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Proceedings of the International Conference on Sustainable Development:
Problems, Analysis And Prospects

National Cultural Semantic Components of Idioms

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Abstract: *Culture and language are straightforward with one another. Whenever we break down phrases, every colloquialism has a social foundation and public culture utilization of it. There are numerous authentic and social meanings of seeming expressions in both dialects. They go through age to age and don't lose their expressiveness and beauty. They are utilized by everybody from one side of the planet to the other. Maxims show the impact of the social upsides of society on language. This article manages the issues related to the previously mentioned information.*

Key words: *national – cultural features, behavior, language, idioms, feature, learning process*

Introduction

All piece of the English maxims is upheld by their recorded and social legacy. That is the reason there were distributed numerous informal word references called: American phrases word reference, English expressions word reference and their interpretation to different dialects. Utilizing colloquial articulations shows not exclusively individuals' method of thinking and conduct, yet in addition to the entire local area. They show their way of life, Language is the main specialized device. Individuals use it to protect also communicate human progress that language conveys the way of life. Language can clarify what's going on with the idea and clarify it accurately in a specific circumstance. In this manner, language doesn't exist alone. It's established in public society and reflects public establishment. Any created language contains an enormous measure of colloquialisms, and those figures of speech comprise a colossal lexical framework with the social person in any language. The personality of metaphor in maxims can make the language all the more vivacious, more symbolized, and clear. Every language contains and exposit the culture, thought, and history of its country. In this way, taking all things together dialects, they have numerous gadgets to move and see social viewpoints, thoughts, furthermore, theoretical implications show individuals interface socially. The English culture is known as an idiomaticity. Their way of life is wealthy in similitudes, comparisons, phrasal action words, what's more, non-literal discourse. The public social highlights of a language allude to the way of life, yet additionally the associations of the country's set of experiences, geological circumstances or spot, economy, the public activity of individuals, religion, and customs. These are completely reflected in language. Subsequently, a country's way of life components is found in each nation's colloquialisms. They have an extraordinary impact on a specific language. The accompanying perspectives are about the social contrasts among English and Uzbek maxims. Contrasts of geological circumstances. Geological climate assumes a significant part in molding nature's way of life. Also, its qualities not just impact the normal existence of individuals, yet likewise the way of life and language. England is an island country situated in west Europe furthermore it doesn't share the land line with some other nations aside from the Republic of Ireland.^[1]

Additionally, it's lined with the Atlantic Ocean toward the west and north. The English Channel is lined toward the south and the North Sea toward the east. In light of its area, Britain significantly affects the development of figures of speech, which are connected with routes and fishing. The accompanying English maxims give the assessment: tower one's sail: means to be mediocre compared to. Plain cruising: it implies a game-plan that is liberated from challenges. A hotshot: means a

¹ Cooper. Teaching idioms. Foreign Language Annal- New York press; 1998. - 255 p.

Kresna Social Science and Humanities Research

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significant and persuasive individual A new fish: this phrase is involved among the detainees for the blameworthy individual who came to jail as of late. Then again Uzbekistan is an enormous mainland country and its most piece are inland spot. So Uzbek culture is mostly based on horticulture and farming creation. The cotton business is on the pick of different enterprises. In this way, there is seldom utilization of the world ocean "dengiz" in Uzbek phrases. Rather than that "daryo" (as its waterway in English) is utilized in. For model: 1) "Yuragi daryodek keng" - as cool as cucumber, Daryo toshsa to'pig'iga chiqmaydi, 2) Daryodan bir tomchi. "Ocean" is utilized in the Russian comparable as well: "Емуморепоклено". Assuming we look at the two dialects. with Chinese, it's wealthy in mountain and backwoods, so bamboo is widely developed there. So Chinese individuals say "spring up like bamboo shoot" after a spring, yet all at once in English individuals say "spring up like mushrooms". Since it rains a great deal in England and the wet condition is awesome for the development of mushrooms. 2) Differences of customs. Any country's custom whenever shaped through a profound history and established by individuals. We should examine food propensity in English and Uzbek culture. The cake is a typical and most loved food in English from the set of experiences, so the colloquialism "a piece of cake" is utilized articulation signifying simply taken care of an assignment. Notwithstanding, in Uzbekistan, the cake wasn't been seen until the last 100 years. In any case, Uzbek public food varieties are wealthy in the supper with batter. In this way, there is numerous undertone "what might be compared to "a piece of cake", "achigan xamirdek", "xamir uchidan patir", or "zuvala" which is a roll of batter to make bread is utilized in a few Uzbek sayings, for example, "Zuvalasi bir joydan olingan". The Russian comparable is "Изодноготестисделаны". This saying is utilized when two characters are a similar conduct and can see one another without any problem. The following is "zuvalasi pishiq" and that means to be extremely difficult and mediocre to the hardships.

