

## THE THEORETICAL FOUNDATIONS OF PHRASEOLOGISMS IN THE LINGUOCULTURAL ASPECT

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## ТЕОРЕТИЧЕСКИЕ ОСНОВЫ ФРАЗЕОЛОГИЗМОВ В ЛИНГВОКУЛЬТУРНОМ АСПЕКТЕ

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## ЛИНГВОМАДАНИЯТШУНОСЛИК ЖИХАТИДАН ФРАЗЕОЛОГИЗМЛАРНИНГ НАЗАРИЙ АСОСЛАРИ

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**Summary.** This article deals with the theoretical foundations of phraseologisms within the framework of linguocultural studies. Phraseologisms, defined as stable word combinations with a specific meaning, serve as vital components of language that reflect cultural values, social norms, and emotional states. By examining the interplay between language and culture, this study highlights how phraseological units encapsulate unique cultural experiences and cognitive patterns.

**Key words.** Phraseologisms, linguocultural studies, stable word combinations, cultural values, social norms, emotional states, language and culture, comparative analysis, metaphors, imagery, cognitive patterns, cultural identity, social interaction, linguistic theory.

**Резюме.** В данной статье рассматриваются теоретические основы фразеологизмов в рамках лингвокультурологических исследований. Фразеологизмы, определяемые как устойчивые словосочетания с определенным значением, служат жизненно важными компонентами языка, отражающими культурные ценности, социальные нормы и эмоциональные состояния. Рассматривая взаимодействие языка и культуры, в данном исследовании подчеркивается, как фразеологизмы воплощают уникальные культурные переживания и когнитивные закономерности.

**Ключевые слова:** фразеологизмы, лингвокультурология, устойчивые словосочетания, культурные ценности, социальные нормы, эмоциональные состояния, язык и культура, сравнительный анализ, метафоры, образность, когнитивные закономерности, культурная идентичность, социальное взаимодействие, лингвистическая теория.

**Резюме.** Ушбу мақолада лингвомаданиятшунослик доирасида фразеологизмларнинг назарий асослари таҳлил қилинган. Муайян маънони ифодаловчи барқарор сўз бирикмалари сифатида таърифланган фразеологизмлар, маданий қадриятлар, ижтимоий меъёрлар ва ҳиссий ҳолатларни акс эттирувчи тилнинг муҳим унсурлари ҳисобланади. Тил ва маданият ўртасидаги ўзаро алоқани ўрганиш орқали, мазкур тадқиқот фразеологик бирликларнинг ўзига хос маданий тажрибалар ва тафаккур қонуниятларини қандай мужассамлаштиришини ёритиб беради.

**Таянч сўзлар:** фразеологизмлар, лингвокультурология, барқарор сўз бирикмалари, маданий қадриятлар, ижтимоий меъёрлар, ҳиссий ҳолатлар, тил ва маданият, қиёсий таҳлил, метафоралар, образлилик, когнитив қолиплар, маданий ўзига хослик, ижтимоий мулоқот, тилишунослик назарияси.

**Introduction.** The famous French linguist Charles Bally, who contributed to the theory of phraseology in the world of linguistics, was the first to classify word combinations and distinguished four types of them: 1) compound words; 2) free word combinations; 3) phraseological units and 4) phraseological combinations.

The scholar explains the process of formation of phraseological word combinations as the result of constant repetition and more or less increasing in speech. The scholar's approach to this problem was later relevant for distinguishing phraseological combinations and determining the correspondence of phraseological units with words [1.332].

Many phraseological word combinations are closely related to a person and all aspects of his business, that is why the human factor plays an important role in the formation of phraseological units. In addition, the human mind tries to assign the characteristics and feelings of its character to animate and inanimate objects of the external world. Ch. Bally always repeated one thing: "The eternal flaw of the human mind is that the human mind tries to spiritually enliven everything that surrounds it. He cannot imagine that nature is dead and soulless; It always gives life to inanimate objects that it radiates in the mind, but this is not all: the human mind connects its own characteristics and aspirations to all objects of the external world" [1.387].

**Materials and Methods.** The contribution of L.P. Smith also plays an important role in the development of the theory of English phraseology. He paid special attention to lexical idioms, first of all, expressive words. The scientist learned the construction of phraseological units, but other equally important issues, for example, semantic-structural typology, semantics of phraseological units, were left out of the author's attention. Idioms are closely related units at the heart of speech. The address of the first group is nothing other than the human body. The names of almost all parts of the body and many internal organs are surrounded by countless expressive idioms and clear metaphors [2.256].

**Discussion.** After Ch. Bally, the Spanish linguist H. Casares paid attention to the problems of phraseology and distinguished three types of phraseological word combinations: 1) nominal word

combinations; 2) verb constructions and 3) proverbs. The scientist considered that proverbs should be learned as one of the types of phraseological units. This point of view could be used in learning phraseological word sequences of a specific language [3.79].

