

Linguopragmatic and Linguoculturological Features of The Category of Appeals in English And Uzbek

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ABSTRACT: The central aim of the article is the category of appeals in both compared languages namely English and Uzbek, their linguopragmatic and linguoculturological features in the language. The results suggest that both languages have to be examined separately for each task at hand, because in some cases, the additional information can indeed improve performance.

KEYWORDS: *Categorization, Linguoculturology, Linguopragmatics, Category Of Appeals, The Dimension Of The Document Representation, Linguistically Motivated Features, Computable Linguistic Features.*

INTRODUCTION

The importance of the category of appeals is becoming controversial issue these days while different scholars holding different views on this point. The greater the amounts of the people can access the more important efficient ways of observing the given category in linguistics. So far, most research has concentrated on this category. But determining the category of appeal can also be very important, for example when having to distinguish in different languages such as Uzbek and English. In this paper, we present a pilot study based on a set of easily computable linguistic and linguoculturological features of the category of appeals in English and Uzbek, namely the frequency of part-of-speech tags.

RESEARCH METHODOLOGY

A language reflects the particular culture of its nation, especially, appeals' role in reflecting national features and culture of this nation is considerable. Not only traditions of the people and national notions, but also historical places, outstanding people and famous characters of the nation are expressed in appeals. Appeal is the ways of expressing different views with various way, from cultural and linguistic point of view in different language system. It is clear from the definition that proverbs are usually based on metaphor and have figurative meaning. Although several scholars give many definitions for the notion of this category, Mieder's definition is considered to be the best one

among them. Besides, they have been created not only by an individual in a short period of time. Appeals are products of the definite nation as a folk saying during considerable long time. They are handed down through years and ages as frames or models of human life typical situations. Ch. C. Doyle suggests investigating them as minimal folk poems in literature in English, because they enliven dialogues or give expressiveness and emotiveness to poetry or prose in various ways. Folklore and linguistics study appeals as their objects. Some scholars such as Taylor, Seiler, Firth, Mieder, mentioned in their works that the main reason of studying the given category in linguistics is their traditionality. No doubt that folklore units are traditional and recurring; as N.R. Norrick points they are “seen as authorless, sourceless and also as non-literary, non-learned”.

DISCUSSION

Clearly, appeals picture practically a great deal of details of the everyday life of even ordinary people. Many linguists have offered a method of discussing appeals as cultural texts based on the linguocultural level of language and the cultureme as its basic structural unit. The term “linguoculturology” has been supposed to be used as a separate linguistic field since the beginning of the previous XX century. This field studies interrelation of language and culture, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. Because a language cannot exist without a culture of a nation and a culture also cannot survive without a language as well.

Linguoculturology is one of the main aspects of linguistic investigations, it deals with various issues that relate with language spirit and cultural variation of a nation, encompasses various national-cultural notions and theories of conversational structure. This branch studies national spirit that is reflected in a language. It is associated with other studies as philosophy, logics, sociology, anthropology and semantics; and covers national-cultural knowledge through speech communication.

The appearance of linguocultural study considerably depends on the development of philosophic and linguistic theories during the XIX-XX centuries. In the last century, a number of research works were maintained in Russia. One of the well-known book belongs to V.A. Maslova called “Введение в лингвокультурологию” [3]. The author defines research fields and methodological basis of contemporary linguoculturology deeply in her book. Her hypothesis are valuable to be applied in nowadays’ new investigations not only about linguocultural problems, and also in other linguistic and philosophic branches.

In the book of Uzbek linguist U.K. Yusupov “Contrastive linguistics of the English and Uzbek languages” it is clearly mentioned that linguocultureme is a linguistic or speech unit defining one part of a culture; consequently linguoculturology is a branch of linguistics, which studies interrelation between language and culture, and conveying culture in a language and in addition to this the category of appeal explained in crystal way[5, p. 262]. Still it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society. In general, this branch analyses cultural colours of linguistic units especially the category of appeals as well as it studies language through culture. Besides, linguoculturology possesses a number of following specific features:

1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology;

2) the main object of culturology is interrelation of language and culture and interpretation of this interaction;

3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming “the language picture of the world”;

4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country [6, p. 32].

Each subject or a branch of subject owns its studying object. The term “cultureme” (or “linguocultureme”) is admitted to be used in scientific researches for naming the object of linguoculturology. The difference between cultureme and lexeme is recognized in its definition: cultureme is a word, phrase or even a full sentence in a language, which embraces national, social or mental peculiarities that are specific to the culture of the language.

RESULTS

It is obvious that appearing and forming of appeals, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time. The English and Uzbek languages are believed to have long history. English has background that comes from the Latin language, therefore a huge number of English paremiologic stock have Latin bases; some of them are identical to the historical forms, some of them faced to changes in comparison with the old ones. Through many years, other languages have been affecting to the English language, too. As a result, some appeals are often borrowed from them in the way of translating them into English as well. W. Mieder introduces the four major sources four common European appeals, including English, namely the Greek and the Roman Antiquity, the Bible, the Medieval Latin and the loan translations [2, p. 6].

The Uzbek language possesses also long background. It is true that this language was given the name of “Uzbek language” recently, but this language has existed since approximately X-XI century. A huge number of proverbs, sayings and aphorisms are considered as a great wealth of the Uzbek culture. The main sources may be classified as followings: some characters from religious sources and the borrowed translations (mainly from the Arab, Tadjik, Persian and Russian languages). Moreover, there are some appeals that come from sayings created by the mass media (TV, radio or social nets), expressions of films and songs, and even advertising slogans in all languages including English and Uzbek. However, they need some time to become or to form new appeals as well.

CONCLUSION

To conclude, the category of appeals come to be a very numerous parts of the English and Uzbek languages. They differ semantically, structurally, stylistically and even pragmatically from one another. They cover many drawbacks of the culture of a nation. They serve to describe, define and express the culture of the language in which they exist. One can see national notions, things, feelings, traditions, well-known ancestors, even the names of places – **cultural points** in the paremiologic fund of a language. English and Uzbek appeals connecting with the concept of “friendship” reflects the mentality, culture and traditions of a nation and take important place in the language of this nation.

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