

## 1-TOM, 10-SON

### Importance of national-cultural characteristics of phraseology

Abdullayeva Sevara Xazratbek qizi

Andijan State Institute of Foreign Languages

Master in english language and literature

**ABSTRACT:** The topic of national and cultural specifics is quite traditional for research in the field of phraseology. For many years, works on phraseology (especially if they were carried out within the framework of traditional linguistics) argued that phraseological units are nationally specific units of the language that accumulate the cultural potential of the people.

**Keywords :** Language, problem, century, culture, relationship, modern, process

According to Sepir "Language is an integral component of the form of ethnic perception of the world." In the 90s of the XX century, at the intersection of linguistic and cultural paradigms, a new field – linguaculturology – began to appear. The purpose of linguaculturology is "the relationship between culture and the language of consumption, the linguistic and non-linguistic (cultural) content of the units that reflect this process as a whole structure based on modern priorities and cultural views (norms and a system of universal values) [3]. According to V.N Telia, linguoculturology is a branch of ethnolinguistics that focuses on the study and description of the synchronous relationship between language and culture. V.A. Maslova describes linguaculturology in a broader and more accurate way: "The field of linguistics, which emerged at the crossroads of linguistics and cultural studies", "humanitarian subject which studies material and spiritual culture embodied in the national language and reflect in linguistic processes", "an integrated field of knowledge that absorbs the results of research in the field of cultural studies, linguistics, ethnolinguistics and cultural anthropology" [4, p. 9-32]. A. Mamatov and B. Boltaeva defined lingua-culturology as "a scientific and practical study of the national-cultural meaning (semantics), semantic content and nuances of language units, the relationship of language and culture, the problems of expression of national culture in language". Thus, linguo-culturology emerges at the intersection of linguistics and culturology, and is an independent field that studies the linguistic reflection of a nation's culture, the relationship between language and culture. The growing interest in the comparative study of languages from linguacultural point of view has led to the formation of a new direction at the intersection of comparative typology and linguoculturology - comparative linguoculturology. Theoretical foundations of comparative lingvoculturology were developed by .V.V Vorobyev and



### **1-TOM, 10-SON**

described it as follows: "Comparative linguoculturology is a new direction in the practical application of linguoculturology, which studies the processes of interlinguistic communication through the prism of the mother tongue, observes linguistic and extralinguistic content of culture and nation as a holistic structure, focuses on new life of society and the system of cultural values [6,p.15]. The linguist defines the task of this direction as "to identify the similarities and differences in the dialectical influence and development of cultures reflected in two or more languages." As language does not exist separately from culture, so linguistic research is inextricably linked with cultural studies. According to the linguist S.T. Makhmaraimova, any culture is manifested in a language, finds its material shell in language, and develops and changes under the influence of the environment. Cultures of different nations differ in their material and spiritual assimilation of reality [8]. VV Vorobyev emphasizes that culture is twofold "National (specific) and general (international)." Many linguists associate the expression of culture in a language with cultural symbols or cultural codes. D.S. Khudoiberganova writes that cultural codes are "reflected in linguocultural units such as proverbs, sayings, metaphors, prayers and applause that reflect the figurative thinking of the people." [9]. Phraseological units have been recognized by many linguists as reflecting national culture, national mentality, customs, and history. A.V Kunin states that, "phraseology is a treasure of language. Phraseological units reflect the history of a nation, its culture and the uniqueness of its life". According to V.N Telia, "the phraseological content of a language is a mirror in which a linguocultural society realizes its own national identity". T.Z Cherdantseva wrote that "the expressions of any language are a valuable linguistic heritage that reflects the worldview, national culture, customs and beliefs of the speakers of this language, reflecting their fantasy and history" [12, p.58]. V.G Gak argues that the national identity of phraseologisms is "determined by linking them to the elements of the material or spiritual culture, history, beliefs, customs and natural geography of a particular society. National-cultural specificity phraseological units has recently become a traditional topic in the field of phraseology research. Many studies emphasized that idioms are national and cultural unity of language, accumulating and transferring from one generation to the cultural potential of the people. They exhibit features of every national language, a unique way expresses the spirit and identity of the nation. V.A.Maslova indicates a close relationship phraseological units with background knowledge of native speakers, with cultural - historical traditions of the people speaking this language. In her opinion,





