

## EXPRESSION OF NATIONAL CULTURE IN PHRASEOLOGICAL UNITS

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### ABSTRACT

Elucidation of the national-cultural features of phraseological units is an important issue in linguistic and cultural studies. Despite the fact that several works have been carried out in linguistics on the relevance of phraseology to the culture of the nation, they have not yet been studied on the basis of intercultural cooperation of sister nations, in particular, in the case of the Uzbek and Karakalpak languages. As a result of this approach to phraseology, the mental aspects specific to these two peoples are clearly demonstrated. After all, the phraseological layer of any language contains information of immense cultural value and has the ability to reflect social reality. Through the linguistic and cultural interpretation of phraseological units characteristic of sister languages, it is possible to create a broader picture of the worldview, way of thinking, customs, traditions, and national values of the Uzbek and Karakalpak peoples. The generality of phraseology in terms of content proves that there has been unity in the national culture of these peoples since ancient times. The difference in form between the idioms is a result of the fact that the national views of these two nations do not agree with each other in the definition of some concepts.

**Basic concepts:** linguoculturology, phraseology, national culture, anthropocentric paradigm, language owner, connotation, phraseological landscape, national color, tradition, national value.

### INTRODUCTION

One of the most important issues currently in the focus of world linguists is the clarification of national-cultural features of phraseological units. To date, a number of research works on the problem of phraseology have been carried out, in which serious attention is paid to the description of the relationship between language and culture.

This can be explained by the fact that in recent years, the principles of an anthropocentric paradigm approach to the essence of language have become a priority, and the interest in defining and explaining the commonality of language and culture among linguists has risen to a higher level.

Phraseology is a combination of words that express a concept or idea. According to the structure of phraseologism, a lexical unit that is semantically equivalent to a sentence, has a unified meaning, and is ready for speech.[1]. A universal characteristic of any language phraseological layer is that idioms embody the ability to store information of great cultural importance and reflect socio-cultural reality. In fact, phraseological units show a national identity related to different cultures. It is a fact that does not require proof that the ideas about one or other features of the national culture of the speakers of a certain nation are vividly reflected in phraseology. Accordingly, we considered it necessary to advance our views on the realization of the national language and culture in phraseology.

## RESEARCH METHODOLOGY

Linguistic description of phraseological units in general linguistics was first studied by Russian linguist V. N. Telia and his followers. The linguist V. N. Telia, in his fundamental work on phraseology, emphasized that phrasemes are the units that most vividly express the linguistic and cultural nature of a certain ethnic group and said: "The phraseological layer of the language is a mirror that reflects the image of the linguistic and cultural community." [2]. Also, a new interpretation of phrases is expressed in the "Phraseological Dictionary of the Russian Language". [3]. In this dictionary, the interpretation of phraseological units is approached from a semantic, pragmatic and linguocultural point of view. In the preface of the dictionary, it is noted that phraseologisms are units that vividly describe the national-cultural views of the people, and when interpreting their meaning, not only the emotional-expressive coloring, but also the cultural connotation expressed in these units should be taken into account. [4]. V.A. Maslova, who created special studies in the field of linguistic and cultural studies, also evaluated phraseology as important linguistic and cultural units. He said that the archetypal, mythological and axiological views of humanity are reflected in the expressions. The study of such units is very important in determining the characteristics of the people's mentality.

At this point, we consider it permissible to quote the following valuable opinions of the scientist about phraseological units: 1) there are traces of national culture that should be identified in most of the phraseological units; 2) cultural information is stored in the internal form of phraseological units, which is a figurative representation of one or another phenomenon of the objective world, and gives national-cultural coloring to phraseology; 3) it is very important to reveal the national-cultural connotation in determining the national-cultural identity [5].

Since the phraseological system of any language in the world is always changing, developing and enriching, the interest in studying phraseology in world linguistics always leads to the discovery of new aspects of it. In particular, despite the fact that phraseologisms are comprehensively analyzed semantically, structurally-grammatically and methodologically-pragmatically, and there are enough related works, there are still problems that await their solution in terms of comparative study of their cross-linguistic national-cultural features.

