STRUCTURAL-SEMANTIC AND LINGUOCULTURAL ANALYSIS OF PHRASEOLOGY WITH A PHYTONYMIC COMPONENT IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation. The problem of studying phytonymic phraseology is especially relevant, because phytonyms play a significant role in human life, not only in decorative and aesthetic refraction, but also participate in the transmission of religious, symbolic, aesthetic and mythological ideas. The use of phytonymic phraseological units in speech is very important, since their study introduces students to the cultural component in terms of language learning.

Keywords: phraseological units, phytonyms, phytonymic phraseological units, structural analysis, semantic analysis, linguocultural, analysis

СТРУКТУРНО-СЕМАНТИЧЕСКИЙ И ЛИНГВОКУЛЬТУРНЫЙ АНАЛИЗ ФРАЗЕОЛОГИИ С ФИТОНИМИЧЕСКИМ КОМПОНЕНТОМ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. Проблема изучения фитонимической фразеологии особенно актуальна, ведь фитонимы играют значительную роль в жизни человека, а не только в декоративной и эстетического преломления, но и участвуют в передаче религиозного, символические, эстетические и мифологические представления. Использование фитонимический фразеологизмов в речи очень важно, так как их изучение вводит студентов к культурной составляющей в плане изучения языка.

Ключевые слова: фразеологизмы, фитонимы, фитонимические фразеологизмы, структурный анализ, семантический анализ, лингвокультурологический анализ.

INGLIZ VA O‘ZBEK TILLARIDA FITONIMIK KOMPONENTLI FRAZEOLOGIK BIRLIKLARNING STRUKTURAL-SEMANTIK VA LINGVOMADANIY TAHLILI

Annotatsiya. Fitonimik frazeologiyani o‘rganish muammosi ayniqsa dolzarbdir, chunki fitonimlar inson hayotida nafaqat dekorativ va estetik refraksiyada, balki diniy, ramziy, estetik va mifologik g‘oyalarni yetkazishda ham ishtirok etadilar. Nutqda fitonimik frazeologik birliklardan foydalanish juda muhimdir, chunki ularni

o‘rganish talabalarni til o‘rganish nuqtai nazaridan madaniy komponent bilan tanishtiradi.

Tayanch so‘zlar*:* frazeologik birliklar, fitonimlar, fitonimik frazeologik birliklar, strukturaviy tahlil, semantik tahlil, lingvomadaniy tahlil.

Introduction. In connection with the above, phraseology is a special branch of linguistics that studies stable phrases with complex semantics, called phraseological units or phraseological units. The main directions of this science are: idiomatics, phraseomatics, as well as idiomatics. semantic, structural and functional features of a phraseological unit are a set of features that comprehensively limit it from other linguistic units.

A phraseological unit is a stable combination of words that expresses a holistic meaning, and the function is correlated in one word. In the system of phraseological units in the English language, the same phenomena are characteristic of the lexical composition of the Uzbek language: ambiguity; homonymy; synonymy; antonyms. The lexical meaning of a phraseological unit is one of its categorical features, which can be realized not only in the text, but also in the context, revealing itself practically in the lexicographic description and interpretation. The lexical meaning of a phraseological unit is one of its categorical features, which can be realized not only in the text, but also in the context, revealing itself practically in the lexicographic description and interpretation. Thus, the role of phraseological units in the English-language and Uzbek-language pictures of the world most clearly and accurately reflects the spirit of the people, their national mentality, as well as the cultural and historical experience of the world of knowledge, thanks to its expressiveness and emotionality, which contributes to the comprehensive development of the student’s personality, sensitivity to the Uzbek and foreign culture [1, p. 7].

Research methodology. Analysis methods such as typological, etymological, component analysis, cross-cultural analysis are used in the article.

Analysis and results. Concept study is important in modern linguistics. However, any attempt to understand the essence of the concept is related to the number of different points of view. Intensive studies in the field of cognitive linguistics have shown an imbalance in the understanding of the concept of concept". And the differences found cause uncertainty and terminological confusion.

