



REFLECTION OF ETHNOPSYCHOLOGICAL FEATURES IN PHRASEOLOGICAL UNITS

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Abstract

This article describes a vivid expression of national identity, values, centuries-old traditions and way of life, mental characteristics, national and cultural identity of the Uzbek language in phraseological units. Phraseological units are recognized as a form of folklore, reflecting the national and cultural identity of the language, the structure of everyday consciousness and expressing certain spiritual and cultural meanings.

Keywords: Phraseologism, national value, national characteristics, Uzbek phraseological units, symbol.

Introduction

In the formation of national characteristics, language and its wealth, especially folk oral creativity, proverbs, sayings, phraseological units, are of great importance. Phraseological units are a form of folklore that reflects the national-cultural identity of the language, the structure of everyday consciousness, and embodies social experience. It reflects the spirit, lifestyle and values of the people, expresses certain spiritual and cultural meanings. The analogies reflected in the expressions are the uniqueness of the Uzbek language, a unique embodiment of the national imagination and traditions of the people, an inexhaustible source of power for effective speech, and an extremely important tool that serves to ensure the succession of images between generations.



RESEARCH METHODOLOGY

To understand the cultural composition of phraseological units, it is necessary to analyze the basis of the symbols used in phraseological units by the people speaking this language. This is an important aspect of the national-cultural interpretation of phraseological units. Phraseological units contain parts that give a national cultural color, which can be the results of the people's centuries-old lifestyle and historical experience. Phraseological units that arose from the everyday life of the nation include the combinations "like a horse's head", "like a horse's tail". Due to the frequent use of horses by Uzbeks in their daily lives, the symbol "horse" is also widely used in phraseological units. Among the phraseological units, one can also find expressions that are unique to the Uzbek nation, such as "Khamiru uchidan patir", "yuzini yerga karatmoq". Also, expressions such as "like a scoundrel's mokisday," "a tight hat," and "adjusting his shoes" reflect the types of work that people, such as "scoundrels," "hats," and "shoes," typically engage in, and the symbols of national clothing.

Also, phraseological units highlight the issues of hard work, patience, unity, solidarity, mutual respect, decency, hospitality, tolerance, patience and contentment, honesty, justice, all of which use symbols related to the lifestyle of the people.

The expression "Cooking from the stone", which expresses patience in terms of hard work and hard work, means tireless work and effective use of opportunities. This expression is used in relation to people who work to achieve a positive result in any situation. The Uzbek people are distinguished by their hard work, and this expression expresses their ability to work even in difficult conditions. Also, when expressing the need to not interfere where there is no need, the phrase "Don't be a glutton in Moshkhor" is used, and when the desired and expected result is not achieved, the phrase "The glutton has become a glutton" is used. In these phraseological units, the image of "glutton" is used, which is very widely used in the lifestyle of the people.

LITERATURE REVIEW

In the Uzbek nation, it is common to pamper one's child as "my lamb, my lamb", to ask God to give a son "like a ram" when wanting to have a son, to conclude



that “Two rams’ heads cannot boil in one pot” when two men cannot agree, and to use expressions such as “as gentle as a ram” in everyday life. Behind these similes is the symbol of “sheep” [1, 37-45]. The Uzbek national-cultural view and imagination are also clearly reflected in the same standard of simile as a sheep. However, although such a standard of simile exists in other national cultures and languages, in them this symbol is used not as a measure of meekness, but as a measure for other signs. For example, in the Russian language, the standard of sheep, along with animals such as hare, deer, and reindeer, has become stable mainly as a measure of simile for the sign of “cowardice”, which is a product of a specific national-cultural view [2,11].

Among the phraseologisms, there are such expressions as “Tuz nasibasi ko’shylin ekan”, “tuzli-tuzsiz gap”, “tuz haqqi”, “tuz totgan yer” (a land that tastes salt), which involve the term “tuz”, an important component of food. In some of these phraseological units, the term “tuz” is expressed in the form of a synecdoche, while in some it is also used in the meaning of content, meaning, and manners. Historically, the word salt has been used to mean “correct, decent; field, plain”. The proverb “Tuzsiz qazi tez sasir” also states that lack of education and decency quickly destroy a person, confirming that our people pay serious attention to human behavior and put education and decency first in the process of life.

As a specific aspect of the use of phraseological units in the Uzbek language, N.U. Ulukho’jaev cites somatism, that is, the expression of personal characteristics such as generosity and stinginess of the eyes. For example, the expression “ko’zi och” is used for people who are constantly dissatisfied with everything and feel a lack, and in the opposite sense, the expression “ko’zi tok” is used for people who are satisfied [3]. A. Isayev, who studied somatic phraseology in the Uzbek language, noted that such idioms as “ko’zi katsiya nyak’i”, “ko’zi yaromoq”, “ko’zi moshdek ak’moq” are used in Uzbek are unique phraseological units of the Uzbek language phraseological fund. The author emphasizes that these phraseological units do not exist in other languages [4].

Among the widely used Uzbek folk expressions, the phrase “Boshini dzolga kilmoq”, “Bir ytiqqa bas ko’ymoq”, “Boshini kavushtirmoq” uses the symbol “bosh”. Through this symbol, the meaning of “human” regardless of gender is reflected through a synecdoche-based transfer of meaning. It expresses the



meaning of living in a family, getting married, and means that the status of men and women is considered equal.

ANALYSIS AND CONCLUSION

Phraseological units are an important tool in the formation of Uzbek national characteristics in a person. They are of particular importance in preserving the spirituality and values of the people and passing them on to the new generation. G.M. Rakhimova in her study emphasizes the educational value of phraseological units, in particular, the possibility of having a positive spiritual influence on the younger generation with their help. [5]. Thus, the existence of promising directions for the formation of national identity and national characteristics in young people through phraseological units becomes even clearer.

F.M. Tursunov in his research studies the cultural and social aspects of phraseological units in the Uzbek language and analyzes their impact on the human mind [6]. For example, the expression “Like water rolled down from great mountains” forms a person’s aspiration for great goals.

CONCLUSIONS AND SUGGESTIONS

In conclusion, Uzbek phraseological units basically reflect the signs of national culture, national symbols inherent in this people. The perfect reflection of the national spirit and lifestyle of phraseological units can also be seen in the words used in everyday life. They play an important role in conveying to the younger generation the moral rules of the people, the culture of behavior, such characteristics as hard work, appreciation, honesty and justice. has.

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