

## Linguocultural features of phraseological units in German and Uzbek languages

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### **Abstract**

*In this article, the study of somatic phraseological units within the German and Uzbek languages as an object of linguistic and cultural studies is covered, and the theoretical opinions of foreign and Uzbek scientists are analyzed.*

### **Key words:**

*linguistics and cultural studies; phraseology; cultural; theory; somatic phraseology.*

It is a well-known fact that cultural signs exist in phraseological units. Linguists say that most of the phraseological composition of the language has a bright national-cultural identity. In addition to performing its general functions, phraseology embodies and stores information about history, ethnography, social relations, worldview, national spirit, national traditions, values, beliefs and everything that constitutes national culture. Each phraseology is a carrier of cultural symbols.

According to V.A. Maslova, different phraseological units reflect culture in different ways. There are such phraseologisms in which the denotative aspect is important. In them, one or two components name a cultural object. It is their denotation that preserves cultural information. However, in many phraseological units, cultural information is related to the internal form, that is, the original content. Thus, phraseologisms directly (in denotative content) or indirectly (by connecting associative-image bases with standards, symbols, stereotypes of national culture) contain information about the world and society. embodies. According to scientists studying the field of linguistics and cultural studies, the main factor in revealing national and cultural

identities is to reveal the national-cultural connotation, which reflects the connection of figurative and associative bases with culture (symbol, stereotype). By interpreting phraseologisms according to the connection of their figurative-associative basis with the stereotypes that express the national mentality, we reveal their national content and features that reflect their national-cultural connotation [1; pp. 82-83].

Researchers emphasize the main component semantics, its deep semantic essence (in other words, the conceptual basis of semantics) and the "conceptual focus" that is understood as a result of the emphasized idea, and the "highest characters" that express the main idea based on FBs. Based on this, we can say that FBs are equivalent to compact text in terms of information volume.

According to Sh. Safarov, the linguistic ability and communication skills of each person take shape and become active in a certain cultural area and cultural environment. Therefore, it is natural that cultural elements are reflected in the structural and substantive levels of the units that arise in the process of human thinking and linguistic activity [7; 65].

B. Safaraliyev, G. Boqiyeva, N. Nasrullayeva in their articles emphasize that special attention to the scope of expression of FBs reveals the essence of its historical and etymological interpretation. Within the framework of the linguistic and cultural approach, the national-cultural identity of FBs, some extralinguistic realities specific to this culture and reflected in the thinking of speakers of this language are revealed [6].

According to the interpretation of A.Mamatov and B.Boltayeva, phraseological units are language units that express information about culture and national mentality. The cultural meaning component of the phraseological meaning, along with the evaluative attitude, provides information about the national mentality and ethnoculture of this or that nation. In general, phraseology is a vivid expression of the way of life, culture, enlightenment, national mentality of one or another nation. FBs are a source of



information about the culture of this or that nation and a bright linguistic unit expressing the national-cultural linguo-culture [4; p. 5].

G. E. Khakimova in her manual analyzes FBs in English and Uzbek languages related to different systems from a linguistic and cultural point of view. Theoretically, describing the study of phraseology in linguistic and cultural studies, the author also studies the national-cultural features in the formation of FBs in both languages, their reflection in the cognitive landscape of the world, and their linguistic and cultural peculiarities [5; p. 126]. In the work, it can be highly appreciated that FBs in English and Uzbek languages are studied by classifying them into semantic groups such as love, satisfaction, wisdom, happiness, unhappiness, hard work [5; pp. 103-112].

Sh.Usmonova in her treatise "Lingvokulturologiya" focused on the linguistic and cultural aspects of FBs. The scientist recognizes the phraseological reserve of a particular language as a valuable source of information about the culture and mentality of the people. Analyzing the national-cultural semantics of FBs, in their formation, customs, traditions, beliefs of peoples, historical and religious-mythological figures, geographical names, names of national clothes, names of national food, names of national musical instruments, emphasizes the importance of specific measurement units (tutam, chimdim, karachi, kuloch) [3; pp. 86-90].

Differences between languages are related to differences between cultures. This situation is mainly manifested in lexical units and phraseology, because nominal units are closely related to non-linguistic situations [2; p. 65].

So, as part of the language, phraseological units are inextricably linked with culture, because cultural values reflect linguistic reality. SFs contain information about society and the world in their denotative content or as a means of connecting standards, symbols, and national-cultural patterns.

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