

LINGUOCULTURAL STUDY OF PHRASEOLOGICAL UNITS

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Abstract: This article is devoted to the study of phraseological units on the basis of linguoculturological, the relationship of language and culture, the specificity of the national mentality.

Keywords: lingvoculturology, communicative, lingvokognitiv, inter-level unity, lingvokulturema, nominative meaning, interpretation, phraseological system.

In modern linguistics, the study of language in terms of its essence, the communicative, linguo-cognitive approach to language is gaining ground. The study of the essence of language provides an opportunity to gain a deeper understanding of the spiritual heritage, history, national values, cultural and spiritual riches of any nation. The relationship of language and culture, the understanding of national mentality creates the need for in-depth and scientific study of the essence of language, its communicative function. Socio-economic and intercultural relations between the peoples are also developing rapidly. In the process of shaping the relations of peoples, the use of other languages and the study of languages are increasing. Learning other languages allows you to study the culture of that nation, to feel it, if possible. In this sense, the study of the interaction of language with culture has recently become an extremely topical issue. At the same time, a special field in linguistics, called lingvoculturology, appeared as an object of study. Linguoculturology, which began its development in the 90s of the last century, has become one of the most relevant areas of modern linguistics. Linguoculturology studies and scientifically substantiates the interaction and interaction of language and culture, as well as the mentality of

language and people, national identity. In this respect it is interrelated with the science of culture and language.

Linguoculturology is a scientific and practical study of the national-cultural meaning (semantics), semantic content and nuances of language units, the relationship of language and culture, the problems of language expression of national culture. The German linguist W. von Humboldt first expressed the relationship between language and culture in his works: "Human language lives by the way it conveys information about the subject. "Every language expresses the people, the way they belong." V.V. In her research, Vorobyova uses the term lingvoculturema, calling it a means of expressing lingvoculturology, an inter-level unity, and expressing its difference from words. Linguoculturema is an inter-level unit that expresses and describes linguoculturology. In addition to linguocultures (yazykovoe znachenie - nominative meaning, subject meaning), it includes segments such as national-cultural (non-linguistic cultural meaning). The word (sign-meaning) is considered as an integral part of lingvoculturema as a unit of language. If the word represents things in the language, lingvoculturema represents the world of the subject. Linguoculture is divided into the following types according to its expression in the language: It can be expressed by a word, sentence, term, phrase: Uzbek hospitality can express a paragraph and a whole text. Linguoculturema is a complex phenomenon in relation to language unity. It expresses the expression of the language, the image, as well as the non-linguistic environment (situation, reality, existence. The cultural area) has a cultural meaning in the speech of any person who is fluent in the native language or other foreign language. , we cannot comprehend the content of it. We cannot comprehend the cultural phenomenon in the context of the text. In recent years, great importance has been attached to the study of the phraseological system of language from a linguoculturological, cognitive scientific point of view, as well as cultural-enlightenment, national mentality.

Phraseological units are linguistic units that express information about culture, national mentality. The component of the cultural meaning of the

phraseological meaning is the assessment of the attitude, which provides information about the national mentality, ethnoculture of a nation. In general, phraseology is a vivid expression of the way of life, culture, enlightenment, national mentality of a nation. Phraseological units are a source of information about the culture of a nation and a bright linguistic unit that expresses the national-cultural self-linguoculture. It is well known that the primary meanings of phraseological units are almost lost or interpreted i.e. interpreted. In this sense, phraseology is considered a secondary linguistic phenomenon. Some scholars consider phraseology to be a semantic phenomenon. Nevertheless, the word-components of phraseologies are understood to retain their meanings and the background of linguocultural meaning is preserved. Of course, extralinguistic factors, including history, national values, national-spiritual heritage, customs, specificity of the region, realities, historical processes, etc., are involved in the formation and acquisition of meaning of phraseology. serve as factors. For example, phrases such as "throwing the skull to the sky", "when the camel's tail touches the ground", "the lover has become a cherry" have a higher denotative meaning than a signifier in the structure of meaning. The essence of their content is formed by the representatives of the language on the basis of their national-cultural values and their own system of national values.