## RESULTS AND THEIR ANALYSIS

Phraseologisms are a phenomenon that shows the national character of each nation. In them, thoughts based on experiences accumulated during the life of the nation are reflected in a figurative way. It should be noted that the national-cultural characteristics of phraseology are determined based on their extralinguistic factors. Extralinguistic factors mean social, economic, cultural conditions, as well as aspects that stimulate the formation and development of phraseological units and show their national character.

Linguist N.Ulukhuzhaev in his article on the national-cultural features of phraseology in the Uzbek language emphasizes the importance of taking into account two factors in the process of analyzing these units, i.e., the internal form and cultural connotation of phraseology. According to him, "...there are traces of national culture in most of the phraseology in the Uzbek language. Identifying them is one of the urgent tasks. Cultural information is preserved in the internal form of phraseological units as a figurative image of the world, giving phraseology a national-cultural color." [6]. As it is correctly noted, not all, but most of the phraseology in the Uzbek and

Karakalpak languages reflect national-cultural characteristics. Phraseologism belonging to any language with a national color is important in creating a phraseological landscape related to the past and traditions of that nation. Phraseologisms are not only linguistic phenomena, but also a product of socio-historical times. [7]. Accordingly, it is necessary to emphasize the important role of extralinguistic factors in the emergence of phraseologisms. The linguist A.E. Mamatov connects the first of these factors with the need of the language owners to express this or that event, situation, character in a figurative-expressive way. Due to this need, many phraseological units with different meanings appear in the language. Secondly, since they are the product of folk art, they reflect the nature of a certain region, the economic structure of the people, history, culture, way of life, oral creativity, fiction, art, science, and traditions, and are passed down from generation to generation will pass.[8].

Phraseological units differ from other units of the language in that they perform two different functions: 1) cumulative function - a source of social importance as a recording and recording tool. Lexical units perform the same function, but phraseological units have the ability to store and deliver a large amount of information; 2) directive function - explains the reason for creating experience. It also serves as a means of regulating the behavior of individuals, that is, the speaker influences the listener to a certain extent, tries to change his behavior. The directive function is also performed by semantically and syntactically formed proverbs and proverbs [9]. According to the classification of E.M. Vereshagin and V.G. Kostomarov, the manifestation of national-cultural features in the phraseological units of any society takes place in three different ways: 1) phraseological units describe the national-culture in a unified, whole form; 2) phraseologisms can describe the national culture in a divided (separate, separated) manner; 3) phraseological units have the ability to describe the national culture through unique symbols and reflect the historical events, living conditions and unique culture of the society. [10]. In general, phrasal units are a rare phenomenon. Their methods of analysis are also diverse. Basically, while clarifying the description of the language and culture of the nation in the phraseologisms of the Uzbek and Karakalpak languages, we have set ourselves the goal of showing the extent to which the units of these languages are related to the national-cultural characteristics. **Qulog'ini tishlab qo'ymoq**. In the "Phraseological dictionary of the Uzbek language" this phrase is interpreted as "to define a girl child as her future self as a baby" [11]. Don't mention my daughter, she has a son-in-law who bit her ear on her birthday; your son came and tried to break up the relationship with the groom (S. Nazar, Green wealth). Since we were young, we loved each other, we were neighbors, I even bit his ear (Sh. Reza, It snowed, the tracks were covered). In the Karakalpak language **Qulag'ın tisleđi** the phrase means "he made it his own".[12]. The national traditions of the Uzbek and Karakalpak peoples are reflected in the phrases in the analysis. It is also called "*beshikertti, beshikketti // atashtirish, atab koyish*" in Uzbeks. It is noted that "when a girl child is born, she is named after the child (son) of a relative or acquaintance. That is, she is chosen in advance to become a bride in the future. In the past, this ceremony was taken seriously and the named girl had to marry the named boy. Today, this custom is not carried out often. However, in some districts of Surkhandarya (Denov, Sariosia, Altinsoy, Boysun) this custom is still followed." [13]. "There were also cases of girls being set on fire in the cradles in Karakalpakstan. The advantage of such a program was that, as they say, "what an old man knows, a fairy does not know", our ancestors relied on their



experience in choosing a bride. In this, what kind of people the parents of the future bride are, their philanthropy, their position among the people around them, their character, and their place in the upbringing of their children, of course, are taken into account in advance.[14].

