

## **LINGUOCULTURAL FEATURES OF ALTERNATIVE PHRASES IN ENGLISH AND UZBEK LANGUAGES**

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### **Annotation**

The article examines the analysis of phraseological units of the English and Uzbek languages from the point of view of their national and cultural specifics. 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.

**Keywords:** intercultural contacts, modern linguistics, national-cultural semantics, linguoculture, cultural information, phraseological unit, alternative phrases.

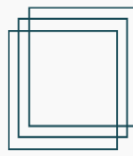
In our fast-paced time, people more and more often go out into the world, there are intercultural contacts. People have become more proficient in other languages for communication, so it becomes necessary for them to know the cultural component of the language. In this regard, recently, studies of the 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 influence 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 which it belongs, the circle from which a person is given to come only insofar as it enters the circle of another language."

As noted in the work of V.V. Vorobyov, the main complex inter-level unit of description in cultural linguistics is linguoculture. Unlike a word, it includes segments not only of language (linguistic meaning), but also of culture (extra-linguistic cultural meaning). The word (sign-meaning) as a linguistic unit in its structure is part of the linguoculture (sign - meaning - concept-object). But if the sphere of the word is limited to the language, then the sphere of linguoculture extends to the objective world [4].

By the way of linguistic expression, the linguoculture has various types. It can be represented in one word: (Eng. ale, toast, brandy, bisquit, Uzb. gap, atala), phrase (Eng.

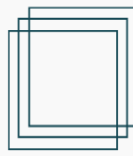


pudding face, English restraint, Uzb. O'zbeklar mehmondo'st halq), a paragraph and even a whole text. The structure of a linguistic culture is more complex than that of linguistic units: it includes both the actual linguistic representation ("the form of thought") and the extra-linguistic environment (situation, reality). So any word in a person who knows the language well is accompanied by a "cultural halo", in the absence of which it is impossible to penetrate into the meaning of the text as an expression of a cultural phenomenon.

The process of "domestication" of linguistic units leads to the knowledge and inclusion of the sign-object in the network of cultural associations inherent in a particular nation. One of the linguistic units, an important component of which is cultural information, is a phraseological unit. 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 result, 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.

As you know, the original meaning of phraseological units is almost always lost or interpreted. Despite the fact that the lexemes of the components of phraseological units are subject to rethinking, each of these lexemes retains all its semantic parameters, including the linguocultural background. The uniqueness of phraseological units is also facilitated by extralinguistic factors, which include the peculiarities of the national worldview, traditions and customs of a particular people. Such phraseological units-realities in the English language are: – middle class, – sandwich man, – Hallelujah girl. In the semantics of these phraseological units, the significative aspect prevails over the denotative aspect: they have no material support in extra-linguistic reality in the form of objective realities of denotations. Their conceptual content is formed by native speakers based on the value system characteristic of each linguocultural community. In view of the above, at the present stage of development of the science of language, the study of phraseological units is unthinkable without studying their national and cultural specifics, without considering the role of phraseological units in representing the culture of the people.

As many researchers note, the phraseological composition of the language plays a special role in the translation of the cultural and national self-consciousness of the people and its identification as such, since the cultural and national worldview is embodied in the figurative content of its units. The problem of the national and cultural originality of the phraseological system of the language is currently the subject of research by many linguists. According to the remarkable expression of LI Roizenon, "phraseology of all the creations of the human linguistic genius is the most original, complex and complicative phenomenon." [2]



V.N. Teliya writes that the phraseological composition of the language is a "mirror" in which the linguocultural community identifies its national identity, it is the phraseological units that impose on the native speakers a special vision of the world, situations [3, p.34].

V.A. Maslova also believes that: "phraseological units, reflecting in their semantics a long process of development of the culture of the people, capture and transmit from generation to generation cultural attitudes and stereotypes, standards and archetypes" [1, p.80].

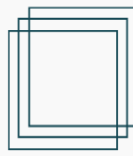
When considering the phraseology, the researcher put forward the following hypotheses:

- 1) in most phraseological units there are "traces" of national culture that must be identified;
- 2) cultural information is stored in the internal form of a phraseological unit, which, being a figurative representation of the world, gives the phraseological unit a cultural and national flavor;
- 3) the main thing in identifying cultural and national specifics is to reveal the cultural and national connotation.

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. Studying without equivalent vocabulary is one of the priority areas of cultural linguistics, aimed at studying vocabulary, the content plan of which cannot be compared with any foreign language lexical concept. That is why non-equivalent vocabulary is untranslatable.

The non-equivalent vocabulary includes national realities, i.e. names of national objects, customs, clothes, buildings, food, traditions inherent only in this culture and absent in other ethnocultures: knocker (door knocker), an element of traditional dwelling in Great Britain, is a phenomenon that is not equivalent to Uzbek cultures. With regard to phraseological units, non-equivalence is manifested in the presence of components of non-equivalent lexical units in the phraseological unit. It should be noted that in such phraseological units the linguoculturological marking is expressed quite explicitly. For example, the concept expressed by the phrase "hometown" is invariant in the interlanguage plan. For each specific language, it can have either a specific denotation - a despair only for one's homeland, or it can be invariant and used in relation to an Englishman, Russian, Italian, or German.

On the contrary, in English phraseological unit - channel fever – the signification is rigidly connected with a well-defined denotation - it is a longing for England, that is, the same longing for the homeland, but only for an Englishman. Such linguocultural specificity is also noted in the significations of the following phraseological units: - King's or Queen's head – postage stamp (British); – First line of defense – Great Britain navy. As the analysis of the linguistic material has shown, phraseological units belong to phraseological units with a pronounced national-cultural specificity:

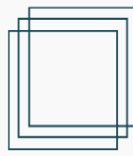


- a) with the "reality" component: Jack Ketch, an aunt Sally, a crooked sixpence, carry coals to Newcastle, according to Cocker;
- b) borrowed from literary works: the green-eyed monster (Othello), to be or not to be (Hamlet) -Shakespeare; Better to reign in hell than serve in heaven (- Paradise Lost!) - John Milton;
- c) reflecting historical and geographical facts: the curse of Scotland, etc.

The next object of linguoculturological study is according to V.A. Maslova's mythologeme. As you know, the myth is one of the most important sources of culture. It reflects the historical culture of the people and to some extent forms its traditions and character. Myths are international and well-known, which is why a number of languages contain phraseological units and winged words that go back to myths by their education. In turn, mythologemes are usually subdivided into ancient mythologemes and mythologemes of a religious nature. As the analysis of the linguistic material has shown, in English it means a glutton or a policeman, in Uzbek languages it is an unscrupulous person, a scoundrel.

So, from the above examples, we can say with confidence that the mentality of the native speaker is manifested in the national and cultural specifics of phraseological units, which are an indicator of the originality of the native people and their originality. Thus, phraseological unit 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.

As the analysis of our material has shown, phraseological units 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. Linguoculture can be viewed as a special microframe - a block of knowledge about culture, expressed by the corresponding linguistic form and represented at the language level by "minimal content" - a sign - a lexical meaning. And phraseological units are the brightest linguistic unit of linguistic culture expression.



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