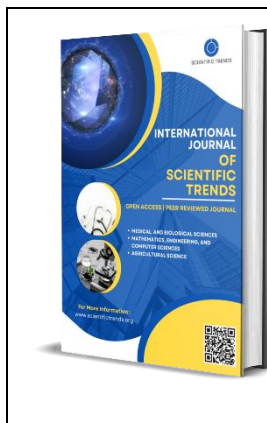


# Manifestation of National-Cultural Characteristics in the Etymology of English and Uzbek Phraseological Units

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## Abstract

The development of cognitive linguistics and the application of its concepts in etymological studies may shed light on some issues in this difficult area. This is because the study of the gradual development of the cognitive function of the word has shown that it sometimes reflects its etymology. For this, we think that it would be useless to consider this issue using the terminological apparatus and analysis procedures of cognitive linguistics.

## Keywords:

## Introduction

The objective events and phenomena of the real world (night, day, seasons, time, existence) are understood in the same way within the framework of all languages. At this point, it can also be said that only the semantic volume in one language reflects the conceptual universe in a different way than in another. For example, the word "one" in English is not only an indicator of quantity (m. One boy), can also perform the same functions as other pronouns (That one is one, The last one-oxiirgisi), etc. In Uzbek, this word has a somewhat broader connotation. For example, in the sense of quantity – to put a head on a pillow, to beat two crows with a spoon, in an expressive sense – one coin, a penny, a bucket, a sentence, a bahya, etc.

The connotative meaning varies in different languages. For example, in Uzbek, a dog has a negative meaning: a dog – to live as a cat, a dog to look at, a dog is barked, the dog does not recognize its owner. In English, too, we see a state of resemblance: Dog doesn't eat dog (proverb), The country is going to dogs (B. Shaw), Old dog can never learn new tricks (proverb).

A conceptual worldview is an essential prerequisite for the life of a person who is a biosocial being. Man has traveled a long distance throughout his entire conscious life to the modern scientific stage of the conceptual worldview. In the ancient past, our ancestors were far removed from the current scientific theory about the world and its creation.

Linguists point out the following types of worldviews when studying the relationship of speakers to the language and speech activity.

- 1) A worldview that is embodied through the life experience of each individual Shachs.
- 2) a human worldview that is embodied within a particular language.

3) a conceptual worldview that is unique to all representatives of the world of one language – individuals.

The national identity of a worldview, as noted above, has to do with its delineation within a particular language. In every linguistic context, the phrasological compounds that are contained in the community lead to a peculiarity that is specific to only one language. For example, the Czech equivalent of the stable compound "besh kolday bilmak" in Uzbek corresponds to the phrase "besh panjaday bilmak".

Thus, there is a linguistic landscape and a conceptual image, that is, a complex and infinitely ongoing relationship within a particular language.

Nationally specific, subjective meaning is still required to go through intermediate steps in order to combine it with universal concepts. That is, the need to transform the inner modal into the universal model requires some kind of mental phase. L. Weisgärbär believes that linguistic meaning plays the role of the intermediate world. According to V.A. Zvegintsev, "The process of cognition is the activity of thought, which is aimed at creating in the mind the inner mode of the world, which is known through experience. In this place, language objectifies this modality in the process of communication activity, making it the basis of communication. Meaningful meaning emerges as a result of thinking. Through it, man makes this or that thing into contact with his inner world, while through language, he provides a connection with the inner modalities of other people. In this way, the linguistic modality of the world observed in this or that language appears.

Where there is no historical or factual material, some researchers argue that "man's experience by observing and seeing existence is linguistically systematized," and they attempt to prove this idea in the mythological material as well as in the material of undeveloped languages. Closely related to the knowledge of objective existence, the mode of scientific in'ikos consists of a transitional stage, from which the artistic expression of existence is the process of expressing one's existence in an artistic way, which implies that this thing is fully formed in language. An appeal to history must be one of the arguments used in these cases to confirm and reinforce the general idea.

In this case, language must manifest itself as the creator of its modality, and in consequence it must become an independent force of "human knowledge." And this thing does not correspond to the statement that it is the first judgment, that is, the material form of consciousness. The subjective character of language becomes the decisive force of knowledge, while its structure turns out to be a hereditary, innate thing. Ahaboroth is focused on the task of creating and transmitting knowledge about thoughts, objective existence. The language system contains this human commonality that arises in the process of knowing what is within itself. The system of concepts expressed in language expresses such complex connections of concepts that their use in a complex way makes it possible to derive the content of human thought in a variety of ways, i.e., by means of simple and illustrative definitions. In this sense, the peculiarity of language, that is, language is the weapon of formation of thought, language can be not only a means of storing knowledge, but also a way of expressing it with the dynamics of the development of thought.

The derivation of the Uzbek word "hand" with the words "hand", "arm" in English, and the combination of the Uzbek words "pigeon" and "musicha" with the same word "taube" in the German language cannot distinguish between two birds of different types, such as "pigeon" and "musicha", which may not lead to a degue. Because, in practice, just as the Uzbeks distinguish between pigeons and pigeons, so do the Germans.

The fact that the word "to know" in the Uzbek language is combined with the verbs "wissen", "kennen" in the German language does not indicate that the Germans know more than the Uzbeks, or that they understand different ways of knowing. The fact that the word "lunch" in English is translated into Uzbek by figurative means such as "just breakfast", "second breakfast", "ten", "light lunch" does not indicate that the Uzbeks could not fit this concept into their own minds.

When words in two or more languages compare some of their meanings and observe inconsistencies in meanings, linguists come up with a very generalized phrase that says, "The conceptual apparatus of people who speak different languages is different."

The semantic aspect or national specificity of the content of language units does not negate the possibility of the emergence of complex semantic complexes in the composition of words, fixed compounds, sentences and texts, and it is also possible that these complexes may resemble each other in different languages according to the scale of meaning they express. Because of the objectivity of the in'ikos form of cognition, the national identity of the semantic side of language cannot be a source for the subjective element of the cognitive process.

There is another aspect of the manifestation of the national identity of language semantics that it relates to the specificity of motivation in the choice of sound form in the process of language development, as a result of which even in groups of meaning such as hatto, the "internal form" forms different distinctions, while different distinguishing clauses describe the meaning being motivated. The fact that the composition of the sound remains uniform in different languages is considered to indicate that the differences are in different directions, and that this external resemblance is forming an "additional national identity." For example, the English "head" is the anterior part of the nose, the cap of the "head"— the cap of the head, the top of the head—the scalp. This subjective hossa in linguistic senses does not apply to the denotate itself. In all cases, the corresponding lysonian phenomenon is determined by one of its specialties. The choice of this language will depend on the specifics of English or Uzbek. Zero is based on national and subjective facts that are closely related to the etymology of this language. It is impossible to deny the idea that "in all languages the relation between what is known and what is known is uniform, and therefore the image of the precedent is correctly reflected."

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