The term “concept” is an “umbrella” term because it “covers” the subject areas of several scientific directions. First of all, this phenomenon is observed more in such scientific directions as cognitology and cognitive linguistics, which deal with the problems of information processing, thinking and consciousness, as well as linguistic and cultural studies. According to different interpretations, the concept is the result of quantification (accounting) and categorization (category) of knowledge as the main unit of thought. Its object is a mental method that has the character of a sign. They are mainly defined by abstraction, and its model is created by the concept itself. [6, p400]

At the current stage of linguistics, there are several approaches to understanding the concept. Researchers from different countries look at the concept as a linguistic

cognitive, psycholinguistic, linguistic-cultural, cultural or linguistic phenomenon. Each approach, on the basis of some characteristics, emphasizes its own limit of the concept. There are two approaches based on showing the connections between language and culture and the role of concepts in language formation.

Based on the first approach, the concept is considered as a cultural phenomenon. “Concepts are structured as the meaning of a sign: a scientific term or everyday speech (phrase), or a self-organizing, integral, functional systematic, multidimensional, idealized structure based on complex lexical-grammatical and semantic structures, or a non-verbal subjective image or action”. [7, p32]

According to Yu. S. Stepanov: “concept” is “the main cultural cell in the mental world of humanity.” “Concept” is a mental structure that represents the knowledge of a person and a certain segment of the world. A “concept” is part of a worldview, reflecting both an individual’s value orientation and the linguistic community as a whole. In the process of analyzing the concept from a cultural point of view, we must not forget that the meaning of the concept remains within a certain culture and period. [8, p248]

Representatives of the second approach propose this concept as a linguistic-cognitive phenomenon. A concept is information about what a person, which is, our world, knows, proposes, thinks, imagines. According to the linguistic-cognitive concept, the connection of the concept is related to the means of verbal expression. Language does not form concepts, but serves as a means of their exchange and discussion in the process of communication. And the concept exists in the actual thinking of the individual. In order to communicate, it is necessary to transfer it to oral speech, that is, it is expressed using language tools.

We consider the idea of concept structure to be methodologically important. According to U. S. Stepanov: the “concept” of 1) the main, real sign; 2) additional or insignificant, but historically significant passive characters; 3) the internal form usually has no meaning at all, the meaning is understood in the external form. The first component - the main, real sign of the concept – is important, known to all speakers of a certain language or culture. Verbally expressed is a means of communication for representatives of a certain ethnic community, nation, people, on the contrary, the second component is an additional, passive sign of the concept – it reveals its relevance far from the entire ethnic group; it exists for representatives of a certain social group, for a certain social stratum. The third component – the etymological sign or internal form – is the least important for the language and concept carriers of any culture, since the history of the word is mainly a science practiced by experts in this field.

Linguistic and cultural concepts are considered as a practical concept resulting from the interaction of factors such as national tradition and folklore, religion and ideology, life experience and art images, feeling and value system. Linguistic-cultural concepts are a conditional mental unit used in the complex study of consciousness and culture in the language system. According to N. M. Djusupov, the following facts should be emphasized when defining the concept as the main term of the linguistic and cultural studies direction. It is the basic unit of collective knowledge with an ethnocultural character, the national mental system. The concept consists of three

important elements such as “culture, mentality, language”. Studying the concept helps to reveal the unique nature of the language. When studying the language from the point of view of linguistic and cultural studies, it is necessary to pay more attention to the concepts of the national-cultural basis, which represent the mentality of that nation. The conceptual system of the national language is being studied together with the general concept problem and its tasks. Taking extralinguistic factors into account in the studies conducted on the concept, their interaction with language on the one hand, and their connection with culture on the other hand, are the unifying cases of the concept. [9, p. 173].

