

LINGUISTIC-CULTURAL SIGNIFICANCE OF PHRASEOLOGY

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Abstract

Different features of phraseological units and idioms in many languages have been thoroughly investigated by different linguists recent years. Having specific structure, phraseological units play an important role in linguistic investigations. This article discusses the role and importance of phraseological units in language and culture in different languages.

Key words: phraseology, idiom, phraseological unit, phraseologism, language, culture, partly- non-motivated, non-motivated, lexical system, cultural-national identity

Different approaches are observed by many scholars regarding the object of phraseology in general linguistics. Analyzing the review of modern definitions of phraseology, V.N. Teliya writes: "Some authors claim that phraseology includes only two classes - idioms and phraseological units, while others include proverbs and sayings in this class. On top of these, speech stamps and various clichés and phrases are sometimes added. All these types of language units are united by two characteristics: versatility and readiness for use. In other words, the broad scope of phraseology can be described as language units that appear in a ready form without words" [1]. In general, phraseology is a branch of linguistics dealing with lexical units which are partly or fully non-motivated.

Phraseology is the science of phraseological units (phraseologisms), i.e. about stable combinations of words with complicated semantics that are not formed according to generative structural-semantic models of variable combinations. Phraseological units fill gaps in the lexical system of language, which cannot fully provide the name of the (new) aspects of reality known by man, and in many cases are the only designations of objects, properties, processes, states, situations, etc. The formation of phraseological units weakens the contradiction between the needs of thinking and the limited lexical resources of the language. In those cases when a phraseological unit has a lexical synonym, they usually differ stylistically.

Phraseology is a treasure trove of language. Phraseologisms reflect the history of the people, the uniqueness of their culture and way of life. Phraseological units often have a clearly national character. Along with purely national phraseological units in English phraseology there are many international phraseological units. The English

phraseological fund is a complex conglomerate of original and borrowed phraseological units with a clear predominance of the former.

Phraseological units are an integral component of the cognitive base of the language. Phraseologisms embody “ready-made formulas” created on the basis of the experience of mankind as a result of many centuries of knowledge and linguo-creative activity. The external and internal way of life and life of the people cannot be clearly manifested anywhere as in phraseology. It is phraseologisms that allow to study and analyze the mental conceptosphere of a society with a common language and culture. Phraseological units undoubtedly play the role of cultural stereotypes, and their use in certain situations depends on the worldview of the nation, the language user.

The linguo-cultural value of phraseological units is that they reflect the uniqueness of the worldview of the linguistic community and are a much clearer unit among language units representing the concept of culture. In the framework of linguo-cultural analysis: 1) it is possible to determine how culture is embodied in the semantics of phraseology, idioms and phraseological combinations, which language tools and methods allow phraseology to have a cultural reference; 2) to allow to understand the content with a cultural sign stored in the cultural memory of phraseology, that is, the content of national-cultural connotations is determined, and as a result, phraseology reflects the characteristic features of a certain social and national mentality in the course of their use.

As a means of symbolizing the cultural-national identity of phraseologisms, figurative bases, which are characteristic of one or another linguo-cultural society, manifested through cultural stereotypes that appear in speech. [2]

Phraseologisms with a cultural component are formed on the basis of free word combinations, whose semantic core has partially or completely changed over time, and at the same time, while retaining its separately acquired specific symbols, it has become a new linguistic unit by quality. Semantic change occurs due to the figurative use of one or more components of a unit that reflects images related to the history, culture, natural conditions, and lifestyle of one or another nation.

Phraseologisms can represent national culture in the following cases:

1) in the phraseological sense, that is, in the general sense of all components that determine the content of any phraseological unit. In this case, knowing his national culture, only the owner of that language can correctly understand the concept underlying the phraseologism, which is incomprehensible to foreigners;

2) as part of the component, that is, when it comes separately. For foreign language learners, in phraseology whose main component is exoticism, the background pattern usually looks like this;

3) in phraseological prototypes, where the national-cultural specificity of phraseology is clearly visible. This includes: a) separate words - phraseological

components; b) variable word combinations - the derivational basis of primary phraseology; c) primary phraseologisms - the basis of the formation of secondary phraseologisms, understood as an internal form of phraseology, which requires a full head of knowledge from the language user for its understanding and correct interpretation.

National and cultural characteristics of phraseological units should be distinguished from each other. The national specificity of phraseology is more evident when comparing different languages, and it is based on two factors - objective and subjective factors. The objective factor is based on the natural and cultural realities that are specific to the life of certain people and do not exist in the life of other peoples. The subjective factor is a free choice, and words that reflect the same reality appear differently in the phraseology of languages.

The cultural identity of phraseological unit is determined by the elements of material and spiritual culture of a certain society, the natural geographical landscape, history, customs, traditions, and religious beliefs of people.

In the phraseological system of any language, in the semantics of phraseological units, together with common units (elements), there are also units (elements) that express the uniqueness of national culture. Here, we mean international phraseologisms, national phraseologisms of semantic type, that is, phraseologisms that are interconnected in the semantics of phraseological units, and embody both international and national elements in their semantics. Phraseological units can belong to one or another national language according to the plan of expression, while according to the plan of content, they can be an object of world culture and civilization.

Most of the phraseological units with a cultural meaning component are characterized by having positive and negative connotative meaning, that is, they express different feelings and attitudes of the speaker towards the object of speech. As the perception of the emotional-evaluative world is an integral part of any national character structure, it is the emotional-expressive phraseological units that embody the meaning components that reflect the information about the national specific features of the consciousness of being.

In linguistic and cultural studies, phraseological units are distinguished from other language units by their two - cumulative and directive functions. The fact that phraseological units serve as a means of recording, storing and delivering a large amount of information about the nation's history, economy, geography, lifestyle, that is, culture which is part of the cumulative function of phraseological unit. (*Rome was not built in a day; to cross the Rubicon*). The fact that phraseological units serve as a means of regulating the behavior of members of the language community and attracting the attention of interlocutors is part of the directive function of phraseologisms. Mostly

proverbs and sayings are widely used here (*Make hay while the sun shines; Live and learn*).

The national-cultural features of one or another language community are mainly manifested in three different ways: 1) phraseological units reflect the national culture in a complex way, that is, the sum of all their components is considered as a whole; 2) phraseological units can express national culture separately, that is, with the help of linguistic units. For example, some words comprising the phraseological unit (*penny, lady, lord* in English; words such as *tanob, botmon* in Uzbek) reflect the national character; 3) phraseological units can express national culture through its prototypes, because they can express national-cultural features such as certain historical events, the way of life of the nation, cultural identity. [3]

In conclusion, it should be stated that as a source of the history, current life and culture of a certain state, phraseologisms are not only used in the study of the language, but also in the study of various life situations, traditions and religious beliefs of the nation, which are related to the specific features of the nation's way of life and national thinking.

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