

THE SOCIO-CULTURAL CHARACTERISTICS OF FORMULAIC LANGUAGE IN ENGLISH AND UZBEK LANGUAGES

Usmonova Dildora

2nd year, MA Department UZSWLU

Sc.Advisor: Tukhtakhodjayeva Z.T. Ph.D Prof

Abstract: The article demonstrates intricate socio-cultural aspects inherent in formulaic language, such as idioms, proverbs, fixed expressions, and phrasal verbs. It examines the role of formulaic language in reflecting the beliefs, values, and traditions of a community. The study showcases examples from diverse languages and cultures, highlighting the significance of formulaic language in communication, cultural identity, and heritage preservation. The article also underscores the challenges and strategies involved in translating formulaic language from English into Uzbek, emphasizing the importance of preserving the socio-cultural essence of the original expressions. Through the exploration of various linguistic artifacts, the article provides valuable insights into how formulaic language encapsulates and transmits the socio-cultural nuances and collective wisdom of different communities.

Key words: *Socio-cultural, formulaic languages, communication, expressions, idioms, proverbs, heritage preservation, cultural identity, equivalent.*

Introduction

Formulaic language, comprising idioms, proverbs, fixed expressions, and phrasal templates, serves as a reflection of the socio-cultural beliefs, values, and traditions of a community. This article explores the socio-cultural characteristics embedded within formulaic language, encompassing its role in communication, cultural identity, and traditions. Examples from various languages especially English and Uzbek and cultures in these languages illustrate the diverse nature of formulaic language, while scholarly insights provide a deeper understanding of its socio-cultural significance. Formulaic expressions are deeply embedded within the social fabric of a community, reflecting its history, beliefs, and customs. Idioms, for instance, encapsulate cultural wisdom and societal norms, conveying implicit messages and shared experiences. Similarly, proverbs often embody collective wisdom, moral values, and traditions, serving as vehicles for transmitting cultural heritage across generations. These linguistic artifacts are instrumental in preserving cultural identity and heritage through language (Daliyeva, 2020). Furthermore, specific phrasal templates and fixed expressions within a language may carry nuanced socio-cultural meanings, reflecting societal hierarchies, power dynamics, and interpersonal relations (Satibaldiev, 2023). For instance, honorific language forms in many cultures demonstrate respect and

hierarchical relationships, highlighting the socio-cultural nuances embedded within linguistic structures.

According to the article of Nazarova, G.P, when translating from source language to target language, it can be challenging to find exact equivalents for certain proverbs. In such cases, definitions or alternative expressions are often used. Finding suitable translations for Uzbek proverbs in English, and vice versa, presents a difficult task, hence the necessity to rely on definitions or analogues (Temirova, 2024). While this approach does not compromise the originality of the proverbs, it rather enhances them. For instance, the Uzbek proverb "So'zlaguvchi nodon bo'lsa, eshitguvchi dono bo'lsin" does not have a direct equivalent in the English language, thus a similar expression may be used. By doing so, the linguistic essence of the original proverb is preserved, ensuring clarity for the audience. An example of this is the Uzbek proverb "Qassob moy qayg'usida, echki - jon qayg'usida", which has been translated to "The butcher grieves for the bacon, the goat for his life to be fine" in English. Similarly, when translating the Uzbek proverb "Qizi borning nozi bor" to English, it may not fully resonate with readers unfamiliar with Central Asian customs. Therefore, the English proverb "Parents of the bride may be capricious" can be used to convey a similar message. Another approach is to find an alternative proverb that captures the essence and meaning of the original proverb. (2022)

Mieder, W. considers the Japanese proverb "Hana yori dango," which emphasizes the preference for substance over superficial appearances, reflecting the value of inner qualities over external aesthetics within Japanese culture. The English equivalent would be "substance over style" or "substance is more important than appearance." (in Uzbek we can say "Qalbingni har narsadan go'zal saqla"). This proverb encapsulates the socio-cultural emphasis on depth and substance in interpersonal relationships. Furthermore, proverbs deeply rooted in cultural wisdom provide insights into the collective ethos of a society. The Chinese proverb "与人为善，比日出还快" ("Kindness to others is faster than the rising sun", in Uzbek equivalent "O'zgalarga qilingan mehr quyosh nuridan o'tkir") embodies the value of benevolence and the prioritization of harmonious relationships within the community, reflecting the deep-rooted cultural values of compassion and interpersonal harmony in Chinese society.(2004)

In contrast, the English idiom "A blessing in disguise" conveys the notion of an unforeseen positive outcome from a seemingly negative event. This example illustrates the socio-cultural propensity to find hope and optimism even in challenging circumstances, reflecting the resilient and optimistic nature of English-speaking cultures. The Turkish honorific expression "Çok yaşa" (meaning "live long", in Uzbek "uzoq umr ko'ring") embodies the socio-cultural emphasis on prosperity, well-being, and longevity, reflecting the underlying cultural value placed on health, longevity, and

prosperity within Turkish society. Formulaic language serves as a vessel for cultural identity, encapsulating shared experiences, values, and traditions within a community. Consider the English idiom "when in Rome, do as the Romans do," a reflection of the principle of cultural adaptation and respect for local customs. Similarly, the German expression "Guten Rutch" (literally "good slide") used to wish someone a happy New Year, exemplifies the cultural significance of traditions and superstitions.

Formulaic language serves as a valuable medium for understanding the socio-cultural intricacies of a community. Its linguistic expressions, deeply rooted in historical, social, and cultural traditions, offer a window into the collective beliefs, values, and experiences of diverse societies. Through the examples provided and scholarly insights from the referenced literature, this article sheds light on the rich tapestry of socio-cultural characteristics woven into the fabric of formulaic language across different linguistic and cultural contexts.

References:

1. Bhatia, T. (2011). *Culture, Context, and Communication*. Sage Publications.
2. Gibbs, R. W. (Ed.). (2013). *The Cambridge Handbook of Metaphor and Thought*. Cambridge University Press.
3. Habibullaevna D. M. Modern strategies in teaching vocabulary of modern English //European Journal of Research and Reflection in Educational Sciences Vol. - 2020.-T.8.-№.4.
4. Mieder, W. (2004). *Proverbs: A Handbook*. Greenwood Publishing Group.
5. Mirzaev T.O‘zbek xalq maqollari.- Toshkent: SHarq, 2012
6. Nazarova,G.P.(2022). National and Cultural Proverbs in English and Uzbek Languages and Their Universal Features.
7. Pavlenko, A., & Blackledge, A. (Eds.). (2004). *Negotiation of Identities in Multilingual Contexts*. Multilingual Matters.
8. Satibaldiev Erkinjon Kamilovich. (2023). EXPLORING LINGUISTIC UNIVERSALS AND TYPOLOGICAL PATTERNS: AN ANALYSIS OF THE COGNITIVE AND CULTURAL FACTORS THAT SHAPE LANGUAGE STRUCTURES ACROSS DIVERSE LANGUAGES. *American Journal of Pedagogical and Educational Research*, 10, 129–132. Retrieved from <https://www.americanjournal.org/index.php/ajper/article/view/535>
9. Темирова, Н., & Далиева, М. (2022). Neologisms as a linguistic phenomenon and their interpretation in modern linguistics . *Актуальные вопросы языковой подготовки в глобализирующемся мире*, 1(1), 177–181.