

LINGUOPRAGMATIC AND LINGUOCULTURAL FEATURES OF THE CATEGORY OF APPEALS IN ENGLISH AND UZBEK LANGUAGES

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Annotations: The article is devoted to the semantic and lingvocultural features of phraseological units in English and Uzbek. Etymological and cultural features of phraseological units are exemplified in Uzbek and English.

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The phraseological system in each language has its own characteristics and differs from the lexical system in the way of forming its units, since phraseological units consist of words and are equal in structure to a phrase or a sentence. And the fact that words and phraseological units can be used as sentences is their common similarity. However, the units of the phraseological system in their structural form, and some in their functions, are close to the level of the sentence. If we proceed from the constant interconnection of all system-forming elements in the language, then it can be argued that phraseological units are formed on the basis of units of the lower tier, that is, through the integration of words. From the point of view of the upper tier, phraseological units themselves, like words, turn into parts that make up a sentence. As one of the prominent scholars of linguists who studied this topic, M. Umarchodzhaev, notes in his works, sentences directly integrate phraseological units, and free phrases introduce words into sentences, since a free phrase as an intermediary between a word and a sentence plays a special role in ensuring that the word has become a constituent of the sentence. Phraseologisms are included in a sentence in a finished form, just like a word, in the form of a linguistic unit or syntagma.

Based on the foregoing, it can be noted that the actually existing phraseological system of the language is linguistically distinguished by its sign features. Units of the phraseological system due to the fact that they have isomorphic features similar to the features of units of all linguistic out levels are the component located between the token and the clause.

In addition, phraseology has its own paradigmatics (synonyms, antonyms, semantic-syntactic variants, phraseological-semantic groups) and syntagmatics (phrases in the form of a phrase), valence and distribution (phraseological derivation), they form a full-fledged system as a result of interaction. Consequently, phraseological units, like a word, perform in the language the functions of a means of communication and tasks in terms of functional nomination. Another feature is the presence in them of elements of both the lower and upper levels. If the meaning of a word is associated with its constituent sum of morphemes (belonging to a certain part of speech, valence and distribution, denotative-significative dependence), then in phraseological units this phenomenon has a different character. In fact, phraseological units are a figuratively directed denotative-significative integrity based on the integration of the meanings of its constituent components. On the basis of the integration of phraseological units in the language, a new unit of integral meaning arises. However, some of the integrated components of the phrase, and sometimes all of the components, lose their basic properties. The higher the level of integration, the further away from their original meaning the words that make up phraseological units, and vice versa, the lower the level of integration, the closer the phrase will be to a free phrase and a free sentence. Let us turn to the analysis of linguistic material illustrating the validity of the above theoretical theses. Wherein our main task is not to study the structural or semantic features of phraseological units in the Uzbek language, because they have been studied in sufficient detail on various linguistic material. Here we aim to analyze the lingo-cultural

aspects of phraseological units. Linguocultural aspects are usually realized through the manifestation of pragmalinguistic aspects in discourse.

In Uzbek culture, since ancient times, houses were built with a flat roof and covered with clay. On hot summer nights, you could sleep on the roof, you could dry fruit on it, in some cases small haystacks were laid out on the roof. They didn't put any more cargo, because the roof could not withstand it. A chock is a piece of wood that appears when firewood is split. No one will chop wood on the roof, so a lump cannot appear on the roof, much less fall from it to the ground. That is, the probability of an accident is zero. The main element of this PU is a flat roof. In European, including English culture, roofs are never flat. Who is going to build flat roofs in a rainfall climate? Therefore, no one can think of the idea of chopping wood on the roof. Thus, the emergence of phraseological units is due to the peculiar aspects of the everyday culture of a particular people. Uzbeks live in hot and dry climates, so flat roofs are common. A flat, clay-coated roof keeps the house and people from the heat in summer and from the cold in winter. As proof of all that has been said, it is enough to cite the Russian translation of the above phrase: "The chairman of the general store, Avazmatov, for no reason, for no reason, suddenly took and removed me from work." In the translation, the phraseological unit itself is absent, and its meaning is conveyed in simple words using their free combination. The stereotypes of the heroes' behavior can be different in different cultures, which can be seen in the following examples. For example: the meaning of the phrase "Tuzots uzib ketmots" can be translated as "to escape by any means," zit his paw and leave the trap. " In Uzbek culture, the fox can break the trap's nets, and in the European culture, the fox will bite off its paw and flee. Why? Because in the east, traps are made of ropes or leather, while in European culture they are made of iron. Rope or leather lashes can be gnawed off, but not iron. Therefore, the only way to escape from the trap is to gnaw off your own paw. This cultural difference is fully reflected through linguistic means.

