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REFLECTION OF LINGVOCULTUROLOGICAL PECULIARITIES IN PHRASES

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Abstract: This article deals with the translation of phraseological unit. The role of linguaculturology in translation from one language into another. It also examines the issues that arise during the translation of phrasemes and phraseological system of the language. Comparison of phraseological analogs of different languages with the goal of identifying their national flavor, national and cultural features are the subject of a constructive approach to identifying national and cultural originality of phraseological units. The article also contains the opinions of scientists who directly worked on phraseology around the world and in Uzbekistan.

Key words: phraseological units; classification of phraseological units; translation difficulties; methods of translation; phraseological system; cultural identity; national flavor; free combinations; extra-linguistic components; contrastive approach; linguacultural approach.

INTRODUCTION.

Phraseology is a discipline in linguistics that studies expressions that have a certain stability, or the science of phraseological units. She studies the grammatical structure, semantic features, structure, pragmatic properties of the phraseological units. So, studying the phraseology of the English language, the famous Russian linguist A.V. Kunin divided the stable turns into original English the phraseological units and borrowed phraseological units [2, p. 110].

So what is a phraseological unit? According to L.V. Shcherba, phraseological unit - potential "word equivalent"; phraseological units are more expressive (expressively colored) than words and free combinations. By definition A.V.

Kunina, phraseological unit - this is a stable combination of words with fully or partially a rethought meaning [2, p. eight]. Moreover, according to the scientist, the phraseological unit is in structural and semantic relation single, unmodded Education consisting of at least two words [2, p. 37].

Uzbek philologist and lexicographer Sh. Rakhmatullaev in scientific article and monograph "Uzbek tilida fe'l phrasemalarning boglashuvi" ("Connections verbal phraseological units in Uzbek language ") compared the semantic structure phraseological units of the Uzbek language. Thus, the phraseological unit - a combination of words that differ sustainability and integrity in semantic and structural relationship. To fixed expressions include idioms, proverbs, and sayings, speech clichés that are found in all languages and have different origins.

THE MAIN PART.

Issues of national and cultural identity the phraseological system of the language is currently the subject of research by many linguists. When addressing the problem of the national cultural originality of phraseological units, it is necessary, however, to be aware of that today in linguistics there are several different approaches to identifying the national and cultural component phraseological units with different methodological bases, various research methods differing from each other in degree coverage of phraseological material.

Within the framework of the immanent-semi logical direction, it was developed two approaches to identifying national and cultural originality of phraseological units.

First of all, it is necessary to name the linguistic and cultural approach.

The linguistic and cultural direction in linguistics was based on indications of the existence of an extra-linguistic component in the meaning of the word due to extra-linguistic factors (see the works of R. Lado, C. Fries, E.A. Naida, N.G. Komlev).

In the linguistic and cultural study of phraseology, extra-linguistic factors are classified, reflected in the component composition of phraseological units (see

work E.M. Vereshchagin, V.G. Kostomarova, D.G. Maltseva, G.D. Tomakhina). Special attention to the plan of expression of phraseological units actualizes the meaning historical and etymological interpretation of elements or prototype phraseological units.

Within the framework of the linguistic and cultural approach, the national and cultural originality of phraseological units is expressed in mention of certain extra-linguistic realities characteristic of a given culture and belonging to the background knowledge of native speakers. The second approach to identifying national identity phraseological units also arose within the framework of the structuralism understanding language. He is a definite opposite linguistic and cultural approach - focuses the attention of the researcher not on The "non-equivalent" component of the phraseological unit, but, on the contrary, in the presence of an analyzed phraseological unit of one or another foreign language matches.

Comparison of phraseological units of different languages at the beginning provided for the identification of phraseological internationalism, analysis of phraseological parallelisms in different languages, consideration of the reasons for them occurrence, analysis of the types of equivalence of phraseological units (see work E.M. Solodukho, A.D. Raichshtein, A.V. Kunin).

As you know, the category of the nation in the sphere of phraseology is in dialectical unity with the category of the international. Comparison of phraseological analogs of different languages with the goal of identifying their national flavor, national and cultural features is the subject of a contrastive approach to identifying national and cultural originality of phraseological units. Comparison phraseological equivalents here occurs in order to identify not common, as with the classical comparative method, and to identify differences that make up the national and cultural identity phraseological equivalents of the compared languages.

At the same time, the types of interlingua-phraseological equivalents, such as homonyms, paronyms, lexica-grammatical variants, mismatch of semantic

volumes, synonyms, etc. (see, in particular, the works of I.V. Arnold, N.N. Kirillova) time is understood as differences in a particular macro component of the value phraseological unit - denotative, evaluative, emotive, stylistic, motivational. These differences are the reason for the occurrence of national identity in interlingual- phraseologic equivalents.

The development of relatively new approaches to identifying the national and cultural characteristics of phraseological units occurs, as it was said above, in line with the anthropological paradigm of linguistics, namely in the framework of cultural linguistics and cognitive linguistics, which in are currently among the most intensively developing linguistic directions.

