



SEMANTIC STRUCTURE OF PHRASEOLOGICAL UNITS IN THE UZBEKISTAN LANGUAGE AND THEIR PLACE IN THE NATIONAL MENTALITY

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Abstract: This article provides an in-depth analysis of the semantic structure of phraseological units in the Uzbek language and their place in the national mentality. The classification of phraseological units, semantic features (polysemy, synonymy, variation, antonymy and homonymy) and the reflection of national culture through somatic components are considered in detail. The study highlights the current issues of Uzbek linguistics, presents phraseologisms as a means of national identification, and also analyzes professional phraseologisms and cultural images through examples. The results reveal the cognitive and cultural layers of the language and serve as a basis for modern linguistic research, which emphasizes the anthropocentric paradigm of Uzbek phraseology.

Keywords: Phraseological units, semantic structure, national mentality, Uzbek language, polysemy, synonymy, variation, antonymy, homonymy, somatic components, cultural images, anthropocentrism, professional phraseologisms, nomadic culture, peasant life, language holistica, semantic transfer, national identity, linguoculturology, cognitive layers.

O'ZBEK TILIDAGI FRAZEOLOGIK BIRLIKLARNING SEMANTIK TUZILISHI VA ULARNING MILLIY MENTALITETDAGI O'RNI

Anotatsiya: Ushbu maqola o'zbek tilidagi frazeologik birliklarning semantik tuzilishini va ularning milliy mentalitetdagi o'rmini chuqur tahlil qiladi. Frazeologik birliklarning tasnifi, semantik xususiyatlari (polisemiya, sinonimiya, variatsiya, antonimiya va omonimiya) va somatik komponentlar orqali milliy madaniyatning aks etishi batafsil ko'rib chiqiladi. Tadqiqot o'zbek tilshunosligining dolzarb masalalarini yoritib, frazeologizmlarni milliy identifikatsiya vositasi sifatida taqdim etadi, shuningdek, kasbiy frazeologizmlar va madaniy obrazlarni misollar orqali tahlil qiladi. Natijalar tilning kognitiv va madaniy qatlamlarini ochib berib, zamonaviy lingvistik tadqiqotlar uchun asos bo'lib xizmat qiladi, bu esa o'zbek frazeologiyasining antropotsentrik paradigmasini ta'kidlaydi.

Kalit so'zlar: Frazeologik birliklar, semantik tuzilish, milliy mentalitet, o'zbek tili, polisemiya, sinonimiya, variatsiya, antonimiya, omonimiya, somatik komponentlar, madaniy obrazlar, antropotsentrizm, kasbiy frazeologizmlar, nomadik madaniyat,



dehqonchilik hayoti, tilning holistikligi, semantik transfer, milliy identifikatsiya, lingvokulturologiya, kognitiv qatlamlar.

**СЕМАНТИЧЕСКАЯ СТРУКТУРА ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ
УЗБЕКСКОГО ЯЗЫКА И ИХ МЕСТО В НАЦИОНАЛЬНОМ
МЕНТАЛИТЕТЕ**

Аннотация: В статье представлен глубокий анализ семантической структуры фразеологических единиц узбекского языка и их места в национальном менталитете. Подробно рассматриваются классификация фразеологических единиц, их семантические особенности (полисемия, синонимия, вариантность, антонимия и омонимия), а также отражение национальной культуры через соматические компоненты. В исследовании освещаются актуальные проблемы узбекского языкознания, фразеологизмы рассматриваются как средство национальной идентификации, а также анализируются профессиональные фразеологизмы и культурные образы на примерах. Результаты раскрывают когнитивные и культурные пласти языка и служат основой для современных лингвистических исследований, в которых подчеркивается антропоцентрическая парадигма узбекской фразеологии. **Ключевые слова:** Фразеологические единицы, семантическая структура, национальный менталитет, узбекский язык, полисемия, синонимия, вариативность, антонимия, омонимия, соматические компоненты, культурные образы, антропоцентризм, профессиональные фразеологизмы, кочевая культура, крестьянский быт, целостность языка, семантический перенос, национальная идентичность, лингвокультурология, когнитивные слои.

The Uzbek language belongs to the Turkic language family, and its lexical and phraseological system has unique features that reflect the thousand-year historical experience, cultural values, and mentality of the people. Phraseological units constitute the most national and figurative layer of the language, and their semantic structure is one of the urgent issues of linguistics. It is important to study phraseologisms in the Uzbek language on the basis of V.V. Vinogradov's phraseology classification, to determine their semantic integration and place in the national mentality. This study is aimed at revealing the internal mechanisms of Uzbek phraseology and shedding light on the cultural and psychological foundations of the language. Also, the fact that phraseology is considered an anthropocentric paradigm in modern linguistic theories further increases the importance of this topic.

