

## **The Problem of Studying Uzbek Phraseologisms in the Linguocultural Aspect**

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**Abstract:** This article provides a concise overview of the study of Uzbek phraseological units from a linguocultural perspective. It summarizes the main stages of phraseological research in Uzbek linguistics and highlights the contributions of leading scholars who have examined phraseologisms through structural, semantic, cognitive, and linguocultural approaches. Special attention is given to recent studies analyzing religious, onomastic, food-related, and psychologically motivated phraseological units in comparison with other languages. The article emphasizes that Uzbek phraseologisms reflect national mentality, cultural worldview, and social experience, and notes the need for further comparative research, particularly with the Arabic language.

**Keywords:** Uzbek phraseology; linguoculturology; cultural worldview; national mentality; comparative linguistics; phraseological units.

In Uzbek linguistics, the study of phraseological units can be divided into two stages.

The first stage (the first half of the 20th century).

During this period, attention in Uzbek linguistics was mainly directed to the study of lexical units. Phraseological units had not yet been distinguished as an independent object of research; rather, they were mentioned incidentally in general lexicographic and stylistic studies, as well as within literary texts. For instance, literary scholars such as S. Hodiyev and A. Oripov listed various phraseological units in their works.

The second stage (the late 20th century and the early 21st century).

In this period, phraseological units began to be studied as independent linguistic entities. The research conducted by Russian linguists such as V. Vinogradov stimulated similar investigations in Uzbek linguistics. During this time, a number of studies emerged focusing on the systemic and structural features of phraseological units.

Until the 21st century, research on Uzbek phraseological units was mainly carried out in the following two directions:

studying specific structural types of Uzbek phraseological units (e.g., verbal phraseologisms, adverbial phraseologisms, sentence-equivalent phraseologisms);

continuing the study of the artistic-stylistic features of phraseologisms and their role within expressive means.

Through these directions, many unique issues of the newly forming field of phraseology were studied, and the phraseological inventory of the Uzbek literary language expanded as a result of the analysis of newly recorded phraseological units.

The contribution of Sh. Rahmatullayev to the study of Uzbek phraseology is invaluable. His 1966 monograph *“Some Issues of Uzbek Phraseology”* is particularly noteworthy. In this work, the scholar thoroughly analyzed the homonymy, synonymy, and antonymy of phraseological units, as well as their other lexical characteristics. Another distinctive feature of the monograph is the detailed differentiation of phraseological homonyms, phraseological paronyms, and phraseological paraforms. Moreover, Sh. Rahmatullayev also compiled an explanatory dictionary of Uzbek phraseology and authored several other works in this field. However, it should be noted that his research did not address the linguocultural aspects of phraseological units.

In the post-independence period, approaches to studying phraseological units from various perspectives intensified. Their internal system, semantic components, types, and grammatical-semantic structure began to be explored more deeply. The following issues may be observed in studies from this period:

syntactic structure of phraseological units;

semantic features, including synonymy, antonymy, and homonymy;

figurativeness and imagery.

Recent dissertations by scholars such as B. Yoldoshev, A. Mamatov, B. Boltaeva, Sh. R. Usmonova, Sh. G‘aniyeva and others [1,47] have contributed to broadening research in this field.

The study of phraseological units in their linguocultural aspect in Uzbek linguistics began mainly in the early 21st century. Although linguoculturology emerged as an independent discipline in world linguistics in the 1990s, it entered Uzbek linguistics only at the beginning of the 21st century. Its introduction stimulated the appearance of numerous studies, including works by Sh. M. Sultonova, M. A. Rajabova, O. I. Bayagitov, R. I. Zaripova, G. S. Qurbanova, D. D. Niyazmetova, F. S. Azizova, F. M. Mamatova and others.

As noted above, research in the linguoculturological domain in Uzbek linguistics has intensified mainly over the past decade. Some studies demonstrate the examination of Uzbek phraseological units from various linguocultural perspectives.

Sh. M. Sultonova emphasizes that studying phraseological units as objects of theolinguistics enhances interest in their linguocultural characteristics. The dissertation highlights the insufficient attention paid to religious vocabulary in Turkic languages and the relevance of studying religious phraseological units. It describes the linguistic and linguocultural features of religious phraseologisms in Uzbek and Russian. The researcher reveals the national-cultural and confessional characteristics of these units, their place in the linguistic worldview, and their axiological aspects. According to her, the study of the linguocultural features of religious phraseologisms contributes to understanding the enrichment of the lexical fund and the influence of globalization on language. For example, among Uzbeks, colors such as green and white possess positive religious connotations, which explains their presence in religious phraseological units (e.g., *ko‘k kiymoq* – “to mourn”; *ko‘k tashlamoq* – *oq kiyar qilmoq* – “to conclude the mourning period”; *oq qilmoq* – “to disown a child because of their sins”; *oqpadar* – “a cursed child”) [2,32].

This study shows that phraseological units with religious elements have been analyzed from a linguocultural perspective. However, as Sultonova notes, studying phraseological units within the triad *“religion – language – human”* remains an underdeveloped area in modern linguistics.

In her dissertation, M. A. Rajabova examines the semantic and linguocultural aspects of phraseological units containing onomastic components in three languages. She argues that

onomastic units remain preserved within phraseological systems due to their connection with the ancient history, lifestyle, worldview, and cultural traditions of various peoples. The researcher classifies onomastic phraseologisms into groups based on anthroponyms, toponyms, ethnonyms, zoononyms, astronoms, cosmonyms, chrononyms, phaleronyms, geortonyms, documentonyms, ergonyms, ideonyms, chrematonyms, and bibliononyms. Such components enhance the symbolic meaning of phraseologisms and reflect the national-cultural characteristics of different peoples. While some phraseological units are semantically distinct across the three languages, others demonstrate equivalence [3,21].