The assimilation of phraseological units will have a positive effect if the study is carried out in accordance with the curriculum, taking into account the level of students’ preparation and age characteristics. Phraseology is a branch of linguistics that studies the semantic, morphological-syntactic and stylistic features of phraseological units. Phraseologisms reflect centuries-old human observations of the world of flora, convey people’s attitude towards the nature of the environment and become the cultural foundation of the Uzbek language. A fragment of the phraseological picture of the world, which is characteristic of one people, can be completely ignored in the phraseological picture of the world of another people or considered by other means of linguistic expression. The study of phraseological units in the Uzbek and English languages allows us to draw a conclusion about the common components of the Uzbek and English languages and linguistic pictures of the world.

Given that phraseological units are functionally close to words, some linguists consider them lexical phrases or lexical units and include them in the scope of the study object of the fields of syntax or construction. As in Russian linguistics, the scope of phraseology in the narrow and broad sense continues to be understood in Turkic studies as well. Phraseologisms in a broad sense include all fixed combinations (proverbs, proverbs, idiomatic units, their non-idiomatic fixed phraseological groups and pairs of words). Their common unifying feature is stability and ready availability in language.

To date, phraseologism is being studied as a separate language unit. We will not be mistaken if we say that the objects of study of phraseology, their grammatical features were studied in one way or another, and their stylistic possibilities prompted the creation of large-scale monographic works and phraseological explanatory dictionaries. Undoubtedly, these studies were of great importance in the formation of phraseology as a separate language unit. Gradually, monographic observations, dissertations, phraseological dictionaries devoted to various aspects of phraseology were created, and important observations were made on the comparative study of phraseologisms of related languages, and the typological cross-study of phraseology of unrelated languages. Currently, phraseology, along with other departments of linguistics, has formed a separate field with its own object of study, method of investigation and, most importantly, its status.

For the first time in Uzbek linguistics, the linguist scientist A. Researched by Mamatov, phraseologism is defined as follows: “Phraseologism is a stable lexical-semantic unit, which is structurally equivalent to a phrase or a sentence, has

a generalized meaning, and whose lexical elements have a partial or complete transitive meaning." In our opinion, this description is quite close to the truth. In addition, the linguist distinguishes 4 classifications within the framework of the formation of phraseology of the Uzbek language.

1. In relation to the activity and psyche of the person;
2. Occupation dependence;
3. Based on animal images;
4. Phraseologisms formed in terms of dependence on religion and religious people.

Research work was also carried out on colloquial speech phraseologisms and their sources of emergence, layers, and specific features. It was done by K. Bozorboev. It is noteworthy that the author shows that 40 percent of colloquial phraseology is reflected in the Uzbek literary language, and 50 percent of them have different variants and synonyms in colloquial speech, and only 10 percent of them are marked in dictionaries with a specific reference to colloquial speech.

English and American scholars view word combinations mainly as a problem of practical linguistics, they focused their efforts on compiling dictionaries of idiomatic expressions. Their purpose is mainly practical: they provide anyone (native or foreign) with a guide to colloquial expressions, which they consider to be an important feature of natural English and a barrier for foreigners. On the one hand, the approach is didactic, and on the other, methodological. Phraseological units can be classified according to the methods of formation, level of meaning motivation, structure and speech meanings. Many different approaches have been used, but nevertheless, the vocabulary of word combinations and their place at the boundaries of this level is still one of the topical issues of linguistics. The synchronic (semantic) classification of phraseological units classified by V. V. Vinogradov is the most popular, which gave a strong impetus to the purely lexicological treatment of the material. Thus, phraseological units are defined as lexical complexes with specific semantic properties and classified accordingly. The classification ofthe linguist is based on the motivation of the unity of the phraseological unit and the connection between the meanings of its components. The level of motivation is related to the consistency, indivisibility and semantic unity of the expression, it is possible to change the form or the order of the components and replace the whole with one word, but it is not always possible. This classification is based on semantic criteria and was proposed by Academician Vinogradov within the framework of phraseological units. He talks about three types of phraseological units, including compounds with a very low level of motivation, we cannot guess the whole meaning from the meaning of its components, they are very idiomatic and cannot be literally translated into other languages.