It should be noted that at the stage of modern development of linguistics it is expedient to study the national-cultural specificity of phraseology, the expression of culture and values of the people. As recognized by many linguists, the phraseological richness of the language plays an important role in conveying the national-cultural identity of any nation and its expression, serves as a tool, because its content, in essence, is reflected in the national-cultural style. In this sense, the issues of national and cultural specificity of the phraseological system have become the subject of study of many linguists today. LI Roizenzon, a phraseologist from Samarkand, describes phraseology as "the most unique, complex and complex reality in human linguistic activity." VN Telia, on the other hand, is a phraseological structure of the language - a mirror - in which the national-cultural

commonality is reflected, the understanding of national identity is manifested. It is phraseologies that encourage language representatives to understand and comprehend the world. Linguist VA Maslova also said that “phraseological units in their semantic structure reflect the long-term process of development of folk culture, pass down, seal and record cultural stereotypes, standards, archetypes from generation to generation. In this sense, in the process of studying phraseology: from the general meanings of most phraseologies or the meanings of their components, the name of the national culture contains traces of its psyche, and it is expedient to study and identify them; 2) national-cultural information is stored in the semantic structure of phraseological units, exists, expresses their images about the world, as well as gives national-cultural color to phraseological units. 3) in the study of the national-cultural process of phraseology it is expedient to study the features of the cultural-national connotation.

In linguistics, the term non-alternative lexicon and its essence are widely used in linguoculturology. Without an alternative, the content of the lexicon cannot be compared with other lexical concepts of the language, nor can they be literally translated into another language. In the context of an alternative lexicon lies a national reality. The content of such lexicons reflects the names of national objects, customs, national costumes, national system, national dishes, national traditions, which do not exist in the culture of other ethnic groups, but are specific to the culture of this particular nation: For example: English knocker - The word hammer-door hammer represents an element of British way of life, way of life, and Uzbek and Russian national culture, such a reality does not exist in the way of life. There is no Uzbek or Russian alternative to this reality. We call such words a lexicon without an equivalent. The peculiar formation processes of phraseologies distinguish them from ordinary word combinations. The formation of phraseologies is also associated with linguistic and non-linguistic factors. The emergence and formation of phraseology is inextricably linked with such factors as, firstly, historical processes, social environment, socio-political life, political-spiritual views, and secondly, linguistic, ie the grammatical rules of language.

During the period of formation, phraseology, like lexicon, is subject to the internal laws of language, phonetic, lexical, semantic, grammatical requirements. The phraseological structure of the modern Uzbek literary language is historically and etymologically formed in different ways. Therefore, when talking about phraseological sources, it should be noted that they differ, firstly, from the phraseology formed on the basis of Uzbek reality, and secondly, from related and non-related languages.

Since the issues of mastering and hiding phraseology are a topic that requires a broad and separate thinking, in this chapter (in general) we will limit ourselves to the description of phraseologies formed only on the basis of Uzbek reality. In the scientific literature, such phraseologies are referred to as national phraseologies. Such phraseologies are characterized by the fact of life in Uzbek life and the image that arises from this reality. Many phraseologies are based on the socio-economic, political and spiritual, cultural life, life observations, geographical location, specific concepts of the Uzbek people over the centuries. For example, the phraseology of our language "throwing the skull to the sky" (to be very happy, to rejoice) is formed in connection with the national tradition of the Uzbek people. It is known that the doppi is the national headdress of the Uzbek people. It is on the basis of this nationalism that the phraseologism of "throwing one's skull into the sky" has emerged. When a person is happy, when he is happy with a positive event or news, there are cases when he involuntarily throws his skull to the sky. This expression arose on the basis of the need to express such an *ottenka* of joy and happiness figuratively. A number of phraseologies such as "sleeping with the doppi on the floor", "there is a person under the doppi", "halving the doppi", "narrowing the doppi", "doppisi in the temple", "doppisi chambarak" were also formed with the participation of the doppi lexeme. Let's talk about some of them: The phraseology that there is a man at the bottom of the doppia is ambiguous. It is not difficult to see from it that it means "one who conveys one's words in one way or another," "lightning," "one who speaks." That is why this phraseology means "to be careful", "not to speak everywhere". The phraseology of thinking with the dope

