

LINGUOCULTURAL CHARACTERISTICS OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK

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Abstract: The article discusses the national and cultural features of phraseology. It also studies the classification of phraseology and interlingual correspondence under the influence of culture in English and Uzbek.

Key words: collocation, phraseological units, national and cultural features, religion, idioms.

Comparison of phraseology should answer the following questions: what are the similarities and differences between the phraseological and systems of the English and Uzbek languages; how they manifest themselves in the main aspects of the language; what intralingual and extralinguistic factors they are determined by, what is the degree of interlingual equivalence of somatic phraseological units. Features of the comparative study of phraseological composition are primarily due to the special position of the phraseological system among other linguistic systems. "Phraseologisms are units of secondary education that differ from ordinary complexes in low regularity of linguistic organization, based on a semantic shift of one type or another and leading to mandatory reproducibility of phraseological units and poor predictability of their content plan relative to the expression plan, and vice versa".

According to its formal structure, phraseological units are verbal complexes. Functionally and semantically, they correlate with verbal complexes or with words. PU always have functional and syntactic characteristics and corresponding morphological features. Thus, the phraseological system is based on the means of other levels of the language and is built from them. First of all, these are lexical and grammatical means. The specificity of phraseology is that it, to a greater or lesser extent, reflects all the main features of other levels of the language. Hence the peculiarity of comparative phraseological analysis - the need to take into account the primary systems - lexical and grammatical, as well as the specifics of their manifestation in phraseology.

Dictionary analysis, linguistic analysis and statistical methods are used in the semantic, linguoculturological determination of biblical origins of phraseologisms. Religion is an example of this culture and an important part of the human imagination: Religion is one of the most important sources of phraseology. The Bible is the holy book of the British in Christianity. Therefore, along with some phrases, place names and food-related phraseologies are taken from the Bible, both orally and in writing. Biblical phraseology is part of the international phraseological fund, and biblical phrases derived from the Bible, common in most European languages, are called biblicalisms.

Biblical phraseology is common in the following dictionaries: Oxford Dictionary of English Idioms, Longman Dictionary of English Language and Culture, Words worth Dictionary of Phrase and Fable. The theory of "phraseological convergence" which analyzes "phraseological internationalism", which is reflected in a wide enough range in the phraseology of many languages in the works of E.M.Solodukho who was interested in biblical phraseology. Words and phrases from the Bible are extensively analyzed in Stoffeld's Studies in English, written and spoken. The study of biblicalism in Western linguistics is associated with the name of L.P.Smith. He studied English phraseology in his section on

biblical phrases. The author notes that "there are so many biblical passages and phrases in English that it is not easy to collect and list them."

Means of other levels are not reproduced mechanically in a phraseological system, but undergo complex processing. Being a part of phraseological units, lexemes, syntactic schemes and morphological means undergo significant limitations of their regular paradigmatic or syntagmatic changeability. Additional difficulties arise, since these restrictions are not the same for different phraseological units. For example, the fixity of the article in the following English phraseological unit: "poor as a church mouse", but the possibility of its regular replacement in certain PU: "put on a / the face of smth." The next feature of comparative analysis in phraseology is that phraseological units are more complex than their constituents-lexemes both in structure and in meaning. The specificity of comparing the phraseology of different-system languages, including English and Uzbek, at the level of specific languages is not based on the material identity of the units being compared. For different system languages, the interlingual material identity of phraseological units turns out to be a rare phenomenon associated with the borrowing of phraseological units from one compared language to another or from any third language into both compared ones. L.P. Smith also argues that English includes not only a number of biblical words, but also biblical idiomatic expressions that represent a literal translation of ancient Hebrew and Greek idioms. Thus, it is clear from the definition of L.P. Smith, I. Khorazinsky and V.A. Mendelyon who are one of the idioms that have emerged as a result of the interaction of cultures is the biblical idioms. We will analyze some of them.

In conclusion, it should be noted that most of the national and cultural idioms are related to the daily life, customs and traditions of the people. The analysis of phraseological units based on the interaction of cultures shows that the phrases are similar. The analysis of the above examples shows that most of the phraseology, which includes place names, occurs in the national-cultural context and enriches the phraseological layer.

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