

# MODERN APPROACHES TO THE STUDY OF THE NATIONAL AND CULTURAL SPECIFICS OF GERMAN PHRASEOLOGICAL UNITS

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**Annotation:** This article talks about modern approaches to the study of national-cultural features of German phraseological units, the scientific works and opinions of scientists in this regard, as well as a comparative analysis of some phraseological units with a phytonym component in German and Uzbek.

**Keywords:** phraseological units, phraseological composition, contrasting approach, linguistic and cultural approach, cognitive approach

A characteristic feature of modern works on theoretical phraseology and descriptions of phraseological units of specific national languages is the tendency to consider phraseology in the aspect of the participation of language in the formation of national culture and the participation of culture in the process of formation of the national language. Modern approaches to identifying the national cultural specificity of phraseological units (PUs) include the following: linguacultural, contrastive, linguacultural and cognitive approaches.

Regional linguistics studies the national and cultural specifics of phraseological units in terms of their expression, extracting from its cultural information that is significant for the native speaker of the language. For example, - blaue Bohnen - military. slang bullets. - So, in soldier's jargon from the 18th century. were called bullets for a flintlock gun (associations in color and shape with beans).

Analysis of the phraseological composition of the modern German language from the point of view of linguistic and regional studies made it possible to identify a fairly large layer of phraseology with a national-cultural component in its semantics, which confirms the position that phraseology, along with vocabulary, is the focus of background knowledge. Analysis of phraseological units with national cultural semantics is important for achieving communicative competence and contributes to adequate language acquisition.

## Contrasting approach

Comparative analysis of languages (contrastive linguistics) is directly related to problems of semantics. The category of national in the field of phraseology is in dialectical unity with the category of international. Therefore, to identify the national specifics of phraseology, it is necessary to analyze phraseological parallelisms in different languages, consider the reasons for their occurrence, and analyze types of equivalence. The phraseology of each language makes a decisive contribution to the formation of a figurative picture of the world, creating a deeply national worldview through linguistic images captured in the phraseological system. When comparing phraseological units with the floronym component of the German and Uzbek languages, both identical or very similar images and completely different ones were identified. The reason for the identical images is the similarity of the flora and climate of the countries, as



a result of which identical phraseological units could arise independently of each other in different languages. For example, in both German and Uzbek there is a phraseological unit that is the same in form and meaning: Der Apfel fällt nicht weit vom Stamm - last. decomposition The apple never falls far from the tree. In the Uzbek and German languages, similar meanings of apple are found, which is fixed in the phraseological unit with this name. Thus, in the languages of peoples connected by common cultural and historical origins, there is an expression from antiquity (the apple of discord, der Apfel der Zwietracht), and in both the Uzbek and German languages there is an image of cramped conditions, overcrowding (there is nowhere for the apple to fall, es konnte kein Apfel zur Erde (fallen)) or an image of a hereditary connection (the apple does not fall far from the tree, Der Apfel fällt nicht weit vom Stamm). Many such phraseological units are associated with the surrounding nature. They are not determined by historical and cultural factors in the development of the people, but arise independently in various languages on the basis of universal human situations. Among fruit trees in the phraseology of the Uzbek language, apple and pear are represented. The component cherry is not found in Uzbek phraseological units, but among German phraseological units it is quite widespread, for example, mit jmdm ist nicht gut Kirschen essen - colloquial. with smb. difficult to get along with, Kirschen im Nachbars Garten - someone else's good (tempting); in the wrong hands the piece is big.

Thus, cherries have a special appeal in German culture. Identifying phraseological units that are unique in terms of expression and content when comparing different languages solves to some extent the problem of the national-cultural specificity of phraseological units.

### Linguistic and cultural approach

The development of the linguacultural direction in the study of phraseology orients the researcher to study the relationship between phraseological units and cultural signs and actualizes the meaning of the system of standards, stereotypes, symbols, etc. to describe the cultural and national specifics of phraseological units. Cultural studies consider language as a model of culture, i.e. a system in which the perception of the world, a system of values and ideas is encoded. Since it is the value picture of the world that is recognized in linguoculturology as the core of spiritual culture, one of the most important tasks is to identify and analyze its key terms, the most important in the worldview of native speakers.

One of the sources of culturally significant interpretation of phraseological units are ritual forms of folk culture, as well as beliefs, myths, spells, etc. For example, (nicht) auf den Bäumen wachsen - "colloquial. be available (not) in large quantities." It is based on the old folk belief that children grow on trees. It is not surprising that over time a specific custom may become a thing of the past, but in the phraseology of a given language a word-symbol can persist for a long time. For example, in modern German society, the seller of land no longer gives the buyer a green branch or some other greenery as a symbol of good wishes and hopes for prosperity in the future, however, this symbolism is preserved in the PU auf einen (keinen) grünen Zweig kommen. The source of the cultural-national interpretation is the system of standard images characteristic of a given linguistic and cultural community, embodied in stable comparisons such as schlank wie eine Tanne "slim as a spruce", jd steht fest (ist stark) wie eine Eiche "strong as an oak". Researchers rightly believe that linguistic comparisons of this type serve as a means of mastering empirically cognizable reality and at the same time evaluating it in standard images that are directly related to the living conditions of speakers of a given language, to their culture, customs and traditions.