on the ground means "thinking long and quietly," "thinking long and hard." In this case, the situation of putting the dope on the ground is associated with such a concept as "long thought, not in a hurry." The phraseologism of "putting the dope upside down", which has a negative connotation, is associated with the notion that the phenomenon of putting the dope upside down does not resemble the original of the thing. Therefore, this phraseology refers to a negative phenomenon in the form of "interpretation of one sentence from the original to another." When he says take the dope, the phraseologism of taking the head is used in a negative sense, expressing the phenomenon of "excessive", "excessive" work. The nationality of such phraseologies is that they are associated with national concepts and objects. The lexemes that make up the phraseology are in fact Uzbek (all-Turkic).

"The complexity of phraseology as a linguistic unit, the contradiction between its spiritual integrity and its separately formed form, inconsistency, inconsistency of actual and etymological meanings in a phrase make them difficult to use in speech." Hence, the formation of phraseologies takes place in different ways. Language possessors form figurative expressions based on the transfer of things similar to human character in order to express this or that action and situation. In the Uzbek language, a number of phraseologies of national character appear on the basis of local things and subjects. For example, the lexeme "car", which has long been a means of transport of the Uzbek people, serves as a semantic base component in the formation of a number of phraseologies. Of these, the phraseologism of "pulling the cart evenly" means "equal, equal performance". Usually the car has two strokes and only when both are pulled together does the car move straight, light and smooth. This is a proven case based on life experiences. This situation is likened to the activities of people, and it is pointed out that if everyone works equally and works equally, the result will be fair and positive. Hence, the meaning of this phraseology is related to the same concept. The phraseology of "gray patch on satin shirt" is associated with the notion that it is not expedient to carry out such a process. Atlas is the most iconic of the national costumes, and gray is its reflection. The inconsistency between these two items, the

inconsistency, is the basis for the emergence of the meaning of this phraseology, "a trivial defect spoils a good thing." Some national phraseologies are the product of a certain period, which reflects the socio-political, historical, geographical life of that period. For example, the emergence of Plato's brain phraseology is associated with the name of the great Greek philosopher Plato (known in the east as Plato). He was a smart, wise, knowledgeable man. Based on this feature, intelligent, wise people are called the brain of Plato.

Some phraseologies are associated with geographical names. For example, the phraseology "left over from Afrosiab" is associated with the toponym Afrosiab, the oldest city in Central Asia. The feature of antiquity is taken as the basis for expressing the meaning of "the greatness of the age of men." The phraseology of our language "borrowing a bone from a dog" and living on a poor man's camel is a product of the time and life. According to B. Yuldashev, in the 70-80s of the century, the spirit of the time did not pass the number, to put on the agenda. , to open the gates of transparency, to put an end to astrology, to form a series of phraseologies such as the whole surface, the smoke inside. Therefore, the first basis for the emergence of phraseologies are the need for life, socio-historical period, life experiences. Phraseologisms have not been studied in Uzbek linguistics in the field of modern linguistics, such as linguoculturology and cognitive linguistics. Phrases are a multifaceted and multi-layered mental structure that reflects the psychological, cognitive-semantic and lingvoculturological aspects. The essence of phrases is the content that is socially or subjectively understood, reflects the important material, mental, spiritual side of human life, reflects the life experience of a nation with historical roots. Phrasemas are figurative, emotionally-expressive linguistic units. Phrases vividly express the spiritual-educational, socio-economic, lifestyle and identity of the people. The study of the mechanisms of formation and use of phrases reveals the features of verbal thinking of language representatives, because it is in phraseology that a person's perception of things and events express a person's emotional-mental landscape. Accordingly, it is necessary to conduct a complex, conceptual-cognitive and lingvoculturological

analysis of phraseological units, to determine the lingvoculturological essence of phraseological units, to study the issues of determining the national-cultural features of phraseological units. These studies include complex methods, including: component analysis method to determine the linguo-cultural meaning of the component lexeme in the semantic structure of phrases, comparative-typological method to determine their isomorphic and allomorphic features, cross-cultural (cultural) analysis methods to determine the national-cultural features of phrases It is advisable to do so when used.

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