This research demonstrates comparative analysis of Uzbek onomastic phraseologisms with English and Russian. However, comparing them with Eastern languages—particularly Arabic—remains a relevant and necessary task.

In her research *“Semantic and Linguoculturological Study of Phraseological Units”*, Z. Sh. Jumaeva classifies phraseological units into groups such as clothing-related, food-related, zoonym-based, color-based, and number-based phraseologisms and describes their linguocultural features. She notes that culture manifests not only in language, but also in clothing, food consumption, color perception, and everyday practices. Linguoculturology studies these phenomena in depth. For example, phraseologisms reflecting Uzbek traditional clothing, cuisine, perceptions of animals, symbolic meanings of numbers, and color symbolism in various cultures are discussed. The researcher highlights the importance of helping speakers of other languages understand culturally unfamiliar components of Uzbek phraseology and recognizing their diachronic development and cultural foundations [4,25].

Researcher F. Mamatova examined the linguocultural features of family traditions and relationships in English and Uzbek phraseological units [5,53]. The study found that respondents' age, gender, and family background significantly affect their interpretation of familial phraseology. Both languages contain phraseological units reflecting conceptual domains such as marriage, spouse selection, family formation, and child upbringing. Comparative analysis revealed similarities and differences, including phraseologisms unique to English (e.g., English cold wife, expensive children, English wedding customs) and those unique to Uzbek (e.g., wedding traditions, upbringing of daughters, polygamy). This dissertation highlights the role of family as a cultural, linguistic, and social concept reflected in phraseology.

D. Niyazmetova has conducted a study on food-component phraseological units in Uzbek and English. The dissertation substantiates that English and Uzbek phraseological units containing food components are closely connected with their origins, folklore, classical and artistic literature, historical events, national traditions, customs, religious-educational views, and social changes. Phraseological units that include food components are classified into phraseo-semantic groups, and the English expressions of this type are evaluated according to whether their Uzbek counterparts fully or partially correspond to them.

The national-cultural characteristics of food-based phraseological units in English and Uzbek are demonstrated through cultural realia and figurative expressions. Moreover, food-component phraseological units are categorized thematically and ideographically based on lexical fields expressing such notions as etiquette, upbringing and lack of upbringing, hope, trust, aspiration and despair, agility, resourcefulness and incompetence, norm and abnormality, fate, luck and misfortune, sustenance, frugality and wastefulness, the value of opportunity, insight and lack of insight, cleanliness, health and illness, tranquility and anxiety.

The distinctive feature of this research compared to other studies in the field is that it also provides the etymology of food-component phraseological units as well as a classification of their components.

To date, numerous studies have been conducted in Uzbek linguistics exploring the linguocultural features of phraseological units.

The research carried out by Z. Saidova is also devoted to examining phraseological units from systemic-structural and linguocultural perspectives, in which the linguistic features of phraseological units expressing human psychological states in English and Uzbek are analyzed. The study emphasizes that phraseological units denoting psychological states in English and Uzbek have been formed in close connection with the national mentality, cultural worldview, beliefs, customs, and rituals of both peoples as linguistic means. These units are based not only on linguocultural characteristics but also on the distinctive features of each nation's speech habits and modes of thinking.

Phraseological units are analyzed within the semantic domains of "emotions," "personal qualities," "will," and "thinking" as means of expressing a person's mental and emotional state. The analysis shows that these units are not evenly distributed within the conceptual zones of psychological processes and personal characteristics; rather, they are realized in the language system in direct relation to an individual's inner experiences.

Furthermore, the study demonstrates that the usage of phraseological units in the non-related languages of English and Uzbek depends on communicative intensity, psychological state, level of knowledge, the speaker's direct involvement in the communicative situation, and the manifestation of these factors in a particular experiential text. It is revealed that, in the languages compared, substantive phraseological units mainly reflect "Thinking," "Will," and "Personal Qualities"; adjectival phraseological units correspond to the subdomains of "Thinking," "Human Emotions," and "Personal Qualities"; and predicative phraseological units in both languages predominantly serve to express emotions such as anger and astonishment.

The scholar associates the origins of phraseological units in English and Uzbek with eight thematic groups: perception, cognition, memory, reflection, thinking, emotions, will, and personal characteristics. Along with presenting the grammatical-structural features and lexical-semantic analysis of these phraseological units, the dissertation also classifies them into nominal, verbal, adjectival, and adverbial phraseological units.

The analysis of previous research demonstrates that linguocultural features of Uzbek phraseologisms have mainly been studied through comparison with other languages. This is because the linguistic and cultural characteristics of a people become more evident when compared with those of other nations. Uzbek phraseologisms have so far been compared mostly with English, German, French, and Russian, but not with Arabic. Conducting research in this direction is of great significance for Uzbek linguistics.

The study of Uzbek phraseological units can be summarized as follows:

their stability, idiomaticity, and mechanisms of figurative meaning have been studied;

their functions in speech, emotional-expressive features, and stylistic usage have been described;

their national-cultural content and reliance on culturally shaped imagery have been demonstrated;

comparative studies with other languages reveal semantic-functional parallels.

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