

NATIONAL-CULTURAL SPECIFICITY OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

The aim of the present paper is to study the national-cultural specificity phraseological units of English and Uzbek languages. The national-cultural specificity of phraseological units with the names of animals which is opened is caused by the factors linguistic and extra linguistic character. As a result of experience of comparisons English and Uzbek phraseological units the following conformity between them are established: complete conformity, partial conformity, absence of conformity.

Keywords: Phraseological units, idiom, national-cultural specificity, linguistic and extra linguistic character, reality.

INTRODUCTION

In modern linguistics, problems related to the study of the national-cultural specificity of a particular subsystem of the language in a typological sense are particularly relevant. In connection with the expanding contacts between peoples by economic, political, cultural and scientific ties, the need for theoretical research puts these topics in a number of problems. Learning the vocabulary of any language is always an interesting learning process. Learning English vocabulary can be boring or interesting. Just take the words from the dictionary, how a poem alone can be a boring thing, but if you will, learn words in a group with friends, this process will seem very interesting and not very difficult occupation, process.

In the context of interactive learning, knowledge takes on different forms. On the one hand, they represent certain information about the world around them. The peculiarity of this information is that the student receives it not in the form of a ready-made system from the teacher, but in the process of their own activity. The teacher must create situations in which the student is active, in which he asks, acts. As you know, a comparative study of linguistic phenomena accumulates the information necessary for an adequate explanation of the national-specific vision of the world.

“Modern linguistic science, which deals with the establishment of language universals of a different nature, is mainly occupied with revealing intersystem closeness in different structural languages”. [2]

A feature of the development of modern linguistics is the increased interest in the content side of linguistic phenomena, which is caused by the understanding of language as a system in which all elements of its structure are interconnected and interdependent. Currently, attempts are being made to study vocabulary and phraseology as a structurally organized level, to identify the main types of their lexical and lexical-semantic relations and relations in the language.

In connection with the development of comparative typological works in the field of phraseological semantics of related and unrelated languages, the national-cultural specificity of the semantics of linguistic units, the establishment of peculiar semantic-stylistic components in the structure of their meaning are of particular relevance. The national-cultural specifics of phraseological units with animal names are determined by linguistic and extra linguistic factors. The linguistic basis of the national-cultural specificity of phraseological units with animal names is made up of the mismatch or partial coincidence of their figurative structures, which in turn is due to the peculiarities of phrase-forming processes that occur when forming the figurative meaning in phraseological units with animal names, where the source of motivation for the figurative meanings of phraseological units with animal names is the figurative meaning of words with animal names. It is well known that the national-cultural specificity in the semantics of the analyzed phraseological units with animal names is determined by linguistic and extralinguistic factors that influence the formation of imagery and its national-cultural specificity. Each language is characterized by national-cultural characteristics, due to the life and development of a particular society, i.e. what makes up its national-cultural specificity. It is comparative typological research that is an effective means of identifying the national-cultural specifics of

phraseological units with animal names their semantics, since the task of the comparative typology is to “compare systems of different genetically related and unrelated languages, identify common and specific features, establish interlanguage correspondences within specific, quantitatively limited languages, taking into account their typical or systemic features” [3,4].

National and cultural specificity is evident in varying degrees at all levels of language: phonetic, lexical, phraseological, word-formation, syntax, and units of different language levels have the national-cultural specificity in different degrees.

Based on the position that the nature of imagery reflects the national originality of a language picture of the world in different languages [7], and the national peculiarity of

phraseological units can be traced in the study of any aspect of her, however, on the semantic level, it is manifested most clearly, we will try to explain the typological model of the Association of imagery, forming the national-cultural specificity of FUNA (phraseological units with the names of animals) in the compared languages. Particularly bright, as the researchers note, national-cultural specificity is evident in the phraseological system of language, which explicitly and directly related to the surrounding reality.

National-cultural specificity of semantics of lexical units has recently been given increasing attention both in theoretical and in practical terms, as evidenced by the large number of studies, articles and monographs, the creation of linguistic-cultural dictionaries, manuals [5]. Of particular importance in this regard, acquire research to identify and study national and cultural specificity of semantics of lexical units, to define and identify the cultural component values and the establishment of his status in the semantic structure of language units. Teaching proverbs and sayings using information technology within the lifelong education system enables the formation and development of a communicative culture in students and the mastering of English proverbs and sayings in practice [6].

As you know, national-cultural specificity is reflected in different layers of vocabulary. As studies have shown, the sources of national-cultural specificity of the meaning of words are words expressing geographical concepts, cultural and historical terms, names of realities specific to the culture and life of a given people, relationship of kinship, nomenclature of clothes and parts of the human body, plant names and color designations. The national cultural specificity is most vividly embodied in figurative means, and in particular in phraseological units. The semantics of figurative units reflects the originality of the national culture, the national way of thinking, the peculiarities of the cultural tradition of people who speak different languages. In other words, this is a reflection in the semantic structure of FUNA of the national-cultural picture of the world, the allocation in it of elements of properties and phenomena that are essential for a given people. "And if we have the right to talk about the national-cultural flavor of the language, then it should be sought, first of all, in vocabulary, especially in those areas that are directly or indirectly related to the socio-ethnic and national-cultural characteristics of life and" among being "native speakers language" [7,8], and that, a lexical unit and from a purely external side can signal many cultural, historical and socio-ethnic characteristics of the speaker [9].

