

THE LINGUOCULTURAL APPROACH TO THE STUDY OF LINGUISTIC PHENOMENA

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ABSTRACT	KEYWORDS
<p>The article defines the concept of a linguoculturological approach to the study of linguistic phenomena and the importance of comparing the phraseological pictures of the world of peoples, which is based on the study of the thematic and ideographic semantics of phraseological units and identifying their figurative and motivational foundations, cultural sources for the formation of their semantics.</p> <p>A comparative study of phraseological units allows you to decide a number of complex and still not unambiguously resolved issues of identifying interlingual identities and differences between the two languages - Russian and Uzbek. A significant commonality of the Eurasian way of life, the ever-increasing cultural and economic ties between Russia and Uzbekistan are reflected in the phraseology of the two compared languages. The study of the essence of the language makes it possible to better understand the spiritual heritage, rich history, national values, cultural and spiritual wealth of any people.</p>	<p>linguoculturology, toretic-methodological base, cultural and national specificity, thematic-ideographic semantics, emotional coloring, figurative-situational motivation, complex analysis.</p>

Introduction

The linguocultural approach to the study of linguistic phenomena as units, reflecting the national specificity of the people, is relevant at this stage of development of linguistics. Studies in this field are very relevant nowadays, and within its framework various aspects of national and cultural specificity of language are considered both in general theoretical terms and in specific studies devoted to the study of national and cultural features in the field of lexicon and idiomatics, as well as key concepts of different languages and cultures. Recently a lot has been written about linguoculturology, despite its "young age". Probably that is why there is no generally accepted definition, no single opinion regarding the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently under development. The generally accepted definition of linguocultural studies

is the study of language in inseparable connection with culture. In general it can be defined as follows: Linguoculturology is a science "that emerged at the junction of linguistics and cultural studies and studies the manifestations of the culture of the people, which are reflected and fixed in the language. Manifestations of culture are most fully reflected and fixed in the phraseological units of language. Phraseological units by their separate sides "show" the history of culture, its modern manifestations. The cultural component of phraseological units is directly related to pragmatics. The attribution of the cultural component to pragmatics is primarily determined by the fact that the subject of speech and its addressee are always cultural subjects.

Phraseological units are the most "representative" units of linguocultural studies: the internal form of phraseological units, which is a carrier of motivation, often contains elements of the national-cultural plan, as phraseological units emerge on the basis of "figurative representation of reality, reflecting mainly the everyday-empirical, historical and spiritual experience of the language community, associated with its cultural traditions. Each nation has special, inherent only to it ways of world outlook, world perception and world outlook, which create the basis of national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives grounds to speak about the existence of a phraseological picture of the world in each language. The means of embodiment of cultural and national specificity of phraseological units is the figurative basis, the internal form of the phraseological unit. The way of indicating the cultural-national specificity is the "interpretation of the figurative base in the sign cultural-national "space" of the given linguistic community". Here it should be noted that there is no direct correlation between culture and language: it is possible to "put" between them previously acquired knowledge as a key to interpretation. It is impossible to interpret the content of the cultural connotation contained in the phraseology without it. This is a very important methodological position.

The interrelation of language and culture, the understanding of national mentality reveals the very essence of language, its communicative function. The Strategy for the Further Development of the Republic of Uzbekistan for 2017-2021 emphasizes the need to develop the social sphere, including science, literature and art. The study of phraseology, knowingly, enriches linguistics both theoretically and practically [Decree of the President UzRES 2017:2].

Phraseological units consist of words, so the basis of the semantic structure of a phraseological unit goes back, first of all, to the interaction of their lexical components.

The main feature of phraseological units is their fully or partially reinterpreted meaning. Only a part of phraseological units is identified by separate lexemes, while most of them can be identified only with the help of a word combination or an extended description.

The semantic uniqueness of phraseological units lies in the specificity of the combination of components. Thus, they act not only as parts of the main semantic components of a phraseological unit, but also as links between them. These components are the minimal units of the semantics of phraseological units and perform semantic-determining or semantic-forming functions.

When comparing the semantic function of the same phraseological unit in different contexts, it becomes obvious that in each case we are dealing with a different meaning of the phraseological unit or a different shade of meaning. This does not exclude the repeated use of a phraseological expression with the same meaning. Different meanings have such phraseological expressions as to come to one's senses, to take one's breath away, to mourn, to pry, to fool around. These phraseological expressions express the psychological states of a person. We can meet such phraseological expressions in epic

works: "If you can, tell someone there to send us stories to read - I really want to take my soul away (A. Serafimovich) [A.S. Serafimovich 1959:167]". In the epic work the writer describes the psychological state of a person with the help of phraseological expressions. Firstly, it gives an emotional coloring to the text, and secondly, the reader can clearly imagine the state of mind of the characters. By using phrases in the works, the writer introduces students to his culture.

One of the basic concepts of linguocultural studies is the cultural connotation of language units. Cultural connotation

- is, in its most general form, the interpretation of the denotative or figurative motivated, quasi-denotative, aspects of meaning in the categories of culture. As applied to the units of the phraseological composition of the language as the signs of secondary nomination, the characteristic feature of which is figurative and situational motivation, which is directly connected with the worldview of the people - a native speaker, the medium of cultural connotation, its main nerve is this figurative basis.

Each nation has special, inherent only to it ways of world outlook, world perception and world outlook, which create the basis of the national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives grounds to speak about the existence of a phraseological picture of the world in each language. The means of embodiment of cultural and national specificity of phraseological units is the figurative basis, the internal form of the phraseological unit.

The criterion for combining phraseological units containing similar components into one semantic field is the allocation of the components of meaning in the semantic structure of the phraseological unit. The essence of semantic relations of linguistic units and the principle of structural and semantic organization of the field is manifested in the presence of invariant and differential features, which is an important condition for the systemic organization of the field.

