
THE STUDY OF PHRASEOLOGISMS IN UZBEKI LINGUISTICS IN THE LINGUOCULTURAL ASPECT

Boborajabov Muhammadiqbol

Trainee-Lecturer of Oriental University, Uzbekistan

ABSTRACT: The article reveals the level of study of phraseology in the Uzbek language in the linguistic and cultural aspect. The opinions of Uzbek linguists on the linguistic and cultural features reflected in phraseology are analyzed. The research works carried out in this direction and the opinions presented in them are quoted. Quotations are compared, analyzed and reacted.

KEYWORDS: Phraseologism, linguistic, cognitive, symbol, stereotype, standard, structural type, onomastic component, anthroponym, toponym, etonym, zoonym, astrononym, cosmonym, chrononym, phaleronym.

INTRODUCTION

In Uzbek linguistics, the study of phraseologisms in the linguistic and cultural aspect began to be carried out mainly at the beginning of the 21st century. Because linguoculturalism emerged as an independent field in world linguistics in the 90s of the 20th century, but entered Uzbek linguistics at the beginning of the 21st century. The entry of linguoculturalology into Uzbek linguistics motivated the implementation of a number of research works in this field. In particular, Sh. M. Sultonova, M.A. Rajabova, O.I. Bayagitov, R.I. Zaripova, G.S. Kurbanova, D.D. Niyazmetova, F.S. Azizova, F. M. Mamatova and several other linguists' research works are among them.

Main Part

Until the 21st century, the study of phraseology in Uzbek linguistics was mainly carried out in the following two directions:

Some structural types of phraseology in the Uzbek language (for example, verb phraseology, adverbial phraseology, sentence-equivalent phraseology) have been specially studied;

To study the artistic and stylistic features of phraseologisms, to continue researching their place in the system of expressive means;

In the works in this direction, many specific problems of a new scientific field - phraseology - were studied, and the phraseological composition of the Uzbek literary language was enriched due to the analysis of new phraseology.

In the study of Uzbek phraseology, Sh. Rahmatullayev's services are incomparable. The scholar's

monograph “Some Issues of Uzbek Phraseology” published in 1966 is especially noteworthy. In his work, the scientist deeply analyzed homonymy, synonymy, and antonymy features of phraseologisms, and also explained their other characteristics as lexical units. Another unique feature of the monograph is that different aspects of phraseological homonyms, phraseological paronyms and phraseological paraforms are distinguished. In addition, Sh. Rahmatullayev carried out an explanatory phraseological dictionary of the Uzbek language and several other scientific works related to phraseology. However, the scientist did not study the linguistic and cultural aspects of phraseology.

As mentioned above, the research works in Uzbek linguistics in the field of linguistic culture began to appear in the last decade. Below, in some research works, it is possible to see the study of phraseology in the Uzbek language with different approaches in the linguistic and cultural aspect.

Sh. M. Sultonova in her doctoral dissertation entitled “Transformation of Religious Phraseologisms: Semantic and Linguistic Aspects” emphasizes that the study of phraseologisms as an object of theological studies increases attention to their linguistic and cultural features. This dissertation reflects the fact that little attention is paid to the study of religious lexicon in Turkic languages, and the issue of the study of religious phraseological units is one of the urgent problems. The linguistic description and linguistic and cultural features of religious phraseology in the Uzbek and Russian languages are covered in this research work. Also, the research reveals the national-cultural features of phraseologisms, their place in the landscape of the world, national-confessional features and axiological aspects. According to the research, the study of the linguistic and cultural features of religious phraseology helps to enrich the vocabulary of the language and to understand the impact of the globalization process on the language. In his research work, the scientist cites the denotative (original) meaning of religious phraseology specific to a certain confession or the expression of cultural information about the religious thinking and worldview of the nation through associations such as symbols, standards, realities, and stereotypes of the national culture. For example, in the Uzbek people, green and white colors represent positive symbolism in terms of religious traditions. Therefore, it is natural that words representing these colors meet in phraseological units, including religious phraseology. For example, to wear blue (to mourn); to wear blue - to wear white (completion of the period of mourning); vindicate (relinquish one’s child for his sins; vindicated child (child who received the father’s curse), etc.) [1.32].

In addition, the reflection of the concept of death in phraseology gives them a religious tone and finds its expression in the culture of the Uzbek people. For example, death is right, one death for one head, death between the eyebrows and eyelids, to be fluent in the other world, to pass away, to be fluent in asfalasofilin, to go to hell, to pass away, to give life, to give a deposit, to serve, etc [1.33].