This phraseological unit corresponds to the Russian phrase "a snail's step", and in English the phrase "till the cows come home". In Russian, this meaning is conveyed using the image of a turtle, and in English - a cow. This is due to the originality of the habitat, way of life and the existence of the people. The British and Russians live in the northern regions with a fairly cold climate. This, as a primary feature, manifests itself in the nomination of traditional concepts, the formation of primary forms of words and expressions. Camels cannot live in the cold area, but some species of turtles can be found. Slow movement is inherent in the turtle and the Russians use the image of this animal, speaking of slowness. In the area of the Uzbek linguoculture there is also a turtle, and in this language it means slowness. But in this context, it is useonly as a synonym for the concept of camel. It is from this point of view that such phrases that exist in the Uzbek conceptsphere, such as "When a camel's tail touches the ground" (when the camel's tail touches the ground), "tuyani yut, lekin dumi ozingdan qurinib turmasin" (swallow the camel, but so that its tail does not visible from your mouth). "Tuya suyib, chor-lasang kham kelmaidi" (he will not come, even if you call, having killed a camel and organized a feast), "Tuya kancha bulsa - yagrini shuncha" (What a camel is, such is its back). They are alien to European culture, because, not knowing about the habits of a camel, a person does not know about the signs associated with it. But this conclusion cannot be called absolutely correct. Because some animals not found in England have nevertheless become were stuck in the PU object. For example: to shed crocodile tears - shed crocodile tears: "Take no notice of her crocodile tears. She is not in the less concerned about your injury"(W. Saroyan).

As you know, having swallowed its prey, the crocodile sheds tears. Those who do not know the physiological reasons for this phenomenon mistakenly think that the predator is crying out of pity for the swallowed prey. In fact, the reason is that after a hearty meal in the animal's body, all organs and glands begin to work, including those responsible for lacrimation. It is with the help of tears that the crocodile gets rid of the infections brought along with the prey. This is proven by science. The reason for the appearance of this phraseological unit in the English language was that during the period of colonialism, the British captured large territories in Asia, Africa, North America and Australia. Acquaintance with the nature of those regions was the reason for the emergence of this kind of phraseological units. Let's take another example. The phrase "to work like a horse" is translated into Russian by the phrase "to work like a horse", and into Uzbek: "to work like a donkey." The fact is that among the common Uzbek people a donkey, that

is, a donkey, was more common than a horse - an expensive animal that wealthy people and servants of wealthy nobles could afford. The horse did not do the work of a donkey, and for the most part served only as a means of transport for the rich. And all the black work was carried out with the help of donkeys, which were harnessed to carts and carts, loaded with loads, forced to rotate the mill wheels. There were relatively fewer horses than donkeys, their meat was considered edible, so there was a different attitude to horses than to donkeys. Above, we analyzed phraseological units with the names of animals in the composition, now we will consider the linguocultural aspects of phraseological units, whose components in semantic meaning belong to other groups.

The manifestation of pragmalinguistic categories in phraseological units is the norm for the semantic system of the language. In PU, people, animals, things or phenomena are nominated from the standpoint of the norm. For example: "Zigirdek kichik" (as small as a flaxseed), "Zuvalasi bir joidan olingan" (two pair of boots), "Zigir yogi ichgan odamdek" (as a person who drank linseed oil), Zigir yogi ichmaganda boogilib gapir-masdi (if would not drink flaxseed oil, would not wheeze like that). "Ishlar mikhdek" (deeds are good as a nail) and so on. More precisely, if the state is normal, then no one would evaluate it, describe it, or give an emotionally expressive assessment.

The thing is that the concept of the norm in different cultures is different. Based on this representatives of different cultures assess the same situation differently. For example, in the Uzbek language there is phraseological unit "Meshchon otang-dan ulug" (the guest is higher than the father), but in European culture the guest is not so exalted, therefore phraseological units associated with the guest are rare. Consider another phraseological unit that demonstrates cultural differences. In English there is phrase "to make a confession", meaning repentance. It has two synonyms: 1) to come clean; 2) to make a clean breast. Repentance among Christians is usually performed in churches, in special rooms where a church worker cannot see a person who has come to repent of his sins. The representative of the clergy and the person do not see each other and talk through the window. Guaranteed the secret of repentance. But in some cases, the ministers of the churches violate this rule and bring to the appropriate authorities what should have been kept secret, and as a result, a person who repented of sins may suffer. In the Uzbek and Islamic culture in general, there is no such thing. Those who would like to repent of their sins do not go to the representatives of the clergy, but perform repentance during prayer, reading special prayers to themselves. Recently, some young Uzbek writers have been trying to present something similar in their works, when their heroes repent of their sins. But this is nothing more than an imitation of Western culture. From all that has been said, it is clear that cultural characteristics are rooted in the consciousness of the people much deeper than linguists think.

List of used literature:

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