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**NATIONAL AND CULTURAL VARIETY OF PHRASEOLOGICAL UNIT OF THE ENGLISH LANGUAGE.**

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*Abstract:* This article is devoted to the national and cultural variety of phraseological unit of the English language, study of most interlanguage interference and new interpretations of several grammatical categories. Phraseological unit studies various lexical units on Uzbek and English. We proceed from the systematic branch of linguistic similarities and difference of two and non-related language.

*Key words:* culture, international, phraseological unit, communications, comparative, contrastive, phraseological fusions, phraseological unities and phraseological combinations, phraseo-thematic area, similarities and dissimilarities.

Globalization processes in the modern world contribute to the international relations development at economic, political, cultural, and diplomatic levels and play an important role in the study of foreign languages. The formation of students' intercultural competence is one of the most essential components in the process of studying foreign languages. In the process of intercultural competence training, socio-cultural knowledge of students is developed. Studying of both foreign language culture and native language cultures contributes to the most successful preparation to the real intercultural communication of students and gives them an opportunity to see not only differences but also find common features in these two cultures. The most valuable sources of information about the culture, national character, psychological peculiarities and mentality of the nation one can find in phraseological units.

Phraseological fund of the language gives students access to a vast spiritual wealth of the nation and at the same time it is the most important means of interaction and mutual understanding of people in the process of intercultural communication. As expressive means, idioms also enrich our speech. The phraseological units are embodiment of cultural and national peculiarities in a figurative way. The way of emphasizing the cultural and national peculiarities means «an interpretation of the figurative basis in a marked cultural and national space of the language community». Phraseological units very often reflect the peculiarities of the culture of the language they belong to; moreover they reflect history of that nation, their attitude towards world, stereotypes they believe in, etc. Furthermore, phraseological units usually are formed from national sayings, prejudices, and cultural traditions, and represent quite a large part of linguistics. Phraseological units are common to all languages of the world but have their unique form of expression. Their national — cultural specific is shown in translation process.

Phraseological units, by means of their expressive form, transmit the meaning of the message with a high degree of emotional colouring, contribute to the development of students' speech activity,

enabling them to express their own attitude towards the fact or phenomenon, thus forming in this way foreign language communicative competence skills. Motivation to the studying of foreign languages is also increased.

Phraseological fund of the language is the most valuable source of information on culture and mentality of the nation, because it preserves the ideas of people on myths, customs, ceremonies, rituals, habits, morals, behavior etc. B.A.Larin noted that phraseological units always indirectly reflect people's views, social order and ideology of the epoch [1; 43]. Phraseological units, reflecting a long development of the nation's culture in its semantics, store and transfer cultural attitudes and stereotypes, standards and archetypes from generation to generation. According to F.I.Buslaev, phraseological units are peculiar microcosms. They comprise «both the moral law, and the common sense, expressed in a short saying, which were entrusted to the descendants by their ancestors». It is a soul of any national language, in which the spirit of the nation and its originality are expressed in a unique way.

Phraseological units as compound words can have more than two tops (stems in compound words), e.g. to take a back seat, a peg to hang a thing on, lock, stock and barrel, to be a shadow of one's own self, at one's own sweet will. Phraseological units can be classified as parts of speech (syntactical classification).

This classification was suggested by I.V. Arnold. Here we have the following groups: a) noun phraseologisms denoting an object, a person, a living being, e.g. bullet train, latchkey child, redbrick university, Green Berets. b) verb phraseologisms, denoting an action, a state, a feeling, e.g. to break the log-jam, to get on somebody's coattails, to be on the beam, to nose out, to make headlines. c) adjective phraseologisms denoting a quality, e.g. loose as a goose, dull as lead. d) adverb phraseological units, such as: with a bump, in the soup, like a dream, like a dog with two tails. e) preposition phraseological units, e.g. in the course of, on the stroke of f) interjection phraseological units, e.g. « Catch me! » « Well, I never! » etc.

