



LINGUA-CULTURAL ASPECTS OF PROVERBS AND PHRASEOLOGICAL UNITS IN INTERCULTURAL COMMUNICATION

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ABSTRACT

Communicative phraseological units include proverbs and sayings which are often used in the process of intercultural communication. Proverbs and sayings are the product of folk's art. Many phraseological units are widely used in different text types to make them more expressive and emotional. In most cases phraseological units express the attitude of the human to what is happening in the world.

KEY WORDS. *Communicative phraseological units, intercultural communication, proverb, cultural interpretation, expressive, emotional, phraseological dictionaries, cultural phenomena*

It should be mentioned that communication process deals with usage of phraseological units and proverbs which are rather difficult to be translated from one language into another. Communicative phraseological units include proverbs and sayings which are often used in the process of intercultural communication. Proverbs and sayings are the product of folk's art. They are known to all people of the world. Each nation or ethnic group has its own proverbs and sayings which reflect customs and traditions, way of life and mentality of people. Proverbs and sayings convey people's wisdom from generation to generation. As we know, proverbs teach people to do or not to do something. Most of them have the structure of rhyme and repetitions of the same sounds which make the proverbs emotionally expressive:

English proverb says: *Birds of feather flock together.*

Uzbek proverb: *Qozonga yaqin yursang – qorasi yuqar, yomonga yaqin yursang – balosi yuqar.*

Both proverbs are semantically similar: they denote the same characteristics of people who are usually in close relations with each other (friends, partners, etc.) and these relations influence on their reputation and general characteristics. But structurally and lexically these proverbs are totally different. The first example is expressed by a simple sentence, the second is compound sentence. Such kinds of proverbs are also often used in communication and translator should know how to transfer their meaning from one language into

another, because they can't be translated word-for-word.

Proverbs, in comparison with phrases, are expressed by sentences. Sentences can be both simple and complex. We should point that according to A.V. Kunin, most of communicative phraseological units are simple sentences [A.V. Kunin, 2005, p. 439]. But M.I. Rasulova considers that proverbs are mostly expressed by complex sentences [M.I. Rasulova, 2005, p. 226]. But during our investigation there were found many proverbs of both types of sentences: simple and complex:

Simple English proverb: *It's never late to learn.*

Simple Uzbek proverb: *Olma olma darahiting tagida tushadi.*

Complex English proverb: *If you want to be a friend, never borrow, never lend.*

Complex Uzbek sentence: *Toqqa chiqmasang do'lana qayda, jaf o chekmasang jonona qayda.*

In the works devoted to the cultural interpretation of phraseological units the scholars investigate etymology of phraseological units, evolution of their meanings, linguocultural, pragmatic, gender aspects of phraseological units, stereotypes and symbols, etalons and archetypes, culture codes and cultural values fixed in the semantics of phraseological units.

Cultural connotations of different phraseological groups were investigated by V.N. Telia, M.L. Kovshova and other linguists.



The cultural connotations of phraseological units are defined by cultural values of a certain nation that are specific for it. Cultural connotation emerges as a result of interpretation of associative and image basis of phraseological units in its relation to national-cultural stereotypes, i.e. interpretation of denotative, connotative, and image components. According to V.N. Teliya the relation between the image contained in the form of the linguistic sign and the content of a cultural model forms cultural connotation [V.N. Teliya, 1996, p. 214].

Most of the works done in this framework of this problem focus on phraseological units with a particular component (anthroponyms, toponyms, colour, flora, zoomorphism) or phraseological units arranged within one thematic group (family, friendship, relationships, nature). It should be mentioned that most of the researches devoted to national-cultural specifics are done from comparative perspective on the base of two or more languages. In all researches the scholars try to identify the national-cultural specifics of phraseological units, analyze cultural factors that influence on formation of phraseological units, reveal causes of national-cultural specifics, identify culturally-marked components in their structure: realia, symbols, images.

