

Issues of Using Phraseologisms in Italian Language Teaching: a Linguoculturological and Linguodidactic Study

Rustamova Malika Muradullayevna

Senior teacher of the department of Spanish and Italian Languages Faculty of Romano-Germanic Languages
Samarkand State Institute of Foreign Languages

ANNOTATION

Phraseological units are considered a product of folk art. As an important branch of linguistics, the main focus of phraseology is on the study of the nature of phraseologies and their categorical signs, as well as on determining the laws of the use of phraseologies in speech. The most important problem of phraseology is to differentiate and distinguish phraseologisms from word combinations that are formed in speech (that is, not ready in advance) and to determine the signs of phraseologies on this basis.

KEYWORDS: phraseologies, terminological system, language and culture, lexical units, translation, linguistics, concept.

Linguistics is an independent branch of linguistics, formed in the 90s of the 20th century, and studies the interaction between language and culture. Linguistics as a new branch of science has created its terminological system, which includes the concepts of linguistics and cultural studies. Based on the creation of this system, there is a concept that has developed rapidly to the present day. The concept is how we understand this or that night.

Language is the most important factor in expressing the culture, values and beliefs of each nation and the unique aspects of the nation as a whole. Naida, a linguist, says that it is important to study the culture of a nation when studying its language. He said that language and culture are similar systems that have developed in dependence on each other. He explains it as follows: "Cultural factors are deeply interwoven with the language, and thus are morphologically and structurally reflected in the forms of the language." [9, 190].

The famous linguist U. Sepir emphasizes that the vocabulary of the language was created through the physical and social atmosphere of mankind. And based on this theory, we can cite language as a part of culture [10, 58].

The main essence of the view put forward by Humboldt W.: language is the world that surrounds us, we cannot imagine ourselves outside of this world or without participating in this world. Therefore, since language is the world in which we live, it cannot exist outside of us, it is in us, in our mind, in our memory, language changes its form with every movement of thought, with every new socio-cultural role [3, 45].

V.A. Maslova presented a view of the relationship between language and culture. According to Maslova, language is a fact of culture, because it is the main part of the culture we received from our ancestors. Language is the main instrument by which we understand culture. Language is the main form of cultural order [8, 47].

Language is a tool that creates, develops and preserves culture. Thus, language and culture are closely related.

The science of lingua culturology was formed based on the idea that language is a tool that creates, develops and preserves culture.

We have already emphasised that the phraseological units considered the linguistic reflection of national cultures are lexical units related to people's experience, spiritual outlook, and traditions. Folk proverbs, which are considered culturally important lexical units, have a national-cultural identity, and their lexical origin is also considered important.

Fixed combinations of words are the object of examination in a special field of linguistics - phraseology.

It is widely used as a simple means of communication (even though it has a complex nature) between known and famous people, based on the conclusions drawn from life lessons by each nation, using the traditions of its origin and language richness. Expressions are constantly used in everyday life. So, when proverbs appear based on the geographic location of the people, their ethnic development, traditions and, of course, their mentality? So the proverbs of each country are different from each other? We cannot answer this question with "yes", because, even though proverbs have different external forms, they can mean the same thing. It is not an exaggeration to say that some proverbs arose as a result of injustices and injustices in society in ancient times.

The main tasks or issues of phraseology:

- to determine the consistency of the phraseological content and in this regard to study the characteristic feature of phraseology;
- description of homonymy, synonymy, antonymy, polysemy and variation of phraseology;
- to determine the specific features of the words used in phraseology and their specific meanings;
- to clarify the relationship between phraseology and word groups;
- to determine their syntactic role;
- studies the formation of new meanings of words within phraseological units and develops the principles of separating other phraseological units, methods of their study, classification and description in dictionaries.

As in other languages, Italian also has phraseological units and pragmatic possibilities. Using phraseological units increases speech's effectiveness and brings out the artistic color. This attracts the listener's attention.

Below we will now dwell on the pragmatics, that is, the scope of application of some Italian phraseological units:

E' inutile piangere sul latte versato

O'tgan ishga salovat

If we translate this proverb directly, it means "*It is useless to look at the spilt fire*". As they say, "*The last regret is your enemy*". It is expressed that it is useless to think about the past event through this phraseological unit. This phraseological unit is used more colloquially, and its pragmatic feature is to give advice.

Trovare il pelo nell'uova

Tirnoq ostidan kir qidirish.

