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**THE ANALYSES OF LINGUOCULTUROLOGICAL ASPECTS IN PROVERBS**

It’s known that language is considered as the means of the mirror of the society development. Language as a social event develops and enriches with the peoples life. Proverbs and sayings are also considered as one of the main phraseological units which show themselves people’s culture and traditions; therefore they have become heritage generation by generation for many centuries. There isn’t any nationality without its proverbs, sayings, tales or riddles in the world. In this case any of the genres in folks can be considered as an international genre. In proverbs and sayings ancient public genres, people’s outlook, their attitude to society and behavioral norms are expressed. One of the prominent Russian writer, L.N. Tolstoy in his scientific article mentions ‘I see the symbol of peoples in every of its proverb and saying.’ As proverbs and sayings being considered as international genres have their similarities and differences in meanings and forms.

Nowadays the national – cultural problems of language phraseological system have thoroughly been investigated as a research object of linguists. It should be understood with the anthropological paradigmatic development of modern linguistics and interests and attentions to the language and culture problems. We can see the linguocultural and paradigmatic features of phraseological units in the researches of several scientists. For instance, some scientists such as V. N. Teliya, Yu. S. Stepanov, A. D. Arutyunova, V.V. Vorobeva, V. Shaklein, V. A. Maslova did all their best with the help of their researches to the etymology of this sphere in linguistics. The problem raised in our research hasn’t been worked out as a special object yet. In English linguistics I. V. Arnold, I. R. Galperin, V. I. Kunin mainly referred to the proverbs and sayings in the sphere of phraseology. I. V. Arnold worked on proverbs and sayings as a lexical unit. The comparative analyses of English and Russian paremeology with their stylistic features can be seen in Galperin’s works.

In our country many research have been carried out in the sphere of paremeology. As the proof we can mention the paremeological dictionary of three- English, Russian and Uzbek languages made up by Karamatovs. Besides, several uzbek scientists such as Sh. Shomaqsudov, A. Musoqulov, B. Sarimsoqov, Sh. Ibragimov collected Uzbek proverbs and sayings and made the collections of them in printed versions. In the investigations of the linguist V. K. Shalagina German proverbs and sayings analyzed comparatively with Russian equivalents. One of the prominent Russian linguists Z. D. Popova analyzed Russian proverbs and sayings from structural and meaningful point of view in an integral way. V. N. Teliya dedicated one part of her book “Русская фразеология” to Russian paremiology. But since now proverbs and sayings haven’t been analyzed linguistically among the same and different language families.

One of the main phraseological units which are included in Phraseology by Koonin A. V. as phraseological units are proverbs and sayings. 'A proverb', as Arnold defines in her book "The English word", 'is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and imaginative way. They have much in common with set expressions because their lexical components are also constant, their meaning is traditional and mostly figurative and they are introduced into speech readymade.' They are often borrowed from similar languages and cultures and sometimes come down to the present through more than one language. Every culture has its language picture of the world which differs from others and also is described in proverbs. While studying proverbs in a comparative way we can come across with the similarities and differences between them. The research on the topic "The analyses of linguoculturological aspects in proverbs" has newly being investigated although there were some other works by Vasleva S. 1. , Antonova I. K., Putin A. A. done on the same topic, but in a different way of analysis.

According to J. Buranov and A. Muminov proverbs and sayings exist also as readymade units with a specialized meaning of their own which cannot be deducated from the meaning of their components. Therefore they may be included in phraseological units. As for Koonin A. V. proverbs are always considered as sentences. They have dedactical aims by which readers could be taught. Differing from other phraseological units proverbs can often be complex sentences. Supporting this scientist's ideas one of the most famous German linguists Spirband G. K. says although they are complex sentences they can be used as phrases in sentences.

I.R. Galperin in his book “Stylistics” mentions that proverbs and sayings have certain purely linguistic features which must always be taken into account in order to distinguish from ordinary sentences. They are brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas. The scientist proved his ideas of proverbs having metre, rhyme and alliteration with the help of such examples as ‘to cut one’s coat according to one’s cloth’ or ‘Early to bed, early to rise, makes the man healthy, wealthy and wise’.

In our research we try to compare English, German, Russian and Uzbek proverbs studying their linguoculturological aspects. For instance "Осла хоть в Париж, все будет рыж." "Eshak makkaga borgani bilan halol bo'lmas" In the Uzbek and Russian proverbs a Donkey is symbolized as the symbol of stupidness. But differing from these two countries German people use another animal - A monkey in this way "Ein Affe bleibt em Affe werder Konig oder Praffe" (Maymun maymunligicha qoladi xoh shoh boTsin, xoh pop). But this very animal is characterized as the symbol of activeness and cunning in the Uzbek language. English people avoid using animals as the symbol of stupidness in their proverbs and take examples from real life: All are not saint that go to the church. (Cherkovga borganlarning barchasi avliyo bo'lavermaydi.) Some proverbs of these countries are similar in structure and meaning but differing from using words. For example, in German proverb "Besse ein Spatz in der Hand, Als eine Taube auf dem Dach" the birds Taube- a dove and Spatz-a sparrow are used in order to give the mam meaning. Russian people use "Синица" and "Журавль1'in this way."Лучше синицу в руки, чем журавля в небе". But English people take this meaning generally and use a bird in this way. A bird in the hand is worth two in the bush. Differing from others Uzbek people don't use any bird in this proverb. They get this meaning with the help of reality "Uzoqdagi quyruqdan yaqindagi o'pka yaxshi"

In Uzbek proverbs "Daryo bo'yida quduq qazimoq» we can understand that it's no use of bringing something where it is out of use. But this very proverb is used in other three languages with proper names.

Eulen nach Athen tragen.

(Afinaga boyqush olib bormoq)

To carry coals to Newcastle.

(Nyukaslga ko'mir olib bormoq)

Ехать в Тулу со своим самоваром.

The meaning of these proverbs shows that there is no use of carrying owls to Athens as it is the land of owls, coals to Newcastle where they are produced themselves *and* samovar to Tula as this city is famous for its samovars.

Our dissertation also raises the problem about proverbs that whether the components of them are given only in their transitive meanings or in direct meanings too. Thoroughly investigating this phraseological unit we could get some important results which would be facts for our future discussions. With the help of these results we can answer to the question about transitive and direct meanings. According to results, the components of the proverbs can be not always but rarely be in their direct meanings in English, German, Russian and Uzbek proverbs. The analysis has newly been made from this point of view and it is still being done in our further investigations.

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