

LINGUACULTURAL FEATURES OF THE CONCEPT OF PHRASEOLOGY IN UZBEK AND ENGLISH

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English language

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Annotation: This article covers the topic linguacultural features of the concept of phraseology in Uzbek and English. Moreover, the article deals with the latest linguistic researches on the theme.

Key words: *Multi-system, axiological phraseological units, extralinguistic, interlanguage correspondences, comparative typology.*

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ КОНЦЕПТА ФРАЗЕОЛОГИИ В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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Аннотация: В данной статье освещается тема лингвокультурологических особенностей концепта фразеологии в узбекском и английском языках. Кроме того, в статье рассматриваются последние лингвистические исследования по теме.

Ключевые слова: многосистемность, аксиологические фразеологизмы, экстралингвистические, межъязыковые соответствия, сравнительная типология.

Problems with the study of the national-cultural distinctiveness of a given linguistic subsystem in a typological sense are particularly pertinent in current linguistics. The requirement for theoretical inquiry places these themes in a number of difficulties given the growing economic, political, cultural, and scientific connections between people. Any language's vocabulary is always an interesting subject to study. Increasing your vocabulary in English can be exciting or boring. Simply teaching someone how to write a poem using words from a dictionary can be boring, but if you teach someone how to write a poem using words you learn with friends, it will seem like a very interesting and manageable 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.

Many linguists are interested in the linguistic properties of phraseological units. This issue has been discussed by several scientists in their writings. Scientists did not conduct any research on multi-system axiological phraseological units, particularly Uzbek phraseological units[1]. Through each nation's stable units, axiological linguistics establishes its spiritual nature and national-cultural worldview. These ideals have been set in the populace's language for generations, each one separately, and are currently reflected in the national tongue.

We comprehend value as rules of conduct for living. This method is also crucial in phraseology since it allows for the consideration of these specific factors when studying the value side of phraseological units. Each and every nation values certain types of universal evaluation criteria. These values include loyalty, love of country, friendship, romance, hospitality, and kindness, among

others. Even though these moral guidelines are universal in nature, they also have unique characteristics in various languages. For instance, the Russian people are characterized by "open patriotism, verbally expressed love for the homeland," which is a component of the national character, under the area of value motherland. The Russian people, speaking about the Motherland, use emotionally colored vocabulary and phraseology. And very often in Russian vocabulary we meet words such as: mother Russia, Motherland — mother, native birches, fatherland.

You can observe how expressive and emotive the Russian language is in these examples. Famous lexicographer and phraseologist A. Vezhbitskaya writes in her works: "In the study of the Russian language in its relationship with people's culture, I came to the conclusion about the importance of emotions and their free expression, high emotional intensity, Russian communication, and the wealth of linguistic means for transmitting emotions and their shades. It is well known that linguistic and extralinguistic elements that affect the creation of imagery and its national-cultural specificity determine the national-cultural specificity in the semantics of the investigated phraseological units with animal names. 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[2]. 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.

Right now, a lot of smart people are studying how humans talk to each other. They want to understand it better. Language is very important for humans

to communicate with each other. It's important to understand how language is connected to culture and how they affect each other. Since the 1990s, many people studying language have been focusing more on how language is connected to culture. This includes things like how different cultures communicate with language, how people learn new languages, and how to teach languages. Scientists are now studying how our use of language can show our cultural differences and how these differences are formed. They are also looking at how different languages contain distinct ways of thinking and understanding the world. Lastly, they are investigating how language helps to shape cultural identities and beliefs about the world. [3]. 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” . 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.

To sum up all given facts above, it should be noted that dialect reflects the social reality of social groupings, i.e., words reflect the writers' states of mind and sees, as well as those of others. Individuals of community social bunches, for case, not as it were express, but too produce involvement through language[4]. They allow it meaning through the utilize of the way they communicate with one another, such as talking on the phone or in individual, composing letters or sending e-mails, perusing the daily paper, and so on. Through a speaker's tone of voice, emphasize, discussion fashion, motions, and facial expressions, the way individuals talk, type in, or utilize visual media creates implications that are reasonable to the bunch they have a place to. Dialect speaks to social reality in all of its verbal and nonverbal components.

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