A comprehensive analysis of phraseological meaning aims at identifying the elements of meaning and their complexes, describing them in terms of "micro-senses" and establishing the hierarchy and interdependence of these elements.

As a special semantic category of phraseology, phraseological meaning is a complex semantic whole, combining several aspects: denotative (the volume of the concept); significative (the content of the concept); structural, connotative (stylistic) and social aspects.

The phraseological meaning is studied to a lesser extent than the lexical meaning of the word, but the analysis of phraseological meaning is facilitated by the fact that the phraseological units are mostly monosemantic, since the phraseological unit is a semantema, the method of component analysis can extract semes from the semantic structure of the phraseological unit. A common way to analyze phraseological units by dictionary definitions of phraseological and explanatory dictionaries, which we apply in the analysis of our material. In relation to the semantic system as a whole, the semantic field forms a microsystem, a microfield, which is part of the general system of language. The main element of the phraseological microfield is the phraseological unit, which is characterized by certain patterns. The meaning of phraseological units has a complex structure, and its essence cannot be fully revealed outside the phraseological microsystem.

Individual (physiological) qualities of a person. The human phenomenon, in fact, is universal, regardless of its belonging to a particular ethno-cultural community. Therefore, such characteristics as age, appearance, physical condition and ways of perceiving the world are fixed in the languages being

compared. However, when describing the above properties of a person by means of phraseology, different peoples can distinguish both universal indicators of a particular characteristic, and nationally specific ones, when a human property is evaluated through the prism of social attitudes and traditions available to the people. For example, the universal indicators of a person's age are his height, appearance, number of years, experience, social significance, features of behavior, nutrition, etc.

As a result of the assessment of these features of a person in the compared languages phraseological expressions with equivalent meanings are formed

"young, young": in Russian: from the cradle; he walks under the table; he lies across the bench; milk on his lips is not dried out; a young man without youth; he ate little porridge;

in the prime of life/years; in years; old enough to be his father/mother; holding on to his mother's skirt.

In Russian the meaning of the word "person" is a socially significant person who has a position in society, a profession - to go out; with the meaning "old, advanced years" - old fussy, to stand with one foot in the grave, at the end of days. The perception of a person's age in the light of national psychology is reinforced in the Russian phraseology "sand falls off" from whom, which also reinforces associations with a dilapidated, leaky sack (the contents fall out of the sack - the old person also "leaves" his or her life);

Human physical properties are expressed by Russian phraseological units in more detail than by Russian phraseological units. Height and stature are the favorite "themes" of phraseology: kolomenskaya versta, fire kalancha, tall as a slanted sazhen, in shoulders as a slanted sazhen, as a marigold, from the ground is not to be seen.

Such a characteristic as "thin-thick" in the comparable languages is conveyed with the help of universal indicators: the thin one has bones prominent and the fat one has a rounded shape of body and face, Russian: skin and bones, ribs see through, a walking skeleton, across the front, cheeks seen from behind, cheeks crushed eyes. Phraseological expressions with this meaning may also reflect national indicators.

The phraseological picture of the world, specifically reflecting the social being of man, in a sense is a reflection of the worldview of the people, and not at a certain historical stage, but in the aggregate - throughout the entire course of development, and therefore it sometimes "collide" stereotypes of behavior, relations of different eras, reflecting the views of antagonistic classes.

In the phraseological expressions of the compared languages, firstly, human character traits are expressed (good - evil; cunning - simple-minded, open; energetic - passive, lazy; cowardly - brave; generous - stingy; conceited - modest; dishonest, frivolous; talkative; secondly, human qualities developed in him by education, depending on the level of education, life experience, material well-being, etc. (rich - poor; experienced - inexperienced; independent - not independent; illiterate, uncultured). As can be seen from the list of a person's internal qualities, in phraseology, first of all, universal socially significant traits are fixed. On the one hand, this is a set of properties that form an "ideal" man in the understanding of society (kind, open, energetic, brave, generous, modest, persistent, unselfish), and on the other hand, these are anti-normative qualities of man, condemned in any society (evil, cunning, passive, stingy, conceited, talkative, frivolous, sycophantic, illiterate, ungrateful, harmful, shameless, impetuous, dishonest). The characteristic of individual qualities and features of a person may be conveyed in the comparable languages by similar associations, the presence of which is due to the logical basis of the concept of quality: talkative - talks a lot, stingy - gives nothing to others, brave - fears nothing, ungrateful - forgets the good, inert - does nothing, etc. Because of this,

there are often identical components in the composition of the phraseological expressions compared, the lexical background of which motivates the identical semantics.

Thus, phraseology reflects national psychology, the mindset of the people, traditions and customs, ethical and moral attitudes of the people in assessing the qualities and behavior, human actions. As a consequence, phraseological expressions are formed in the language, fixing in their semantics the notions and qualities relevant to each of the peoples. To characterize a human being as a biological individual and a member of society, native speakers select both standard, typical and non-standard, atypical, but always only actual qualities, actions and situations.

A comparative study of thematic-ideographical groups of phraseological units in two or more languages makes it possible to identify not only national specificity, but also those typologically common in psychology, everyday life, history and culture, which goes back both to the genetic kinship of these or those peoples, and to the universality of many aspects of human existence.

Regarding the sources of the origin of phraseological units in the compared languages, it can be noted that their main supplier is the spheres of social life, way of life, character, geographical location, reflecting the characteristics of the language-bearing people, as well as borrowings and literary sources.

The formation of phraseological expressions is a developing process. It is associated with the further growth of culture, production, economy, other areas of human activity. As a result of the development of society, some idioms may gradually disappear from speech, while others may emerge in a new form.

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