

BRITISH VIEW

MULTIDISCIPLINARY JOURNAL



www.britishview.co.uk

Anthropologie, Applied Linguistics, Applied Physics, Architecture, Artificial Intelligence, Astronomy, Biological Sciences, Botany, Chemistry, Communication studies, Computer Sciences, Computing technology, Cultural studies, Design, Earth Sciences, Ecology, Education, Electronics, Energy, Engineering Sciences, Environmental Sciences, Ethics, Ethnicity and Racism Studies, Fisheries, Forestry, Gender Studies, Geography, Health Sciences, History, Interdisciplinary Social Sciences, Labour studies, Languages and Linguistics, Law, Library Studies, Life sciences, Literature, Logic, Marine Sciences, Materials Engineering, Mathematics, Media Studies, Medical Sciences, Museum Studies, Music, Nanotechnology, Nuclear Physics, Optics, Philosophy, Physics, Political Science, Psychology, Publishing and editing, Religious Studies, Social Work, Sociology, Space Sciences, Statistics, Transportation, Visual and Performing Arts, Zoology and all other subject areas.

Manuscripts typed on our article template can be submitted through our website here. Alternatively, authors can send papers as an email attachment to editor@britishview.co.uk

Editor Multidisciplinary Journals

Website: <http://britishview.co.uk>

Email: editor@britishview.co.uk

LINGUACULTURAL COMPARATIVE ANALYSIS OF NATIVE PHRASEOLOGICAL UNITS WITH SOMATIC COMPONENTS ON THE MATERIAL OF ENGLISH-UZBEK PHRASEOLOGY

Majitova Amirabonu Turakulzoda

A teacher at Uzbekistan state world languages university

amiraturakulovna@gmail.com

Abstract Language is regarded to be the most significant medium for not just communication and thinking expression, but also the accumulation of cultural knowledge. The identification of linguocultural elements of the text makes it possible to study linguocultural dominants, which, on the one hand, represent the culture of society, and on the other hand, are their verbal expression. The phraseology of a language, particularly English, has long piqued scientists' interest and drawn their attention. Phraseological units are the main linguistic phenomena. They are figurative language devices that are used to embellish and enrich communication. Phraseologisms fill in the gaps of the language system, which is unable to completely name the new features of reality that humans have discovered. They are regarded as important sources of knowledge about the nation's culture and mindset, as well as myth, legend, and tradition. This article provides a brief overview of phraseological units and how they use in different languages. The phraseological units are analyzed from linguistically point of view.

Keywords: Phraseology, phraseological units, idiomatic words, culture, phraseological fusion, phraseological unity, phraseological combination. Linguistics, Linguoculturology, Uzbek phraseology, folklore, traditions

INTRODUCTION

Language not only represents reality, but it also deals with how it is interpreted, resulting in a unique reality in which humans live. Language has a variety of purposes. It is often known as the primary medium by which people express themselves and communicate with one another. Language is used to collect and preserve culturally significant material. Various linguists have referred to the language as "the house of objective reality" and the means by which we can delve not only into modern nationalism but also into ancient people's perspectives on the world and culture. Proverbs, sayings, phraseological units, metaphors, and cultural

representations represent events that occurred several years ago and have survived through the centuries. They are regarded as important sources of knowledge about the nation's culture and mindset, as well as myth, legend, and tradition.

METHODOLOGY

Phraseology could be compared to a museum that preserves representations of a country's cultural traditions. According to this viewpoint, this area of vocabulary is not only the most colorful, but also the most egalitarian, and it draws its resources primarily from the depths of popular speech. Furthermore, phraseology, along with the study of synonyms and antonyms, is one of the most expressive branches of linguistics.[13, 85p] It appears difficult to establish which are the bounds of phraseology precisely because of its diversity of expressions and heterogeneity. The phraseology of a language, particularly English, has long piqued scientists' interest and drawn their attention. Phraseological units are the main linguistic phenomena. They are figurative language devices that are used to embellish and enrich communication. Phraseologisms fill in the gaps of the language system, which is unable to completely name the new features of reality that humans have discovered [15, 68p]. The employment of phraseological units mitigates the tensions between the demands of thinking and the language's limited lexical resources. The majority of phraseological combinations that have emerged in actual colloquial speech have emotional and expressive implications, that is, phraseological units are a powerful form of language expression. They are used to interpret phenomena in a figurative manner.

