



LINGUOCULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS AND THEIR RELATION WITH A CONTEXT

Bobur Egamnazarov

Uzbek State World Languages University

The faculty of International Journalism, The direction of Information
Service and Public Relations, Student of Group 303

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Abstract.

The following article is devoted to linguocultural structure of Phraseological units. The aim of the article is to investigate national and linguistic sides of English and Uzbek phraseological units.

Keywords: phraseology, cognitive linguistics, communicative approach, language structure, language unit.

Резюме

Тақдим этилаётган мақола фразеологик бирликлар лингвокултурологиясига бағишланади. Унинг мақсади инглиз ва ўзбек тилларидаги фразеологик бирликларни миллий ва лисоний томонларини тадқиқ қилишдир.

Калит сўзлар: *фразеология, когнитив тилшунослик, коммуникатив ёндашув, тил структураси, тил бирлиги*

Резюме

Данная статья посвящается лингвокультурологической основы фразеологических единиц.

Целью данной статьи является исследование национальных и лингвистических сторон английских и узбекских фразеологических единиц.

Ключевые слова: *фразеология, когнитивная лингвистика, коммуникативный подход, языковая структура, языковая единица.*

During last years the special attention in linguistics has been paid to one of the most important features of human life – to the sphere of emotions. Obviously, emotions, being the complicated and specific phenomena, have its peculiarities of expression in the language. One of the ways of language representation of emotions is phraseological units.

The phraseological units with component-zoonomy in Uzbek and English were taken as an **objects of research** in this article.

The **subject of the research** are semantic and structural peculiarities of phraseological units with component-zoonomy in the language under comparison.

In the lexical fund of any language among the majority of groups only two of them belong to the category of substantive nouns – anthroponomy and zoonomy. Zoonomy are present in the phraseological units and they have clearly expressed national-cultural specifics, which predefine their associative relations and in case their usage in relation to people provides the certain meaning.

Person, with the help of phraseological units, not only denotes phenomena, notions, surrounding realities, but also expresses his/her attitude to the world through phraseological units. Thus “phraseological units are always addressed to the subject, i.e. they appear not only to describe the world but also to interpret, evaluate and express prejudiced attitude towards it” (Maslova 2004, p. 82).

Phraseological units play an exclusive role in shaping the language picture of the world, they represent the reflection of nation’s life as well as its spirit and peculiarities.

The essence of the phraseological units are closely connected with the human knowledge acquired in everyday life, with cultural-historical traditions of people speaking in this language. Due to this the phraseological units can be considered not only in line with direct semantic filling but also by the point of view of motivational groundings of their semantics. Semantics of characterise the human, his/her outer and inner image, his/her emotions, feelings, mood, evaluation, his/her activity. Consequently, phraseological units reflect in its semantics “the long process of cultural development of the nation, determines and transfers stances and stereotypes, etalons and archetypes from generation to generation”, i.e. “the most part of phraseological units have “the traces” of national culture” (Maslova 2004, p. 82). Thus, linguocultural analysis of phraseological units indeed allow us to see the unique for each nations «traces».

What national-cultural peculiarities of Uzbek and English people can phraseological units tell us? Let’s consider these peculiarities.

Firstly, phraseological units in both languages can indicate national realities. Here we can mark out the following phraseological units:

1. Phraseological units connected with historical facts or events.

In English: **cry wolf** call for help when it is not needed; raise a false alarm. (*An old fable tells the tale of a shepherd boy who constantly raised false alarms with cries of 'Wolf!', until people no longer took any notice of him. When a wolf did actually appear and attack him, his genuine cries for help were ignored and no one came to his aid.*)

have (or hold) a wolf by the ears be in a precarious position. (*The saying became current in English in the mid 16th century, but the Roman comic dramatist Terence (195-159 BC) mentions its Latin equivalent, lupumauribustenerere, as already being an old saying in his time.*) A Communist Party administering an economy is holding a wolf by the ears.

keep the wolf from the door have enough money to avert hunger or starvation. (*The phrase has been used in this sense since the mid 16th century, but the image of the wolf as a symbol of a devouring and destructive force is found much earlier than this. In Matthew 10:16, for example, Jesus tells his disciples: “Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves”.*)

a wolf in sheep's clothing a person or thing that appears friendly or harmless but is really hostile and dangerous. (*This expression comes from Jesus's words in Matthew 7:15: “Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves”.*)

In Uzbek: **Бўри боқиш қилмоқ** Қўрқинчли, даҳшатли қарамоқ, еб қўйгудек қарамоқ. *Бир қўлида теша, Санобарга бўри қараш қилиб яқинлашди.* К. Яшин, Хамза.