Development of a linguacultural approach to the study of phraseology orients the researcher to study the ratio of phraseological units and signs of culture and actualizes the meaning of the system of standards, stereotypes, symbols, etc. to describe the cultural and national specifics phraseological system.

Within the framework of this approach, V.N. Telia understands the deep meaning of the presence of phraseology in the system of any language as the ability of phraseological units act as exhibitors of cultural signs, not only synchronously joining the current system of cultural and national understanding of the world, but also broadcasting its fragments from generation to generation, thereby participating in the formation of the world outlook as a separate linguistic personality and linguistic collective. In the works of V.N. Teliy emphasizes the idea that the cultural and national specificity of idioms perceived that their semantics can be interpreted in terms of culture that is recognized as national in nature (Telia 1996, 214-215). You can still see national culture in phraseology because the meanings of phraseological units are interpreted from the standpoint of value attitudes inherent in the mentality of a particular person. According to a researcher, the connection between language and culture is realized through cultural connotation that arises as a result of the interpretation of the associative basis of a phraseological unit by correlating it with cultural and national standards and stereotypes reflecting folk mentality. The scientist identifies at least two types

of culturally labeled units in the nominative composition of the language: units in which culturally significant information is embodied in denotative aspect meanings (words denoting the realities of material culture or concepts of spiritual and social culture), and units in which culturally significant information is expressed in a connotative aspect meaning (figuratively motivated base of phraseological units). The interpretation of the latter occurs on the basis of a reflective - unconscious or conscious - correlating their meaning in a specific speech situation with cultural attitudes known to the speaker [Telia, 1998].

V. A. Maslova considers it necessary to analyze linguistic facts not only from the position of an active native speaker but also from the position of an external observer - based on the study and analysis of universal terms culture extracted from the texts of different times and peoples, while everyone phraseological unit is a text, that is, a keeper of cultural information. "The phraseological component of the language not only reproduces the elements and features of cultural and national worldview but also forms them. And each phraseological unit, if it contains cultural connotation, introduces their contribution to the overall mosaic picture of national culture "[9, p. 87]. Moreover, not all phraseological units are culturally specific in their semantics. The most "cultural", according to the author, are figurative and emotional units that go back to some prototype situations, underlying the figurative rethinking, entrenched with the flow time behind the phraseological unit, however, the "traces" of the prototype remain in the internal form of PU, simultaneously encoding and exhibiting certain cultural information [9, p. 68, 82].

While studying the national specifics, D.O. Dobrovolsky distinguishes two approaches. The first approach is called comparative, in which the cultural specificity of one language is determined relative to another language. The second approach is introspective, in which the national specificity of the language is considered through the eyes of its speakers, then there is introspection, introspection. According to D.O.Dobrovolskiy, "in the study of the national cultural specifics of PU within the comparative approach it seems advisable only to

refer to the plan content, since the expression plan for units of different languages is different in definition ". In terms of the content of phraseological units (especially in the case of their synchronously felt motivation), the actual meaning and the figurative component, the study of which seems to be the most essential, since, "firstly, it is here that non-trivial differences between languages ... and, secondly, the differences of such kind can be more culturally motivated."

E.E. Chikin in the article "Revealing the national and cultural specifics of phraseological units: modern approaches "considers linguistic, contrastive, linguacultural and cognitive approaches to the disclosure of national and cultural content FE. The author emphasizes that all four approaches are a single whole and can be presented as stages of PU analysis: 1) identification of non-equivalent extralinguistic factors reflected in phraseological units; 2) identification of structural and semantic features interlingua- phraseological analogs; 3) identification of national-cultural connotations of keywords and concepts of culture, concluded in phraseological units; 4) identification of the features of national division linguistic picture of the world and features of the functioning of the national mentality as linguistic and creative thinking. The author emphasizes that such an integrated approach from the particular to the general can give a complete picture of the national and cultural characteristics of the phraseological system language.

I. Ya. Ikonomidi's Ph.D. thesis devoted to the analysis of phraseological units with nationally-specific component meanings in Russian and modern Greek languages, three groups of phraseological units are distinguished: 1) phraseological units that do not include lexemes with a nationally specific component of meaning, but reflect nationally specific concepts with their entire composition; 2) phraseological units, including lexemes with a nationally specific component of meaning and at the same time conveying nationally specific concepts with their entire composition; 3) units containing lexemes with nationally specific component meaning and reflecting universal concepts.

In the study by E. N. Gilyazeva "Linguoculturological features of phraseological units with a component "household item" in Tatar and German

languages were identified common and specific elements of the linguistic consciousness of the speakers of the related languages. In general, the researcher's opinion, emphasizes the universality of the structures of thinking in a reflection of the world by human consciousness and is found in the following: 1) in a complete and partial coincidence of the image; 2) in the participation of PU components, making up the internal form; 3) in the presence of general cultural knowledge, stereotypes. National identity was established thanks to such phenomena, as 1) differences in the phraseological activity of the basic components; 2) mismatch of phraseological imagery in case of coincidence concepts; 3) the absence of this or that unit in one of the languages.