The English linguist O. Esperson paid attention to the fixed unit of words. He divided all language units into free constructions and formulas [4.56].

A.V. Kunin's contributions were significant in learning phraseological word combinations. According to A.V. Kunin, "phraseological word combinations are a stable combination of lexemes with a completely or separately re-discussed meaning" [5.72]. Due to A.V. Kunin's and N.N. Amosov's contributions, phraseology has become a separate branch of linguistics [6.47]. As he said in the "English-Russian Phraseological Dictionary" compiled by A.V. Kunin, "50-year collection and phraseological word is the result of systematization of the translators" [7.28].

**Results.** The principles of structural and typological analysis of idioms based on the materials of German languages were learned by D. O. Dobrovolskyi [8.94]. The scientist conducts structural-typological research on the materials of the German language and reveals the relationship between the type of language and its phraseological rules [9.62].

Scientist A.I. Smirnitsky, who studied the problems of phraseology, introduced the concept of phraseological word order. With help of his contribution, phraseological word combinations with one component, two components and multiple components, that is, one free word and an auxiliary word, or two or more than ten words, were defined. Moreover, A.I. Smirnitsky included phraseological units such as *fall in love*, *get up* and other words. Idioms are attributed to the transfer of meaning, to a metaphor clearly perceived by the speaker. Their difference is a stylistic coloring, a neutral style of handkerchief, for example, *take the bull by the horns* - "to take decisive action; to seize the horns of the bull"; dead as a doornail - "without signs of life" and others [10.76].

According to A.V. Kunin, the proportion of phraseological derivatives in English, which is not

rich in productive derivative affixes, is relatively large. One of the methods of modifying phraseological word combinations is to separate the structural links of existing phraseological units. "The majority of idioms in the English language come from proverbs. Initial, middle, and subjunctive components are also divided into unbiased phraseological units. It is possible to distinguish the initial and final components of the same proverb" [11.27].

It is possible to create a phraseological unit from one proverb and to create a phraseological unit in relation to a proverb. In the end, one saying may come from another. It is also possible that phraseological units from proverbs appear in the way of reverse calibrating. There are five methods of creating idioms from proverbs:

1) Separation of factory components:

A bird in the hand (a bird in the hand is worth two in the bush) "A bird in the hand is worth two in the bush" from the proverb "A bird in the hand is better than a crane in the sky".

2) Separation of middle components:

A black sheep (there is a black sheep in every flock).

3) Separation of final components:

catch at a straw (a drowning man will catch at a straw). We compare it with the karakalpak equivalent of the proverb.

4) Separation between the initial and final components:

An old bird, to be caught with chaff (old birds are not to be caught with chaff [12.145-147].

5) In order to distinguish between adverbs and verbs, verb sequences are created by inflection, for example: to cut one's coat according to one's cloth (cut you're the cloth according to you're the cloth) "kórpesine qaray ayağın soziw" but do it as best you can"; to strike while the iron is hot (strike while the iron is hot) "temirdi qızğanda bas" [13.132-139].

Historical, comparative-historical, comparative and typological study of stable phraseological units in English and Karakalpak languages is considered to be of great practical and theoretical interest. It helps to determine the growth trends of the development of phraseology in various languages, the special characteristics of each of them, in addition, the comparison, the development of structural-typological and regional phraseology,

create necessary conditions for the creation of the theory of the development of phraseology [14.38].

The complete complex of these stable combinations of the composite composition of phraseology is also called phraseological units. In the words of Academician V.V. Vinogradov: "Word combinations, phraseological units and observations on phraseological combinations are closely related to the teaching of words" [15.28].

A.I. Efimov calculated that "Phraseological composition of the language means the widely used, purposeful, frequently repeated, stable reserve of word sequences in the national language" [16.29].

That is, phraseological units are considered one of the most effective tools that show the identity and wealth of each ethnic group. That is why it is appropriate to study them in linguistic and cultural studies.

Studies in the aspect of linguocultural studies take on the task of determining the cultural information that is necessary for the society in which the language is learned. Cultural information, in particular, is phraseology preserved in the work of stable units strengthened by the linguistic shell. This is the soul of any national language, and in that case, the spirit and uniqueness of the nation can be expressed in a unique way. According to the words of B. T. Yusupova, "phraseological units are a unique world, they contain "short ethical rules in the form of a will to show the way of life" [17.78-79]. We agree with this opinion, because each phraseological unit has its own specific target subjects, and they receive a meaningful education from the content of that unit. The content of this upbringing, of course, is connected to the norms of nationality and society.

**Conclusion.** By way of conclusion, the national-cultural semantics should be sought first in phraseological units, and in addition, the national peculiarities of the language can be clearly seen in the phraseological fund: it reflects the national culture through its prototypes. Information about traditions, professions, artistic, plant and animal world, philosophical views, marriage style and people is given based on linguistic and cultural discussion of phraseological units.

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