

LINGUOCULTURAL ASPECT OF PHRASEOLOGICAL UNITS OF THE UZBEK
LANGUAGE

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Annotation: This article deals with the linguocultural aspect of phraseological units of the Uzbek language. Linguocultural approach to the study of linguistic phenomena as units reflecting the national specificity of the people is relevant at this stage of development of linguistics.

Key words: linguoculturology, worldview, connotation, phraseological units, national-cultural specificity, archetype, mythology.

Аннотация: В данной статье рассматривается лингвокультурологический аспект фразеологических единиц узбекского языка. Лингвокультурологический подход к изучению языковых явлений как единиц, отражающих национальную специфику народа, является актуальным на данном этапе развития языкознания.

Ключевые слова: лингвокультурология, миропонимание, мирозерцание, мировидение, коннотация, фразеологические единицы, национально-культурная специфика, архетип, мифология.

Introduction. The linguocultural approach to the study of linguistic phenomena as units reflecting the national specificity of the people is relevant at this stage of linguistics development. Research in this field is very relevant in our time, and within its framework various aspects of the national-cultural specificity of language considered both in general theoretical terms and in specific studies devoted to the study of national-cultural features in the field of lexicon and idiomatic, as well as key concepts of different languages and cultures. Recently, a lot written about linguoculturology, despite its “youth”. That is probably why there is no universally accepted definition, no single opinion on the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently at the stage of formation. The generally accepted definition of linguocultural study as the study of language in inseparable connection with culture. In general, it defined as follows: Linguoculturology is a science that “emerged at the intersection of linguistics and cultural studies and investigates the manifestations of people's culture that are reflected and fixed in language” The manifestations of culture are most fully reflected and fixed in phraseological units of language. Phraseological units “show” the history of culture, its modern manifestations. The cultural component of phraseological units related to pragmatics. The attribution of the cultural component to pragmatics determined first by the fact that the subject of speech and its addressee are always subjects of culture. One of the basic concepts of linguoculturology is the cultural connotation of linguistic units. “Cultural connotation is, in the most general form, the interpretation of denotative or figurative motivated, quasi-denotative, and aspects of meaning in the categories of culture. Applied to the units of the phraseological composition of the language as signs of secondary nomination, the characteristic feature of which is image-situational motivation, which is directly related to the worldview of the people - the native speaker of the language, the mediastinum of cultural connotation, and its main nerve is this figurative basis”.

The internal form of phraseological units, which is the carrier of motivation, often contains elements of the national-cultural plan, as phraseological units arise based on “an imaginative representation of reality, reflecting mainly everyday-empirical, historical and spiritual experience of the language collective, associated with its cultural traditions”. Each nation has special, inherent only to it ways

of world perception, worldview and worldview, which create the basis of national assessment of the realities of the surrounding reality. Phraseology is one of the ways of linguistic worldview, which gives grounds to speak about the existence of a phraseological picture of the world in each language. The means of embodying the cultural-national specificity of phraseological units is the figurative basis, the internal form of the phraseological unit. The way of indicating cultural-national specificity is "interpretation of the figurative basis in the sign cultural-national 'space' of the given linguistic community". It noted that there is no direct correlation between culture and language: a presupposition (previously acquired knowledge) can be "placed" between them as a key to interpretation. It is impossible to interpret the content of the cultural connotation contained in a phraseology without a presupposition. This is a very important methodological position. For example, to understand the meaning of the phraseology *alifni kaltak deyolmaslik* (literally, not to distinguish *alif* from stick) - about an illiterate, ignorant person - one should know the Arabic alphabet, which was used for a long time by the peoples of Central Asia among others. *Alif* is the first letter of this alphabet, which resembles a stick in shape. This turn is an indicator of the epoch when the entire literate population of Movarennahr used the Arabic alphabet. To understand the meaning of the phraseologism *ammamning buzog'i (dek)* (lit. "like aunt's calf"), it is necessary to know, at least in general terms, the national-cultural uniqueness of the peoples of Central Asia, in which, in particular, in Uzbeks, the use of this phraseologism is associated with a negative qualitative characteristic of a person (not very clever, does not think straight away. Cf. with the Russian turn of phrase "like a goat, as in a poster. A number of phraseological expressions of the Uzbek language, like other languages, contain a national-cultural component in their semantics. Here, using the terminology of Felitsina and Mokienko, we note their threefold country-specific value: first, they reflect the national culture in an undivided, complex way, with all its elements taken together, i.e. their idiomatic meanings.

