

REFLECTIONS OF NATIONAL CULTURE ELEMENTS IN PHRASEOLOGICAL UNITS

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Annotation. This article explores why idioms—those colorful "phraseological units"—remain so vital to modern linguacultural. By comparing English and Uzbek expressions, the study dives into the cultural DNA hidden within our everyday speech. We take a close look at where these phrases actually come from, tracing their roots back to the Bible, ancient Greek and Roman myths, and the cross-pollination of European languages. Beyond just "old sayings," the research highlights how biblical imagery has specifically shaped the English language and contributed to a shared global vocabulary. Ultimately, the findings show that idioms are more than just words; they are living mirrors of a nation's traditions, faith, and history, proving that our language is constantly being reshaped by our interactions with the world around us.

Keywords: Phraseology, linguacultural, phraseological units, etymology, intercultural interaction, biblical phraseological units, mythological phraseology, borrowed phraseological units, English language, Uzbek language.

Introduction. In modern linguistics, the linguoculturological study of phraseology is considered one of the most important and relevant scientific directions. Phraseological units are an integral part of the language system, embodying a nation's historical experience, daily lifestyle, religious views, customs, and cultural values. In particular, a comparative study of English and Uzbek phraseological units allows for the identification of similarities and differences between distinct cultures, providing a deeper understanding of intercultural communication processes. This article seeks to provide a comprehensive overview of the origins, formative sources, and linguoculturological characteristics of phraseological units.

The Relevance and Current Status of the Topic

In modern linguistics, the study of phraseology within the framework of linguoculturology is considered a vital and debated issue. To identify the national-cultural characteristics of phraseological units and to provide an objective analysis of their similarities and differences, it is crucial to first study their history and origins—their etymology.

The majority of phraseological units in both English and Uzbek were created by the people; their specific authors are unknown, making it difficult to pinpoint their exact origins. As A.V. Kunin rightly noted, "The authors of most English phraseological units are unknown; they were created by the common people."

We can categorize phraseological units arising from intercultural influence into three groups:

1. Phraseological units originating from the **Bible**.
2. Phraseological units formed based on **ancient myths and legends**.
3. Phraseological units borrowed from **European languages**.

To determine the semantic and linguoculturological characteristics of biblical phraseology, methods such as dictionary analysis, linguistic modeling, and statistical analysis are employed.

Religion is a primary manifestation of culture and a vital part of the human imagination; thus, it serves as a major source for phraseology. For the British, the Bible is the central sacred text. Consequently, many idioms, including those containing place names or food components, entered both spoken and written speech from the Bible. Biblical phraseology forms part of the



international phraseological fund; such expressions are common across most European languages and are referred to as "**biblicisms.**"

The Bible is an essential literary source for English phraseology. Much has been written about the immense influence of English Bible translations on the enrichment of the language. For centuries, the Bible was the most widely read and quoted book in England. Not only individual words but entire idiomatic expressions entered the English language with the meanings they held in scripture. Often, these were literal translations (calques) from ancient Hebrew and Greek. The number of such expressions is so vast that collecting and counting them all is an incredibly difficult task.

Examples of Common Biblicisms:

- **At the eleventh hour** – At the very last moment.
- **Beat swords into ploughshares** – To turn from war to peaceful labor.
- **The breath of the nostrils** – A vital necessity; as essential as air and water.
- **Can the leopard change his spots?** – Used to mean that a person's nature cannot change (Equivalent to the Uzbek: *Bukrini go 'r tuzatadi*).
- **Cast one's bread upon the waters** – To do good without expecting an immediate reward.
- **The olive branch** – A symbol of peace and reconciliation.
- **The root of evil** – The source of wickedness (often referring to the love of money).
- **Heap coals of fire on somebody's head** – To make someone feel remorse by returning good for evil.
- **A whitened sepulchre** – A hypocrite; something beautiful on the outside but foul within.
- **Ask for bread and be given a stone** – To receive a cold or useless response instead of help.

Biblicisms with Place Names (Toponyms):

1. **Bull of Bashan:** A person with a booming, loud voice. Bashan was a region in ancient Palestine famous for its livestock (*Bull* = ox/bull).
2. **Balm in (or of) Gilead:** Consolation or comfort. In the Bible, a bush growing near Gilead produced a resin used to heal various ailments.
3. **Sodom and Gomorrah:** A place of vice, sin, and total disorder. According to the Bible, these cities were destroyed by fire and brimstone due to the wickedness of their inhabitants, leaving the Dead Sea in their place.
4. **Plagues of Egypt:** Unbearable or catastrophic conditions, referring to the divine punishments sent upon the Egyptian Pharaoh.

Analysis of the Results

The research results indicate that a significant portion of English phraseological units is directly linked to the Bible, ancient Greek and Roman mythology, and European literary sources. Biblical idioms are found across numerous European languages, forming a vital component of the international phraseological fund. Over the centuries, these expressions have become deeply integrated into the language while largely preserving their original meanings. Phraseological units formed from ancient myths and legends serve to figuratively express human perceptions of nature, society, and life. Furthermore, borrowed phraseological units are the products of intercultural contact and have significantly contributed to the lexical and semantic enrichment of the language. The comparative analysis revealed that while both English and Uzbek possess phraseological units with similar meanings, they differ substantially in their imagery and national-cultural nuances. This highlights how each nation's unique history and worldview shape the figurative language they use.



Conclusion. In conclusion, phraseological units clearly demonstrate the inseparable link between language and culture. Examining them through a linguoculturological lens provides a deeper understanding of a nation's historical memory, religious beliefs, mythological worldviews, and daily way of life. A significant portion of English phraseological units has been shaped by intercultural interaction, a process that has played a vital role in enriching the language's phraseological system. The results of this study reaffirm the importance of adopting source-based, historical, and cultural approaches when analyzing phraseology. Ultimately, these "mirrors of culture" serve as a bridge, connecting the linguistic heritage of the past with the communication needs of the present.

References

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