



**LINGUOCULTURAL AND COGNITIVE ANALYSIS OF PHRASEOLOGICAL UNITS IN THE
UZBEK LANGUAGE**

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Abstract: This article examines the linguocultural and cognitive characteristics of phraseological units in the Uzbek language within the framework of the anthropocentric paradigm of modern linguistics. The study analyzes the role of phraseological units in reflecting the national mentality, culture, traditions, and values of the Uzbek people, as well as their relationship with conceptual structures in human cognition. Furthermore, the semantic, pragmatic, and cognitive features of phraseological units are explored through contemporary linguistic approaches, and their functional potential in discourse is scientifically substantiated. The findings reveal that phraseological units are not merely stable lexical combinations but also significant linguocultural and cognitive means that embody the cultural memory, mentality, and worldview of the Uzbek people.

Keywords: phraseological unit, phraseologism, linguoculture, linguoculturology, cognitive linguistics, concept, frame, metaphor, national mentality, Uzbek language.

INTRODUCTION

Since the second half of the twentieth century, the anthropocentric paradigm has become one of the dominant approaches in world linguistics, leading to a growing interest in studying language in close relation to the human factor. Language is no longer viewed solely as a grammatical and lexical system but rather as a complex socio-cultural phenomenon reflecting human cognition, culture, historical experience, and worldview. This perspective has contributed to the emergence and development of such interdisciplinary fields as linguoculturology and cognitive linguistics.

Phraseological units constitute one of the most culturally marked layers of language, encapsulating the centuries-old life experience, customs, traditions, values, and worldview of a nation. Therefore, they should be investigated not only from semantic or grammatical perspectives but also through linguocultural and cognitive approaches, which provide a deeper understanding of their linguistic and cultural significance. In the context of globalization, preserving and promoting the cultural identity of the national language has become an increasingly important issue. In this regard, identifying the role of phraseological units in expressing the national mentality represents one of the pressing tasks of contemporary linguistics. Uzbek phraseological units, in particular, reflect the nation's work ethic, family relationships, moral values, religious beliefs, and historical



experience, making them valuable linguistic resources for understanding the cultural identity of the Uzbek people. From the perspective of cognitive linguistics, phraseological units are regarded as products of conceptual structures formed in the human mind. Through these units, knowledge about reality, accumulated experience, and evaluative judgments are encoded and expressed linguistically. Consequently, the analysis of phraseological units through the theories of concepts, frames, and conceptual metaphors makes it possible to reveal the deeper semantic organization of these linguistic expressions. The relevance of this research lies in the necessity of conducting a comprehensive investigation of Uzbek phraseological units from both linguocultural and cognitive perspectives.

Research Aim

The aim of this study is to identify the linguocultural and cognitive characteristics of phraseological units in the Uzbek language and to provide a scientific explanation of their role in representing national culture and conceptual meaning.

Research Objectives

- to examine the theoretical foundations of phraseological units;
- to analyze the fundamental principles of the linguocultural approach;
- to identify the relationship between phraseological units and national culture;
- to investigate their cognitive characteristics based on the theories of concepts and frames;
- to evaluate the functional potential of phraseological units in modern Uzbek.

Research Object

Phraseological units of the modern Uzbek language.

Research Subject

The linguocultural and cognitive characteristics of phraseological units.

RESEARCH METHODOLOGY

The study employs descriptive, comparative-typological, componential, semantic, linguocultural, cognitive, conceptual, and contextual analysis methods. In addition, phraseological units extracted from Uzbek folk proverbs, literary works, mass media, and authentic spoken discourse were analyzed to determine their linguistic, cultural, and cognitive characteristics.



LINGUOCULTURAL CHARACTERISTICS OF PHRASEOLOGICAL UNITS

Linguoculturology is a branch of linguistics that investigates the interrelationship between language and culture, and phraseological units constitute one of its principal objects of study. Every phraseological unit embodies the historical experience, lifestyle, values, and mentality of a particular nation.

For example, the Uzbek phraseological expression “**Ko‘z qorachig‘iday asramoq**” (*to protect something like the pupil of one’s eye*) reflects the Uzbek people’s traditional values of affection, care, and careful protection of loved ones and precious possessions.

Similarly, the phrase “**Yuragi orqasiga tortdi**” (*one’s heart shrank with fear*) figuratively conveys a state of intense fear and illustrates the national conceptualization of human emotional experience.

Another expression, “**Bel bog‘lamoq**” (*to gird one’s loins; to resolve firmly*), symbolizes determination, commitment, and perseverance, reflecting the Uzbek cultural perception of willpower and resilience.

Thus, phraseological units should be regarded not only as expressive linguistic devices but also as important manifestations of national culture, historical memory, and the unique worldview of the Uzbek people. Their linguocultural significance demonstrates that language functions as a repository of collective cultural experience and a means of preserving and transmitting national identity across generations.

CONCLUSION

The findings of this study demonstrate that phraseological units in the Uzbek language are not merely stable lexical expressions but also significant linguocultural and cognitive means that reflect the national mentality, cultural values, historical experience, and worldview of the Uzbek people. Their semantic structure, figurative nature, and pragmatic potential are closely connected with national culture, embodying the ways in which language users perceive, conceptualize, and evaluate reality.

The analysis reveals that phraseological units have evolved on the basis of the people’s lifestyle, traditions, moral values, labor practices, and social relations. They constitute an essential component of the cultural heritage transmitted from one generation to another through language. In this respect, phraseological units serve as linguistic carriers and transmitters of the national cultural code, highlighting their considerable scholarly significance. The cognitive analysis further confirms that phraseological units are closely associated with conceptual structures, frames, and conceptual metaphors existing in the human mind. Through these linguistic expressions, knowledge about the



world, accumulated experience, and evaluative judgments are represented in a figurative form. Consequently, phraseological units perform not only communicative but also cognitive functions, playing an important role in shaping the linguistic worldview of native speakers.

Furthermore, the study indicates that the use of phraseological units in contemporary Uzbek has expanded considerably across literary works, mass media, journalistic discourse, and everyday communication. This demonstrates their high functional potential in enhancing expressiveness, increasing the persuasive power of speech, and conveying nationally and culturally specific meanings.

The findings confirm that the investigation of Uzbek phraseology from linguocultural and cognitive perspectives contributes to a deeper understanding of the national identity, cultural memory, and conceptual system embedded in the Uzbek language. The theoretical conclusions of this research enrich scholarly studies in phraseology, linguoculturology, and cognitive linguistics, while its practical implications may be applied in the teaching of the Uzbek language and literature, translation studies, lexicography, and the development of speech culture. Future research may focus on the corpus-based statistical analysis of Uzbek phraseological units, comparative studies of phraseological systems across Turkic languages, and the application of artificial intelligence and digital linguistic technologies for the automatic identification, semantic classification, and interpretation of phraseological expressions. These directions represent some of the most promising areas for further research in contemporary linguistics.

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