

## National Features of Phraseological Expressions

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**Abstract.** This article presents our scientific perspectives on the phraseological idioms of the Uzbek language, which belongs to the Turkic language family, focusing on their linguistic features and linguo-cultural aspects. We will highlight their unique and distinctive characteristics by comparing them with other languages. Furthermore, the article will analyze the cultural aspects reflected in these phraseological expressions.

**Key words:** phrase, fixed expression, phraseology, idiom, comparison, linguistic culture, metaphorical.

### Introduction

Language is a bright mirror of human thought and culture, in which the lifestyle, worldview, and historical experience of a nation find their expression. From this perspective, phraseological expressions are one of the richest and most meaningful layers of language. Phraseological expressions are not only a means of conveying thoughts vividly and powerfully but also unique linguistic units reflecting the national culture and worldview of the people. This article is dedicated to studying the linguistic characteristics of phraseological expressions, focusing on their structural and semantic peculiarities. Additionally, studying phraseological idioms helps to deepen the understanding of their role and significance in linguistics.

The term "Phraseology" (from Greek: *phrasis* – "expression," *logos* – "doctrine") is used in two meanings: 1) as a field of linguistics that studies the phraseological structure of a language; 2) as the totality of phraseologisms in that language. Phraseology is the study of fixed combinations of words used in a language. It explores how words combine to form a specific meaning, how these combinations are used in a stable form, and their special figurative meanings, often referred to as "expressions" or "fixed phrases" in our language. An expression is a combination of two or more words used to convey a particular meaning. Fixed combinations, on the other hand, refer to two or more words that form a stable meaning and are used in a specific unchanging form, often acquiring artistic or figurative meanings.

### Materials.

An idiom (from Greek: "particularity," "peculiarity") is a type of phraseological expression that is unique to a specific language and cannot be directly translated into another language. Every language has such idioms, and they reflect the culture of the people speaking that language. In linguistics, this area of study is called "linguoculturology," a term first introduced by phraseological school founders V.N. Telia, V.V. Vorobyov, V.A. Maslova, and others. The term has evolved into a specific field since 1990. V.A. Maslova, a linguist at Vitebsk University, defines it as follows: "Linguoculturology

is a science that emerged at the intersection of linguistics and cultural studies and studies the stable forms in which national cultures are reflected in language" (Maslova, 2001: 27). Based on this, we can conclude that in Uzbek linguistics, there are still active phraseological idioms that are widely used in the language today.

### **Research and methodology.**

Phraseological idioms are a rich source reflecting the way of life, values, customs, and worldview of the Uzbek people, as well as having a linguocultural significance. Each expression carries historical, cultural, and social connotations (meanings derived from context). Below, we will provide examples of such fixed expressions used in Uzbek and analyze them:

- *Astar-avrasini ag'darmoq* – to expose all one's wrongdoings.
- *Do'ppisi yarimta qilib* – to be happy, cheerful.
- *Do'ppini ol desa kalla olmoq* – to take someone's head, meaning to kill.
- *Do'ppisi tor keldi* – to fall into a difficult situation.
- *Kovushini to'g'rilib qo'ymoq* – to drive someone away.
- *Po'stagini qoqmoq* – to severely criticize someone.
- *Soyasiga ko'rپacha to'shamoq* – to show excessive respect.

Next, we will compare the meanings of these Uzbek phrases with equivalent expressions in other languages to further explore their linguocultural characteristics:

#### ***Astar-avrasiniag'darmoq***

Russian: *Вывести на чистую воду* – To reveal all secrets.

English: *To uncover the truth* – To expose the truth.

Turkish: *İç yüzünü ortaya çıkarmak* – To uncover the inner truth.

All three languages express the idea of exposing someone's wrongdoings, but in Uzbek, the metaphor used is related to fabric (the inner lining) because historically, valuable items were often hidden in bedding. This expression signifies both the act of exposing secrets and devaluing something precious.

#### ***Do'ppisi yarimta qilib***

Russian: *Светиться от радости* – To shine with joy.

English: *Be on cloud nine* – To be extremely happy.

Turkish: *Sevinçten havalara uçmak* – To fly into the air from happiness.

In Uzbek, the metaphor is related to a national headdress (do'ppi), symbolizing cultural significance, while in other languages, joy is represented by different metaphors, such as clouds or flying.

#### ***Do'ppini ol desa kalla olmoq***

Russian: *Перегибать палку* – To overdo something.

English: *Go overboard* – To exaggerate.

Turkish: *Abartmak* – To exaggerate.

In Uzbek, the expression involves taking the head, a metaphor related to the severity of punishment, while in other languages, it expresses going beyond limits through general terms.

#### ***Do'ppisi tor keldi***

Russian: *Не в своей тарелке* – To feel out of place.

English: *Out of place* – To feel uncomfortable.

Turkish: *Ayakkabısı dar geldi* – To feel uncomfortable in shoes.

In Uzbek, the metaphor is related to a tight headdress, while in other languages, discomfort is represented by footwear or being out of one's element.

### **Kovushini to'g'rilib qo'ymoq**

Russian: *Показать на дверь* – To show someone the door (to expel).

English: *Kick someone out* – To expel someone.

Turkish: *Kapıyı göstermek* – To show someone the door.

The Uzbek expression uses *kovush* (a type of footwear) as a metaphor, while other languages use the image of a door, reflecting different cultural practices.

### **Po'stagini qoqmoq**

Russian: *Подвергнуть суровой критике* – To harshly criticize.

English: *Criticize harshly* – To criticize strongly.

Turkish: *Ağzının payını vermek* – To criticize someone harshly.

In all three languages, the expression relates to harsh criticism, but the metaphor used in Uzbek comes from the cultural practice of treating food with care, highlighting the severity of criticism.

### **Soyasiga ko'rpacha to'shamoq**

Russian: *Стелить ковёр под ноги* – To lay a carpet under one's feet (to show excessive respect)

English: *To lay out the red carpet* – To give special treatment.

Turkish: *Gölgesine sergi sermek* – To lay a rug under someone's shadow (to show excessive respect).

In Uzbek, the expression involves laying a *ko'rpacha* (bedspread) under someone's shadow, indicating excessive respect or flattery, while in other languages, the image of a carpet is used.

### **Discussion and results:**

Such expressions are characteristic of a particular language family (in this case, Uzbek), and they cannot be translated literally into other languages. These are known as "phraseological idioms." Most of them stem from a particular people's lifestyle, culture, and worldview. For instance, *Astar-avrasini ag'darmoq* comes from Uzbek terminology related to fabric and crafts, while *Do'ppisi tor keldi* refers to the national headdress, illustrating national customs and symbols. These fixed expressions may also emerge from folklore and traditions. *Soyasiga ko'rpacha to'shamoq* reflects the value placed on hospitality, and *Kovushini to'g'rilib qo'ymoq* symbolizes the act of driving someone away, while also providing insight into the cultural traditions of the Uzbek people.

### **Conclusion.**

In summary, phraseological expressions reflect the key values, social relations, and cultural phenomena of a nation through language. They encapsulate the lived experiences of the people and have been passed down through generations as part of cultural heritage. These idioms, while deeply rooted in national culture, are also an integral part of language and communication.

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