The use of the phraseological units in the framework of various activities and foreign language communicative situations provides communicative competence formation, contributes to the development of communicative skills, students become interested in studying phraseological fund of the language, which is the storage of historical and cultural values and reflect the national peculiarity of the language. Studying phraseological units in the process of teaching foreign languages plays an important role in intercultural aspect.

Phraseological units are the reflection of national wisdom and life, national history, philosophy and collective experience of the people. It is a source of background knowledge associated with the history, geography and lifestyle of the people, the native speaker. The analysis of various aspects of the content, the form and the function of phraseological units gives all the reasons for singling out the phraseological units meaning as a linguistic category alongside with the lexical meaning. The notion 'invariant of information' is important for phraseological units meaning.

A.V.Kunin follows I.S. Narsky and considers invariant of information as «something which is constantly preserved in the process of transformation of information». phraseological units contain information as a generalized conscious reflected form of objects of reality, expressed by means of language signs. In the process of defining phraseological units meaning it is important to take into consideration that PUs are not made up according to generative structural-semantic model of variable word combinations, as it is not possible to predict, which feature of

the prototype will be the semantic basis of the next phraseological units, and whether it will be created at all. As A.V. Kunin, we also consider that phraseological unit's meaning is an invariant of information, expressed by semantically complicated, discrete language units, which are not formed by generative structural-semantic models of the variable word combinations.

Phraseological units often expressed specific features of people mentality, traditions and customs of the people: for example, in Uzbek the word 'arab' in the Uzbek proverb "*Эшакка ортиқча аҳамият бериб юборсанг, у ўзини зотдор араб отиман, деб ўйлаб қолади*" is used as ethnonym in the proverb [16]. It is known from history that Arab nation is famous with their horses. In this PU the ethnonym is used to denote "to lose oneself from much attention and care". English phrase "*French fries*" contains the phrase French which is the name of a nation as potatoes were firstly fried by the French.

The Uzbek proverb "*Маҳмуднинг қадами етган ерда ўт ўсмас*" describes the leader of Gaznavi dynasty Mahmud Gaznaviy's restless attacks and his tyranny who ruled in the Middle Ages in Central Asia. In English: "*Annie Oakley*" is translated as "a ticket" and this PU derived from the name of American circus actor and sniper Annie Oakley (1860-1926 yy.). She could shoot flying game card.

In the Uzbek language the proverb "*Наврўздан сўнг киши бўлмас, Мезондан сўнг ёз бўлмас*" the word Наврўз is mentioned as a holiday [17; 229]. On account of the year of the Sun, The New Year begins from 21 March of each year as the period from 21 March to 20 April is the first month of the year. This period coincides with the beginning of the spring, the weather will be much warmer. In Persian-Tajik languages, the New Year is called Navruz, and all the peoples of Central Asia celebrate this day as a holiday. In this phrase, the word Navruz is used as georhonym. In the English language there is not any examples for this type of PUs.

This approach can be called comparative or contrastive. Another point of understanding national specifics of idioms is connected with national spirit, specific features inherent to a certain nation without comparison with other languages. It should also be noted that in each language, there are idioms, which are perceived by speakers of that language as their own. They are purely national phraseological units. In phraseological units only one of the components has all the forms of the paradigm of the part of speech it belongs to e.g. to go to bed, goes to bed, went to bed, gone to bed, going to bed, etc., the rest of the components do not change their form. Phraseological unit is more complex language unit, than a word, in structural and in semantic spheres. However, for majority of them functional vicinity to word is characteristic. Semantic wholeness is a constancy of components. The structure of the phraseological units defines other important peculiarity of the phraseological unit approaching them with. This means that in system of the language, they exist as readymade units in they are not made, but are extracted from memory and are used in the lexical meanings, grammatical forms and functions, which are to express.

