

The Role Of Phraseological Units In The Study Of Uzbek Culture

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Abstract – The article is devoted to phraseological units potential units of linguocultures of Uzbek and English languages. The author analyzes a large range of proverbs and sayings with linguocultures "Bosh" and "Head". Similarities and differences of discussed units are justified by national-cultural values of the peoples.

Keywords – Linguoculturema, Cultural Linguistics, Invariant, Proverbs, Word Combinations, Moral Values, Customs And Traditions, Abutment Account, National Unit.

Culture as a set of material and spiritual values created by society is clearly reflected in linguocultures, in which the linguistic and non-linguistic meanings of words are accumulated. Linguoculturem, which emerged at the end of the XX century, studies the dialectical unity of the linguistic and extralinguistic content of the word. In other words, the object of its study is words with cultural meanings, connotative meanings, spiritual values, manifestations of ethnic mentality in the language. Learning a language in close connection with culture requires a special scientific approach, method, method. For this purpose, we have chosen the method of the linguoculturological field proposed by V.V. Vorobiev: "The linguocultural field is a complex multidimensional structure of units - linguoculture, which include segments of not only language, but also culture" [2, p. 75-81].

Taking into account the above, our unit of study has become the linguocultural field of "Phraseologisms", which carry the rich cultural heritage of nations and nationalities. Characterizing phraseological units, back in 1987 A.I.Molotkov wrote: "The selection of different types of interpretation of the lexical meaning of phraseological units, according to which the phraseological units are correlated, will make it possible to more objectively approach, firstly, to determine the lexical meaning of each particular phraseological unit separately, and secondly, to approach the understanding of the qualitative nature of the lexical meaning of the phraseological unit itself, in all likelihood than the nature of the lexical meaning of the word"[3].

According to A.I. Molotkov, it is easy to see that phraseological units, as potential units of linguistic culture, contain not only lexical, linguistic meaning, but also extra-linguistic meaning. We find the same definition of phraseological units in the Linguistic Encyclopedic Dictionary: "The meaning of idiom phraseological units, being lexically mediated, retains connotations associated with both the original meanings of the word components and the figurative basis of phraseological units. Therefore, the meaning of phraseological units is always richer in semantic structure than the lexical meaning of a word, and qualitatively differs from it"[7]. Phraseologisms of any language are an inexhaustible storehouse, the volume of which cannot be covered within one, even the largest scientific work. Based on this, we will restrict ourselves to the study of proverbs and sayings with the words "Bosh" of the Uzbek and "Head" (head) of the English languages. In some cases, we turn to Russian proverbs and sayings.

In Uzbek and English, the words "Bosh" and "Head" are a part of the body of a person (or animal), consisting of the skull and the face (or muzzle of the animal). In the five-volume explanatory dictionary of the Uzbek language, along with the direct meaning of the word "Bosh" (part of the body of a person or animal above the neck), there are also twenty figurative meanings, some of which can be attributed to linguocultures [4]. If we take into account the valence of the word "Bosh" in phraseological units, then their number will double. In the explanatory dictionary of the English language, the word "Head" has a direct meaning "top part of the body" and nine figurative meanings in the form of "Head", i.e. without other word forms and variants of expressions [8]. Taking into account the invariance of linguistic units, it is not difficult to determine the volume and valence of the words "Bosh" and "Head" in live colloquial speech.

Proverbs as part of phraseological units are short folk sayings with an edifying meaning; folk aphorisms [5]. They carry a lot of information about the life and culture of our ancestors. Also, a proverb is a figurative expression that does not constitute, in contrast to a proverb, a complete statement and is not an aphorism [5].

Proverbs and sayings of the Uzbek language are a mirror of the peculiar, unique, multifaceted culture and life of the peoples of the East. In the proverb "Aqlyoshdaemas, boshda" (Mind is not aged, but in the head) of the linguoculture, "boshda" (in the head) means not a part of the body, but the mind.

In the next two proverbs, we observe the use of the word "Bosh" in combination with the national headdress of the Uzbek people:

"Bosh yorilsa, do'ppiostida" (literally, if the head breaks, then under the skullcap, that is, do not wash dirty linen in public);

"Bosh omonbo'lsa, do'ppitopiladi" (literally, the head would be intact, but the skullcap would be found).

Below other proverbs are discussed. In the proverb "Ishlagantishlaydi, ishlamagan bosh qashiydi" (literally, he who works, he eats, and who does not work, he scratches in the back of his head) of the linguistic culture "Bosh" it is important to think about why he remained hungry. The expression "Boshgatushanniko'zko'rar" (literally what will happen, eyes will see) means that you cannot run away from fate, or that what will be cannot be avoided. In other words, the word "Bosh" is used in the meaning of life (destiny). "Boshidakaltaksinadi" (literally, a stick breaks on his head) means that a person is subjected to continuous beating (he is beaten all the time).

The sentence "Boshimda tosh (or yong'oq) chaqadi" (lit. he punches a stone or a nut on my head) has the meaning "he does not give me life, he eats me by eating". In the last two phraseological units of the linguistic culture "Bosh" is used in the meanings of a person and his difficult life. In the proverb "Yaxshibilano'rtoqbo'lsang, yaxshiyol'gaboshlaydi" (literally, if you make friends with a good person, he will guide you along a good path), the verb "boshlamoq" has the meaning to guide, to lead. This verb is also widely used in the meaning of "beginning" (expectation): "O'shakunikechkirishibilan, Tambalsaroygakiribdi-da, yo'lakkayashirinin, podshonikutaboshlabdi", which in English is expressed like this: "At the same day in the evening Tambal went inside the castle and began waiting for the entrance of the King" [6].

