

**LINGUOCULTURAL ANALYSIS OF PHRASEOLOGICAL UNITS USED
IN THE UZBEK DISCOURSE IN THE SENSE OF CURSING AND
APPLAUSE**

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ABSTRACT

This article discusses linguistic peculiarities of particular phraseological units which is used to curse or applause in the daily Uzbeks speech. These linguistic units are analazed in terms of semantics, pragmatics and gender differences. Topic related scientific hypotheseses are proven by the ideas of schoolars.

KEYWORDS: *Phrase, Cursing, Applause, Phraseology, Gender Differences, Semantics, Pragmatics, Concept.*

INTRODUCTION

Phraseological units that are stored under human cognitive consciousness as a linguistic reserve and serve to express vividly, emotionally, and emotionally-expressively their attitude toward a particular speech situation also differ from ethnos and serve to reflect the specific cultural characteristics of these ethnoses. Among such linguistic units, it is important to analyze the phraseological units that express the semantic meaning of cursing and applause in terms of their place, form, demand and possibilities of use in communication, as well as their linguoculturological features.

The national-cultural character of the Uzbek people - the need to express in words the urgency of curiosity, responsiveness, prayerfulness, gratitude, etc., etc., leads to the occurrence of a number of verbal and nonverbal means of communication. A semantic analysis of most of these language units' shows that they are grouped under two major classification groups that represent the meaning of curse and applause.

Among the lexical units with a number of national features in the language, the importance of phrases in this regard should be emphasized. Such units have a place not only in their structural and semantic features, but also in the lexical richness of the language as units that carry unique cultural information. In describing their semantic world, in determining the basis of what cultural essence and in what language means they are characterized in the description, to determine the degree of their sealing in the language system requires lingvoculturological analysis.

Linguo culturological analysis can reveal, observe, and illuminate unusual hidden cultural elements preserved in stable phraseological combinations. By the way, the semantics of phrases, along with a number of other ethnocultural texts, can be determined only through a special analysis of their cultural meanings, because it is a phenomenon that does not require proof that cultural, national images are the basis for the formation of internal meanings.

If we take the situation with the use of phraseological units in speech, then the use of phraseological units in everyday speech, anecdotes, life stories, etc. in Russian is widespread. However, in English practice, phraseological units are often used as part of a journalistic and even

scholarly style. In Russian practice, there is a "gap" between the style of everyday conversation and the biblical, formal business, scientific methods. There is no such "gap" in the practice of English speakers: a person can use phraseological units even in formal speech, and none of the listeners will find it insulting or inappropriate.

V.V. Vinogradov distinguishes phraseological compounds, phraseological confusion and phraseological compounds on the basis of the strength of phraseological units. N.M. Shansky adds a fourth type to this, the connections between these components are less strong - phraseological expressions. B.A. Larin studies the types of phraseological units by origin, distinguishing metaphorical and idiomatic phraseological units.

Well-known Russian linguist V.N Telia, who has deeply studied the linguocultural nature of phrases, pays special attention to the importance of national cultural information in phrases. [V.N Telia. 154] The problem of phraseological compatibility attracts the attention of many studies of the verb, because only its implementation in speech gives a realistic idea of the life of the verb, the features of its use, the nature of the content. Different types of verbs have special environments. Both semantic and structural features of a verb determine whether a verb can be used in a particular environment. In turn, the context is the decisive factor in determining the truth of the semantic content of the verb.

Phraseological units that are an integral part of linguocultural studies cannot be imagined in isolation from modern cognitive linguistics. The world of concepts and their processing in the human mind is one of the key factors for linguoculturology in that they are manifested in the form of language and preserved as knowledge. The meaning of a phraseological unit is not divided into parts, the elements corresponding to the parts, the elements of its external form, the whole meaning of a phraseological unit is usually not observed from the addition of the meanings of individual words.

The difference between free expressions and phraseological units is as follows: in free expressions the meanings of individual words are added, and the general meaning of the phrase is clearly derived from the meaning of "connected" lexical components, ie in such expressions there is a correspondence between articulatory form and articulatory content; it is a basic condition of the freedom of separation and concatenation of words. Proponents of phraseological meaning argue that the recognition of lexical meaning in phraseological units leads to a complete disregard for the structure of expression. Phraseological meaning differs from the lexical meaning of the word by the ability to reflect the objects, events, features of the surrounding reality, the specific features of its semantic motive, the ability of components to participate in the formation of the integral meaning of phraseology.

It should be noted that language is based on the universal laws of perception of the world. Because man's ability to think logically is common, no matter where they are in the world. Were it not for this commonality, peoples living on different continents, speaking different languages, would not have understood, understood, or interacted with each other. Proof of this is the fact that phraseological units are both formally and spiritually identical, in addition to the fully equivalent lexical units that exist in languages.

It is this commonality that makes the use of phraseological units as a communicative phenomenon, as well as the use of lexemes in the form of words, to express the meaning of applause and cursing in relation to the speech situation in the language of each ethnos. In contrast to words, in phraseological units the meaning or the meaning implied by the speaker is expressed emotionally and effectively and ensures the mutual effectiveness of the communication between the addressee and the addressee. Phraseological units expressing the meaning of applause and cursing often hide the content of the speech-oriented person to be happy or unhappy, which in turn varies according

to the scope and level of cognitive understanding of the concepts of happiness and unhappiness according to the national-mental characteristics of each nation.