At the same time, the prototypes of phraseological expressions tell about traditional literacy about children's folk games, about the monetary system, about crafts, about traditional healing, about hunting and fishing, flora and fauna, human appearance, about his clothes and shoes, about the peculiarities of everyday life and much more. The real codes of culture are the meanings of myths (mythologemes), legends, ritual forms of culture, customs, beliefs, symbols, stereotypes, standards, rituals and so on. Bibliographic description: The article presents the characteristic of phraseological units of the Uzbek language from the linguocultural point of view. Key words: linguoculturology, world understanding, worldview, worldview, connotation, phraseological units, national-cultural specificity, archetype, mythology Linguocultural approach to the study of linguistic phenomena as units reflecting the national specificity of the people is relevant at this stage of development of linguistics. Research in this field is very relevant in our time, and within its framework various aspects of national-cultural specificity of language considered both in general theoretical terms and in specific studies devoted to the study of national-cultural features in the field of lexicon and idiomatics, as well as key concepts of different languages and cultures. Recently, a lot has written about linguoculturology, despite its "youth". That is probably why there is no universally accepted definition, no single opinion on the status, subject and methods of linguoculturology. The theoretical and methodological basis of this discipline is currently at the stage of formation. The generally accepted definition of linguocultural research is as the study of language. Let us give examples of phraseological expressions related to the everyday-empirical experience of the people. *Otning kallasiday* - big in size, and about a strong, brave person - *Otning kallasiday yuraging bor ekan*; *otdek pishkirmok* - to roar like a horse; *otning bulib ketmok* - to recover, to get rid of a disease; *otning kashkasidai* (literally, like a horse with a white spot on the forehead) - to be very famous. - *Uning bu xolati xam xammaga otning qashqasiday ma'lum* (Chulpon. Kecha va kunduz). *Hamir uchidan patir* - a particle from the big one. *Yuzini yerga qaratmoq* - "to disgrace oneself, to show

oneself from the negative side, to let down". This is a proper Uzbek expression. We believe that it etymologically goes back to the wrestlers' competitions, in which it happened that a weak opponent thrown down to the ground. Yulduzni benarvon urmoq (lit.: to get a star without a ladder) - to do any work sporadically (neg.) In the Uzbek language there are phraseological expressions (their overwhelming majority), the plan of expression of which does not reveal any national features. From the intuitive point of view, it is not quite clear why we should see some national or cultural specificity in such idioms as devorga chikib, osmonga kutarib, kuzi turt boldi, khamirdan kil sugurganday. However, such phraseological expressions, formed as a rule on the figurative and metaphorical basis, somehow participate in the formation of the linguistic picture of the world and thus are in fact the basis of national cultures.

Conclusion. This "broad" understanding of culture, when applied to the description of the cultural content of phraseological phrases, allows linguistic researchers to include a large number of phraseological units in the circle of description and to explore their cultural connotation more deeply. Of course, the cultural content of phraseological units represented in different ways depending on whether we connect it with the meaning of the so-called reality words or whether we "see" how phraseological units participate in the formation of the linguistic picture of the world. Being in fact the basis of national cultures, or whether we try to explicate the cultural and national significance of phraseological units based on registering the reflexive-unconscious or conscious correlation of the living image (internal form) of a phraseological unit with those "codes" of the phraseological unit.

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