Translated version in English: **Stare as a wolf** look scornfully, dreadfully to someone. *With an instrument in his hands, he approached Sanobar staring as a wolf.* К. Yashin, Hamza.

Бўри ейди «Нимадан қўрқасан» деган маънода ишлатиладиган ибора. [Ҳаёт:] - *Воей, сизам бир қизиқсизки, буви, нима, мени бўри еб кетармиди? — деду-ю, ҳовли этагига*

юриб кетди. М. Исмоилий, Фарғона т.о. *Латиф-жон ҳиринглаб: -(дипломни) бўри ермиди, уйнинг тўрига экиб қўйганман, — деди. «Муштум».*

Translated version in English: **Will the wolf eat you up** the term used in the meaning “What are you afraid of”.

[Hayot:] *Oh, you are so interesting, grandma, what, will the wolf eat me up? – he said, then went to the foot of the house. M. Ismoiliiy, Ferghana. Latifjon said smiling: - Will the wolf eat up (the diploma), I planted It on the upper part of the house. Magazine “Mushtum”.*

Бўримисиз, тулкимисиз? «Қуруқ қайтдингизми ёки ундириб?» деган маънода ишлатиладиган ибора. [Ҳасан:] *Хуруқ келишга уялдим-да, тақсир! [Қодирқул:] Қани, бўримисиз, тулки? Ҳамза, Бой ила хизматчи.*

Translated version in English: **Are you a wolf or a fox?** This term is used in the meaning “Did you come back with empty hands or solved the matter?” [Hasan:] *I was ashamed to come with empty hands, sir! [Kodirkul:] Let’s see, are you a wolf or a fox? Hamza, The rich man and the servant.*

Бўрининг оғзи еса ҳам қон, емаса ҳам қон «Ёмонлиги билан танилган, ёмонлигини қўйса ҳам, қўймаса ҳам — ёмон» деган маъ-нода ишлатиладиган ибора. *Бўрининг еса ҳам, емаса ҳам оғзи қон.* Шукрулло, Сайланма.

Translated version in English: **Mouth of the wolf bleeds whether he eats or not.** The term used to express the meaning “Famous for his bad deeds, called as a bad man even if gives up his bad deeds”. *Mouth of the wolf bleeds whether he eats or not.* Shukrullo, “Saylanma” (Selected works).

Бўри туғди (ёки болалади) Кун чиқиб туриб, ёмғир ёғаётганда айтиладиган ибора.

Translated version in English: **The wolf bore the child.** The term used when the sun shines but it rains at the same time.

Бўри қулоғи овда Номаълум кишилар ёки айғоқ-ағёрлар гап пойлаб юргани ҳақида ўз киши-сини огоҳлантириш учун ишлатиладиган ибора.

Translated version in English: **Wolf hunts with its ears** The term used to inform his man about unknown people or spies intercepts him.

Қўйни бўрига топширмоқ Бирор нар-сани ёки ишни энг кўп зарар етказадиган ёки суистеъмол қиладиган, оқибатсиз ки-шига топшириб қўймоқ. *Муродова билмайди. Шунинг учун кейинги аризани Давроновга юборибди. — Қўйни бўрига топширибди-да.* Н. Раҳим, Ихлос.

Translated version in English: **Throw the sheep to the wolf** Trust the things or some job to the person who makes a lot of harm or appropriates not thinking of consequences. *Murodova doesn’t know. That’s why she sent an application to Davronov. – So, she threw the sheep to the wolf.* N. Rakhim, Ikhlos.