It is clear from this research that in Uzbek linguistics, the linguistic and cultural features of phraseology with a religious phenomenon have been studied. However, as Sh. Sultonova herself said, the study of phraseologisms within the framework of the “religion - language – human” trinity remains one of the unexplored tasks in modern linguistics.

In the doctoral dissertation of M. A. Rajabova entitled “Linguo-cultural aspect of phraseological units with onomastic component and translation problems (in the material of English, Uzbek and Russian languages)” semantic features of phraseological units with onomastic component in three languages, national-cultural aspects, commonality in traditions, one of them -The similarities and differences are revealed. He stated that onomastic units have been living in phraseologisms in connection with the ancient history, way of life, life experience and worldview of the peoples of the world. In this study, it can be seen that phraseologisms are studied by dividing them into anthroponym, toponym, etonym, zoonym, astronym, cosmonym, chrononym, phaleronym, georonym, documentonym, ergonim, ideonym, chrematonym, biblionym component phraseologism. According to the scientist, such components serve to strengthen the symbolic and symbolic meanings of phraseology and show the national and cultural characteristics of a certain people. The dominance of certain names and names in phraseology also depends on the customs and traditions of peoples formed over the centuries. Most of the phraseologisms with place names are created in national-cultural conditions and enrich the phraseological layer of the language. Some types of phraseologisms within the three languages are semantically different, while some of them are equivalent [2.21].

From this research work, it can be observed that in Uzbek linguistics, phraseologisms with onomastic component are studied in a situation where they are compared with English and Russian languages. However, comparing them not only with western languages, but also with eastern languages, including Arabic, and clarifying their similarities and differences remains one of the urgent issues

O. I. Bayagitov’s doctoral dissertation entitled “Phraseological units in Uzbek dialogue: cognitive and linguistic-cultural principles” revealed the pragmatic and linguistic-cultural features of phraseologisms. In the research, phraseological units are divided into socially characterized and culturally characterized phraseological units, and their cognitive and linguistic and cultural features are highlighted. At the same time, according to this research, phraseology used in oral communication is a very important tool in revealing the national-cultural characteristics of peoples. One of the main factors in determining the linguistic and cultural characteristics of phraseology used in oral communication is the age and gender characteristics of the person using the language unit. Most of the phraseologisms in the Uzbek conversational speech have the meaning of applause and cursing. In such phraseology, the way of life, the conceptual understanding of the world, and the cognitive state of the Uzbek people are reflected in speech in one form or another. The lexical and phraseological characteristics of Uzbek men's and women's speech are more evident, especially in cursing and cursing. For example, let him be young, let him bleed from his mouth, let his house burn down, let him grow short, let his hair be combed on a board, let his tracks be burned, let his horse die, let dirt fill his eyes, let him turn his face upside down, let God punish him, let it not be one or two, let his cup not overflow, let him drink, let him not command, let him seek from God, let him not see the presence of his son or daughter, let him be buried, let his egg dry, etc. [3.19].

The above examples show that the traditions, worldview and way of life of a certain people are reflected in their oral speech, including phraseological units. This research work carried out in

Uzbek linguistics serves as the main source for revealing the national-cultural characteristics of the Uzbek people through the phraseology they use.

Z.Sh. Jumaeva in her research work entitled “Semantic and Linguistic Study of Phraseological Units” divides phraseologisms into separate groups such as phraseologisms with a clothing component, phraseologisms with a food component, phraseologisms with a zoonym component, phraseologisms with a color component, phraseologisms with a numerical component, and brings out their linguistic and cultural characteristics. . According to the research, people's culture is not only reflected in their language, but also in their clothing, food consumption, perception of colors and other behaviors. Lingvokulturology is a social field that studies these issues in depth. In this dissertation, phraseologisms related to the clothing culture of the Uzbek people, phraseologisms that arose with the participation of lexemes related to Uzbek national cuisine, positive and negative views of the people on lexemes representing animal names, the fact that numbers reflect the linguistic landscape of the world, as well as , the symbols of colors in the culture of different nations are described. According to the scientist, one of our important tasks is to help the representative of another nation to learn the foreign concept found in the phraseological units of the Uzbek language, the history of the creation of our national expressions, the diachronic origin, the attractiveness of our phraseological units in the assumption of people belonging to the faith of another nation should consist of helping to understand [7.19].

CONCLUSION

From the cited research works, it was understood that in Uzbek linguistics, the clarification of the linguistic and cultural characteristics of phraseology was carried out mainly by comparing them with phraseology of other languages, because the culture of a certain people is known only when they are compared with other peoples. Phraseologisms in the Uzbek language were mainly compared with phraseologisms in English, German, French, and Russian languages, and not compared with phraseologisms in the Arabic language. Carrying out research in this direction is of great importance in Uzbek linguistics.

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