So, phraseological units that reflect typical ideas can play the role of standards, stereotypes of a cultural-national worldview or indicate their symbolic nature, and in this capacity act as linguistic exponents of cultural signs. Such stereotyping of the figurative basis of phraseological units determines their cultural and national specificity.

### Cognitive approach

In the cognitive approach to the study of phraseological units, the model of internal form is the most important object for describing the cultural and national specificity of phraseological units (PU). The deep meanings of phraseological units are conveyed by a set of concepts that have received linguistic expression (word-concepts) and are present in the linguistic consciousness of a linguacultural community. The word-concept determines the semantic specificity of phraseological units, since it symbolizes a fragment of reality generalized by a given linguistic unit. The word-concept, reflecting the symbolic understanding of any reality of the surrounding world, acts as a meaning-forming component in the composition of the phraseological unit, and then we are dealing with the constitutive type of motivation of the phraseological unit.

The mechanism of formation of linguistic symbols is complex. Some designations of flora realities turn into words-symbols as a result of consolidating images built on their basis through a metaphorical or metonymic rethinking of their properties and characteristics. Here the decisive role is played by the nature of reality itself, the frequency of contact of its carriers with it, and the clarity of its properties. The process of formation of word-symbols of this group can be presented as follows: figurative use of flora names associated with its rethinking; the formation of phraseological units that consolidate this rethought name of the flora; the formation of a word-symbol capable of independent functioning in speech, the meaning of which is built on the basis of phraseological related figurative meaning of the corresponding component of the phraseological unit.

An example of a concept word behind which “stands” a symbolic understanding of the realities of the world is die Wurzel (root), the symbolic meaning of which can be defined as “the basis, the essence; the beginning, the starting point of something.” This meaning can be traced in numerous phraseological units with the component die Wurzel: bis in die Haarwurzeln erröten - blush to the roots of the hair; die Wurzel eines Leidens... – the last reason; etw. mit der Wurzel beseitigen, vernichten – sth. destroy, eliminate completely; etw. jn in seiner Wurzel treffen – touch smb. deeply, to the highest degree; etw. bei der Wurzel packen /(ausreißen) – fight in the bud with something; die Axt an die Wurzel(an nen Baum) legen – to cut (cut) under the root; destroy at the root (some kind of evil), put an ax under the root. As can be seen from the above examples, word-symbols of this type are the most stylistically neutral compared to symbols of other types. On the basis of symbols, word-formation processes can actively take place, while derivatives realize symbolic meaning: verwurzeln, verwurzelt sein - (trans.) to grow together, to be vitally connected with something; wurzeln - (trans.) to take root (in something); wurzellos (sein) - (translated) without roots, without homeland; entwurzeln - (trans.) to uproot, uproot; ein entwurzelter Mensch - a person cut off from his homeland.

Another type of formation of floristic symbolism goes back to the appearance of real subject symbols. Concept words meaning these objects are reflected in the corresponding phraseological units simultaneously with some indication of the situation where this object is used. The German language has a group of floral symbols borrowed from other peoples. This group of symbols includes the concept word die Palme (palm tree), symbolizing victory. This symbol goes back to the custom of Ancient Greece to award the winner of the Olympiad with

a palm branch. This word-symbol is included in a number of phraseological units: die Siegespalme erringen - to win the palm; die Palme (des Sieges) erringen - to win the palm; die Palme des Sieges - palm; jm die Palme zuerkennen - to award the palm.

The main difference between word-symbols of the second type and the first is that in the first case, the natural, human-observable properties and characteristics of plants are reflected directly, whereas in the symbols of the second type, the characteristics of plants are reproduced through the prism of their human awareness. Both original and borrowed symbols of the second type go back to object symbols created artificially by man.

Thus, the phraseological composition of the language plays a huge role in the formation and preservation of the cultural and national self-awareness of the people and their identification, since the national and cultural worldview is embodied in the internal form of phraseological units. The problem of the national-cultural specificity of phraseological units is considered at the level of the anthropological paradigm of linguistics, which includes a combination of different approaches

**CONCLUSION.** So, phraseological units play a significant role in the act of communication. Mastering the phraseology of a foreign language means achieving a high degree of language proficiency, because Phraseology is one of the most difficult aspects of learning a foreign language. For a person studying a foreign language, phraseological units of a foreign language always present significant difficulties, especially if the communicant's native language does not have a phraseological unit similar in image and meaning.

The national and cultural specificity of phraseological units can manifest themselves at the level of their components, which carry a symbolic semantic load. Such lexeme-symbols also include botanical components, which, as carriers of usual and occasional symbolism, have the strongest influence on the semantics of phraseological units, the figurative and semantic basis of which they form. In addition to the symbolic load, which may differ in ethnic specificity, the botanical component in the composition of phraseological units carries information about the characteristics of the flora and agriculture of native speakers of the language, and, thus, represent a source of regional background knowledge.

It is important to note that in order to correctly translate and understand phraseological units and master cultural components, one must become familiar with the culture of the given people to which a particular language belongs, with their way of life, customs and their realities. Otherwise, due to insufficient knowledge of the facts of reality, due to insufficient attention to the national specifics of phraseological units, gross errors or inaccuracies may be made when translating phraseological units, and this leads to incomplete perception and understanding of the information that was "hidden" encrypted in the phraseological unit or was of a figurative nature. Also I.F. Goethe said: "When translating, one should get to the untranslatable, only then can one truly understand a foreign people, a foreign language."

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