

LINGUOCULTURAL STUDY OF LINGUISTIC UNITS OF EXPRESSING SMELL IN ENGLISH AND UZBEK LANGUAGES

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Abstract: *Smell, as one of the five primary senses, holds a unique position in human perception and language. Linguistic expressions related to smell often reflect cultural values, social practices, and environmental realities. This article investigates the linguocultural features of linguistic units expressing smell in English and Uzbek. By analyzing lexical, semantic, and pragmatic aspects, the study reveals how smell-related expressions are shaped by the cultural and environmental contexts of these languages.*

Key words: *Linguocultural study, linguistic units, expressing smell, English, Uzbek;*

Introduction

The sense of smell is intrinsically linked to memory, emotions, and cultural identity, making its linguistic representation a rich area for linguocultural study. In language, smell-related units often carry symbolic and associative meanings, reflecting societal attitudes and values. This study aims to compare how smell is linguistically encoded in English and Uzbek, two languages from distinct linguistic families and cultural backgrounds, to uncover their unique and shared features.

Theoretical Framework

The research draws on linguistic relativity and cultural semantics, emphasizing the interplay between language and culture. It examines:

1. **Lexical Units:** Words directly related to smell, e.g., fragrance, reek (English), and hid, ifor (Uzbek).
2. **Metaphoric and Idiomatic Expressions:** Usage of smell in figurative language, such as "smells fishy" (English) or hidini bilmoq (Uzbek, "to sense something intuitively").
3. **Pragmatic Contexts:** Cultural norms and practices influencing the interpretation of smell-related expressions.

Methodology

A comparative linguistic analysis was conducted using:

Corpus Analysis: Examining literary works, idioms, and proverbs in English and Uzbek.

Elicitation: Consulting native speakers for culturally specific expressions.

Contextual Analysis: Analyzing situational usage of smell-related units in everyday and literary contexts.

Results and Discussion

1. Lexical Representation of Smell

English: Rich in descriptors for smell, often classified as positive (aroma, perfume) or negative (stench, reek). English reflects an industrialized society where artificial fragrances are emphasized.

Uzbek: Includes terms like *hid* (neutral), *ifor* (pleasant smell), and *badbo'y* (unpleasant smell). Uzbek terminology reflects a naturalistic worldview, emphasizing smells from natural sources like flowers, food, and the environment.

2. Cultural Associations

In English, fragrance often symbolizes sophistication and luxury, influenced by Western consumer culture.

In Uzbek, *ifor* is associated with purity and nature, often linked to traditional practices, such as *atir* (natural perfume used in rituals).

3. Metaphoric and Idiomatic Usage

English: Expressions like "smells fishy" (suspicion) and "rose by any other name would smell as sweet" (from Shakespeare) show the symbolic power of smell.

Uzbek: Phrases like *hidini sezmoq* (to sense something) and *ifori taralmoq* (to spread fragrance) reflect an intuitive and poetic worldview.

4. Pragmatic Contexts

English speakers often use smell metaphors in contexts of morality (e.g., "something stinks").

Uzbek culture integrates smell more closely with spirituality and social customs, such as the symbolic use of *ifor* during weddings and celebrations.

Linguocultural Implications

The study highlights that smell-related linguistic units encapsulate cultural values. In English, smells are often commodified and categorized, while in Uzbek, they retain a connection to nature and tradition. These differences reflect broader cultural orientations: the industrialization and individualism of the English-speaking world versus the agrarian and communal values of Uzbek culture.

Conclusion

The linguocultural study of smell-related linguistic units reveals the deep interconnection between language, culture, and human experience. English emphasizes the commodification and categorization of smells, reflecting industrial and consumerist influences. Uzbek, in contrast, portrays smell as a natural and spiritual phenomenon tied to cultural rituals and traditions. These findings enrich our understanding of the linguistic and cultural dynamics shaping human perception.

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