The study of phraseological units contributes to the formation of linguistic competence, in particular the idea of phraseology as an integral, integral part of the development of the Uzbek and foreign languages. Many plants have been symbols of England since the reign of Queen Victoria of England. These symbols allow you to study the peculiarities of the culture of the people, their values, traditions, realities [2, p45]. A symbol is a sign of reality that, in addition to its object-figurative

meaning, carries another, culturally more valuable content. Plants can embody mythological ideas about the world around them, concretize them, which allows them to be considered archetypal symbols. [4, p. 78].

There are two groups of the estimated potential of phytonyms.

1. The evaluation component can be controlled by the objective properties of the plant: appearance features, usefulness for practical activities, edibility or inedibility, etc.

2. The evaluation component can be determined by the cultural characteristics of plants – the religious mythological origin of plant names, similarity with household items or parts of the body (human, animal, etc.) Semantic features appear in the language; the picture of the world is the most important system-forming function: precisely in accordance with the semantic features common to a number of meanings, lexical units form series, groups and paradigms, that is, the lexical system of a language. Like semantic type features, they play an essential role in the meaning of the structure. The emotional component cannot be expressed in words without evaluation, because any emotion is evaluative, although not every evaluation is definitely emotional. Connotative semes introduce an additional relation to the meaning of the denotation in the meaning.

In the English-language picture of the world, there are phytonyms with the element of the devil or the devil, interpretations of negative concepts that are often found in the names of plants with negative properties. In phytonyms, the word formation lady + artifact is often found: handbag - “shepherd”s purse”, nightcap – “bindweed”, ladybug; women’s glove - “meadow core”, etc. This speaks of the peculiarities of the structure of the women's world in the era of Queen Victoria. Here the similarity is that the plant spreads its stems above the ground, as if the hand of a blind man is groping for something to obtain information; lion’s mouth, lit. “lion’s mouth” – “snapdragon”. [5, p2] The similarity here is that open flowers resemble the open mouth of a lion, hence in the Uzbek language it is also associated with the mouth of a lion. In general, in English phytonomic vocabulary, complete equivalence or complete coincidence of meaning and components occurs frequently. Here the so-called cultural factors. When comparing the cultural components of the English-speaking picture of the world, two groups of factors were identified: 1) universal and 2) national-specific.[3, p. 101].

Therefore, the study of phytonyms in the linguoculturological aspect is a linguistic picture of the world, which is reflected in the semantics of linguistic units through a system of meanings and associations of the word with a special culturally specific meaning.

Summary. Phraseologisms form the cultural self-awareness of the people and the linguistic picture of the world. Studying phraseological units helps to understand the specifics of people and learn the language. Using the example of the phraseological units under consideration, one can clearly understand the diversity and expressiveness of phraseological units of the modern Uzbek language and English, how similar they are and how they differ from each other.

Phraseologism is a lexically indivisible combination of words. Phraseologisms have a specific morphological and syntactic structure. The words in phraseologisms

are grammatically and semantically related to each other and have a single meaning. It is not possible to exclude any component from their composition. Phraseologisms are used figuratively and figuratively. They have historical norms and methods of use, and their meaning is clarified in a specific speech process. Phraseologism is a fixed phrase that has a fully or partially figurative meaning. Phraseologisms or idioms are the most colorful and expressive part of the language vocabulary.

Phraseologisms are lexicalized word combinations in which one word tends to be one lexeme without losing the form of the word combination. Phraseologisms are in the form of a phrase or a sentence, consisting of more than one word, but they are completely different from these units, which are speech units, and as a lexical unit, they are close to words in many ways. Phraseologisms have the same form and meaning as words. If sounds form the formative side of the word, words form the formative side of phraseologisms. Phraseologisms and words have a syntactic function in common. Phraseologisms, being a lexical unit, act as a part of a sentence, just like words.

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