



LEXICAL AND SEMANTIC FEATURES OF PHRASEOLOGY USED IN THE UZBEK LANGUAGE

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Abstract: The relationship to the interpretation of phraseological units in linguistics is the development of this science goes back to its deep roots. But along with the emergence of modern linguistic fields Approaches and interpretations to this issue are also changing. Phraseological in this article lexical and semantic features of units are widely analyzed on the basis of artistic works and its special places in language development are discussed.

Keywords: modern linguistics, phraseological unit, phraseologism, semantics, stable combination, people culture, custom, tradition.

Phraseological units - the overall overall meaning is partially their component related to the semantics of its parts, used figuratively are stable compounds. The phraseological fund of the language is the culture and mentality of the people is considered a valuable source of information. Phraseologisms of a certain nation myths, traditions, narratives, and ideas about food are embodied will be.

The long process of the development of folk culture in the semantics of phraseologisms reflects. In the phraseologisms of each language, socio-historical belonging to the life of the people events, moral and spiritual-cultural standards, religious ideas, financial traditions and customs, cultural stereotypes and archetypes are reflected, they are passed down from generation to generation.

Philosophical-theoretical foundations of phraseological units, logical analysis, different aspects, lexical-semantic features and defining the philosophical paradigm N. Arutyunova, M. Black, P. Ricoeur, E. Cassirer, R. Jacobson and E. McCormack conducted scientific research. Also, Buslayev, Larin, M. Johnson, Ye. Gogonenkova, Ye. Akishina, N. Charbonel, G. Ermolenko, I. Polozova, M. MerleauPonty, V. Pustovalova, D. Montminy, Ye. Reshetnikova, Ye. Malishkin and D. Ashurova's cognitive, pragmatic, revealed the linguistic and cultural aspects. Uzbek linguists Sh. Rahmatullayev, M. Mirtojiyev, M. Mamadaliyeva and G. Qabuljonova based on the material of the Uzbek language national-cultural, linguistic, semantic and cognitive of phraseological units studied the characteristics.

Phraseological units - the overall overall meaning is partially their component related to the semantics of its parts, used figuratively are stable compounds. The phraseological fund of the language is the culture and mentality of the people is considered a valuable source of information. Phraseologisms embody the ideas of myths, customs, traditions, and customs of a certain nation. will be. The famous Russian linguist B.A. Larin said, "Phraseologisms are har always indirectly the people's worldview, the structure of society and the ideology of their time reflects"

The long process of the development of folk culture in the semantics of phraseologisms reflects. In the phraseologisms of each language, socio-historical belonging to the life of the people events, moral and spiritual-cultural standards, religious ideas, financial traditions and customs, cultural stereotypes and archetypes are reflected, they are passed down from generation to generation.

According to F. I. Buslayev, phraseologisms are a small world of their own moral rules passed down

from ancestors to generations and they are short, wise expressions containing true thoughts. They are any that expresses the unique spirit of the nation through unique images is the soul of the national language".

V.A.Maslova analyzed the phraseologisms and made the following hypothesis about them suggests:

1. National, which should be determined in most of the phraseologisms there is a trace of culture.
 2. This or that of the objective world in the internal form of phraseological units Cultural information with a visual representation of events is stored and it gives a cultural-national color to the phraseology.
 3. Cultural-national connotation in defining cultural-national identity it is very important to open.
- 129 Phraseologisms in creating a linguistic picture of the world plays a special role. More precisely, the world is a part of the linguistic landscape. Phraseological units are the "mirror of people's life". The nature of phraseological units is language It is closely related to the owner's knowledge, life experience and cultural-historical traditions of the people who speak this language. Phraseological units semantics is focused on describing a person and his activities.

Phraseological units are always focused on the subject, that is, they are the world not only to describe, but to interpret, evaluate and subjective to it occurs to express a reaction. That's what phraseology and metaphors are differs from other noun units. Every representative of the people expresses his opinion in a figurative or emotional way in order to create stable word combinations, something close to oneself or familiar and tries to use event names. For example, for the figurative expression of the concepts "from head to toe", "full", "whole", "complete" in Greek the phrase *Ot alfi do omegi* is used. Russian under the influence of this phrase the phrase "*Ot A do Ya*" appeared in the language. Or "beginning and end" in Greek. The expression "Alpha and Omega" is used to mean "the beginning and the end of life". Exactly figurativeness of expressions is figurative of the first and last letter in these languages It was created on the basis of its use - putting it against each other.

