

LINGUACULTUROLOGICAL ASPECT OF ANTHROPOCENTRIC
PHRASEOLOGICAL UNITS

Xasanova Guliza

*O'zbekiston Davlat Jahon Tillari Universiteti Magistratura bo'limi Lingvistika
(ingliz tili) yo'nalishi II kurs talabasi*

Annotation: *The comparative examination of the national-cultural differences in phraseological units with a component is the focus of this article. The significance of comparing languages in order to pinpoint their national and cultural peculiarities influences the research. The selection of Proverbs' frequent use in daily speech is explained by their expressiveness, figurativeness, and ability to capture the distinctive characteristics of people's material and spiritual lives.*

A person's orientation to the reality of the world around them is demonstrated, as well as the significance and relevance of phraseological units in the system of linguistic signs, as well as the national and cultural shading in interlingual analysis.

Key words: *Poorly predictable, national mindset, vivid portrayal, mutual influences, folk mentality, native contexts, value-semantic relationships, sensual background.*

Introduction

Anthropocentric phraseological is secondary education units that differ from regular complexes in their low regularity of linguistic organization, which is based on a specific sort of semantic shift and requires phraseological units to be reproducible. Their expression plan is poorly predictable in relation to their content plan, and the opposite is also true." Language uses phraseological units to express information about culture and national mindset. The presentation of the evaluative attitude, which is a phraseological component of the cultural meaning, reveals information about the national mindset and ethnoculture of a country. Phraseology, in general, is a vivid portrayal of a nation's way of life, culture, enlightenment, and national mindset. It is well recognized that current linguistics is moving more and more in the direction of anthropocentrism, or the idea that people play a significant role in language studies. The linguocognitive, linguopragmatic, and linguocultural features of language units are extensively researched on the basis of this direction.

Individuals travel more frequently and interact with people from other cultures in our fast-paced world. As people have gotten better at communicating in various languages, it is now essential for them to understand the cultural aspect of the dialect. Studies of language in relation to its relationship with culture have recently become very important in this regard, and in connection therewith a new specialized field known as cultural linguistics has emerged. The study and description of the interaction and mutual influences of language and culture, as well as language and folk mentality, are

among the tasks of cultural linguistics, whose development started in the early 1990s and is currently one of the most important fields of modern linguistics. It relates to both language science and cultural science. To comprehend language units in their native contexts, cultural linguistics investigates the national and cultural semantics of linguistic units. Entireness of content and tones, as close as possible to how speakers of a given language and culture will perceive them. In a nutshell, this branch of linguistics investigates the issue of how national culture is reflected in a language. The works of W. von Humboldt, who stated: "Man predominantly: he lives with objects as the language shows them to him, reflect the most perfect relationship between "language - culture." Every language describes the group of individuals to which it belongs; a person is permitted to leave this group only inasmuch as they join the group of another language. An essential language component phraseological unit, which contains cultural information.

The cultural aspects of phraseological meaning concentrate on the value-semantic relationships that have been developed in a particular ethnocultural community and emerge as a cultural form of knowledge existence. As a result, we may state that phraseological units are currently the most effective linguistic unit for expressing linguistic culture because they are an extremely valuable source of information about people's cultures and are a direct etymological reflection of the national and cultural specifics of a given linguistic community. In cultural linguistics, phraseological units can be examined from viewpoints devoid of equivalency, reflecting on their composition of mythologemes, historical events, traditions and customs, imagery, value standards and behavior, etc.

The phraseology is anthropocentric in character, which is evident in the existence of phraseological units with components or a figurative component that transmit realities either related with the person himself (parts of the human physique, personality attributes) or with the world around him. The analysis of Russian phraseology supports the claim that the anthropocentrism of phraseology is a universal characteristic of all linguistic systems and not a national characteristic of the language of a single ethnic group.

There are numerous anthropocentric phraseological units to be found here: near, literally "rib to rib" (the perception of space); Little - "count on the fingers" (literally, "may be counted on the fingers of the hand"); a lot - "up to the neck" (the concept of amount); completely, entirely - "to the furthest extent possible" "to the fingertips," "to the marrow of the bones" (the idea of quality). Conclusion: For each of the ethnic groups, a person is a system, a collection of ideas that are placed on the world's facts and then appear in language, particularly in phraseology. It should be mentioned that there are differences between an object's or concept's definition as found in dictionaries and encyclopedias and what someone inadvertently names anything due of. A significant amount of background knowledge and sensual background information are concealed

behind a simple nomination. Associations between the person and the word. Aristotle, who in his writings understood by the "essence of being" those, is credited with making the first attempts to draw a distinction between an object and additional traits added to it by a person. Exactly what is objectified in its dictionary definition and is consequently a scientific interpretation of the notion. It includes an object's function, its a priori known attributes, and its essence. And for him, the "thing in itself" is a concept. It has the broadest meaning, something that offers our ideas and feelings complete freedom to react to whatever they are perceiving at the time.

According to Yu.D. Apresyan, who thinks that the scientific definition simply provides the word's encyclopedic meaning and that the "naive" understanding discloses the full range of meanings, there is currently a distinction between the understanding of the "scientific" and "naive" interpretations. Additional imagery included into this unit of expression by a particular ethnic group. Let's talk about the anthropocentrism of phraseology and look at it in Russian and French using the examples of a person's ideas about space, labor, intellectual activity, feelings, etc. These ideas are represented by phraseological means, but people interpret them based on their own experiences and perceptions of the world around them. This process can be compared to an individual's "extension" to the outside world: "not to see beyond one's own nose" (lit. "not to see past the tip of one's nose" - to be constrained, incredibly short-sighted, not to perceive the general picture). "To know like the back of your hand" (lit. "to know something on the tips of your nails" - to know completely, to master something properly); "Heart shattered" (lit. "there to have an inverted heart" - about a sudden sense of tremendous anxiety or terror; to experience considerable excitement); "hands folded" (lit. "arms crossed" - doing nothing).

If we consider the differences in the functions of objects that are classified scientifically as being relatively close, there are a number of phraseological units that make the universe notion easier to execute. As an illustration, we can use the concepts for the phrasal verbs "stand on your feet" and "kneel down" are examples of phraseological units that describe personal traits and human conduct (submit, obey someone). As phraseology, the somatism "knees" personifies an unworthy, shameful support, which contrasts with the semantics of the somatism "legs," which is a sort of required support established by nature. In this particular circumstance, the knees are part of the legs, which is also opposed to them.

REFERENCES:

1. Maslova V.A. Introduction to cultural linguistics. M., 1997
2. Reichstein A.D. On the comparison of phraseological systems // Foreign languages at school. - No. 4. 1960.

3. Roizenzon L.I., Avaliani Y.Y. Modern aspects of the study of phraseology // Problems of phraseology and the tasks of its study in higher and secondary schools. Vologda, 1967.