



**NATIONAL-CULTURAL ASPECT OF THE LANGUAGE
PICTURE OF THE WORLD (BASED ON UZBEK AND
RUSSIAN PHRASEOLOGY)**

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ABSTRACT

The topic of national and cultural specifics is quite traditional for research in the field of phraseology. For many years, works on phraseology (especially if they were carried out within the framework of traditional linguistics) argued that phraseological units are nationally specific units of the language that accumulate the cultural potential of the people. The purpose of this article is to describe the features of national-cultural aspect in the language picture of the world in phraseological units in the Russian and Uzbek languages.

The concept of time is an integral part of existence. In science, the problem of time has always occupied an important place. Over the question "What is time?" people have been thinking for centuries, trying to understand, isolate and comprehend its properties. The category of time is multifaceted: time has been studied in philosophy, physics, history, folklore, literature, cultural studies, psychology, and linguistics [1].

The term "time" has many definitions, for example, time is a form of existence of movement or matter, a way of existence of space, a form of existence of movement. Time can be imagined as something acting on a space filled with vacuum and giving rise to what we used to define as the concept of matter. But "time" is also a property of being, which characterizes the change of events, their sequence and direction. In everyday communication, you can often hear the phrases: «*время идёт*», «*время движется*», «*время бежит*», «*время летит*». Man does not live outside of time. Thanks to time, the present becomes the past, and it is possible to think about the future. The main distinguishing feature of time is its irreversibility. It is with her that the complaints of all people are connected, a gloomy shade in the phrases «*время прошло*», «*время упущено*», which carries the meaning: never return again. It is the irreversibility inherent in time that gives to all things that cannot be seen again, a second time, that last sharpness of attractiveness and spirituality as the meaning of life and hope, with the help of spiritual elevation, mastery of wisdom, to avoid suffering, to find the fullness of life happiness.

During the years of Independence, much attention is paid to the study of theoretical problems of Uzbek phraseology. For example, the researcher K. Khakimov, based on the method of component analysis, studied such phraseological units as "*boshi ko'kka etdi*", "*yuragi*



orqasiga tortib ketdi", *"og'zi ochilib qoldi*", *"yuragi yorilayozdi*". Based on this material, the scientist successfully defended his PhD thesis [2].

Serious studies on the component analysis of phrasemes were carried out by Sh.R. Rakhmatullaev. The results of the research work were embodied in a generalizing monograph by Rakhmatullaev Sh.

As we see, phraseological units fill the gaps in the lexical system of the language, which cannot fully provide the name of the new aspects of reality known to man, and in many cases are the only designations for objects, properties, processes, states, situations, etc. The formation of phraseological units weakens the contradiction between the needs of thinking and the limited lexical resources of the language. In those cases where a phraseological unit has a lexical synonym, they usually differ in stylistic terms [3].

Phraseology, like the language as a whole, is in constant development, the dynamics of which is felt both in diachrony and in synchrony. Phraseologisms, like other linguistic units, have certain patterns of development, which allows us to talk about the systemic nature of phraseological phenomena. This character is manifested in the relationship, both between the elements of phraseological units, and between different phraseological units. That is why, in a broader sense, the object of study of phraseology is the phraseological system of a language, which includes the entire set of its phraseological units, along with their inherent patterns of development.

Phraseology is a treasure trove of language. Phraseological units reflect the history of the people, the originality of their culture and way of life. Phraseologisms often have a clearly national character. Along with national features, phraseological units of different languages can also have universal features. The Russian phraseological fund is a complex conglomeration of native and borrowed phraseological units. In some phraseological units, archaic elements are preserved - the rudiments of previous eras.

Phraseological units are highly informative units of the language; they cannot be regarded as "decorations" or "excesses". Phraseological units are one of the linguistic universals, since there are no languages without phraseological units. Phraseology is very rich, and it has a long history [4].

It is especially important for us to establish the similarities and differences in the connotations of phraseological units of the Russian and Uzbek languages. A component of the semantic structure of a phraseological unit is also an internal form. The concept of "internal form of language" was introduced into linguistics by Wilhelm von Humboldt. But even today, many works are devoted to the study of the issue of internal form in the semantic structure of phraseological units: various interpretations of this concept were given by Potebnya, Larin and other researchers. A.V. Kunin offers us the following definition of the internal form of a phraseological unit: "... this is the meaning of its prototype, with which the phraseomatic meaning is associated with derivational relations" Kunin A. V. Course of Phraseology of the Modern English Language. - M., 1986, see 69. The internal form is a component of the semantic structure of a phraseological unit, closely interacts with various prototypes of phraseological units both within the semantic structure of a phraseological unit and beyond. Such interaction leads to the formation of a simple or complicated internal form, as well as a single-element or multi-element internal form. The nature of the internal form is also



influenced by phraseological abstraction, complete or partial rethinking of phraseological unit and its separate form. All these factors explain the high proportion of living inner form in the structure of phraseological units.

Among the directions actively developed today in phraseology, one cannot but admit that much attention is paid to the study of phraseological units united by a common component. At present, studies describing phraseological units with anthroponym components Aleinikova T.V. are widely known. In their works, scientists - phraseologists reveal the symbolic content of key components, recreate the linguistic picture of the world, identify interlingual parallels, comment on the linguistic and cultural value of phraseological units.

Many researchers pay attention to the reflection in the phraseological semantics of the originality of the national culture of the people - the native speaker, for example, Ksenofontova L.V. studied the reflection of the properties of the Russian character in the phraseological units found in the novel by F.M. Dostoevsky "The Idiot" Ksenofontova L.V. Phraseologisms as a reflection of the properties of the Russian character in the novel by F.M. Dostoevsky "The Idiot" [5].

Another intensively developing direction is comparative phraseology, within which both related and unrelated languages are analyzed. As part of a comparative analysis, phraseological units of different languages are described and interpreted in a culturological key.

The linguoculturological aspect is an indispensable component of phraseological research. And in this regard, the language picture of the world is described in detail. Culture, like language, is a form of consciousness that reflects a person's worldview. A special branch of linguistics - linguoculturology - is devoted to the study of their connection. The main postulate of this discipline is the thesis of the cumulative nature of language: language can serve as a means of accumulating and storing information, it is a repository of human knowledge about the world. It is impossible to assess the role of the category of time in the life of any person, people, country. Just like in other phraseological units, the phraseological units reflecting the concept of "time" capture the idea of the people about the value, transience and other properties of this key category in the universe [1].

Firstly, while there are different opinions on the question of who stood at the origins of Russian phraseology as an independent scientific discipline, we believe that the founder of Russian phraseology is Academician V.V. Vinogradov. However, as in any science, it is impossible to deny or underestimate the steps in this area made by the predecessors of V. V. Vinogradov, who certainly include Charles Balli, E. Polivanov, B. A. Larin and many others [6].

A convenient tool for studying the national and cultural specificity of fragments of the language picture of the world is a comparative study of the representations that form it, fixed in linguistic use. Our contrastive study of phraseological units, which, along with lexemes, make up the concept of "time", allows us to determine the principles of organization of information about the world that are essential for this two people. Of particular interest is the comparison of the language picture of the world of languages belonging to different language families, since with relative proximity in a formal sense, semantic differences that are imperceptible at first glance reveal differences in national language pictures of the world that incorporate the long history of the people, the morally accepted system in this community. -



ethical, moral and pragmatic values, the history of interaction with neighboring peoples and cultures.

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