A synchronous translation of this phraseological unit is "*to find a hair from an egg*", which corresponds to the Uzbek proverb "*Tirnoq ostidan kir qidirish*". This proverb can also be used pragmatically in the sense of giving advice, and it can also be expressed in the form of a complaint. It is expressed in an artistic style

when it is used in literary works and a colloquial style when we use it in our speech. This phraseological unit is used to blame someone, to find fault with their actions.

Lavarsene le mani

Qo‘lini yuvib qo‘ltig‘iga urmoq

There is a direct equivalent of this proverb, which means "*Qo‘lini yuvib qo‘ltig‘iga urmoq*", it is used to refer to a person who is used to having all his work turned upside down. The pragmatic difference of this phraseological unit from other proverbs is that it does not have a speech audience. Because this phraseological unit is a self-evaluation of the speaker.

Avere un diavolo per capello

Jaxli burnining uchida

There is no translation of this phraseological unit into Uzbek, but the meaning corresponds to the phrase "*jaxli burnining uchida turmoq*". This phraseological unit is applied to a person who is in a mood of dissatisfaction with the events or actions that take place in society and his personal life. It is usually used colloquially. Pragmatically, it is used to express a personal opinion.

Avere l'argento vivo addosso

Tinib tinchimagan

This phraseological unit is applied to hard-working, active people who have grass in their hearts. It is widely used in speech and artistic styles. Pragmatically, support is used in the sense of encouragement.

Alzare il gomito

Hurmachangga siqquncha ich

There is no translation of this phraseological unit into Uzbek, but when translated literally, it means "to raise the elbow". This phrase is used only colloquially and has a negative artistic connotation. This phrase is used to refer to a drunk person who has consumed alcohol to the extent that he cannot stand on his feet.

There is no equivalent of some Italian proverbs in the Uzbek language. But they are semantically compatible with each other. In all languages, written and spoken speech is enriched by proverbs and figurative expressions. They are an integral part of folklore.

In conclusion, the phraseological layer of the language, which includes proverbs, proverbs and sayings, is the reason for the enrichment of the language and embodies the cultural and historical knowledge of the people. The linguistic and cultural factors cause the origin of connotative meanings of words that have a simple meaning. In this way, a way of external presentation of national-cultural identity at the level of phraseology is created.

On the other hand, the internal style of cultural interpretation is a narrative conceptual model, reflecting the differences in the worldview of people and conveying the same concepts through different images.

In the process of analyzing the linguistic and cultural aspects of Uzbek and Italian phraseological units, it is very important that the language and culture of both nations are related to each other. Some phraseological units analyzed linguistically and culturally in this article sometimes reveal their characteristics with the same, sometimes completely different expression by two peoples. In this place, Italian and Uzbek proverbs reflect all the traditions of the Uzbek and Italian nation from the past to the present day, and proverbs, as examples of folk art, take the lead in fulfilling this task.

References:

1. Carmelo Angiolina “Strutture dell’italiano” editore La Nuova Italia Firenze: 1986. – P.250-278
2. Carmelo, Angiolina e Marta Sambugar. Strutture dell’italiano.- Firenze: La Nuova Italia, 1990. – 425 p.
3. Гумболдт В. фон. Язык и философия культуры. — М.: Прогресс, 1985. - 465 с.
4. Демина Т.С. Фразеология пословиц и поговорок: Учебное пособие. М.: ГИС, 2001.- 128 с.
5. Забазная И.В.,Э. Ковар А. Новый Итальянско-русский Русско итальянский словарь. Дом Славянский книги: 2011.
6. Кансерти А. Итальянско-русский Русско- итальянский словарь. Italiano- Russo Russo- Italiano dizionario. Москва: Русский язык медиа АСТ. Астрель. Хранитель, 2007.
7. Левинтова Э.И., Вольф Е.М. К словарной интерпретации слова и фразеологической единицы. // Вопросы фразеологии. Труды 73. Самаркандского государственного ун-та им. А. Навои. Вып. 178. 1970. -С. 113-123.
8. Маслова В.А. Введение в лингвокультурологию. -М., 1997. –184 с
9. Писанова Т. В. Национально-культурные аспекты оценочной семантики: Эстетические и этические оценки. – М.: Изд-во ИКАР, 1997. – 320 с.
10. Телия В.Н. Экспрессивность как проявление субъективного фактора в языке и ее прагматическая ориентация // Человеческий фактор в языке. Языковые механизмы экспрессивности. М.: Наука, 1991. - С.5-35.