The scientific investigation of the major issues in Uzbek phraseology began in the mid-nineteenth century. Phraseology was not recognized as a separate discipline of Uzbek linguistics until the 1950s. In works devoted to grammar and stylistics, as well as the examination of the artistic abilities of some Uzbek poets and writers, the first information about phraseology and the first theoretical concepts concerning stable compounds were considered during this period. The earliest studies on Uzbek phraseology were published in the early 1950s. However, the growth of

Phraseology has been greatly influenced by independence. Various dictionaries and manuals covering the phraseological richness of our language were created with special emphasis during the period of independence. In 1992, Sh.Rakhmatullayev, for example, published his extensive dictionary, “Phraseological dictionary of the Uzbek language”[7]. Renowned Uzbek linguist, M. Sadikova published “Short Russian-Uzbek dictionary of stable expressions” in 1993 [10], in the same year Mahmud Sattor published his book that is named “Uzbek’s speech is interesting”[8]. In 1998 B. Yuldashev, K. Bazarbaev published “Phraseological dictionary of the Uzbek language” [11,12], in 2001 Sh. Shomaqsudov, Sh. Shorahmedov created their fully dictionary “The database of the meaning”. The dissertations of Sh. Rahmatullaev, B. Yuldoshev, K. Bozorboyev and A. Mamatov were devoted to the Phraselogy. These publications study phrases in the Uzbek language adopting scholar V. V. Vinogradov’s structural-semantic categorization, which divides phrases into:

1. phraseological fusion,
2. phraseological unity,
3. phraseological combination [15].

There are also metaphorical expressions consisting of single words in Uzbek language in these works. Rakhmatullayev has made a significant contribution to the scientific study and enhancement of Uzbek phraseology[7]. With a series of studies, he founded Uzbek phraseology. The scientist considerably reduced the range of Uzbek phraseology, focusing solely on stable units with a figurative meaning. And, he also investigated semantic aspects, form-content relationships in phraseological units, and He published the first “The explanatory dictionary of a phraseological unit in Uzbek language” in 1978. In addition to this, he published several books devoted to phraseology, such as “Basic semantic types of phraseological units” (1955), “Some issues of Uzbek phraseology” (1966), and “The beauty of our speech” (1970), and so on.

A renowned Uzbek linguist, B. Yuldashev dealt with stylistic aspects of phraseology, while A. Mamatov's surveys on the formation of phraseological units led to the development of Uzbek phraseology. The very stability and consistency were regarded as a basis for defining and categorising the corpus of phraseological units. As a result, the scope of phraseology was broadened in Uzbek language [6, 120p]. The wisdom and spirit of the nation are manifested in the phraseological units. The knowledge of phraseological units of one nation contributes not only to a better knowledge of the language but also to a better understanding of the way of thinking and character of the people. A comparison of phraseological units of different people shows how much these people have in common, that is, contributes to their better mutual understanding and communication. Phraseological units reflect the rich historical experience of the people. The use of idioms gives the speech unique originality and special expressiveness.

Phraseological units are an integral part of daily communication of people and have accompanied them from ancient times. They portray life, history, and events in a succinct, apt, and figurative manner. [13, 68p] They date back to antiquity and reflect all facets of human life. People's national character, interests, way of life, and customs are better understood through phraseological units. When learning a foreign language, one comes into contact with the people's culture, history, tradition and way of life through phraseological units.

