

Expression of Relationship of Language and Culture in Phrasiology with the Heart Component

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ABSTRACT: The study considers the issues of expression of relationship of language and culture in phraseology with the heart component. Moreover the study focuses attention on conventional somatic idioms as an example of language cultural universals which can have the main characteristics of cultural universals. As follows from the study people use idioms to make their language richer and more colorful and to convey subtle shades of meaning or intention. Somatic idioms are used often to replace a literal word or expression, and many times the idiom better describes the full nuance of meaning. Idioms and idiomatic expressions can be more precise than the literal words, often using fewer words but saying more. Thus, if languages go back the loans to one primary source, it is possible to speak about figurative and stylistic similarity of such idioms.

KEYWORDS: language cultural universal, cross-cultural communication, idiom, somatic lexicon, conventional somatic idiom.

Introduction

Intervention of native culture, language and national consciousness in interpreting foreign culture communicative behavior and in own behavior at cross-cultural communication promotes some difficulties in cross-cultural communication. In other words, it is transfer of the national and cultural stereotypes of behavior typical for native language culture, on the communication process with representatives of other language cultures. And it leads to serious communicative mistakes and failures. Barriers are determined as the problems arising in interaction and reducing its efficiency. Traditionally the following types of the communicative barriers arising in cross-cultural communication may be marked out: linguistic barriers, barriers in nonverbal communication and stereotypes. But a specific role in cross-cultural communication belongs to cultural hindrances such as distinctions of mentalities and national natures; discrepancy of language pictures of the world; influence of cultural stereotypes; distinctions in valuable reference points; discrepancy of cultural and language regulations; mistakes in humor perception; distinctions in communicative strategies; specific forms and ways for nonverbal communication. But barriers in the cross-cultural sphere are not only an obligatory, but also necessary factor for establishing interaction between language culture communities.

Research methodology

The main function of cross-cultural barriers is not to divide, but to regulate interaction between the communicating cultures. The constructive role of cross-cultural barriers is to help keeping national originality, on the one hand, (it is especially important for globalization era and establishing multicultural community), and on the other, to stimulate interest in foreign culture society because lack of a barrier often depreciates object of knowledge. Thus, barriers aren't a barrier between cultures; they are an additional incentive to communication. In addition cultural universal plays rather large role in implementing successful communication. The idioms as a content of cultural universal Cultural universal is such regulations, values, rules, traditions and properties which are inherent in all cultures, irrespective of the geographical place, historical time and a social society organization. In 1959 the American sociologist and ethnographer George Murdock allocated more than 70 universals which are the general elements for all cultures, such as age gradation, sport, next-to-skin jewelry, a calendar, hygiene, community-based organization, cooking, labor co-operation, cosmology, courting, dances, decorative art, guessing, interpretation of dreams, division of labor, education, language and etc. Cultural universals arise because all people, in whatever part of the world they live, are physically arranged equally, they have the same biological need and face – 130 – Oksana V. Rtischeva. Content of Language Cultural Universal in Cross-Cultural Communication common problems which the environment puts before mankind. People are born and die therefore all people have customs connected with the birth and death. As they lead joint life, they have a division of labor, dances, games, greetings and etc. In spite of the fact that different ethnos speak different languages, language is also carried

to cultural universal. As language is an objective form of accumulation, preservation and transfer of human experience, the concept language has two interconnected values:

1. language in general, language as a certain class of sign systems;
2. concrete, so-called ethnic language – the concrete real-life sign system used in specific society in concrete time and concrete space.

Results

Idioms can have characteristic signs of cultural universals. The idioms containing a component of somatic lexicon have a large number of these signs. Somatic lexicon is one of universal lexical groups in any language. In linguistics using the term somatic is introduced for the first time by F.O. Vakk who concluded that somatic lexicon belongs to one of the most ancient layers of phraseology. The somatic idioms in scientific literature is traditionally understood as the idioms with leading or dependent component designating not only external physical shapes of a human body (head, arm, nose and etc.), but also elements of cardiovascular, nervous and other systems (blood, liver, brain, liver and etc.). Interest in this type of idioms is caused by the following facts such as: firstly, steady units with somatic lexicon make about 25% of all phraseological fund, and also they have cultural specificities, thus they are important subject of the analysis; secondly, anthropocentrism of a language picture of the world is most brightly shown in the idioms; thirdly, idioms represent national specific units of a language accumulating the cultural potential of people. The somatic phraseology is actively studied both in synchronous, and in the comparative analysis, however its comparison in languages unrelated, far from each other is provided not enough. The problem of establishing essence, amount and borders of somatic lexicon is also very relevant in modern linguistics. Vaustraub R.M. in his works offers to differentiate somatic lexicon on natural and conventional from the point of view of their origin. Heart. In Indo-European languages the concept heart indicates centrality. In Russian and English language pictures of the world the person can feel and experience emotions with the help of heart. Heart is the center of life in general: physical, mental, spiritual and sincere. On the one hand, heart is a place for meeting God, on the other hand, heart is a source of sin. One more mytheme – archetype of heart is to be a soul receptacle.

Conclusion

Heart reflects moral qualities of the person: in Russian, *положа руку на сердце*; *каменное сердце*; *золотое сердце*; *доброе сердце*; in English, *big heart*; *harden one's heart*, *hard heart* *каменное сердце*; *light heart*, *легкий человек*; *heart of oak*, *храброе сердце*; and *heart of gold*, *золотое сердце*; *keep a good heart*, *не падать духом*; *an open heart*, *открытый человек*. Heart is the place of feelings, an intuition and desires: *heart (soul) went to heels*, *from the heart*, *make smb.'s heart bleed*; *lose one's heart*, *влюбиться*; *have smth. at heart*; *have one's heart in smth.*; *have one's heart in one's boots*, *move smb.'s heart*; *one's heart is broken* *разбитое сердце*. Beard. In the ancient time the beard was considered as a symbol of courage, force, wisdom, magic, miracle force and fertility. Slavs thought the beard could perform guarding functions

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