

## LINGUOCULTURAL RESEARCH OF PHRASEOLOGICAL UNITS

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**Abstract:** The study of phraseological units based on linguocultural theory, the connection between language and culture, and the uniqueness of national mentalities are the main topics of this article. Understanding national mentalities and the relationship between language and culture necessitate a thorough and rigorous investigation of the fundamentals of language and its communication role. Studying different languages enables you to learn about and, if at all possible, experience the culture of that country. In this way, the study of how language and culture interact has recently gained a lot of attention.

**Keywords:** linguoculturology, communicative, linguocognitive, inter-level unity, linguoculturema, nominative meaning, interpretation, phraseological system.

The communicative, lingua-cognitive approach to language is becoming more popular in current linguistics, which studies language in its most basic form. Studying the essence of language offers a chance to learn more about a country's history, national ideals, spiritual legacy, and cultural and spiritual riches. Understanding national mentalities and the relationship between language and culture necessitate a thorough and rigorous investigation of the fundamentals of language and its communication role. Intercultural and socioeconomic ties between the peoples are also evolving quickly. The use of foreign languages and language studies are growing as a result of the process of forming peoples' interactions. Studying different languages enables you to learn about and, if at all possible, experience the culture of that country. In this way, the study of how language and culture interact has recently gained a lot of attention. Linguoculturalology, a distinct branch of linguistics, emerged as a topic of study at the same time. One of the most pertinent fields of contemporary linguistics is linguisticoculturalology, which got its start in the 1990s. Linguocultural examines and scientifically validates the relationship between language and culture, language and people's mindset, and national identity. It is connected to the study of language and culture in this way.

The scientific and applied study of national-cultural meaning (semantics), the semantic content and subtleties of language units, the relationship between language and culture, and the issues with language manifestation of national culture is known as linguoculturalology. 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 *linguoculturema*, calling it a means of expressing linguoculturology, 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 (*yazykovee 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 *linguoculturema* as a unit of language. If the word represents things in the language, *linguoculturema* 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 language units that provide cultural and national mentality information. The evaluation of the attitude, which offers insights into a country's national mindset and ethnoculture, is a component of the phraseological meaning's cultural meaning. Generally speaking, phraseology is a striking representation of a country's culture, way of life, enlightenment, and cultural mindset. Phraseological units serve as both a vivid linguistic unit that expresses the national cultural self-linguoculture and a source of knowledge about a country's culture. It is commonly recognized that phraseological units' core meanings are either interpreted or nearly lost. Phraseology is viewed as a secondary linguistic occurrence. Phraseology is regarded by certain scholars as a semantic phenomenon. However, the individual words in idiomatic expressions are known to maintain their definitions and the cultural significance of language is upheld. Extralinguistic factors such as history, national values, national-spiritual heritage, customs, regional specificity, realities, and historical processes play a role in the development and understanding of phraseology. 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 is important to consider that in today's modern linguistics development, it is advisable to explore the national-cultural characteristics of phraseology, which reflect the culture and values of the population. Many linguists acknowledge that the variety of phrases in a language is crucial in communicating the national-cultural identity of a nation. These phrases act as a tool, as they essentially reflect the national-cultural style. Many linguists are currently researching the national and cultural aspects of phraseology. 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: 1) 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.

Non-alternative lexicon and its significance are commonly utilized in linguoculturology within the field of linguistics. Without a substitute, the lexicon's content can't be contrasted with other lexical ideas of the language, nor can they be directly translated into a different language. Within an alternative vocabulary exists a domestic truth. The lexicons include names of national objects, customs, costumes, system, dishes, traditions unique to a specific nation and not found in other cultures: 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 a color of joy and happiness figuratively. 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 intricacy of phraseology as a language element, the conflict between its unified essence and its independently structured form, the discrepancy, incongruity of real and etymological definitions in a phrase render them challenging to utilize in conversations. Therefore, phraseologies are formed in various ways. Language users create figurative expressions by attributing human-like qualities to non-human objects to convey various actions and situations. 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 linguoculturological aspects. The core of expressions lies in the meaning that is collectively or individually comprehended, represents the significant physical, emotional, and spiritual aspects of human existence, mirrors a nation's life experiences rooted in history. Phrasemas are emotional linguistic units that use figures of speech. Expressions vividly capture the spiritual-educational, socioeconomic, lifestyle, and identity of individuals. Studying how phrases are formed and used can help us understand how language users think verbally, as phrases reflect a person's emotional perceptions of things and events. Therefore, it is essential to perform a comprehensive, conceptual-cognitive, and linguoculturological examination of phraseological expressions, to identify the linguoculturological nature of phraseological units, and to explore the challenges in identifying the national-cultural characteristics of phraseological units. These studies involve intricate techniques such as: analyzing

components to understand the linguo-cultural meaning of lexemes within phrase structures, using comparative typological methods to identify similar and different features, and utilizing cross-cultural analysis methods to identify national-cultural aspects of phrases. It is recommended to employ these methods when necessary.

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