RESULTS

Thus, during our research, several phraseological units have been found that were completely different in two languages. For example, "not to be at the Ritz" is an ironic remark, used to indicate a complaint about something or someone. The Ritz is a hotel in Piccadilly, London, that is, known for its outstanding cuisine and accommodations. When soldiers in the army complained about lousy cuisine during the second world war, they were frequently told that the war was on and they were not at the Ritz. [14, 20p] The analog of the phraseological units is "katta xolangni uyidamassan!". The phrase is translated in English language as "you are not at your

aunt's home" it means that the aunt is considered the second mother and grandmother for Uzbek nation. And they try to do what their nephew/niece want, that is why Uzbek nation used this phrase if someone complains about something, especially a meal or food.[8, 235p]

The phrase "wet behind the ears" dates back the beginning of the ninetieth century. It means to be naïve and inexperienced. Original and denotational meaning of the phrase is connected with the condition of animals after being born.[14, 21p] When a calf is born its ears are wet longer than the rest of the body, that is, a mother of a new-born calf always sucks a new-born calf's ear. This phrase acquired idiomatic meaning as people compare those who are naïve and innocent with new-born animal whose ears are still wet. In Uzbek language, the analog of the phrase can be "*ona suti og'zidan ketmagan*". It is translated as "breast milk has not dried from one's mouth" or "breast milk has not left one's mouth". The idea behind the phrase connected with a newborn child and a mother, that is the mother feeds her newborn child with breast milk until he grows older to be able to consume so called "mature" food [4, 367p]. From this, we can infer that for English nation animals are more valued and even people are compared with animals in comparison to Uzbek nation. For Uzbek nation new-born babies are compared to describe someone who are loved by everybody.

The phrase "to have ants in one pants" originated in the end of 1960s. The meaning of the phrase is to be restless and nervous. The idea behind the phrase is that if ants in one's pants they will be restless and nervous. The phrase stems from World War II America and appears to have first appeared in humorist H. Allen Smith's book "Putty Knife".[14, 22p] The analog of the phrase in Uzbek language is "*paytavasiga qurt tushmoq*" and this phrase is used to describe someone who is restless and nervous. It is translated as "to have a worm in one's socks". The phrase was originated in the end of nineteenth century and people use "*paytava* (a type of material that was used to wrap a feet in order to keep them warm and to prevent

sweating) was used as a socks. From this, we can conclude that English people used pantalons when Uzbek people did not have any idea about socks.

The phrase “when pigs fly” is used in context as a sarcastic remark phraseological unit in the 1600s. And it is derived from an old Scottish proverb “pigs might fly”. [14, 32p] However, the first usage of the phrase occurs in the British war film “The Eagle has landed” directed by John Sturges in 1976. “Pigs may fly, General, but I doubt it!” an Irish secret agent working for the Nazis says to a German general speaking of Germany’s imminent victory in World War II. When the Irishman later witnesses German soldiers parachuting before an attack, he thinks to himself, “God’s Mother! Pigs that fly!” The analog of the phrase is “tuyaning dumi yerga tekanda” which is translated as “when a tale of camel touches the ground”.

According to the facts, the camel’s tail is short and never touches the ground even when they become older. In ancient times, a camel was the only transportation means in the Middle East, that is people used camels to go on long trips or some pilgrimages because they are the only animal that can go long ways without water for over a month. They were appreciated and valued in Uzbek culture. We can infer from above sentences that both nations appreciate different animals, that is English people use pigs as a source of food and they are considered domestic animals. Therefore, an idiom that are refered with pig are more compared to Uzbek language. However, Uzbek nation prefer camel rather than pigs and it is prohibited to consume its meat for them. It shows that in the two nations cultural specificity is different.

