SOCIO-CULTURAL ASPECTS OF LINGUOCULTURE "CLOTHING" IN ENGLISH AND UZBEK LANGUAGES

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Annotatsiya – Ushbu maqola ingliz tilining "Liboslar" leksik va frazeologik sohasini tilshunoslik, tilshunoslik va madaniyatshunoslik, lingvosemiotika va madaniy tilshunoslik nuqtai nazaridan har tomonlama tahlil qilishga bag'ishlangan. Ushbu yondashuvning dolzarbligi "Kiyim" lingvokultorologik sohasi utilitar va ramziy jihatlarga ega bo'lgan kommunikativ tizim sifatida belgilar nazariyasi nuqtai nazaridan yetarlicha o'rganilmaganligi bilan bog'liq.

Kalit so'zlar: leksik va frazeologik soha, lingvosemiotika va madaniyat tilshunosligi, kiyim-kechak, ramziy jihatlar.

Аннотация: Статья посвящена комплексному анализу лексико-фразеологического поля английского языка «Одежда» с позиций собственно лингвистики, лингвокультурологии, лингвосемиотики и лингвокультурологии. Актуальность данного подхода связана с тем, что лингвокультурологическое направление «Одежда» недостаточно изучено с позиций теории знаков как коммуникативной системы, имеющей утилитарный и символический аспекты.

Ключевые слова: лексико-фразеологическое поле, лингвосемиотика и лингвокультурология, одежда, символические аспекты.

Abstract – This article is devoted to a comprehensive analysis of the English lexical and phraseological field "Clothes" from the angles of linguistics proper, linguistic and cultural studies, linguosemiotics and cultural linguistics. The relevance of this approach is due to the fact that the linguocultorological area "Clothes" has not been sufficiently studied from the standpoint of the theory of signs as a communicative system that has utilitarian and symbolic aspects.

Key words: lexical and phraseological field, linguosemiotics and cultural linguistics, clothes, symbolic aspects.

Introduction. Based on the peculiarities of motivation, the names of clothes of the secondary nomination of the thematic group "clothes" in the compared languages from a semantic point of view can be divided into two groups: 1) names of clothes formed on the basis of establishing the contiguity of objects in space (metonymic

transfer of meaning) and 2) names of clothes, formed on the basis of the associative-semantic principle and metaphoricity [1].

Metonymic connections in the group under study are carried out according to the following models: material - product, place - object, property - object, action - result, author - work, social event - object, whole - part (part - whole). Metaphorical connections are not so diverse, they are represented by models: similarity of form (a significant number of linguistic cultures), similarity of function (isolated cases), character of a feature (isolated cases) [2].

Literature review. A quantitative analysis of the filling of the groups of principles for the nomination of clothing items in the languages of the study showed that, despite the relative homogeneity of the distribution of English and Uzbek names of clothing by semantic zones, each of the compared languages shows its own characteristics.

As a distinctive feature of the Uzbek language, one can note the tendency to reflect in the names of clothing the method of production that is used in their manufacture. This motivational feature, although represented in the Russian language by only 5% of the linguistic culture of the studied thematic group, is completely absent in the English language [3]. The Uzbek language also demonstrates a greater tendency to reflect in the names of clothes the motivational attribute "the purpose of the thing", while in the English language we noted several groups that have the same percentage of representativeness in the studied thematic area.

Analysis. These are groups formed on the basis of the motivational features "social and professional affiliation", "place" and "property" [4].

In the minds of native speakers of English and Uzbek, clothing is less associated with the names of parts of the human body. Categories such as "material", "wearing" and "shape" are equally represented in the languages of the study. The latter is also the most voluminous in terms of the number of linguistic cultures represented in it in both languages. In contrast to the Uzbek language, in the English names of clothing, which were marked by a national-cultural component, proper names were reflected to a much greater extent (imackintosh (from the surname of the inventor Mackintosh) - waterproof raincoat; jack (from his own name Jack) - soldier's leather sleeveless jacket) [5].

The results of ethnolinguistic analysis show a high degree of anthropomorphism of the vocabulary of the compared languages, where the largest number of linguistic cultures is associated with the physical characteristics of a person, his properties and activities [6].

In addition, in the thematic group "clothes" in English, in comparison with Russian, there is a very large share of toponyms (Oxford shoe (from Oxford - the name of the university) - lace-up shoes; Bermuda shorts (from Bermuda - the name of the island) - Bermuda shorts), which, probably testifies to the scrupulousness of the English language mentality, which seeks to reflect all the realities of the surrounding world with maximum accuracy [7].

Discussion. All motivational features that served as the basis for naming clothing items in English and Uzbek can be divided into parametric (external features of items perceived by all human senses) and pragmatic (attitude to clothing items in

terms of their functionality and benefits). In percentage terms, parametric features in the study group, both in Uzbek and in English, account for more than 90% of the total number of motivational features identified in the study group. Such a clear prevalence of parametric features over pragmatic ones indicates that for the thematic group "clothing" it is the external appearance of the object that is dominant and most significant [8].

The most representative feature among the features reflecting the appearance of garments in both languages of the study was the "form" feature. This is due to the fact that most of the information perceived by the human brain is visual images that are striking [9].

In the thematic group "clothes", both in English and in Uzbek, the transfer of the name is more often carried out on the basis of metonymic rethinking. Metonymization is noted in 73% of cases in Russian and in 66% of cases in English. Metaphorical rethinking was recorded by us in 27% of the linguoculture of the Uzbek and 34% of the linguoculture of the English language.

In general, based on the results of the study of the degree of motivation by the linguoculture of the thematic group "clothes" in English and Uzbek, a number of basic provisions can be distinguished, which, in our opinion, are of great importance when considering this problem.

Firstly, it is indicative that the thematic group of clothing names in English is more voluminous and diverse in comparison with a similar group in Uzbek [10].

Secondly, the difference in the dominance of some motivational features over others revealed in the languages of the study indicates a difference in the attitude of native speakers of English and Uzbek to the world around them, and this confirms our assumption that the language is an integral part of the national mentality, lifestyle and national history.

Conclusion. At the same time, the metaphorical transfer in both languages of juxtaposition in the overwhelming majority of cases is based on the similarity of the form. Metonymic transfer of meaning prevails over metaphorical one, and in the English language the number of linguoculture-metonymy not only doubles the number of linguoculture-metaphors, but also almost three times exceeds the number of similar linguoculture-metaphors in Uzbek. As a distinctive feature of word formation in the English language, one can undoubtedly note the phonological and literal methods, as well as the lexicalization of the free combination of words, which is completely uncharacteristic of the Uzbek language. All the results obtained in the course of morphemic analysis were subsequently confirmed by us in the analysis of the motivological basis of the formation of the study group by linguistic culture.

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