A review of theoretical and practical literature helps us understand that the concept of "national-cultural" specificity, as the most general, covers a) a layer

of vocabulary with "national-cultural significance." b) words with a "cultural component" of meaning. c) words with "national-cultural" connotations.

Summarizing the above theoretical considerations, it should be noted that studying the correlating FUNA pairs in English and Uzbek involves identifying the features of their national-cultural characteristics both in linguistic and extralinguistic terms. As our preliminary analysis of all FUNA showed, the linguistic basis of national-cultural specificity is constituted by distinctive motivating characters, which serve as the cultural component of meaning, represented in the semantic structure of FUNA which is determined by:

b) partially mismatched figurative structures.

The extralinguistic basis of the national-cultural specifics of FUNA are:

1. Features of the national economy geographical location and living conditions.
2. A variety of life and life, traditions, rituals and customs of each people.
3. Features of the national culture, literary and folklore traditions, oral traditions and legends.

From the point of view of typological similarity and dissimilarity, the analysis of the main models of expressing imagery in each of the compared languages is carried out. It should be noted that although the imagery in both languages is formed mainly not at the level of the phrase-formation model, but not at the level of its structural-semantic type, it nevertheless seems possible to conditionally, according to the frequency of use of the WAN in FUNA, phrase-forming models, the classification of FUNA on semantic groups carried out using the method of component analysis. The cultural component of meaning is included in the semantic structure of FUNA and can be represented explicitly in vocabulary definitions.

Modern linguistics faces the problem of a comprehensive study of the systemic organization of the vocabulary of a language. Part of this problem is the description of individual lexical semantic groups of words in terms of their composition and structural organization. The description of individual lexico-semantic groups on the basis of the paradigmatic relations included in it can be considered as a stage in the knowledge of the systematic organization of the vocabulary of the language, since the semantic connections of words in the paradigmatic plan obey certain laws, due to which a transition from the description of individual lexicosemantic groups is possible to identify the systemic organization of the entire vocabulary.

A comparison of the English and Uzbek phraseological units installed the following mapping between them:

I. Full compliance.

This sub-group consists of phraseological units, based on common words animal names in the two compared languages, the image and semantic - stylistic potential.

A dog's life - it yashash [Hayot] [dog's life]

To fight like a lion - sherdek olismoq [to fight like a lion]

To lead cat and dog life - it mushukden hayot kechirmoq [live like a cat with a mouse]

As gentle as a lamb – qo'ydek yuvosh [humble as a lamb]

In addition, this group includes FU, which is not fixed in the Uzbek dictionaries, but are used as occasional verbal equivalents in the texts:

To swim like a fish - baliqdek suzmoq

To sing like a nightingale - bulbuldek sayramoq [to sing like a Nightingale]

As fat as a pig – Cho'chqadek semiz.

II. Partial matching.

This includes the FU of the same lexical composition, but differ in the semantic and stylistic potential:

ENG: you may take a horse to the water, but you cannot make him drink. [through the power of the horse is not galloping]

UZB: suvga olib borib, sug'ormay kelmoq.

ENG: to tread on a worm and it will turn [patience comes to an end]

UZB: kurbaqani bossing ham, u ham vaqillaydi.

III. The lack of correspondences.

Further analysis of phraseological units in English and Uzbek languages reveal substantial differences in the benchmarks from speakers of these languages. These differences are determined by the differences of the two cultures [linked with the realities of life characteristic of the English and Uzbek features of natural conditions and traditions of these peoples]. These words are the realities, rather, associates of the word stimuli associative reactions which are not bearers of the national characteristics of a particular language because of their extralinguistic features! These words of reality and the English language: pig [when pigs fly], monkey (as tricky as a monkey), crocodile (crocodile tears).

In the Uzbek language: "chumchuq» [Ovchi chumchuq tutibdi], "Bedana" "bedananing uyi yo'q, qayoqqa borsa, "bit-bildiq", "Tuya" [Tuyaning dumi erga tekkanda], "Qo'chqor" [bir kozonda ikki qo'chqorning boshi qaynamaydi], "Zuluk" [zalukdek sormoq], "To'tiqush" [to'tiqush bo'lib ketmoq] based on the initial lack of these denotations in these languages.

These FU has been recognized in scientific literature as "non-equivalent lexis".

It shows us we can develop students' knowledge through culture of two countries. Representatives of different nations use and understand the words and meanings of their language regarding their national traditions and mentality. This is the reason why one speech can be perceived differently by the representatives of different

nations. Each culture has an experience gathered by the humanity by centuries. Perception and reasoning of the news are also related to the cultural habits of the nation. As the one basic ways of representation of linguoculturology can be regarded phraseological units [PU]. Phraseology as a complex area of the linguistic system is a developing field of research and has attracted interest from many sides. The term Phraseology originated in Uzbek studies which developed from the late 1940s to the 1960s. Today, it is too crucial learning method through culture. Names as the element of culture participate in the linguistic fields such as phraseological units that include phrases, proverbs, sayings and etc. In this case, we analyzed number of English and Uzbek phraseological anthroponomy comparatively.

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