

## LINGUACULTURAL FEATURES OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT

This article is dedicated to the linguacultural features of phraseological units as well as the interconnected issues of language and culture and their impact on understanding and enforcing semantic structures of English phraseological units, and to clarify their grammatical, lexical, and semantic-syntactical features, the reasons for their use, while taking national and cultural considerations into account.

### INTRODUCTION

Language not only represents reality, it also deals with how it is interpreted, resulting in a unique reality in which humans live. Language has a variety of purposes. It is often known as the primary medium by which people express themselves and communicate with one another. Language is used to collect and preserve culturally significant material. Various linguists have referred to language as "the house of objective reality" and the means by which we can delve not only into modern nationalism, but also into ancient people's perspectives on the world and culture. Proverbs, sayings, phraseological units, metaphors, and cultural representations represent events that occurred several years ago and have survived through the centuries. They are regarded as important sources of knowledge about the nation's culture and mindset, as well as myth, legend, and tradition.

### METHODOLOGY

Human communication is currently one of the most critical topics on which linguists, anthropologists, psychologists, and philosophers are working. Since language is the most important means of communication among humans, the relationship between language and culture, as well as their mutual interactions, is extremely important. Since the 1990s, large sections of linguistics – including anthropological linguistics, sociolinguistics and research into intercultural (language) communication, translation, language acquisition and language teaching – have to an increasing extent highlighted the relationship between language and culture. This has led to intensified research into how cultural differences express themselves and are

created via various forms of linguistic practice and discourse, how culturally different conceptual systems and world views are contained in the semantic and pragmatic system of various languages, and how language development of cultural identities and cultural models of the world.

The relevance of the problem “language and culture” was initially put forward by V. Humboldt, who claims that language expresses “the objective reality of the nation” and “cultural spirit”<sup>6</sup>. He outlined the following basic concepts: 1) the material and spiritual cultures are embodied in language; 2) any culture has its national character presented in language; 3) language of one specific culture is an expression of “national spirit”; 4) the subject of “language and culture” is studied an individual or community.

Language reflects the cultural reality of social groupings, i.e., words reflect the writers' attitudes and views, as well as those of others. Members of community social groups, for example, not only express, but also generate experience through language. They give it meaning through the use of the way they communicate with one another, such as talking on the phone or in person, writing letters or sending e-mails, reading the newspaper, and so on. Through a speaker's tone of voice, accent, conversation style, gestures, and facial expressions, the way people speak, write, or use visual media develops meanings that are understandable to the group they belong to. Language represents cultural reality in all of its verbal and nonverbal elements.

The history of cultural linguistics study begins with the ideas of Wilhelm von Humboldt, who believed that the cultural ingenuity and construction of the language are interconnected and accompaniment with each other. The scientists who did their best in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcachev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok. A number of works are being carried out in the field of linguoculturology in Uzbek linguistics. In particular, Ashurova D. U and Galiyeva M. R “Cultural linguistics”, Mamontov A.S. “Language and culture: a comparative aspect of the study” A.Nurmonov's "Linguoculturological direction in the Uzbek language", N.Mahmudov's "In search of perfect research ways of language", Sayidrahimova's articles "Some remarks on the scientific basis of linguoculturology", "Components of linguoculturology", D.Khudoyberganova's "Anthropocentric study of the text" articles and monographs can be marked as a fact of the researches that are being carried out in the field. The essence, subject and objects of linguoculturology were investigated in the above-mentioned works.

The method of the research are as follows:

1. Descriptive method (to describe main points of the research work),
2. Comparative analysis (to compare English phraseological units with their equivalents in Uzbek and identify their similar and dissimilar peculiarities),
3. Lingual-cultural analysis (to link the study of phraseological units with the study of cultural issues and national peculiarities of nation that use them).

## RESULTS AND DISCUSSION

In Linguistics, phraseology is the study of set or fixed expressions, such as idioms, phrasal verbs, and other multi-word lexical units, in which the component elements of the expression take on a meaning that is more specific than or otherwise unpredictable when used alone. In a composite system of linguistic units, there is a collection of pointers that serve as carriers and providers of national-cultural information, and most visibly depict the people's national-cultural characteristics. According to V. A. Maslova, idioms play a crucial role in identifying national and cultural differences. They are the soul of every national language; they exemplify the language's spirit and the people's uniqueness. Phraseological units are called to interpret, assess, and convey our subjective attitude toward the world around us, not just to describe it.<sup>1</sup>

In Uzbek language there are lots of phraseological units which formed in terms of agriculture:

- qovun tushurib qo'ymoq - to come down in awkward situation
- xirmonni katta ko'tarmoq - to dream about something very big which gives lots of money or derive benefit
- ildiz otib ketmoq - to become very stronger or more powerful
- qo'ynini puch yong'oqga to'ldirmoq - someone's hopes turn out a complete fiasco.
- nihol yozmoq - to settle in one place and become stronger day by day
- bog'ini so'raguncha uzumina yemoq - it means that do not be interested in everything
- tarvuzi qo'ltig'idan tushmoq - someone's hopes turn out a complete fiasco.
- bemaza qovunning urug'i ko'p - it means that something is very useless

We found several groupings of phraseological units, joined by a shared semantics, using definitional analysis, which allowed us to determine the semantic components of phraseological meaning. The definitions of the phraseological units were derived from the "Cambridge Dictionary" and "Oxford English Dictionary" online resources.

1. A group of phraseological units that describes human actions:
  - set the Thames on fire – to do wonderful or exciting things;
  - cram (shove) smth. down smb.'s throat – to force someone to accept something unpleasant;
  - midsummer madness – foolish or extravagant behaviour, supposed to occur during the summer;
  - give the cold shoulder – to disregard somebody.
2. A collection of phraseological units that describe abstract objects:
  - old chestnut – a subject, idea, or joke;
  - King Charles's head – a topic, idea, or agenda that is a source of obsessive fixation or preoccupation for one;
  - beer and skittles – enjoyment or pleasure;
  - another/a second bite at/of the cherry – another opportunity to do something.

## CONCLUSION

To summarize, as is seen from the review, words with a distinct valence are referred to as phraseological units. The literal meaning of one component of such phraseological units is used, while the remainder is metaphorical. Phraseological units are semantically indivisible to some extent. Phraseological units are word combinations that have been partially transformed. The meaning of these phraseological units can be deduced from the meanings of the words that comprise them. Phraseological units include being at one's wits end, being a good-hand at anything, coming off a terrible second, going to a sticky end, sticking at nothing, gospel truth, and bosom friend. Language's phraseological structure is indisputable as a mirror through which the linguistic community recognizes its national consciousness.

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