The Russian variant is "Крепкосбитый". These days generally quick food sources which are ideal for other nations' populace, are classified "Unhealthy Food" as a portion of American food. The word reference significance of "garbage" signifies futile, unfortunate food contains a lot of fat which is hazardous for the human wellbeing. The accompanying models are connected with the ongoing approach to working in English what's more Uzbek. Uzbek individuals utilize the creature "eshshak" as its butt in English for hard work before modernized farming had created. Continually, the English are used from the horse. Subsequently, Uzbek says "Eshshakdek kuchi bor", "Eshshakdek charchadim", "Mulla mingan eshshakdek", or Uzbek saying "Eshshakning mehnati halolu go'shti xarom" to portray what is happening. Be that as it may, English says "as solid as a pony" in similar sounding word usage. Contrasting English and Uzbek expressions, there is a lot of distinction between these dialects. For instance: And pigs could fly-this is a doubtful remark which is utilized to depict an absence of conviction that something will occur. Be that as it may, there isn't any utilization of the creature pig in Uzbek phrases, because in Islam religion it's not permitted to eat the bacon. It very well may be utilized seldom, however it has a regrettable underlying meaning like: "cho'chqadek semiz" signifies as fat as pig The Uzbek likeness this colloquialism is "Kessak gullaganda" or "Tuyaning dumi yerga tekkanda". The Russian identical is "Когдаракнагоресвистнет". There are quite a large number of figures of speech utilizing the creatures like canine and feline in Uzbek maxims, however, the majority of them give negative significance, for instance: however, it's exceptionally back involving them in English colloquialisms. For instance: "Itga qoptirmay tuyaga teptirmay" (asrab-avaylab), (Пыменке не давать сесть) "Itning keying oyog'i" the Russian variant is "Последняя спица в колеснице", "ichini it tirnayapti" what might be compared to it "Кошкискребутнадуше", assuming you focus in Russian form "feline" is utilized rather than "canine".^[2]

The following one is "Ishi yo'q it sug'orar", this phrase has solid embellishment since, in such a case that we examine it in a real sense you don't have to water them as they would themselves be able to drink it. The Russian comparable is "Кнуты вьёт да собак бьёт"; anyway in certain sayings, the

² Kamenetzky N.L. Synonyms in English phraseology. M; International Relations, 1971.

Kresna Social Science and Humanities Research

Proceedings of the International Conference on Sustainable Development: Problems, Analysis And Prospects

creature "canine" is utilized in sure significance, for example, "It vafo, xotin jafo", "it inson do'sti" and so forth, However, in English maxims it isn't utilized regularly. The feline "mushuk" as it's in the Uzbek language is utilized in the accompanying Uzbek phrases: "Mushukning bo'yi yetmay, go'shtni puf sassiq ekan degan ekan", Illustration of utilization: "Sening o'zinganga o'xsharki, eshon kalla degan hofuz yaxshi ko'rgan do'ppisini tezoqarsuvga oqizibdur. Necha jahl bilan ololmay, nochor mahrum bo'lib, ayturerdikim: "Yo'qolg'oni xo'p bo'ldi. Boshimga peak kelurerdi", - deb afsusyererdi. Mushuk ilmog'idagi quyruqni ololmay, "Puf sassiq" degandek so'zni qo'y". "Mushugiga pisht demaymiz", the Russian rendition is "Воды не замути", "Mushukkako'rayopgandek"-сидиткакнакоровеседло. This saying is utilized generally when something sometimes falls short for someone. In this way, various countries have particular social contrasts in the idea of significant worth and tasteful measures. For case, "old" as it's "qari" in Uzbek dialects has numerous variants in