2. Phraseological units connected with national believes (superstitions), legends. For unstance, In English:

dog days the hottest days of summer, usually during July and August. (Named for Sirius, the ‘dog star.’) *Bill spent the dog days lying out in his hammock. I hate doing yard work in the dog days.*

Dog does not eat dog. *Prov.* One disreputable person will not harm other disreputable people. *Ellen: My lawyer did such a bad job that I want to hire another lawyer to sue him. Jane: You’ll never find a lawyer to take on that job. Dog does not eat dog.*

dog in the manger one who unreasonably prevents other people from doing or having what

one does not wish them to do or have. (From one of Aesop's fables in which a dog—which cannot eat hay—lay in the hayrack [manger] and prevented the other animals from eating the hay.) *Jane is a real dog in the manger. She cannot drive, but she will not lend anyone her car. If Martin were not such a dog in the manger, he would let his brother have that dinner jacket he never wears.*

Dog my cats! *Rur.* My goodness!; What do you know! (An exclamation of surprise.) *Dog my cats! Somebody painted my house green! Well, dog my cats - it hasn't rained once all month!*

dog-eat-dog *Fig.* a situation in which one has to act ruthlessly in order to survive or succeed; ruthless competition. *It is dog-eat-dog in the world of business these days. Universities are not quiet peaceful places. It's dog-eat-dog to get a promotion.*

dog-faced liar *Rur.* a terrible liar. *Suzy said Jimmy was a dog-faced liar. If Joe says that, he's a dog-faced liar.*

a doggy bag a bag or other container used to carry uneaten food home from a restaurant. (As if it is for the dog.) *I can't eat all of this. Can I have a doggy bag, please?*

In Uzbek: **Бошига ит кунини солмоқ** Роса қийна-моқ, ўта азоб-қийноққа солмоқ. *Улар қишлоқдагиларнинг бошига ит кунини солибди: деҳқонларни қийнабди, ўлдирибди; пахта эксаларинг — ўлдирамиз, деб дўқурибди.* Ҳ. Тур-сунқулов, Ҳаётим қиссаси.

Translated version in English: **Change one's life into dog's.** Make someone suffer much. *They changed villagers life into dog's: Made peasants suffer, killed them; threatened them saying: we will kill you if plant a cotton.* Kh. Tursunkulov, My life story.

Ит азоби Ниҳоятда қийин, машаққатли ҳолат, аҳвол. *Биласанми сеп бу ўзбошимчалигинг би-лан отангни ит азобига солишингни?* К. Яшин, Ҳамза. [Ҳожар:] *Ит азобиди кечани кундузга улабмеҳнат қила-қила, энди юрт орасида шер қилдим деганда, обрўни тўкиб қўйсам, қан-дай кўргилик!* Ҳамза, Паранжи сирлари.

Translated version in English: **Suffer as a dog.** Very difficult, complicated situation, state. *Do you know that with your spontaneous doings you will make your father suffer as a dog?* K. Yashin, Hamza. [Hojar:] *Suffered as a dog, day and night, to make a lion among the people, what a fate if I'll loose my dignity!* Hamza, Secrets of yashmak.

As you are aware, from the all levels of the language the lexica is more closely connected with material and spiritual culture with non-language reality, with out-of-language activity, and the phraseological fund of the language is presented as the most valuable source of information about the culture and mentality of the nation, because «the results of linguocreative thoughts of the human, products of his/her reflective thinking activity are fixed and realized in phraseological units. The allows to consider the phraseological units as mental images, as cognitive signs ...» (Buyanova, Kovalenko 2004, p. 118).

Phraseological fund of the language – the most valuable source of information about the culture and mentality of the nation, the representation of the nation about myths, customs, rites, rituals, habits, morale, behavior and others are conserved. Phraseological units always indirectly reflect the outlook of people, social order, ideology of its epoch. They reflect how the light of the morning is reflected in the drop of water (Larin B.A. quotation from Maslova 2004, p. 43).

Translated version in English: **Even the dog will not look at him.** It is used in relation to the person or things no one will pay attention to. – *Grandma, even the dog will not pay attention to the grandma, but she will do what she wants, - said old woman to Pulatjon.* Mirmukhsin, Umid (Hope).

Thus, studying units as language units, reflecting more clearly the national peculiarities of the culture of the nation – native speaker of the language, is important due to the aspiration to adequate understanding of mentality of representatives of this nation.

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