### 1-TOM, 10-SON

phraseological combinations related subjects attributed symptoms that are associated with a certain view of the world, express their attitude to them and give them a rating. The primary emphasis rests on the consideration of the concepts "linguistic picture of the world", "national linguistic picture of the world" and the problem of interrelation of language and culture. Among multiple problems that modern linguistics studies, studying national – cultural specifics of languages plays an important role. The language is the major way of formation and existence of man's knowledge about the world. Firstly, it is the basis for the development of linguistic picture of the world, one of the deepest layers of the picture of the world. Secondly, language expresses and explicates other pictures of the human world, which enter into the language via special lexicon, introducing the features of a person and his culture<sup>2</sup>. As for the concept "linguistic picture of the world", in modern linguistics it is defined by several linguists such as Pimenova, O.A. Kornilov, Z.D. Popova and I.A. Sternin in different ways. According to M.V. Pimenova, it is "body of knowledge about the world which is reflected in language, and also ways of receiving and interpretation of new knowledge"<sup>3</sup>. O.A. Kornilov considers that it is "fixation and storage of all complex of knowledge of current language community about the world" By phraseology, we mean the branch of linguistics dealing with stable word combinations characterized by certain transference of meaning. Despite differences of opinion, most authors agree upon some points concerning the distinctive features of phraseological units, such as: 1. the aggregate value of verbal phraseological complex; 2. the individual lexical components of phraseologisms; 3. the literal meaning of the total verbal complex. One more criterion for classification of phraseological units is according to the degree of the national peculiarity of phraseological units. Due to it all phraseological units are divided into three groups: 1. International phraseological units ; 2. Locally unmarked phraseological units; 3. Locally marked phraseological units The most complete definition of researching the concept is given by Russian linguists Z.D. Popova and I.A. Sternin, who consider that "linguistic picture of the world is set of people's representations about reality fixated in units of language at a certain stage of development of the people, imagination about the reality reflected in values of linguistic signs – linguistic partitioning of the world, linguistic collating of subjects and the phenomena..."<sup>5</sup> . So studying various definitions of "linguistic picture of the world", we arrived at a conclusion that "linguistic picture of the world" is a verbal expression of objective reality of a certain language community. "Linguistic picture of the world" is embodied in all national languages, and receives designation "a national



### 1-TOM, 10-SON

linguistic picture of the world". In turn, "a national linguistic picture of the world" is "national and specific vision of all things in existence which is fixated in lexicon of the corresponding language, where the word "vision" expresses following concepts: logical conception, sensation and estimation, and concept "all things in existence" means not only a real material world, but also all introduced things in it by human mind"<sup>6</sup>. It should be noted that the questions concerning the problem of "national linguistic picture of the world" were made in scientific works of great linguist W. von Humboldt and the formers of theory of linguistic relativity E. Sapir and B. Whorf. According to W. Humboldt's doctrine, "various languages are various world visions. Any language, designating separate subjects, forms a picture of the world for the people speaking in it". The base of a hypothesis of Sapir – Whorf makes belief that human beings are very much at the mercy of the particular language which determines nature of thinking of the person, his behavior and a way of cognition of reality, finally more widely – culture of society. "We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" – writes Sapir <sup>7</sup>. In other words, the person sees the world as he speaks. Therefore the people speaking different languages see the world differently. Each language reflects reality only in the way inherent in it; therefore, languages differ with their "linguistic pictures of the world.

#### References:

1. Ashukin N. S. Winged words. - M.: Higher school, 1960.
2. Aleinikova T.V. Phraseologisms with components of anthroponyms in the modern Russian language. - M., 2002.
3. Arutyunova N. D. Language and the human world. - M., 1999.
4. Babkin A. M. Russian phraseology, its development and sources. - L.: Education, 1970.
5. Boldyrev N.N. Cognitive semantics. - Tambov, 2000.
6. Vezhbitskaya A. Language. Culture. Cognition. - M., 1996.