According to an explanation from another source, in order to mark the birth and cradle of a baby born in the kharkalpaks «*besik*» or «*shashiw*» a wedding was held. One of the close brothers who visited him, with good intentions, asked for a baby girl for his son, whom he brought with him. If the parents and relatives agree to this, the child is bitten by the ear of the little girl lying in the crib. After that, that family has a little girl, that is, it is considered a caretaker and patron.

This is the process «*atastirip qoyilgan*», or «*unashtirib qo'yilgan*» called. As both young people grew up and became adults, the relationship between the families became stronger and stronger. Both the young man and the girl have been mentally preparing for starting a family since their youth.[15].

In general, according to the customs of the Karakalpak people, friends and brothers who have been dear to each other since time immemorial, in order to further strengthen the ties of kinship in the future, give the four-five-year-old child of one side the newborn girl of the other side as a wife. picking and biting his ear, «*atastirip*» they put This custom has existed in the Turkic peoples since ancient times. In Karakalpaks, the custom of betrothing one's child from infancy was preserved until the beginning of the 20th century[16]. So, «*qulog'ini tishladi*» // «*qulagin tisedi*» means that when a girl reaches puberty, the issue of marrying a boy to her is agreed upon and resolved by the parents in advance. **Qulog'iga azon aytmoq.** In "Phraseological dictionary of the Uzbek language" this phrase is not mentioned. But it's his in the dictionary «*qulog'iga tanbur chertmoq*» the alternative is reflected and no explanation is given [17]. In our language, it is in the tone of reprimanding someone because he does not understand or hear what is said to him knowingly or not «*qulog'iga azon aytmoq*» It is obvious that the phrase is used. Its denotative meaning is that in the Muslim world, when a child sees the face of the world and comes out with a small chilla, a mullah is called to the house and the call to prayer is sung in his ear. We know that when the adhan is called, the child's ears open. At the root of this phrase is the ancient, religious belief typical of our people. This expression is also in the Karakalpak language **Qulagina yasiyin oqiw** the form is used and carries the meaning of "repeating, reminding, telling, teaching" in order not to forget something. *Shayiq ata'nnin zeynine tiyme, sadiq bol, dep qulagina yasiyin oqip turganday* (T.Qayipbergenov) [18].

## CONCLUSION

Studying the history of the origin of phraseological units allows for a deeper understanding of the worldview, thinking, thoughts, lifestyle, traditions, and national values of the Uzbek and Karakalpak peoples. This requires a perfect knowledge of the etymology of the units that make up the phraseological layer of the Uzbek and Karakalpak languages, expanding the scope of research in this regard, and creating an etymological dictionary of phraseological units. As B. Yo'ldoshev noted about this, "studying the history of the origin of expressions helps to research the generalizing power of folk thinking and ways of enriching the language lexicon during the speech process. Therefore, in the future, it is necessary to strengthen research on the etymology of idioms and create an etymological dictionary of idioms in our language." [19].

The generality of the interpreted phraseological units in terms of content justifies the fact that the national culture of the Uzbek and Karakalpak peoples has existed in common since ancient times. The reason for the inconsistency is that the representatives of this nation have formed their own national vision from the past. They saw the whole world according to their own eyes and were able to express the reality and cultural signs in their own way through phraseology. This situation is a sign that since ancient times, the world has formed a unique phraseological landscape in the imagination of the language owners of each nation.

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