One of the founders of the science of linguistics and culture, Moscow phraseologist According to the head of the school, V.N. Telia, the phraseological structure of the language "Linguistic and cultural community is a mirror that sees the national identity". Exactly Phraseologisms show the unique view of the world and events of the language owner. For example, the lifestyle of the Uzbek people ("market price" - everything, "to raise the threshing floor" - to collect crops and calculate the yield), national clothes ("to put on a hat" - to add to speak with makeup, "to straighten one's mouth" - to drive away) edibles ("a piece of dough" is a small part starting from something big) and so on.

It is known that it is a valuable source of information about the culture and mentality of the people The role of writers in enriching the phraseological fund of the existing language is incomparable. The greatest contribution to the enrichment and development of Uzbek national phraseology one of the contributing writers is Abdulla Qahhor. From the folk sayings of the writer skill of use, its phraseological innovation in a number of scientific studies studied. Because in most of the phraseology used by Abdulla Qahhor the cultural-national connotation is small, they contain the spirit and traces of national culture.

"A writer who has mastered the wisdom of people's words in his stories from expressions regularly and in a way that is particularly consistent with the purpose of the expression uses He also creates new phrases. But these new expressions belong to the people It is based on the model of the expressions it has. that is why When you read a new phrase of the writer, remember the phrase of the people falls. It can be said that the writer uses one phrase, but the writer two phrases "work" for the purpose.

The alternative of this expression in our modern language is "raising the word". There is no direct action of the sentence in the phrase "to walk". it seems to be something simple. Him they only carry it. "Leading the conversation" is why sharp, in which the sentence itself moves directly, is capable of active action. It's just ugly leading them to where they want to serve their goals they walk. A certain group of phraseology is the customs, traditions of peoples and is formed under the influence of In particular, the Uzbek people have a long tradition of listening there is The tradition of culling, that is, cuddling, is currently in the Surkhandarya region preserved in some villages and districts. The ear that represents this habit the phrase bite is used.

Historical and religious as the basic component of phraseological units the names of mythological figures may appear: Khoja Korsina "just only in the name", to take the pain of Moses from Jesus "to the innocent one, leaving the guilty aside to act against", as long as I can see Khizr, "because of the desire to see someone a phrase that is said when it comes true", "very old, ancient".

Different geographical place names are also the basis of phraseological units comes in the function of components. For example, in the composition of Uzbek phraseological units Names of cities, villages, rivers and deserts located in the territory of Uzbekistan occurs. Toponyms used in phraseological units animating qualities and characters, such as remoteness, generosity, piety appear as symbols of symptoms. A dog barks at a widow from Bukhara, Bukhara, Uchkurgan, part of the units to show his mother from Uchkurgan Names of places located in Uzbekistan.

The Uzbek people are also in the world in terms of dressing culture stands in the front ranks of nations. Our ancestors several thousand years ago On his shoulders, a yaktak is necessary, on his feet are kovush-mahsi, boots on his head, a cap, telpak, wearing a cloak over it, a belt around the waist, rich in snow. that is why "Do you have a belt on your waist?" the phrase remains.

Names and clothes of each nation are also national serves as the basis for generating phraseology. For example, the top is upside down to put on "to be obstinate without turning off", to throw one's hat in the sky "very to be happy, to be in trouble "to get into an impossible situation", a couple "Older, more experienced" whose clothes are more torn "hardly, to live by doing, to be a worm in the bottom" "to be confused" is one of them.

So, phraseologisms are cultural about the world, objective existence and society is a linguistic and cultural unit that carries information. That's why Phraseological units contain "wisdoms" that preserve the mentality and culture of the people "treasure" and they leave a legacy from generation to generation. The phraseological wealth of the Uzbek language has not yet been fully collected. Phraseologisms have not been studied from a linguistic and cultural point of view. that is why collection, classification of phraseological units, research from a linguistic and cultural point of view learning, comparing them with other cultures, today's Uzbek is one of the urgent issues of linguistics that cannot be delayed. How many thousands of years have passed since peoples appeared. Historical the origin, social life, and culture of each nation as a result of studies was studied. Through written sources, we are not only the language of peoples, but also of those peoples we studied their culture and values more deeply.

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