As is known, many phraseological units are widely used in different text types to make them more expressive and emotional. Besides, phraseological units often serve as cultural signs that manifest national culture. For example, in the title of newspaper article "Pandora Opens More Classical Boxes" (The Washington Post, 24.07.2013) the phraseological unit "Pandora's box" is used. This idiom denoting "a source of many unforeseen troubles" activates background knowledge about ancient Greek myth. According to the myth Zeus gave a box to Pandora with the instructions not to open it, but she gave in to her curiosity and opened it. As a result all the miseries, evils and diseases flew out to afflict mankind, except Hope. Another example is from the fictional text: "Members of Parliament and ladies of fashion. Like himself and Fleur... now and then... going for each other like Kilkenny cats (Galsworsy, Forsyte Saga). The phraseological unit "Kilkenny cats" contains cultural component expressed by realia "Kilkenny". The city of Kilkenny is known for its constant fight with another city Irishtown that caused their mutual devastation. In this context the phraseological unit is used to describe the relationship between the Parliament members who though hating each other, pretend to be friendly.

There are special types of phraseological dictionaries with cultural comments which are helpful to learn cultural aspect of phraseological units. On the basis of new and unique linguocultural

researches under the supervision of V.N. Teliya there has been created the dictionary «Phraseological dictionary of the Russian language, 1st edition – 2006; 4th edition – 2009). The dictionary describes phraseological units as signs of "language of culture", as cultural symbols, etalons, stereotypes, and etc. This dictionary has no analogues in the world lexicography, as it comprises about 1500 phraseological units that are provided with the description of situation in which they can be used, stylistic markers and functional peculiarities, illustrating citations from all types of written discourse, including the Internet sources.

The most influential dictionaries of idioms are often republished: Collins A Book of English Idioms (1998, 2002, 2006, 2011); Oxford Dictionary of Idioms (1998, 2004, 2009); Cambridge Idioms Dictionary (2006); Longman Idioms Dictionary (2006). The microstructure of entries contains a phraseological unit and its variants, stylistic markers, descriptive definition, the sphere of usage, grammatical markers, illustrative examples, synonyms and antonyms, etymology, historical markers.

According to V.N. Teliya [V.N. Teliya, 1996, p. 18] phraseological units are defined as linguistic representations of cultural phenomena due to their ability to reflect the national mentality and the system of cultural values of the people who speak this language. For instance, idioms with anthroponyms, toponyms, etc. can be considered to be the most vivid representations of culture: *All at Lloyd's* (the highest quality); *Davy Jones' locker* (the bottom of the sea; the mythical resting place of drowned mariners); *the Black Belt* (southern regions of the United States of America, where Afro-Americans live); *Jim Crow* (the nickname of the black which is given to them by white racists); *John Barleycorn* (the personification of the beer or other alcohol drinks); *John Bull* (nickname of the English people); *Jack Ketch* (cruel man, executioner, executor, hangman, butcher); *Tom, Dick and Harry* (undifferentiated ordinary people); *Tom Tiddler's ground* (a place where money or profit is readily made); *Philadelphia lawyer* (a well educated person, shrewd and sometimes astute); *put on the Ritz* (to be dressed very modern and accurately. (Ritz is the name of expensive Hotel in Paris, London and New York); *Harley Street* (doctors, medical world because Harley Street is a street in London in which lots of popular doctors live).

So, in most cases phraseological units express the attitude of the human to what is happening in the world. In other words, phraseology is regarded as a set of valuable data about culture and the mentality of the people, their customs and traditions, myths, rituals, habits, behaviour, etc. So, phraseological units constitute an important culture



relevant and evaluative layer of the conceptual world picture.

The main tasks of investigations in the framework of linguocultural phraseology are as follows:

- to work out a typology of cultural connotations in phraseological units;
- to reveal the conceptual content of the phraseological units;
- to explore the symbolic semantics of phraseology;
- to investigate the role of phraseology in the world picture representation;
- to elaborate principles and methods of cultural interpretation of phraseological units.

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