



## LINGUOCULTURAL FEATURES OF PHRASEOLOGICAL UNITS

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### Abstract

This article is devoted to the study of phraseological units of Russian and English languages in the linguistic and cultural aspect.

**Keywords:** linguoculturology, phraseological system, phraseological units, phraseology.

In modern linguistics, the study of language in terms of its essence, the communicative, linguo-cognitive approach to language is gaining ground. The study of the essence of language provides an opportunity to gain a deeper understanding of the spiritual heritage, history, national values, cultural and spiritual riches of any nation. The relationship of language and culture, the understanding of national mentality creates the need for in-depth and scientific study of the essence of language, its communicative function. Socio-economic and intercultural relations between the peoples are also developing rapidly. In the process of shaping the relations of peoples, the use of other languages and the study of languages are increasing. Learning other languages allows you to study the culture of that nation, to feel it, if possible. In this sense, the study of the interaction of language with culture has recently become an extremely topical issue. At the same time, a special field in linguistics, called lingvoculturology, appeared as an object of study. Linguoculturology, which began its development in the 90s of the last century, has become one of the most relevant areas of modern linguistics. Linguoculturology studies and scientifically substantiates the interaction and interaction of language and culture, as well as the mentality of language and people, national identity. In this respect it is interrelated with the science of culture and language.

In recent years, great importance has been attached to the study of the phraseological system of language from a semantic-pragmatic, lingvoculturological, cognitive scientific point of view. Phraseological units are linguistic units that express information about culture, national mentality. The component of the cultural meaning of the phraseological meaning, the expression of the evaluative attitude, provides information about the national mentality, ethnoculture of a nation. In general, phraseology is a vivid expression of the way of life, culture, enlightenment, national mentality of a nation. Phraseological units are a source of information about the culture of peoples and a bright language unit that expresses the national-cultural specific linguoculture. In recent years, great importance has been attached to the study of the phraseological system of language from a semantic-pragmatic, lingvoculturological, cognitive scientific point of view. Phraseological units are linguistic units that express information about culture, national mentality. The component of the cultural meaning of the phraseological meaning, the expression of the evaluative attitude, provides information about the national mentality, ethnoculture of a nation. In general, phraseology is a vivid expression of the way of life, culture, enlightenment, national mentality of a nation. Phraseological units are a source of information about the culture of peoples and a bright language unit that expresses the national-cultural specific linguoculture.



It should be noted that at the stage of modern development of linguistics it is expedient to study the national-cultural specificity of phraseology, the expression of the culture and values of the people. As recognized by many linguists, the phraseological richness of the language serves as a means of expressing the national-cultural identity of any nation, because in its essence, the units within it reflect the national culture. With these features, the issues of national-cultural specificity of the phraseological system have become the subject of study of many linguists today. It should be noted that at the stage of modern development of linguistics it is expedient to study the national-cultural specificity of phraseology, the expression of the culture and values of the people. As recognized by many linguists, the phraseological richness of the language serves as a means of expressing the national-cultural identity of any nation, because in its essence, the units within it reflect the national culture. With these features, the issues of national-cultural specificity of the phraseological system have become the subject of study of many linguists today.

Linguist VA Maslova also said that “phraseological units in their semantic structure express the long-term process of development of folk culture, transmit, seal and record cultural stereotypes, standards, archetypes from generation to generation.

In this sense, in the process of research and application of phraseology: 1) the common meanings of most phraseologies or the meanings of their components contain traces of its psyche, the name of national culture, and they should be identified and studied; 2) national-cultural information is stored in the semantic structure of phraseological units, exists, expresses their images about the world and assigns national-cultural color to phraseological units; 3) the study of cultural- national connotative features in the study of the national-cultural process of phraseology. In linguistics, the term non-alternative lexicon and its essence are widely used in linguoculturology.

Without an alternative, the content of the lexicon cannot be compared with other lexical concepts of the language, nor can they be accurately translated into another language. In the context of an alternative lexicon lies a national reality. The essence of such lexemes reflects the names and content of national objects, customs, national clothes, national system, national cuisine, national traditions, which do not exist in the culture of other ethnic groups, but are specific only to the culture of a particular nation: Without an alternative, the content of the lexicon cannot be compared with other lexical concepts of the language, nor can they be accurately translated into another language. In the context of an alternative lexicon lies a national reality. The essence of such lexemes reflects the names and content of national objects, customs, national clothes, national system, national cuisine, national traditions, which do not exist in the culture of other ethnic groups, but are specific only to the culture of a particular nation:

For example: the English word knocker - door hammer-door hammer represents the British way of life, an element of lifestyle, and the Uzbek and Russian national culture, such a reality does not exist in the way of life. There is no Uzbek or Russian alternative to this reality. We call such words a lexicon without an alternative. The peculiar processes of formation of phraseologies distinguish them from ordinary word combinations. The formation of phraseologies is also associated with linguistic and non-linguistic factors. The emergence and formation of phraseology is inextricably linked with such factors as, firstly, historical processes, social environment, socio-political life, political-spiritual views, and secondly,



linguistic, that is, the grammatical rules of language. During the period of formation, phraseology, like lexicon, is subject to the internal laws of language - phonetic, lexical-semantic, grammatical requirements.

## **Conclusions**

The appearance of phraseologisms is closely related to life people, their history, life, beliefs, the general development of the nation. As we mentioned, the people always take phraseologisms as the basis exactly those realities that are present in his culture and that would be easily recognizable and understandable to all representatives of this cultures.

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