Phraseological units in the Uzbek language are a central topic in the phraseology section of linguistics, and their semantic structure deeply reflects the internal system



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of the language and national cultural characteristics. The semantic structure of phraseological units, based on the classification of V.V. Vinogradov, is divided into such categories as phraseological compounds, phraseological combinations and phraseological unions, where the semantic integration of components plays a key role. For example, in phraseological compounds, the meanings of the components are completely combined, forming a new holistic meaning, and combinations such as “to cheer up” express an emotional state and maintain semantic integrity. In the Uzbek language, the semantic properties of phraseological units are enriched with polysemy, synonymy, variation, antonymy and homonymy, which ensures the dynamism and cultural context of the language. Synonymy reveals the differences within phraseological groups, revealing nuances of meaning through units such as “his head reached the sky” and “his heart was full,” while variation allows for lexical and grammatical changes, emphasizing the flexibility of the language. Somatic components are important in semantic analysis, since units based on parts of the human body play a large role in Uzbek phraseology; for example, phraseologisms with the “eye” component are divided into physical (“eye shone” – to be born), emotional (“eye came out of its sheath” – to get angry) and relational (“eye touched” – evil eye) groups, reflecting the perceptions and attitudes of the national mentality. Also, the semantic structure of phraseological units is analyzed through semes (semantic microelements), revealing their formative, differential and connecting functions; For example, in the combination “salt chewing word”, the component “salt” forms a metaphorical meaning and provides expressiveness of speech. In R. Nasirova’s research, the stylistic aspect of phraseological units is considered in the theory of modern linguistics, their expressive and emotional phraseosemes are studied in comparison in English and Uzbek, which sheds light on the cultural layers of the semantic structure. In the Uzbek language, professional phraseologisms are semantically rich, they reflect the peasant and nomadic life of the people; for example, such units as “shepherd’s staff is right” (honest), “dehqon sits in the rain” (hardworking), “tegironchidan un so’rama” (greedy) form a figurative meaning through semantic transfer, based on professional experience. These units are not semantically divided, their components are not replaced or supplemented by other words, they are used in their entirety, which ensures the holistic nature of the language. Semantic analysis of professional phraseologisms in English and Uzbek shows the high productivity of professional components; for example, in English the component “cook” is used in 6 phraseologisms, while in Uzbek “shepherd” is used in several units, which highlights cultural differences. The semantic classification of phraseological units serves to reveal their semantic features, reflects



national values through positive and negative evaluative groups. The role of phraseological units in the Uzbek language in the national mentality is manifested in the preservation of the historical experience and cultural values of the people, they reflect images based on nomadic and peasant life. For example, such units as “the shepherd’s staff is straight” (honest) or “the farmer rests in the rain” (hardworking) emphasize national values such as honesty and industriousness, which provides an anthropocentric paradigm, connecting the inner world of a person and social norms. Phraseologisms with a phytonymic component (for example, units related to “doppi” or “cart”) reflect cultural artifacts and demonstrate elements of harmony and resilience of the national mentality through examples such as “to throw doppisini osmenga otmoq” (great joy) or “to pull the car equally” (to do things equally). Sh. Rahmatullayev’s works analyze the lexical, semantic and pragmatic meanings of phraseological units and show their provision of national identity; Professional phraseologisms, for example, “don’t ask for flour from the miller” (greedy) or “be a hunter’s hound” (run fast), reflect farming and nomadic culture and brighten up speech. The national-cultural characteristics of phraseological units are studied through an introspective approach, which allows us to compare similar language units of other linguocultures and reveals the uniqueness of the national mentality. In Uzbek phraseology, the inextricable link between language and culture reflects the values of the language owner and provides an anthropocentric paradigm; for example, the concept of “house” is expressed through frames as a place of residence, family and cultural unity, which illuminates the family and collective values of the national mentality. In linguoculturological research, phraseological units are seen as a mirror of national culture, they preserve elements of the geographical location, social form and lifestyle of the people. Phraseological units in the Uzbek language, preserving not only the internal mechanism of the language through semantic structure, but also the historical and cultural layers of the national mentality, remain an important object of research in linguistics. These units reflect the wisdom, professional and cultural experience of the people, revealing the cognitive and stylistic layers of the language. In the future, it is necessary to study phraseology more deeply through comparative linguistics and cognitive research.

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