LINGUACULTUROLOGIC ASPECTS OF PHRASEOLOGICAL UNITS WITH BODY PARTS IN ENGLISH, RUSSIAN AND UZBEK LANGUAGES
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Annotation
This article is devoted to a comparative study of the national-cultural specifics of phraseological units with a component of a body part in English, Russian and Uzbek languages. The research is conditioned by the importance of comparative study of languages in order to identify their national and cultural specifics. The choice of proverbs for research is explained not only by their widespread use in everyday life, but also by the fact that they are expressive, figurative, vividly reflect the peculiarities of the spiritual and material life of the people.

Keywords: national and cultural specificity, comparative study of languages, peculiarities of the spiritual life of the people, cultural information, comparative characteristics.

In our fast-paced time, people more and more often go out into the world, there are intercultural contacts. People have become more proficient in other languages for communication, so it becomes necessary for them to know the cultural component of the language. In this regard, recently, studies of the language in terms of its interaction with culture have become extremely relevant, in connection with which a new special direction has appeared, called cultural linguistics. Cultural linguistics, the development of which began in the early 90s, is today one of the most relevant areas of modern linguistics, whose tasks include the study and description of the relationship and mutual influences of language and culture, language and folk mentality. It has to do with both cultural science and language science. Cultural linguistics studies the national and cultural semantics of linguistic units in order to understand them in their entirety of content and shades, to the extent that is as close as possible to their perception by the speakers of a given language and a given culture.

In a word, this is an aspect of linguistics that studies the problem of reflecting national culture in a language. The most complete relationship "language - culture" is reflected in the works of W. von Humboldt, who wrote: "Man predominantly: he lives with objects as the language presents them to him. Each language describes the circle of the people to whom it belongs, the circle from which a person is given to leave only insofar as it enters the circle of another language. "One of the linguistic units, an important component of which is cultural information, is a phraseological unit. The cultural
components of phraseological meaning focus the value-semantic relations that have been established in a given ethnocultural community, and turn out to be a cultural form of the existence of knowledge. As a consequence, we can come to the conclusion that phraseological units are a very valuable source of knowledge about the culture of the people and are a direct etymological reflection of the national and cultural specifics of a particular linguistic community, and that is why at this time phraseological units are the brightest linguistic unit of expression linguistic culture. Phraseological units can be studied in cultural linguistics from positions without equivalence, reflection in their structure of mythologemes, historical facts, traditions and customs, imagery, value norms and behavior, etc.

Thus, PU (phraseological units) is the most studied culturally-marked unit of the language, since PU reflect the national-cultural specifics of the language, its originality. The phraseological unit captures the rich historical experience of the people, it reflects ideas related to work, life and culture of people. The study of phraseology is a necessary link in the assimilation of the language, in improving the culture of speech. The correct and appropriate use of phraseological units gives speech a unique originality, special expressiveness, accuracy, imagery. That is why, the task of our research includes the analysis of phraseological units from the point of view of their national and cultural specifics.

As the analysis of our material has shown, phraseological units with a component of a body part are also of particular interest for linguoculturological studies. This group of phraseological units is a clear example of the action of not only linguistic, but also extralinguistic factors in the language. It is during their analysis that it is possible to identify both common features inherent in the human community, regardless of linguistic affiliation, and specific features due to purely extralinguistic factors. The main element of any comparison is the identification of identical (integral) and distinctive (differential) features of the compared phenomena. The postulate of identities and differences in language, formed by F. de Saussure, underlies a number of the most important methods of language analysis - opposing, field, transformational, component, etc.

"As a result of formal and semantic comparison and opposition, members of language systems of any scale - grammatical paradigms, antonymic pairs, etc., and vice versa, an exhaustive description of any individual linguistic phenomenon presupposes the allocation of a set of various aspects, forms, meanings and other differences in it, and on the other hand, the inclusion of this phenomenon in various communities on the basis of some identities - formal, semantic, functional, etc. " [Saussure, 2000]. Comparison of specific phraseological units provided researchers with material for generalizations in various directions: in translation theory, in phraseography theory, in comparative typological studies.
Particularly controversial in comparative phraseology, and therefore, unresolved until our time will remain the question of the direction of comparison of phraseological units. Some researchers believe that in binary comparison of phraseological units the only possible and legitimate is the so-called one-sided comparison of phraseological material, i.e. the comparison procedure itself, as well as the presentation of its results should be one-sided (a description of the features of the English language relative to the Uzbek language or vice versa; usually this is a description of English as a foreign language based on the native Uzbek). Other scholars find two-way comparison possible and fruitful. In a two-way comparison, a parallel description of the phrasemics of the English, Russian and Uzbek languages relative to a set of structural, semantic and functional phenomena pre-installed in these languages. A.D. Reichstein most convincingly substantiates this understanding of comparative phraseology: applied aspects of confrontational phraseology tend to one-sided comparison of phraseological units, to two-sided (multilateral) - the corresponding aspects of typological phraseology (Reichstein A.D., 1980, p. 9).

