

## NATIONAL AND CULTURAL ORIGINALITY OF PHRASEOLOGICAL UNITS

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**Abstract:** In modern linguistics study of phraseological units' formation in lingua cultural aspects shows the relation between language and culture as fixed expressions are closely related to the life of the people more than other linguistic unions of the language. It is noted that the phraseological composition of any language is the most specific part of the culture of the nation, as it reflects lifestyles, behaviors, traditions and customs, stereotypes and symbols of the people. The main features of the phraseological units are described with cultural identity. Attention is paid to the internal form of phraseological unit as the primary interpretation of reality and the subsequent fixation of the image in the language. Some specific examples are given to define that the study of phraseological units of a particular culture contributes to a better understanding of the way of life of the country.

**Keywords:** phraseology, phraseological units, cultural, idiomaticity, linguoculturological, cultural interpretation

**Introduction:** An important feature of modern phraseological research is a detailed study of the national and cultural aspect of the language, since the language is not only an integral component of modern culture, but also contains cultural and historical information about the traditions and customs of the people, their way of life, system of values. Language acts as a mirror of national culture. It is precisely those figurative expressions that are associated with cultural and national standards, ethnic concepts, stereotypes that are fixed and phraseologized in the language, and reproduce in speech the mentality characteristic of a particular linguocultural community. If we turn to an explanatory metaphor, then “culture is a kind of equipment for a ship moving along with us along the waves of our life, and mentality is its sails, inflated by the winds of historical changes in civilization” [Telia 1996: 223].

**Methods:** The national identity of the language is most vividly and directly manifested in phraseological units, since they are directly correlated with linguistic reality. As A. M. Babkin notes, “phraseology is the holy of holies of the national language. It is in it that the spirit and originality of each nation are manifested” [Babkin 1979: 10]. In general, culture, as well as language, are forms of consciousness that reflect both the worldview of an individual and the worldview of a native speaker.

The national and cultural originality of phraseology is explained by the peculiarities of linguo-creative thinking and the ethno-linguistic specificity of the interpretation of the cognizable world. Arising in national languages on the basis of a figurative representation of reality, phraseological units reflect the everyday empirical, historical and spiritual experience of the people, which is certainly connected with its cultural traditions, beliefs and natural conditions of life, because the subject of nomination and speech activity is always the subject of national culture [ Telia 1981: 13].

**Research:** The system of images fixed in the phraseological composition of the language serves as a kind of "niche" for the cumulation of the worldview and is closely connected with the

material, social and spiritual culture of a given language community, and therefore can testify to its cultural and national experience and traditions. The figurative basis acts as a means of embodying the cultural features of phraseological units, and the way to indicate these features is the interpretation of this figurative basis in the cultural-national 'space' of a given linguistic society [Telia 1996: 215].

Speaking of phraseology, it should be noted that it is a special linguistic universal: there is no language that does not include phraseological expressions. "Phraseology is a kind of linguistic universal, because where language acts as a communicative means, its functioning cannot but lead to the appearance of stable verbal complexes in it" [Roizenzon 1973: 78].

According to Yu.P. Solodub, phraseological universals are divided into two main groups: "linguistic universals and universals human existence" [Solodub 2002: 54]. The action of linguistic universals finds expression in phraseology, primarily in terms of content, in particular in the types of semantic transfers (for example, metaphorical), as a result of which the phrase turns into a stable turn. The universals of human existence determine the common features of phraseology in different languages, since they fix the phenomena of the objective world and characterize the activity of a person as a biological and social individual. It should also be emphasized that in the semantics of phraseological units, universal cultural connotations associated with one or another reality of the surrounding world can be fixed, on the basis of which a phraseological image is formed [Solodub 1990: 25].

"In the study of the national and cultural specifics of phraseological units, two fundamentally different approaches are distinguished. In the first case, the national specificity of one language is determined relative to another language, i.e., pairs of languages are examined. This approach is called comparative. The second approach involves appealing to the intuition of native speakers who characterize some phenomena as purely national" [Pochueva 2017: 40]. So, for example, "a signal of the presence of national specificity may be the opinion of a native speaker about the inappropriateness of this statement in the mouth of a foreigner. This approach can be called introspective" [Baranov 2016: 224].

"When studying the cultural specificity of phraseological units within the framework of a comparative approach, it is advisable to refer to their content plan, in which two aspects are distinguished: the actual meaning and the figurative component" [Dobrovolsky 1996: 73]. "So, in English there is an expression dance on a tight-rope (lit. 'dance on a rope'), comparable in meaning to the Uzbek phraseological unit *play with fire (olov bilan o'ynashmoq)*. These phraseological units are very close in their figurative component, although quite significant differences can be found in their historical and cultural specificity.

**Conclusion:** The linguo-culturological approach allows us to determine the volume of semantics of phraseological units of different languages in relation to an identical fragment of reality; show how a similar set of seme is configured in phraseological units; identify the original archetypes in internal form; identify ethnic the personality of phraseological images; show how culturally conditioned conceptual models that underlie images form the axiological content of phraseological units; compare consumption parameters. Thus, the linguo-culturological approach reveals a universal, culturally-conditioned and nationally-specific in phraseology at the level of language, culture and communication, analyzes the original models and the living cultural component in the semantics of phraseological units in their pan chronic interaction in communication processes.

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