

# Axeological Features of Phraseological Units (in the Case of Uzbek, Russian and English Languages)

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**Annotation:** This article is devoted to a comparative study of the national-cultural specifics of phraseological units in English, Russian and Uzbek languages. The research is conditioned by the importance of comparative study of languages in order to identify their national and cultural specifics. The choice of proverbs for research is explained not only by their widespread use in everyday life, but also by the fact that they are expressive, figurative, vividly reflect the peculiarities of the spiritual and material life of the people.

**Keywords:** national and cultural specificity, comparative study of languages, peculiarities of the spiritual life of the people, cultural information, comparative characteristics.

## INTRODUCTION

In our fast-paced time, people more and more often go out into the world, there are intercultural contacts. People have become more proficient in other languages for communication, so it becomes necessary for them to know the cultural component of the language. In this regard, recently, studies of the language in terms of its interaction with culture have become extremely relevant, in connection with which a new special direction has appeared, called cultural linguistics. Cultural linguistics, the development of which began in the early 90s, is today one of the most relevant areas of modern linguistics, whose tasks include the study and description of the relationship and mutual influences of language and culture, language and folk mentality<sup>2</sup>. It has to do with both cultural science and language science. Cultural linguistics studies the national and cultural semantics of linguistic units in order to understand them in their entirety of content and shades, to the extent that is as close as possible to their perception by the speakers of a given language and a given culture.

## MATERIALS AND METHODS

In a word, this is an aspect of linguistics that studies the problem of reflecting national culture in a language. The most complete relationship "language - culture" is reflected in the works of W. von Humboldt, who wrote: "Man predominantly: he lives with objects as the language presents them to him. Each language describes the circle of the people to whom it belongs, the circle from which a person is given to leave only insofar as it enters the circle of another language<sup>3</sup>". One of the linguistic units, an important component of which is cultural information, is a phraseological unit. The cultural components of phraseological meaning focus the value-semantic relations that have been established in a given ethnocultural community, and turn out to be a cultural form of the existence of knowledge. As a consequence, we can come to the conclusion that phraseological units are a very valuable source of knowledge about the culture of the people and are a direct etymological reflection of the national and cultural specifics of a particular linguistic community, and that is why at this time phraseological units are the brightest linguistic unit of expression linguistic culture. Phraseological units can be studied in cultural linguistics from positions without equivalence, reflection in their structure of mythologemes, historical facts, traditions and customs, imagery, value norms and behavior, etc.

## RESULTS AND DISCUSSION

Thus, PU (phraseological units) is the most studied culturally-marked unit of the language, since PU reflect the national-cultural specifics of the language, its originality. The phraseological unit captures the rich historical experience of the people, it reflects ideas related to work, life and culture of people. The study of phraseology is a necessary link in the assimilation of the language, in improving the culture of speech. The correct and appropriate use of phraseological units gives speech a unique originality, special expressiveness, accuracy, imagery. That is why, the task of our research includes the analysis of phraseological units from the point of view of their national and cultural specifics.

As the analysis of our material has shown, phraseological units with a component of a body part are also of particular interest for linguoculturological studies. This group of phraseological units is a clear example of the action of not only linguistic, but also extralinguistic factors in the language. It is during their analysis that it is possible to identify both common features inherent in the human community, regardless of linguistic affiliation, and specific features due to purely extralinguistic factors.

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<sup>2</sup> Maslova V.A. Introduction to cultural linguistics. M., 2017

<sup>3</sup> Reichstein A.D. On the comparison of phraseological systems // Foreign languages at school. - No. 4. 2010.

"As a result of formal and semantic comparison and opposition, members of languagesystems of any scale - grammatical paradigms, antonymic pairs, etc., and vice versa, an exhaustive description of any individual linguistic phenomenon presupposes the allocation of a set of various aspects, forms, meanings and other differences in it, and on the other hand, the inclusion of this phenomenon in various communities on the basis of some identities - formal, semantic, functional, etc."<sup>4</sup>. Comparison of specific phraseological units provided researchers with material for generalizations in various directions: in translation theory, in phraseography theory, in comparative typological studies.

Phraseological units can express the following conceptual features:

I. The psychological state of a person. This group refers to the description of feelings, emotional, psychological states of a person:

- a) fear, fright: *Eng.: white at the lips; have one's heart in one's mouth; Russ.: душа в пятки ушла; Uzb.: yuzidan rangi uchgan, yuzi oqarib ketdi;*
- b) anger and rage: *Eng: give smb a black eye, black in the face; blue in the face; catch by the throat; Rus: взять за горло; стереть с лица земли; Uzb: bo'g'zidan olmoq, yer yuzidan yo'qotmoq;*
- c) aggressiveness, irritation, resentment: *Eng: red in the face; fed to the teeth; up to the eye; to become red in the face; black (blue) in the face; fly in the face; Rus: no ушу; no горло; сым no горло; Uzb: yuziga sapchimoq;*
- d) state of amazement, surprise: *Eng: to be blue in the face; Rus: не верить своим ушам; раскрыть рот от изумления; глаза на лоб лезут; Uzb: ko'zi chiqibketay dedi, og'zi ochilob qoldi;*
- e) embarrassment, shyness, shyness: *Eng: to redden to the roots of one's hair; Uzb: yuzi qizarib ketdi;*
- f) emotional state of excitement: *Eng: at heart; Rus: закрадываться в сердце; Uzb.: yuragiga o't'g'ulg'ula tushmoq;*

## CONCLUSION

Comparative analysis of PU is the most optimal means of identifying the national- cultural specifics of PU. Today in linguistics there are several different approaches to identifying the national-cultural component of phraseological units:

1. Linguistic and cultural direction, concentrated on the background knowledge of native speakers and on non-equivalent vocabulary;
2. A contrasting approach, the purpose of which is to identify not the general, as in the classical comparative method, but to identify the differences that make up the national-cultural originality of the phraseological equivalents of the compared languages;

The linguoculturological approach to the study of phraseology directs the researcherto the study of the ratio of phraseological units and signs in culture and actualizes the meaning of the system of standards, stereotypes, symbols, etc. to describe the culturaland national specifics of the phraseological system.

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<sup>4</sup> Roizenzon L.I., Avaliani Y.Y. Modern aspects of the study of phraseology // Problems of phraseology and the tasks of its study in higher and secondary schools. Vologda, 2017.