

Linguocultural Features of Phraseological Units in English, French, and Uzbek Languages

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ABSTRACT

In this article, a comparative analysis of the linguistic and cultural characteristics of phraseological units in English, French, and Uzbek languages was made. In addition, expressions in English, French, and Uzbek languages that embody elements of the culture of these nations and reflect the realities of the mentality and lifestyle of different nations were analyzed. For example, in English and French there are a lot of phrases related to the life of the sea and sailors, profession, but crafts and profession have left a bright mark in the phraseology of the Uzbek language.

Culture, traditions and mentality are always reflected in language. Language is a means of communication, it has a social character, and its traces are preserved in national and cultural values and a unique worldview, and it also shows the moral norms of a community belonging to a certain language. All these definitions are reflected in the vocabulary of the language. Phraseological units of national culture are evident and they are often called linguocultural expressions.

In the study, phraseological units reflecting English, French, and Uzbek mentality were comparatively analyzed. It should be noted that the history, customs and cultural values that formed the mentality of these peoples are different, but the mentality and cultural values reflected in the phraseological units of these peoples are not similar. At the same time, the research examines the culturally informative lacunae found in phraseological units that cannot be transferred to other languages.

The owner of the language, in turn, is a manifestation of the culture of the people. At the same time, the language forms a picture of the world and a linguistic landscape embodying the nationality, and expresses customs, beliefs and superstitions, and in general defines all the components that determine the stereotyped morality of the nation.

In the process of analyzing national identity awareness, attention is paid to the phraseological picture of the world, which is an integral part of national culture and is a combination of national and individual knowledge about the world. The mentality, material and spiritual culture of the people is clearly visible in the idiomatic structure of the language, it shows a certain worldview of the nation.

Phraseology is preserved in the language for centuries and represents the culture of the speakers of a particular language. As the linguist scientist V. N. Teliya noted, the phraseological composition of the language is a mirror through which the linguo-cultural community can see its national identity. According to V. N. Teliya, the connection between language and culture is realized through the cultural meaning that appears as a result of interpreting the associative-figurative basis of phraseological units by interrelating them with cultural-national standards and stereotypes that reflect the mentality of the people.

Through the analysis of phraseological units, it is possible to observe the entire history of the development of human society, the process from the emergence of traditions and customs to the development of science and technology, and it allows to compare and study the evolution of two or more languages.

The connotative meaning of phraseological units reflects the social consciousness of people, as well as the specific features of their mentality.

Cross-sectional analysis of phraseologisms of different languages contributes to a deeper understanding of the aspects of idiomaticity of different languages and makes a great contribution to the study of the culture and civilization of peoples.

As mentioned above, phraseological units are a linguistic formation, and the linguocultural aspect is an integral part of the language. The material and spiritual values accumulated over the centuries are transmitted from generation to generation through linguistic and cultural expressions. Phraseologisms are of particular importance in creating the linguistic landscape of the world. They are a mirror of people's life. The essence of the meaning of phraseological units is inextricably linked with the knowledge acquired by the speakers of the language, the life experience of the person, and the cultural and historical traditions of the people.

Any branch of human activity has its own lexicon, terminology, and enters the literary language through metaphors.

For example, in English there are many expressions related to the life of the sea and sailors. This is explained by the fact that the sea has been of great importance in the life of the English for centuries, because the fate of Great Britain goes back to the lands beyond the sea. England is one of the largest maritime rulers, and the main source of income for its inhabitants is the sea. One of the most common occupations in Great Britain is seafaring, so expressions of sea life have arisen.

Phrases related to the sea reflect the national and cultural characteristics of English phraseology. Phraseological units related to the sea: "**ships that pass in the night**" (literal translation, "tunda o'tadigan kemalar",- "bir lahzalik uchrashuv"); **make shipwreck of smth** (literal translation, "kemani halokatga yo'liqtirmoq",- "biror narsani yo'q qilmoq, nimagadir zarba bermoq"); **(all) at sea** (literal translation, "hammasi dengizda"- "butunlay sarosimaga tushib qolmoq, o'zini yo'qotib qo'ymoq, boshi berk ko'chaga kirib qolmoq; yoki «qorong'u zulmatda yurganday»); **old salt** (literal translation, "eskirgan tuz", - "tajribali, ko'pni ko'rgan dengizchi"); **to make full sail** (literal translation, "bor kuchi bilan suzish" - "jon-jahdi bilan ishga kirishmoq, harakat qilmoq"); **to sail with the wind** (literal translation, "shamol bilan birga suzish" - "zamon bilan hamnafas"); **to sail right through smth** (literal translation, "to'siqsiz suzib o'tmoq" - "xamirdan qil sug'urganday oson bajarmoq"); **to hang in the wind** (literal translation, "shamolga osilmoq" - "to'g'ri harakatlanmoq").

French also has a lot of phraseological units related to the sea. The sea also played an important role in the country's history. Phraseological units related to the sea can be seen in the following examples:

Battre son plein- peaked, reached its highest point. In this phraseological unit, plein is

pleinemer, which acts as a noun, in the open sea.

Veiller au grain- to move carefully, to be alert. In marine terminology, grain means a strong wind. This phraseological unit is literally translated as "to watch the weather in order not to be caught in a storm."

Prendre le large-literal translation, "to go to the open sea"; **remettre à flot** - to stand up, get out of a difficult situation (literal translation, "take the ship to land"; **baïsser pavillon** - surrender, admit defeat (literal translation, "lower the flag"); **faire le point**- own know your place (literal translation, determine the coordinates of the ship).¹

Craftsmanship and profession have also left a bright mark in Uzbek phraseology. Phraseologies formed in terms of the dependence of the craft and profession used in a certain field turn into metaphorical phraseology when moving to the literary language.

Phraseologies formed in the Uzbek language in relation to certain professions, including carpentry, tailoring, weaving, carpentry, are widely used in speech, although in small numbers.

By studying the ethnonyms and expressions of a certain language, it is possible to see how the names of nations appear in linguistic landscapes. Ethnonyms make it possible to understand the mutual relations of different peoples. For example, English phraseology shows that the English were not on friendly terms with the French and the Dutch.

The centuries-old rivalry between the English and the French can be seen in the following phraseological units. If an Englishman swears, he uses this phrase: "**Pardon my French**". Bad manners are expressed by the phrase "**Donelikea Frenchman**".

The tense relations between England and France are described by these expressions: "**to take a French leave**" - to take a French leave, originally this expression meant "to run away".

This phrase originates from the rich history of conflict between England and France. Nowadays, this expression means "to leave without saying goodbye". Also, the French equivalent of this English phrase is "**Filer à l'anglaise**" - "to go English", this phrase originated during the time when England and France were at war, when these nations accused each other of cowardice and running away from war.

Our study made it possible to identify the differences between the linguistic landscapes of English and French languages by comparative analysis of phraseological units of English and French languages with the same type of components and consideration of phraseological units in separate thematic groups. The English and the French have more in common than separate them. In the study, these differences were chosen to show the difference between these peoples, their behavior in society, customs and traditions. It was shown in the examples that all this is reflected in the fund and phraseology of the English and French languages.

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