
LINGUOCULTUROLOGICAL FEATURES OF PHRASEOLOGICAL UNITS OF THE ENGLISH AND UZBEK LANGUAGE

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Nowadays, if you are fluent in a foreign language, does not mean that you know the culture of a particular people. During communication, a person should be able to interpret the behavior of the interlocutor not from the point of view of his own national worldview, but from the point of view of his culture. The main mistake that is made when communicating with interlocutors of other nationalities is an incorrect interpretation of the interlocutor's behavior in relation to culture. The reason for studying the culture of another people and the behavior of its representatives is the understanding and understanding of the worldview of representatives of another language and culture, which serves to form a certain type of communication.

The language of any nation is like a living body, an organism closely connected with its history, culture and social life. In fact, language is a chronicle of the life and multifaceted activities of people living in certain historical conditions. It is these two conditions and features of folk culture that allow us to understand and study not only the language, but also its culture.

Even if we identify common features in life experience, the figurative thinking of people turns out to be especially independent and unique, it becomes phraseological units. Consequently, phraseology is a phenomenon that reflects the national character of each nation. Phraseological units are a set of phrases that figuratively and wisely express ideas drawn from the experience gained by each nation in its life. However, each language has its own forms of expression. For example, a frog meat dish is the most delicious French dish.

So, in French, phraseological units with the "frog" component have a positive connotation. A similar situation can be seen in the example of other peoples. The Chinese attribute this quality to snake meat. This means that the Chinese perceive phraseological units with the "snake" component in a positive sense. The Russian people did not eat horse meat before, and Muslims do not eat pork. Beef is eaten by all the peoples of the world, except by the peoples in India, because in their imagination cows are considered sacred animals.

Both in English and in Uzbek, many phraseological units express the way of life, traditions, customs, national characteristics of the people.

For example, in English Get a look at the elephant in uzbek "хаётий тажрибага эга бўлиш". In Uzbek language Той қоқилиб от бўлар, от бўлгунча лат еяр; Қари билганни пари билмас; Кўп юргандан сўрама, кўп кўргандан сўра. In English language to throw up one's cap translated into Uzbek as дўпписини осмонга отмоқ, here the words "cap" and "duppi" reflect national specifics. For the English, the word duppi is considered unfamiliar.

Since the phraseology in all languages is developed according to uniform laws and rules, the conclusions of the scientist can be used when comparing the Uzbek and English languages.

According to V. Maslova, his speech reflects the national and cultural characteristics of a foreign language. The analysis of A. Reichstein's research makes it possible to emphasize the specifics of national specifics, as a rule, to individual components of phraseology or a completely changing phrase underlying it. Given this information, we have grouped phraseological units into the following groups.

Geographical names: to carry coals to Newcastle, to carry owls to Athens - daryo bo'yida quduq qazimoq; Rome was not built in a day - Musulmonchilik - Astachilik; build castle in Spain - suvga suyanmoq; soyaga qarab bo'y o'lchamoq; from Dan to Beerseba - shaharning u boshidan bu boshigacha; when Ethiopian changes his skin - Tuyaning Dumi yerga tekkanda.

Animal names: tread on a warm and it will turn - bossang baqa ham "vaq" etadi; as strong as a horse - fildek baquvvat; don't make a mountain of a molehill - pashshadan fil yasamoq; old cat - qari tulki; like a cat on hot breaks - oyogi kuigan tovudai pitirlaidi; cat and dog life - it-mushuk bo'lib yashash; it is ill to waken sleeping dogs.

do not spur a willing horse - yakhshi otga - bir kamchi, yomon otga - ming kamchi; he who would catch the fish must not mind getting wet - zhon kuydirasang, jonona kaida, toka chimasang, dulana kaida; curses like chickens come home to roast - birovga choh qazima, yzing unga tusharsan; when pigs fly - tuyaning dumi erga tekkanda; as light as a feather - kushdek engil; honey is sweet, but the bee stings - ari zahrini chekmagan bol kadrini bilmas; every bird likes its own nest best - baqa botqog'in qo'msar, baliq - ko'lini.

In the translation of phraseological units, the national and cultural features of the English and Uzbek languages are also traced.

For example, the English idiom when pigs fly is translated into Uzbek qachon cho'chqalar uchganda, but this unit is translated as tuyaning dumi yerga tekkanda is called a non-equivalent translation. When analyzing the translation of these phraseological units, it is clear that they are structurally and stylistically incompatible.

So, to correctly translate the English unit, you need to know the geographical environment of those people, as well as the animal world.

Because, the pig is suitable for the environment of England, the tuya (camel) is suitable for the environment of Uzbekistan. This explains the extralinguistic features. The unit in English as red as a cherry is translated literally into the Uzbek language gilosdek qizil, in the Uzbek language olmaday qizil or shirmoydek qizil

If you translate the English unit as strong as a horse into Uzbek otdek baquvvat, it will be wrong, this unit is translated into Uzbek sherdek kuchli, in Uzbek it means strong like lion sher (lion), fil (elephant). In English, the symbol of strength means horse.

In English, the horse is understood by animals as a symbol of strength and power.

To conclude, from the point of view of the linguacultural approach, the national and cultural specificity of expressions includes a set of simple ideas that speak of stereotypes, patterns in a particular national culture. The selection of phraseological units that reflect the national and cultural characteristics of both peoples, in turn, is determined by the specifics of their idiomatic and semantic features, which makes it possible to determine the difficulties in translating them.

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