Phraseological units of both English and Uzbek languages have a long history; include a significant amount of international words and idioms, related to human knowledge about the surrounding world. There are phraseological units in the Uzbek and English languages with a similar conceptual semantics which are not as numerous as the phraseological units with the phraseological

equivalents in the other language. So, a phraseological unit is a word-group or a sentence with full or partial transformation meaning and with stability at phraseological level. The classification system of phraseological units suggested by academician V.V. Vinogradov is based on the degree of semantic cohesion between the components of a phraseological unit, where the criteria is akin to the one in Bally's classification. The more distant the meaning of a phraseological unit from the current meaning of its constituent parts, the greater is the degree of semantic cohesion. The given typology, worked out on the material of the Uzbek language, was widely used by phraseologists for describing phraseological systems of other languages, including English. According to Vinogradov's classification, phraseological units are divided into three big groups: phraseological fusions, phraseological unities and phraseological combinations.

The sources and origin of phraseological units in modern English and Uzbek languages can be dissimilar. The main source of phraseological unit is the Bible and Koran. Bible is the main literal source of phraseological unit in English. Over the centuries Bible was a widely read and quoted book in England. Number of scriptural constructions and expressions is so high that it is not an easy task to collect and to count them. The following biblical expressions are used in contemporary English language the phrase "*Canterbury story*" (tale) is used as a joke denoting "*long boring tale*", "*a tale against reality*" and is originated from Chaucer's "*Canterbury tales*" [13;105]. The expression "*The house that Jack built*" means "*repeated tale*". This phraseological unit originated from the fairy tale "*The house that Jack built.*"

The Uzbek expression "*Мулла ҳалвони кўрса, Қуръонни унутади*", denotes "a person being aware of Islamic teachings, when necessary, does not follow the rules of Koran and forgets about its teachings" [4;147]. The word "*Halvo*" in this phrase denotes "*money*", "*bribe*". The word Koran in this phrase is used as a biblionym.

The English phraseological units cannot be translated into Uzbek language word-for-word, otherwise it will lose its expressiveness and linguistic curiosity. Here is one more interesting example Uzbek «*birovga chog' qazimoq*» in English would be: "*haul somebody over the coals*". The Uzbek language has its own psychological, sociolinguistic peculiarities, that's why the phraseological units can't be translated word-for-word: "*birovning nog'orasiga o'ynamoq*" — come under somebody's influence, submit to the influence of somebody; English "*to lock the stable door after the horse is stolen, to ride the high horse*" (means to behave a superior, haughty way), "*to show one's teeth*" (to take a treating tone, show an to injure), "*to wash one's dirty linen in public*" (discuss of make on public one's quarrels)

There have been suggested several classifications of phraseological units. L.P.Smith suggests the classification in accordance with those sources, from which the English language adopted phraseological units. He distinguished idioms, derived from the language of sailors, fishers, soldiers, hunters as well as he pointed out idioms, concerning different kinds of domestic and wild animals, birds, nature phenomena; idioms concerning agriculture, kitchen, different kinds of sport, art, parts of human body, etc. L.P.Smith there is no clarification of the semantic structure. To him, the persistent word combinations, determined as «idioms» is of interest mainly because they are «verbal anomalies», «which break grammatical or logical rules [6]. At the same time, Smith tried to demonstrate wealth and multiplicity of English phraseology, to determine from which sources it has penetrated into the general language. L.P.Pastushenko suggests naming such multitude of phraseological units combined on the basis of their logical-subjective, communicative commonality which cover the peculiar sphere of knowledge as phraseo-thematic area, she gives the following classification:

1) firearms; 2) fighting or hostilities; 3) military symbolism; 4) shooting or firing; 5) soldier, rank; 6) guard duty; 7) military tactics [7].