Uzbek language, for example, "mo'ysafid", "keksa", "chol", "nuroniy", "oqsaqol" and so on. The honorific title is to be a capable individual. The old is in family or society, they are constantly adored and regarded in Uzbek culture and they are the image of intelligence. For that reason, individuals of this country utilize the accompanying maxims: "Qari bilganni pari bilmas", and "Qarisi bor uying parisi bor". Be that as it may, in American and British culture "old" signifies just the finish of youth. Along these lines, most Americans attempt to stay youthful when they become old. In this way, there is a colloquial articulation, for example, "You don't seem healthy enough" and it is invited in western society.

An extraordinary greater part of sayings, in all dialects, have social affiliations which make them particular. Likewise, with those curious affiliations, they are not quite the same as one another. In addition, sayings show the social lavishness of the language; accordingly, it generally keeps the incredible interest of learning it. The meaning of the review is because of the development of interlinguistic contacts and the attestation of the standards of anthropocentrism in the study of language overall and manner, specifically, which assumes the investigation of the ethnic-social quality of manner in direct connection with the understanding of the privileged insights of the phonetic mindset of people groups - local speakers of the dialects thought about. The very issue of ethno-social particulars of the phrasemes isn't new. In any case, the available resources of settling it stay at the country explicit level without explaining the mental even-minded systems of its arrangement.

Likewise, before revealing the idea of the ethnic-social part in the phrasemes, it is important to figure out what is implied by this strange peculiarity. Generally, two strategies are utilized. The first of them recommend the ethno-social part to distinguish as indicated by the importance of the phrase me building parts that mean the socially critical real factors, which, as training shows, prompts a restricting of the branch of knowledge of the issue under study. The contrary methodology prescribes to incorporate the most extensive conceivable scope of axiological variables to the idea of the "ethnic-social part". Accordingly, V.N. Telia, conceding phrasemes as public generally, proposes the ethnic-etymological characteristic of maxims to be considered in everyday classifications of culture. This view draws in an expanding number of scientists. As per N.V. Titarenko, in the idea of public linguoculture, she incorporates a wide cope of semantic peculiarities related to the possibility of the internal type of the language and the exemplification of the soul of individuals in it (Humboldt 1984). The creator's thought isn't disputable.^[3]

Notwithstanding, the incorporation of "a wide scope of phonetic peculiarities" definitely obscures the subject of the research, and the exemplification in the inward type of a phraseme of individuals' soul needs a technique for its definition and elucidation. With the reinforcing of the systemic underpinnings of mental expressiveness and linguocultural studies, it became conceivable to concretize the strategies for infiltration into the peculiarities stowed away from surface perception,

³[Electronic resource]. URL: www.ukessay.com/ (date of access: 14.05.2019). The Thousands of Idioms in English language Essay

Kresna Social Science and Humanities Research

Proceedings of the International Conference on Sustainable Development: Problems, Analysis And Prospects

which decide the general and special properties of the different semantic gatherings associated in various dialects. To accomplish such a troublesome aim, we form the need assignments: a) to frame the connected semantic gatherings of phrasemes with the public and social semantics; b) to uncover their digressive and logical potential, since phrasemes as indications of in a roundabout way determined selection are portrayed by the metaphorical situational inspiration, which is straightforwardly associated with the perspective of the local speakers of the given language; c) to show the informative movement of corresponded phrase semantic gatherings; d) to lay out the level of indication of the widespread and interesting in each phrase semantic bunch. The arrangement of such issues is pointed toward understanding that "innovative portrayal of reality that mirrors the chronicled or profound experience of the discourse local area, which is associated with its social customs, for the subject of designation and discourse movement is a subject all the time of public culture". For the most part, the ethnic-social part of the phrase me is uncovered in three ways: 1) with the assistance of elucidation and inconsistent translation of the word reference meaning of the expression; 2) extraction of the ethnic-phonetic data contained in the lexical parts of the expression; 3) the projection of the digressively commonsense substance of the unreservedly linguistic model to the importance of the phraseme. As per the picked methodology of looking for ethno-social points of interest of the phrasemes of the thought about dialects pointed toward understanding the related effect of mental semantics and the aims of the verbal and mental demonstration, the accompanying examination steps seem applicable: The order of the phrasemes in phrasemantic gatherings (FSG) - the most unique classifications of phrasemes, joined by the model of their semantic local area - is important because the more conceptually the peculiarities under investigation are, the almost certain the elucidation of phraseological universals is. The talk is likewise obvious: ethno-social personality is generally regularly found by private phraseological peculiarities. The uncovered consistency rejects the convenience of exploration of universals at a level of independent phrasemes.