The proverb "Tabibtabibemas, boshidano'tgantabib" (literally, a healer is not a healer, but he, a healer who himself survived the disease) has the meaning "experienced on himself", i.e. who has seen trials in his lifetime. Linguoculture "Boshidan" is used in the meaning of "all life". In the other proverb "Tog'ningko'rki tosh bilan, odamningko'rki bosh bilan" (literally, if the stones paint the mountains, then the person is the head, ie the mind), the word "Bosh" (head) is used in the meaning of "top of the mountains": the proverb "Shamolbo'lmasa, daraxtningboshiqimirlamaydi" (literally, if the wind does not blow, the top of the trees does not swing) of the linguoculture "Bosh" and is used in the meaning of "the top of the tree". According to its meaning, it corresponds to the English proverb "There is no smoke without fire."

Linguoculture "Bosh" in the proverb "Yaxshixotinernielga bosh qilur, yomonxotinerinigadoqilur" (literally, with a good wife, the husband will be the head of the people, and with a bad wife, a beggar), the leader (leader) matters. The word "Bosh" has exactly the same meaning in the proverb "Yomonga bosh bo'lguncha, yaxshigayoldoshbo'li" (lit. it is better to be a friend of a good person than the leader of a bad one), as well as in the proverb "Yomonlargaboshchibo'lguncha, Yaxshilargaqo'shchibo'li" (literally, it is better to be a plowman for good (people) than a leader for the bad). (Here qo'shchi is a plowman, an employee). The saying "Birboshgabirolim" means one death is in per head (i.e. one person). In other words, two deaths will never happen, and one cannot be avoided. The studied linguoculture "Bosh" expresses the meaning of "mind" in the proverb "Do'stoboshgaboqar, dushmanoyoqqa" (literally, a friend judges by his mind, and an enemy - by shoes). In the Russian language, there is also a similar

proverb with a generalized meaning without using the word head (they meet by their clothes, they see them off by their minds). Also in the English version, the word clothing is used: "Clothes do not make the man". Linguocultureme "Bosh" in the proverb "Ishimningboshiyo'q, oshimningmoshiyo'q" (literally, there is no beginning of work, like food, without grain) means "the beginning of something" - in this case, work. It compares the lack of getting started with a meal without mung bean (mung bean is a plant from the legume family, whose grains are a national food product).

Signs of the moral values of the East, including the Uzbek people, are expressed in the saying "Biryostiqa bosh qo'ymoq" (literally, put your head on one pillow with someone in the hope of living together, being a faithful husband or loyal wife), where the word "Bosh" means joint, married life matters. It is also appropriate to note here that "yostiq" (pillow) in combination with "Bosh" acquires a purely Uzbek national character. Linguocultureme "yostiq" is also used in the meanings of ill (fell ill), ie bedridden disease, life, fate, existence, as indicated by the expressions: "Boshiyostiqqategdi" (the head touched the pillow, that is, fell ill, fell ill with a serious illness); "yostig'iquridi" (lit. his pillow dried up, ie died); "Onasiningboshigayostiqa'imoq" (literally, to be a pillow for your mother, that is, not to marry, to remain an old maid - about a girl); "Birovningyostig'iniquitmoq" (to destroy one's life, to kill someone); "Boshimyostiqqayetsa (if I fall asleep)."

Linguocultureme "Boshvoqsiz" - not on a leash, unbound, unrestrained (about a horse, a cow) in the proverb "Ersizxotin - boshvoqsizot" (literally, a woman without a husband is like an unbound horse) means unbridled; out of hand, left to herself. Considering that "Boshvoq" is a rope with a loop, worn around the neck of cattle, it is not difficult to understand the unenviable will of women of the East in the distant past. In contrast to what has been said, it should be noted that in the East, including among the Uzbeks, a woman-mother is the holy of holies, as the following proverb with the word-linguocultural "Bosh" speaks eloquently: "Oltinboshliotangbilanqolguncha, pahmoqboshlionangbilanqol" (literally, it is better to stay with a mother with a disheveled head than with a father - with a gold one).

In the Uzbek and English languages, as in any other language of the world, there are stable combinations of words and expressions that are very rich in linguistic culture. They are close to phraseological units, similar to them in certain ways. They, like proverbs and sayings, carry the historical and cultural value of peoples and nations that seem to speak the same language. The linguocultureme "Bosh" of the Uzbek language earlier, in the pre-revolutionary period (1870-1918), was widely used to name various administrative ranks of Turkistan and the khans of Central Asia, as evidenced by the following stable word combinations: "mingboshi" (thousand-man, ruler of the district); "Yuzboshi" (centurion, an official with a rank higher than ellikboshi); "Ellikboshi" or ellikbashi (one of the lowest administrative ranks).

The linguistic culture "Bosh kelin" (the eldest daughter-in-law is the first wife of the eldest son) and "Bosh xotin" - (the first (senior) wife) speak of marrying more than one wife. Also, the word "Bosh" had the meaning of "a piece" when counting cattle (yigirma bosh karamol) - twenty head of cattle. You can add to them the value per soul (for or from each), as well as the unit of account: "Bir bosh piyoz" - onion head (an onion), "Bir bosh karam" - a cabbage, "Bir bosh uzum" - a bunch of grapes (cluster of grapes), "Jon boshiga" - per capita, "Kishiboshiga" - for one, for each (one and all), "Kishiboshidan" - with each person (kishiboshigabeshso'mdan - for each of five sums (per head for five sums). It is difficult to understand the reasons for the appearance of many similar phenomena. This is especially clearly expressed in proverbs, sayings and stable expressions of the compared languages. The words "Bosh" and "Head" as units of linguistics in nominative (and in some figurative) meanings do not differ from each other in any way, but as units of linguistic culture, they have various options and means of manifestation in speech. Their differences are explained by culture (cult values) of the carriers of these languages, religious and national foundations of society.

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