There are following examples of such phraseological units: *turtki bermoq*— spur on; *aloqalar qil istida*— a poor relation, i.e. a humble person who depends on others; *go nuts* — *aqldan ozmoq*; *hit the high spots* — *gaping po'stkallasini aytmoq*. Phraseological units in the compared languages can have the same meaning, however, they are based on different images with the features of national character, a typical example of this phenomenon are phraseological units, including national-Phraseological units originate from various sources: 1) legends, traditions, religions, narrations and beliefs of the English folk. Here the following phraseological units can be referred: *to beat the wind* — to waste time, to be busy with vain work; *to show the white feather* — to show timidity (a white feather in a tail of fighting cock was a sign of bad breed); *to leap apes in hell* — to die as an unmarried woman (according to old English narrations old unmarried women were intended to leap apes after their death); 2) English realias *blue stocking* — learned woman (one of English admiral Boscawen's literary meetings in the 18<sup>th</sup> century in London was called «the meeting of blue stockings», because scientist Benjamin Spelling flete came in blue stockings); *blue book* — reference book that contains surnames of persons who occupy state posts in the USA; *to carry coals to Newcastle* — to do something absurd (Newcastle is the centre of English coal industry); 3) personalities of English writers, kings and scholars: *King Charles' head* — obsessive idea (according to Charles Dickens' novel «David Copperfield»); *Queen Anne is dead* — nothing new; *a Sherlock Holmes* — a detective; *a Sally Lunn* — sweet roll; 4) historical facts: *as well be hanged for a sheep as for a lamb* — if one is to be executed because of stealing a sheep, so why not steal a lamb (an old

English law according to which one who steals a sheep is executed); *the curse of Scotland* — nine of diamonds in cards (the card is called in honor of the resemblance with the blazon of Duke Stair, who hated Scotland); 5) fables and fairy-tales *Fortunate's purse*— purse full of money; *the whole bag of tricks* — very sly; 6) family relations: *henpecked husband* — a man habitually subdued by his wife; *a marriage portion* — a bride's dowry, *to marry a fortune* — to take as a husband a rich and well-respected man, *Miss Right* — smb.'s future wife, *Mr. Right* — smb.'s future husband; 7) seasons and weather: *rush season* — period when people are especially busy doing something; *out of season* — not available for sale, out of point, not in a proper place; *settled weather* — period of calm weather, free from storms and extremes; *under the weather* — ill.

Phraseological units of different subcultures have their own specific characteristics, reflecting the imaginative thinking of the people. The national features of English phraseological units are qualities such as courage, bravery and nobility: *fight the Kilkenny cats* (*ohirgi tomchi qoni qolguncha urushmoq*); *share one's last crust with smb.* (*Bir mayizni qirqga bo'lib yemoq*); *bear the brunt of smth.* (*Asosiy zarbani yemoq*); and for Uzbek culture — sacrifice, heroism and dedication of the Uzbek people: *or head in the bushes*; *it did not disappear*; *a hero falls* — raise, a coward falls will be crushed; *the stomach to spare no* [9].

Imaginative peculiarities of the notion «heroism» in English and Uzbek phraseology often contain descriptions and comparisons of feats, enemies, heroes: *brave as a lion* (*sherdek jasur*); *firm (steady) as a rock* (*tog'dek mustahkam*); *a tough nut* (*metin iroda*) [10]. However, there are characteristic differences of feat's imaginative content in compared cultures. For example, in the Uzbek culture heroic feats are often made for the sake of the motherland: the Motherland is a mother, be able to defend it, the first thing in life is to serve the Motherland; for the Motherland not sorry and life; the patriot is able to make any exploit. Moreover, in Uzbek culture special attention is paid to idioms related to the feat.



And in English culture there are more expressions and idioms conveying the meaning of overcoming difficulties: to go through fire and water (suv va olive orqali o'tmoq), to drink the cup to the end (ohirgi tomchisigacha suvni ichmoq), batten down the hatches (yomoniga ham tayyor bo'lmoq), beat one's brains out (boshni ishga suqib ishlamoq) [11]. Here is an example of phraseological equivalence: the Uzbek unit «birovga chog' qazimoq» and the English phraseological unit «cast (throw) a stone (stones) at smb (somebody)» are characterized by common semes «a person», «a person's action», «human relations», semes, depicting such actions as «to accuse smb», «to slander smb», negative evaluative seme and the emotive seme of disapproval. Both idioms belong to inter style units and are deprived of expressive seme. So we can consider them full semantic equivalents. At the same time some differences may be typical of the componential structure of Russian and English unit phraseological meaning. In the first place such differences may be observed in their connotations, first of all, in their functional stylistic and emotive components. We can also observe some minor partial differences in the seme structure of their signification-denotational micro components (according to Reichstein in this case we meet with ideographic synonyms and hyper hyponymy), i.e. we observe the presence of one or several additional differential semes both in the Uzbek and the English phraseological units. In this case three connotational components — emotive, expressive and functional-stylistic — may differ or coincide. Such partial divergence with close resemblance is typical of semantic analogues.