Another example is “to add fuel to the fire” which means to make a bad situation worse and it is used as descriptive imagery. If someone adds fuel to the fire the fire will become higher and worse. The phrase can be traced back to ancient times during the Second World War. [14, 20p] The analog of the phrase in Uzbek language is “*yaraga tuz sepmoq*”. The translation of the idiom is “to sprinkle salt on the wound”. In ancient times, when people injured a wound were washed or disinfected instead of ethyl alcohol. The meaning behind the idiom is that the salt will irritate and hurt the wound this will be made much worse by the fact that salt crystals are often

fairly sharp. However, salt was used to treat and clean wounds, such as it was first dissolved the salt in water in this situation. If the wound was purulent, the saline solution was made hypertonic to take out all of the excess bacteria. However, for English nation fire is used as a negative connotation, that is England had been destroyed by fire several times. Therefore, English nation use this idiom as a negative meaning.

CONCLUSION

Based on the above research, it seems that language is a reflection of culture, a picture of the real world that surrounds a person, and it carries the public self-consciousness of the people, their mentality, national character, lifestyle, traditions, customs, morality, attitude, a vision of the world, and understanding of the world, in addition to living conditions. In many types of literature, language is the guardian of cultural values - in vocabulary, grammar, idioms, proverbs, sayings, folklore, fiction, and scientific writing. It is a key which transmits the country's cultural treasure and heritage from generation to generation. And phraseological units are the basic unit of a language, that is, phraseological units are micro texts that, as a result, demonstrate the universal concepts of each culture, as expressed by the nation's material and spiritual culture, religious system features, historical processes, folklore traditions, geographical, climatic, and natural aspects, ethical and moral norms, and a kind of linguistic picture of the world.

Thus, phraseological units pose translation challenges because they embody the people's national culture. Phraseological units in different languages frequently have similar meanings but have radically different expressive and aesthetic colorings and fulfil different evaluative functions, that is, the use of phraseological units in oral and written speech has expanded in recent decades, and phraseological units, which represent cultural and national worldview stereotypes, have become an unavoidable component of the cultural minimum required for effective communication. Phraseological units beautify our speech, making it more vibrant, emotional, diversified, and expressive, as well as providing metaphor and figurativeness.

REFERENCES:

1. Allan K. The Oxford handbook of the history of Linguistics. Oxford United Kingdom: "Oxford University Press, 2013. -924 p
2. Ashurova D. U, M. R. Galiyeva "Cultural linguistics"; - T.: "O'zkitobsavdonashriyot", 2019. 127p
3. Franklin B. Poor Richard's Almanack. 1732.-35p
4. Goodenough, W.H. Culture. In Levinson 8 Ember Encyclopedia of cultural anthropology vol. 1. New York: "Henry Holt and co", 1996. 330p
5. Hudson R. A. Sociolinguistics. -United Kingdom: Cambridge University Press, 1996. -271p.
6. Mamatov A. Frazеologik stilistika masalalari, - Toshkent, 1991. – 120 b
7. Rahmatullayev Sh. O'zbek tilining izohli frazeologik lug'ati. "O'qituvchi" nashriyoti. Toshkent-1991.-407p
8. Sattorov M. "O'zbekning gapi qiziq". -Toshkent: "Tafakkur qanoti" 2011. - 148p
9. Shomaqsudov Sh, Shoraxmedov Sh. Ma'nolar maxzani.-Toshkent: "O'zbekiston milliy ensiklopediyasi", 2001.-448p
- 10.Sodiqova M. Qisqacha O'zbekcha-Ruscha maqollar-matalar lug'ati". "O'qituvchi" nashriyoti. Toshkent-1993.-96p
- 11.Yuldashev B. Issues of Uzbek phraseology. - Tashkent: Editor. 2013.-p 24
- 12.Yo'ldoshev B. Frazеologik uslubiyat asoslari. - Samarqand, SamDU nashri, 1999. – 200 b.
- 13.Балли Ш. Общая лингвистика и вопросы французского языка / Пер. с фр. - М.: Изд-во иностр. лит., 1955. 416с
- 14.Шитова Л. Ф. 350 Idioms with their origin. Санкт-Петербург, СПб: Антология, 2011.-p235
- 15.Попова З. Язык и национальная картина мира. 2001.-68p