўк сомсанинг ҳаракатига тушган, кейин ўзим ош дамлайман, қўлбола қилиб”. (Are you hurrying somewhere, brother-in-law? Sit please, the bride has started making koksomsa, and then I'll cook some pilaf myself.) [15:78]

In addition to the above, the use of polycomponential composite sentences, which are of linguoculturological importance in Uzbek national culture, is also evident in giving advice. For example:

Бобомнинг рухлари ором олсин, десанг, дўстларидан хабар олиб туришинг керак, энди ёш бола эмассан, бунақа гапларга ҳам ақлинг етсин. (If you want to calm the soul of grandpa, you need to visit his friends, you are no longer a small child, be smart about such things.) [16:96]

When admonishing the interlocutor in English, he is always reminded that he has English characteristics. For instance, an example such as "gentlemen do not insult their friends" can be included:

“You are older than I, you ought to behave better, gentlemen do not insult their friends because their ideas are different” [9:56]

From these examples, it became clear that while admonition occurs in both language cultures, unlike English, sentences in Uzbek are characterized by a very long form, thoughts are expressed in sentences with polycomponential clauses. In English, sentences are characterized by relatively short expression.

It is also worth mentioning that the culture of the nation is also reflected in phraseologisms. We can cite as an example phraseological units which include names of people and places in the languages compared. Notably, the role of proverbs in reflecting national features and culture is considerable.

All are not saint that go to the church.

The image of the faith of the English people is clearly manifested in the example above. Because the majority of the British follow the Christian religion, they are said to go to church. The proverb implies religious beliefs which are typical of the English people and the words "saint" (saint) church" (church) are served as culturemes.

Another example: Дўст сафарда билинар, оға-ини кулфатда.

The above example represents a cultureme with the word “оға-ини”.

In the view of the observations made above, it is important to point out that the frequent use of polycomponential composite sentences by language owners with different social strata, different linguistic and cultural abilities and characteristics such as well-educated, high-level people, at the same time, by poets and writers, wordsmiths, and enthusiasts is a linguo-cultural phenomenon. As the main result of the article, it is also proved that polycomponential composite sentences in both languages can contain linguoculturemes, however, linguoculturemes in the Uzbek language reflect the culture of the East, while linguoculturemes in the English language demonstrate Western culture.

References

1. Abduazizov A. Tilshunoslik nazariyasiga kirish. – T.: Sharq, 2010. – B. 144.
2. Ashurova D.U. Xudojestvenniy tekst: kognitivniy i kulturologicheskie aspekti// O‘zbekistonda xorijiy tillar. — 2020. — № 2 (31). — S. 126-1383.
3. Safarov Sh. Til qurilishi: tahlil metodlari va metodologiyasi. -Toshkent: Fan, 2007. B. 124
4. Xoshimov G.M., Komilova N. A. Ingliz va o‘zbek tillarida gender konseptual semantikasi verbalizatorlari nominativ turlarining lingvokul'turologik xususiyatlari. So‘z san'ati xalqaro jurnali 4 jild, 6 son. ISSN 2181-9297 Doi Journal 10.26739/2181-9297. B. 27-32
5. Mamatov A.E. Zamonaviy lingvistika. – T.: Noshir, 2019. - B. 168.
6. Samigova X.B. Ingliz va o‘zbek tillarida erkalash funksional-semantik maydoni. Filol. Fan. Nomz. ...dis. – Toshkent: O‘zDJTU, 2010. –B. 123.
7. Teshaboeva D.M. Ommaviy axborot vositalari tilining nutq madaniyati aspektida tadqiqi (o‘zr OAV misolida): Filol. Fan. Dok. ...dis. Avtoref. – Toshkent: o‘zjdju, 2012. – B.16.
8. Pol' L. Soper. Osnovi iskusstva rechi. – Rostov–na–Donu, Feniks, 1995. – C. 52
9. Stevenson R.L. Kidnapped.– England: Longman, 1993. –P. 2.
10. Shukrullo. Qasosli dunyo. – T.: O‘zbekiston. – B.19-20.
11. Ismoiliy M. Farg‘ona tong otguncha. – T.: “Sharq”, 2010, - 464 b.
12. Agee J. A Death in the Family Britannica, T. Editors of Encyclopaedia 2021, November 25. <https://www.britannica.com/topic/A-Death-in-the-Family>
13. Meachen D.R. Thanksgiving. – USA: Children’s Press, 2000. –P. 36.
14. Collis, Harry and Joe Kohl. “101 American Superstitions : Understanding Language and Culture through Superstitions.” (1998).p.178
15. Murod Mansur Judolik Diyorlari Roman Birinchi Kitob «Sharq» Nashriyot-Matbaa Aksiyadorlik Kompaniyasi Bosh Tahririyati Toshkent — 2007. B.143
16. Toxir Malik. Shaytanat. 1-Kitob. Sharq» Nashriyot-Matbaa Aksiyadorlik Kompaniyasi Bosh Tahririyati Toshkent. – 1994. 324 b.