



LINGUOCULTURAL STUDY OF EXPRESSIONS OF PERSONAL CULTURE IN UZBEK LANGUAGE

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ABSTRACT

This article analyses the phraseological dictionary of the Uzbek language and gives opinions on the fact that the idioms in the Uzbek language, in addition to reflecting the cultural image of the nation, are also important in the formation and development of the representative of that nation as a person.

KEYWORDS

Phrase, spirituality, monosomy, linguistic culture, lexicon, phrase, morpheme.

INTRODUCTION

In modern linguistics, it can be recognized that the study of national mentality, national-cultural identity, the national image of the world understanding, reflected in language and speech activity, has been formed as a tradition. Each language system reflects national mentality and ethno-national self-awareness, for example, each

ethnic group or linguistic community has its own associative image frame of thinking, which is associated with the specific semantic content of each language unit. The role of expressions as a means of conveying socio-cultural experience, different dimensions of imagination and stereotypes is incomparable. A comparative study of events recorded in a particular language takes a



special place in determining the characteristics of the national and cultural characteristics that exist in this language. Of course, it is possible to evaluate the cultural characteristics of the language through each language system through the analysis of situations such as the universality of most “plots” of the phraseological structure of the language in different language cultures - the universality of active actions and communicative situations expressed in proverbs and phrases. It should also be noted that the means of speech are not only related to language, but they are also related to activities in objective reality: the lifestyle of an ethnic group, the nature and climate of a certain region, which is directly reflected in the style of culture. The relationship between objective factors and specific material, social and spiritual aspects of the life of the linguistic community is generally expressed in the language. "According to the conclusions of local linguists, who have long and effectively developed the conceptual field of languages, the more important the concept is in the linguistic community, the more vividly and weightily it is expressed in the language" [1, p. 24].

Therefore, the most frequently literal structural component of any concept can be considered the semantic core of the conceptual structure, in relation to which other components of the concept are grouped from the center in one way or another. It is possible to create a completely adequate model of the structure of the concept, and this is important for comparative studies. Contrasting analysis of the models obtained on any material of the language can clearly

demarcate and distinguish universal and national-specific features of the concept in language semantics.

Language and culture are common concepts, the spiritual image of people, the spiritual portrait of the nation is reflected in the language. Therefore, several scientists, statesmen, and philosophers expressed their opinions about the commonality of language and spirituality. In particular, the philologist-statesman A. Kadirov briefly expresses his thoughts on this matter as follows: “Language is the strongest chain that unites, connects and manifests national values, a rich and unlimited spiritual treasure” [2]. The national language is an important means of self-awareness, the expression of national consciousness and thinking, and the spiritual connection between generations. That is why the development of the state language is one of the first conditions for ensuring the independence of the people and raising the cultural and spiritual identity of the nation. Then the future generation will be brought up in the spirit of loyalty to the history, cultural heritage, lifestyle, customs and traditions of the nation, will grow up with love for it.

Language is an invaluable asset of humanity, a great opportunity. It would not be wrong to say that humanity has become the ruler of the entire universe through this. Using this opportunity for the purpose of raising spirituality will be light upon light. As language becomes important as a means of communication, thoughts and content are expressed with the help of certain language units - words, sentences, sentences, phrases, proverbs, etc.



If we talk about the phrase, the phrase belongs to the group of stable compounds. Its most characteristic features are:

1. Presence in the language before the speech process: bringing it into speech ready.
2. Integrity of meaning.
3. Stability of structure and composition.

Phrases are stable compounds of figurative meaning, which have the integrity of meaning and consist of a stable relationship of two or more lexemes before the speech process.

Phrases are studied in the phraseological department of linguistics.

In a word, phrases are static constructions with figurative meaning. It has two sides. Expression plan of the phrase; Content plan of the phrase.

The expression plan of the phrase is the material aspect of the phrase: form, structure, lexical and phonetic composition.

The content plan of the phrase is the semantic structure of the phrase consisting of meaning and stylistic color.

One-meaning phrases in the Uzbek language - phraseological monosemy - the presence of only one meaning in the semantic structure of the phrase. For example, Aqldan ozmoq - to be crazy. The meaning of this expression is only "to be crazy". Therefore, this phrase was considered an unambiguous phrase.

Ҳавои нафсга берилмоқ, орзуга берилмоқ, умидсизликка тушмоқ. (It's like giving in to lust, giving in to a dream, falling into despair.)

In these examples, we can see that one phrase expresses three different meanings that are meaningfully related in different situations,

depending on the context. We can see that the expressive possibilities of the Uzbek language are wide, and the means of language and artistic representation are more attractive and attractive. In these examples, we can see that one phrase expresses three different meanings that are meaningfully related in different situations, depending on the context. We can see that the expressive possibilities of the Uzbek language are wide, and the means of language and artistic representation are more attractive and attractive. The expressive aspect of phrases is understood as the linguistic units they are composed of. A stable combination is formed by the semantic-syntactic connection of two or more lexemes and the discovery of a generalized figurative meaning. In phrasal verbs, a certain pattern of sentences is usually filled with lexemes and morphemes as constituents. For example, the phrase *ичи қора* (black inside) - is equivalent to a complementary compound formed by subordinating the inner lexeme form to the black – lexeme [4, pp. 311-314; 10, pp. 311-318]. To the expression aspect of the phrase *ичи* (inside) - lexeme that participates in the composition of the word, participates as a necessary part of the head agreement indicator, but with which lexeme it is used becomes clear at the speech stage.

The practical significance of the research is characterized by the fact that the results obtained in the research can be used in the framework of teaching such subjects as linguistic and lexicology, as well as in the compilation of a phraseological dictionary in the Uzbek-English language [3, pp. 425-429]. The studied theoretical sources made it



possible to come to a list of the following qualities that fall within the scope of universal moral concepts: honesty, honor, generosity, chastity, abstinence, hard work, joy, love, success, courage, moderation, generosity, ambition, equality, truthfulness, politeness, friendship, justice, respect, friendship, the value of advice, intelligence, intelligence, stupidity, the value of loyalty and calmness.

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