A.D. Reichstein summarizes all studies along the following lines [Reichstein 1980]. By the nature and number of compared languages:
1) related (English and German);
2) distantly related (Russian and German);
3) unrelated (English and Uzbek);
4) mixed ranks (German-Russian-Uzbek).

By the nature of the PUs being compared:
1) a group of phraseological units with the same structure and function;
2) a group of phraseological units, including a semantically similar component;
3) a group of phraseological units with the same type of significative meaning;
4) a group of phraseological units with the same lexical and grammatical organization and aggregate semantics in different languages.

By the nature of the compared phenomena:
1) grammatical properties of phraseological units;
2) the lexical (component) composition of phraseological units;
3) phraseological semantics and semantic relations in phraseological system;
4) stylistic characteristics and phenomena in phraseology;
5) quantitative characteristics of phraseology.

Phraseological units with components of a body part can express the following conceptual features:
I. The psychological state of a person. This group refers to the description of feelings, emotional, psychological states of a person:
   a) fear, fright: Eng.: white at the lips; have one’s heart in one’s mouth; Russ.: душа в пятки ушла; Uzb.: yuzidan rangi uchgan, yuzi oqarib ketdi;
b) anger and rage: Eng: give smb a black eye, black in the face; blue in the face; catch by the throat; Rus: взять за горло; стереть с лица земли; Uzb: bo'g'zidan olmoq, yer yuיזidan yo'qotmoq;
c) aggressiveness, irritation, resentment: Eng: red in the face; fed to the teeth; up to the eye; to become red in the face; black (blue) in the face; fly in the face; Rus: no уши; по горло; сыт по горло; Uzb: yuziga sapchimoq;
d) state of amazement, surprise: Eng: to be blue in the face; Rus: не верить своим ушам; раскрыть рот от изумления; глаза на лоб лезут; Uzb: ko'zi chiqib ketay dedi, og'zi ochilob qoldi;
e) embarrassment, shyness, shyness: Eng: to redden to the roots of one’s hair; Uzb: yuzi qizarib ketdi;
f) human mood: Eng: to get out of bed on the wrong foot; Russ. встать с левой ноги, Uzb.: o'rnidan chap yoni bilan turmoq;
g) sentimentiality: Eng: have smth. at heart; tender heart; it makes the heart bleed; Rus: принять близко к сердцу; сердце кровь обливается; Uzb: ko'ngligi o'rg'iroqmoq, yuragi chidamadi, bag'ri qon bo'lmqoq, ko'nglini sindirmoq’;
h) value attitude towards someone: Eng: the apple of one’s eyes; Russ: свет очей моих; Uzb: ko'zning oqu-qorasi;
i) the emotional state of a person of longing, disappointment, depression, melancholy: Eng: broken heart; be sick at heart; break smb’s heart; Rus: разбить сердце; сердце кровоточит; Uzb: yuragi og'rimoq, yuragi chidamadi, bag'ri qon bo'lmqoq, ko'nglini sindirmoq’;
j) the joy of success, victory over someone: Eng: wipe smb's face; Rus: умереть нос кому-либо; заткнуть кого-либо за пояс; Uzb.: burnini yerga ishqalamoq;
k) emotional state of excitement: Eng: at heart; Rus: закрадываться в сердце; Uzb.: yuragi o't|g'ulg'ula tushmoq;
l) alertness: Eng: sleep with one's eyes open, одним ухом спит, другим слышит, keep one's eyes open, держать ухо востро

Comparative analysis of PU is the most optimal means of identifying the national-cultural specifics of PU. Today in linguistics there are several different approaches to identifying the national-cultural component of phraseological units:
1) Linguistic and cultural direction, concentrated on the background knowledge of native speakers and on non-equivalent vocabulary;
2) A contrasting approach, the purpose of which is to identify not the general, as in the classical comparative method, but to identify the differences that make up the national-cultural originality of the phraseological equivalents of the compared languages;
3) The linguoculturological approach to the study of phraseology directs the researcher to the study of the ratio of phraseological units and signs in culture and actualizes the meaning of the system of standards, stereotypes, symbols, etc. to describe the cultural and national specifics of the phraseological system.
Bibliography