English idioms, devoted to the industry, represent a variety of images, expressing the love to work. The exceptions are the image of the horse: work like a horse (this comparison is characteristic for many languages and reflects the people's view to the difficult role of horses in agricultural society) and the image of the bee: hardworking as a bee- as brisk as a bee (bee is a sacred insect according to mythological and biblical views. The representatives of Uzbek and English cultures value these qualities of a bee such as industry. In English and Uzbek cultures the busy man is often compared with the bee.

In the English phraseology there are many images of animals associated with the industry: the beaver — an eager beaver; (as) busy as a beaver; hive — (as) busy as a beehive; cockroach — (as) busy as a cockroach; hold your horses; holly Cow; can the leopard change his spots; don't play the giddy goat [12]. There are many examples of idioms in English and Uzbek phraseology containing names of animals: fight like cats and dogs — it mushukdek urushib yashamoq; as clumsy as a puppy — irkit o'rdakcha; work like a dog — itdek ishlamoq; it rains cats and dogs — paqir paqir yomg'ir quydi. In the Uzbek culture industry is often compared with such animals and insects as an ant, an ox, a donkey (working like an ox; hardworking as an ant; to work as a donkey. It should be noted that in Uzbek language there are idioms, expressing a negative attitude to work: “Ish ishtaxa ochar- dangasa ishdan qochar” means «useless, in vain». In the English phraseology there is no such negative attitude to the work.

The concept of a ‘soul’ also plays an important role in the Uzbek and English cultures. The person whose behavior is opposite to the moral norms accepted in the society is called “qalbi kir” in Uzbek and mentally-ill person in English. In other words, when the Uzbeks have the soul hurts, the representatives of the English-speaking world have problems with mind, and, of course, these words form a view about the life of these people, although they do not notice it. Peace of mind is viewed by Englishmen as a mental disorder. Uzbeks consider that stone falls down from the soul; the native English speakers say a load (weight) off one's mind [13; 210].

The phraseological connected with popular beliefs, folk legends, superstitions, customs and traditions: halcyon days (osoyishta kun) — it was believed that the kingfisher laid its eggs and incubated for fourteen days, before the winter solstice, on the surface of the sea, during which time the waves of the sea were always unruffled; an unlicked cub (og'zidan ona suti ketmagan) — according to medieval tradition, the bear cub is misshapen and imperfect till its dam has licked it into form; dogs howl at death (it uvillasa biron tashvishdan darak) — a widespread superstition in Britain; the hair of the dog that bit you- a small measure of drink, intended to cure a hangover, in allusion to an ancient notion that the burnt hair of a dog is an antidote to its bite; a bird of ill-omen (пессимист) — based on the ancients thought that some birds indicated good luck, and others evil. Some phraseological units that reflect character traits especially particular to British people: if wishes were horses, beggars would ra/e (agar istaklar ot bo'lganida edi barcha tilanchilar unga minib olgan bo'lar edi) — tells about self-criticism of British people, first arouse in the published works of William Camden in the 17 th century; on the pig's back (omadli;) — denotes British striving for success and wealth, has Irish origins; enough to make a cat laught tells about British sense of humour; to be a bear for punishment signifies the courage and independence of British people; stalking horse— reveals nation's disapproval of cheating. In conclusion it should be noted that the phraseological units directly (in denotation) or indirectly (through the correlation of the associative and figurative basis to standards, symbols, stereotypes of national culture) bear cultural information about society and the world.

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