Speaking about the genesis of "happiness" and its anti-concept in the Uzbek-Persian language, it should be noted that these lexical units do not occur due to the fact that in the pre-Turkic period the Old Turkic literary language was almost non-specific. [U Tursunov 92] Specific to the ancient Turkic language, the lexeme "kut" and its derivatives used in the sense of "happiness, tole" were actively used until the time of the Old Turkic literary language. [E. V. Sevartian. 361] Diachronic analysis of this lexeme shows that etymological dictionaries mainly explain its derivatives, only Mahmud Kashgari's "Devonu lug'otit turk" describes it as "kut - happiness, state", "Old Turkic Dictionary" edited by V.M. more details about its semantics are given [M. Kashgari. 511]:

QUT I 1. Soul, life force, spirit; 2. calend. Element;

QUT II 1. Happiness, blessing, grace, well-being; good luck, success, happy lot; 2. trans. dignity, greatness; 3. Rel. a state of true being, bliss; [V. M. Nadalyeyev. 178.]

Phraseological units that express the meaning of applause and curse often do not have semantic transitions, i.e., the content can be learned through semantic interpretation of its components, but at first glance it resembles ordinary phrases or command speech statements. However, the fact that it is ready to be introduced into speech, that it has a single semantic integrity, and that linguists are kept ready in the linguistic reserve, demonstrates the linguistic features of phraseology. The extraordinary use of such compounds, which have a relatively loose structure, by the speaker in a speech situation ensures the existence of a number of variant or synonymous phraseologies while maintaining semantic integrity.

Phraseological units that express the meaning of applause, which is actively used in Uzbek everyday communication, are often used in communication processes in discursive situations such as prayer, blessing, intention, amen, wish. For example, the concept of happiness, which is based on Islamic values, is practiced in the compounds *of the imam of Mecca and the prostration of the head*. We know that in the Uzbek people, going on a pilgrimage in accordance with Islamic values, enjoying prayer is one of the highest feelings of happiness, and the above combinations of praise express the intention to reach the highest point of this happiness, to be one of the most revered people in the sanctuary. *Your house is full of grain, your risk is full, your table is full of bread, and your sheep are full of meat*. Among the phraseological units that express the meaning of applause or intention, such units as longevity, patience, resilience in difficulties, achieving family well-being with children are also actively used. The peculiarity of phraseologies expressing the meaning of applause is that they are used in speech mainly by older adults in relation to younger ones, and have a semantic sequence and consistency in a discursive situation itself.

Phraseological units that express the meaning of a curse are also considered to have specific linguistic characteristics, and this is often characterized by gender specificity. When analyzing the psychological condition of a person *lingvo*, there is a difference between women and men in terms of suppressing anger, restraining or reacting to such a situation. While men often use insulting words consisting of argon or jargon to suppress or curb anger, phraseological units meaning curse are actively used in women's speech in such an emotional situation. Curses are also divided into reciprocal internal classification groups according to content groups. In Uzbek everyday communication, the concept of unhappiness is at the heart of cursing words, and the expression of wishing unhappiness is predominant. In particular, *it will perish, it will bleed from your mouth, it will starve to death, it will starve to death, it will be black, it will cut off its head, it will swallow its flesh, it will cut its hair, it will rot in its throat, it will break its neck, it will rot in its throat. blue dress is meant), your eyes rot in the ground, your soul comes to the garden, God takes your soul*, such stable compounds are used in the sense of wishing or calling for death and the misfortunes

associated with it, and this is the greatest unfortunate phenomenon. The second group of units representing the curse is related to a person's physical condition and in most cases represents the content of a physical disability wish. For example: *your neck is broken, your eyes are blind, your hands are broken, your tongue is sticking out, your limbs are broken, your eyes are flowing, your tongue is cut off, your tongue is bitten by a snake, a demon is bitten, a ghost is bitten, your hand is broken, milk is blinded, your face is broken, sleep under the jiida (there is a myth among the people that the mental and physical condition of a person sleeping under the bad tree deteriorates)*. Another classification group of phraseological compounds in the sense of curse is associated with material objects and their damage. In the Uzbek ethnos, which has become accustomed to a relatively sedentary lifestyle, owning a home or shelter is an essential vital necessity, and in this sense, culturally, homelessness or deprivation is considered unfortunate. From this point of view, among the phraseological units in the sense of cursing, there are also stable compounds such as house-burning, house-burning, snake-eating, and homeless. When analyzing the national cultural features of the Uzbek people, we are convinced of the greatness and importance of the concept of the family in the way of life of this people. One of the concepts underlying the concept of family happiness is related to children. In this sense, for Uzbeks, being with children is a great happiness, while childlessness is one of the greatest misfortunes, and it is also reflected in the language units in the sense of cursing. For example: *your child cries, your child dies and you are left childless, your cradle does not see a child, your child dies and so on*. Among the curses of a religious content, the combination of namazing qaza bolgur, though a relatively ethically unruly curse, expresses the attitude of this people towards prayer.

In conclusion, it can be said that the phrases of applause and cursing, which are an integral part of linguocultural phraseology, reflect the way of life of the Uzbek people, the conceptual understanding of the world, the cognitive state of speech in one form or another. No matter how ethically wrong the use of swear words is, it is used in the daily communication process of every nation and performs a specific communicative function. From this point of view, accepting them as an integral part of the language, in particular, phraseology, as well as the study of linguistic and discursive features is one of the urgent tasks in the field of linguistics. Stable combinations in the sense of applause also provide an opportunity to convey the wishes and desires expressed by the speaker in the speech without losing their impressive and emotional color. A broader study of phrases in the sense of applause and curses, their gender, age, sociopragmatic and ethnolinguistic, lexical, semantic, functional, discursive features at the level of candidate's or doctoral work will help to reveal the linguistic and extralinguistic potential of language groups .

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