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THE NATIONAL PECULIARITIES OF PHRASEOLOGICAL UNITS IN THE ENGLISH LANGUAGE

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ABSTRACT

It should be emphasized that national peculiarities of the way of life, and cultural events are reflected in the phraseology of the language. The article analyzes national and cultural peculiarities of English phraseological units. The English phraseological units are an important source of socio-cultural information. The author notes that extralinguistic factors determine the national specificity of English phraseology. The author of the article notes that phraseological units reflecting the peculiarities of historical development of the country, its military affairs, nautical phraseological units and the phraseological units which came into the English language from the literature make up the most numerous groups of phraseological units with national and cultural components of semantics. The use of phraseological units makes the speech more expressive and helps speakers to emphasize the most important points of their information. Phraseological units with a "colour" component in their semantics are also widely spread in the English language. The symbolic aspect of the "colour" phraseological units in the English language expresses the mentality of the nation. The author's conclusions are supported by the examples from the English literature of the 19th and 20th centuries. The results of the research show, that peculiarities of using phraseological units in speech and frequency of their use in speech depend on the socio-historical factors and the level of the linguistic culture of speakers.

KEYWORDS: *Phraseological Unit, Extra linguistic Factors, A Prototype, Semantic Transformation, Cultural Attitudes, Context, Lexeme.*

INTRODUCTION

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».

Main part

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 specifics 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. Lessons become more interesting and meaningful. 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.

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 univer-sity, 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 head lines.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 s contain information as a generalized conscious reflected form of objects of reality, expressed by means of language signs. In the pro-cess 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 Russian *перемывать косточки* (to gossip — the origin of this phraseological unit is connected with the existence of a Slav ceremony of the so-called secondary burial in the ancient time. It was carried out a few years after the funeral to sanctify a dead person and to remove a paternoster from him. Be-fore the ceremony of the secondary burial the dug-out remains were washed up. That was accompanied by sharing the memories about the dead man, an assessment of his character and acts etc.), *из полы в полу* (from hand to hand — this was a custom at a horse sale) [2], *вывести на чистую воду* (to expose — the water always had an exclusive value in Russian national beliefs and ceremonies. It is still possible to hear many stories and legends about wonderful healings by means of water in the villages of Russia. In order to heal a person water surely should be clean, fresh and transparent) [3.]; in

English a baker's dozen (according to the ancient custom, bread tradesmen received thirteen loaves instead of twelve from bakers, and the thirteenth loaf was taken into an income of tradesmen); good wine needs no bush (according to the ancient custom, innkeepers hung out ivy branches meaning that there was wine on sale) [4].

One should know that imaginative thinking of people is often special, it is reflected in a phraseological units and sometimes creates opportunity for comparisons and metaphorical representations for the people of different cultures and makes the phraseological unit the national phenomenon of each culture [5, 148]

The phraseological connected with popular beliefs, folk legends, superstitions, customs and traditions: halcyon days (мирное время, спокойные дни) — 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 (желторотый юнец, молоко на губах не обсохло) — according to medieval tradition, the bear cub is misshapen and imperfect till its dam has licked it into form; dogs howl at death (собака лает — жди беды) — a widespread superstition in Britain; the hair of the dog that bit you (клин клином вышибают, здесь: подобное лечится подобным) — 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; sure/care/curiosity killed a cat (не работа старит, а забота/много будешь знать — скоро состаришься) — English popular belief that a cat has nine lives, but care can wear them all out. Also phraseologisms related to religion and church, taken from the Bible that was extremely popular in Britain over the centuries: a leopard cannot change his spots (барс не может сменить свою пятнистую шкуру/горбатого могила исправит) — taken from King James Version of the Bible; a fly in the ointment (ложка дегтя в бочке меда) — in earlier times, ointments were creams or oils with a cosmetic or ceremonial use and substances one was anointed with; sick as a dog/cat (очень больной) — the Bible speaks of dogs «returning to their vomit again», poor as a church mouse (очень бедный) — in a church there was no cupboard or pantry, where mice most do congregate; separate the sheep from the goats (отделить овец от козлиц/отделять, отличать важное от второстепенного) — derives from Miles Coverdale's Bible, 1535.

Some phraseological units that reflect character traits especially particular to British people: if wishes were horses, beggars would (будь желания лошадьми, нищие ездили бы верхом) — tells about self-criticism of British people, first arose in the published works of William Camden in the 17th century; on the pig's back (на коне, успешный) — denotes British striving for success and wealth, has Irish origins; enough to make a cat laugh (и мертвого рассмешит) tells about British sense of humour; to be a bear for punishment (идти напролом) signifies the courage and independence of British people; stalking horse (подставное лицо) — reveals nation's disapproval of cheating.

An English idiom *has kissed the blarney stone* (the Blarney Stone) is the nationally-marked phraseological unit. It means to be the flatterer. This saying is based on an ancient legend, according to which the one, who kisses the stone, located in the Irish Blarney, gains the ability to flatter.

CONCLUSION:

Thus, phraseological units are one of the most significant parts of the national culture, great heritage of the preceding generations. Idioms occur in languages on the base of imaginative representation of our reality, which reflects empirical and spiritual experience of the linguistic community. As far as the system of images in the phraseology of language is connected with material, social and cultural aspects of the given linguistic community, we should admit that it also testifies about its cultural, national experience and traditions. Sum-marizing all that mentioned above, we can say that phraseological units show national culture specifics and mostly have equivalents in other languages. 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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