E. F. Arsentieva in the monograph "Phraseology and phrasegraphy in comparative aspect (based on the material of Russian and English languages)" considers three levels at which the national-cultural specificity of phraseological units can manifest itself: 1) in the aggregate phraseological meaning (non-equivalent or lacunar phraseological units); 2) in the meaning of individual lexical components (phraseological units having in their composition of the designation of the national and cultural reality); 3) in the direct meaning free combination, which was figuratively rethought (i.e., in PU prototypes).

Thus, within the framework of the lingua-cultural approach, the national and cultural originality of phraseological units is seen in the fact that they contain a complex of naive ideas of native speakers about this or that standard, stereotype, concept of national culture. Analysis of phraseological units, in any way indicating a certain the concept of spiritual culture, identifies the national and cultural connotation of the analyzed concept, a kind of "touch to the portrait", and an analysis of the totality of such phraseological units gives a complete picture the investigated concept in the phraseological picture of the world.

As in Russian linguistics, so in Turkic studies, The narrow and broad understanding of the scope of phraseology still continues. In particular, according to academician S.K. Kenesboev, all stable compounds in the broadest sense within the scope of phraseology (proverbs, sayings, idiomatic combinations,

words no idiomatic, fixed phraseological groups, and pairs of words) enters. The common feature that unites them is stability and is a ready-made presence in the language. The above approaches to identifying national and cultural originality of phraseological units, undoubtedly, represent a single whole. They can be presented as steps in the analysis of the national phraseology: identifying non-equivalent extra-linguistic factors reflected in phraseological units - identifying the structural and semantic features of interlingua-phraseological analogs - identification of national and cultural connotations of keywords and concepts of culture, enclosed in phraseological units – identifying features of the national division of the linguistic picture of the world and features of the functioning of the national mentality as linguistic creative thinking. It should be noted that the identification of national specific phraseological units similar to those given above are becoming more obvious when compared with phraseological units of another language. This approach to the identification of national-cultural specifics is called comparative. In our work has taken a linguacultural approach to the study of the national-cultural specifics of PU, phraseological units are carriers of cultural and national information, preserving and reproducing the mentality of the people, their culture.

For more than forty years the main problems of Uzbek phraseology have been scientifically studied. Until the 50th year, phraseology was not formed as an independent part of Uzbek linguistics. During this period, some Uzbek poets and writers began to study their artistic abilities in selfless work preliminary data on phraseology, stable connections the first theoretical ideas concerning grammar and stylistics are striking. Such works belonged to linguists or literary scholars. A. Fitrat, Gazi Olim Yunusov, A. Gulamov, U. Tursunov, A.K. Borovkov, Such famous people as F. Kamol, H. Zarif, V. Abdullaev, N. Mallaev. The opinions of literary critics A. Sadiy, V. Abdullaev, N. Mallaev about the use of folk expressions, connections in the works of Alisher Navoi still retain their value. The first works on Uzbek phraseology were published in 1950 in the XX century. It includes the dissertations of Sh. Raxmatullaeva, Ya.D. Pinxasova, A. Shomaksudova, M. Gusainova. These works analyze the Uzbek phraseological

units based on structural and semantic classification, academician V.V. Vinogradov and are divided into phraseological units, phraseological integrity, phraseological compounds and phraseological compounds. Also in these works there are figurative expressions consisting of separate words in the Uzbek language.

Sh. Rakhmatullaev was the first to start studying the Uzbek language grammatical features of verb phrases in the language. In 1966, the scientist defended his doctoral dissertation and published a monograph based on these studies. "Some questions of Uzbek phraseology" (1966). According to these studies, lexical block of phrases of the Uzbek language. This work deeply explores the vocabulary of phrases, polyphrasy meanings, semantics, variation, antonymic, formality event factual material (over thirty thousand cards). on this basis, it became possible to check other features of lexical phrases in lexical unity.

CONCLUSION.

In fact, research scientist A.E. Mamatov insisted, as he said, "To understand phraseology in a broad and narrow meaning wrong, it must be understood in one meaning. No matter what language unit they are classified as aphorisms, Proverbs or sayings, fixed speech formulas, "winged words ", if they meet the definition of phraseology proposed by us, if they match requirements, that is, according to the structure of meaning, it is equivalent to a phrase or sentence figurative, generalized, lexical elements that have partial or fully portable meaning and any fixed lexical-semantic unit recorded in dictionaries must be included in phraseological units "[1991. - p. 212]

Here is a brief history of Uzbek phraseology a collection of phraseological richness of our language and systematize, include them in dictionaries work has been done, rich experience has been accumulated. But there are still many problems to be solved in this area.

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