The semantic space of the phraseological level of every one of the thoughts about dialects is partitioned into FSG, coordinated by the rule of the field. Profoundly and fringe, in the assurance of which, a notable characterization of phrasemes created at the time by Ch. Bally, and afterward refined by V.V. Vinogradov. The center of FSG is shaped by phraseological combinations, the importance of which, because of the acquainted semantic reconciliation of the lexical semantics of parts, have lost their direct lexical implications, and consequently, express the axiological strength of this FSG. Along these lines, the phraseme 'vtirat' ochki' (vtirat' ochki) having lost material relations with the essential denotative, turns into an indication of the subject-semantic analogy that broadens its semantic field. This semantic extension is because of both the social job of those assemblages or gatherings whose presence incorporated the item, thing, or on the other hand activity assigned by the verbal articulation, and the semantic potential outcomes concealed in the etymological sign itself. Be that as it may, inside the system of mental semantics, not just another comprehension of the style and the strategies for investigation important to distinguish ethno-social meanings remembered for the plane of content or on the other hand in the plane of articulation of the phraseological unit were created. Mental etymology offers an exceptional, mental way to deal with the distinguishing proof of the public social undertone of phraseological units. Mental way to deal with importance gives extraordinary open doors in the field of semantic demonstrating of the genuine importance of figures of speech. As it is known, colloquial implications are for the most part allegorical. This permits us to reestablish the complexity of those reasonable changes that underlie the development of the real importance of colloquialisms. Displaying in a manner right now is an exceptionally encouraging course, particularly phrase-building demonstrating, because of the inward type of style. Understanding the mental course of phraseme working as a partner a local speaker with a certain edge, and moving of the expressively assessed content of the given casing to a circumstance comparative in some way or one more to the world, pushes the limits of the phrasemo-demonstrating, showing the language inactivity.^[4]

⁴ [Electronic resource]. URL: <http://dictionary.reference.com/browse/idiom/> (date of access: 14.02.2022).

Kresna Social Science and Humanities Research

Proceedings of the International Conference on Sustainable Development:
Problems, Analysis And Prospects

In this way, the mental way to deal with the recognizable proof of the public and social creativity of phraseological units gives the examination of individual phraseological and semantic fields fully intent on portraying inside their system of phrase me building models, the entirety of which shows both the public quirks of the phonetic division of the world and the highlights of lingua-creative thinking in the creation of each different diction. A mental methodology is an approach to concentrating on the mindset of a country. The public social peculiarity of style inside the system of this approach is the highlight of the working of semantic reasoning, particularly the metaphorical image of the world.

Conclusion. The over four ways to deal with the ID of the public and social creativity of phraseological units are verifiably a basic entirety. They can be addressed as steps of examination of public style: the ID of nonequivalent extra linguistic variables reflected in phraseological units - the ID of primary and semantic highlights of interlingual phraseological analogs – the ID of public and social implications of catchphrases and social ideas encapsulated in phraseological units - the ID of elements of the public division of the semantic perspective and elements of the working of the public attitude as linguocreative reasoning. The complicated use of phonetic, social, contrastive, linguocultural, and mental methodologies can give a total image of the public and social elements of the phraseological arrangement of a language.

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ISSN 2774-3918 (online), <https://ksshr.kresnanusantara.co.id>. Published by Kresna Nusantara

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Kresna Social Science and Humanities Research

Proceedings of the International Conference on Sustainable Development:
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