

Linguistocultural Features Of Phraseological Units On The Example Of Uzbekistan And Russian Languages

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Abstract: This article examines the linguocultural features of phraseological units in the Uzbek and Russian languages, focusing on how cultural values, national worldview, and historical experience shape idiomatic expressions. By applying comparative linguocultural analysis, the study identifies similarities and differences in imagery, metaphorical structures, and cultural symbolism. The research demonstrates that phraseological units in both languages serve not only as linguistic tools but also as carriers of collective memory, moral norms, and socio-cultural traditions. The findings contribute to a deeper understanding of how linguistic and cultural elements interact within the phraseological systems of Uzbek and Russian, enriching intercultural communication and translation studies.

Keywords: Linguoculture; phraseological units; idioms; Uzbek language; Russian language; cultural symbolism; national worldview; metaphor; comparative linguistics.

Introduction: Language and culture are inseparable phenomena, forming a unified system through which people interpret and conceptualize the world. Phraseological units (PUs) are one of the most culturally rich components of language. They preserve national character, folk wisdom, social norms, and historical memory.

In both Uzbek and Russian linguistic traditions, idioms occupy an essential place, serving as markers of cultural identity and emotional expression. Studying their linguocultural features provides insights into the worldview, mentality, and value system of each nation.

The aim of this research is to investigate the linguocultural features of Uzbek and Russian phraseological units and to compare their metaphorical structures, symbolic content, and cultural foundations.

THEORETICAL BACKGROUND

The concept of linguoculture (linguoculturology) emerged in the works of scholars such as V. von Humboldt, E. Sapir, B. Whorf, V. Teliya, and A. Abdulazizov. According to these scholars, language is both a reflection and a shaping mechanism of culture.

Phraseological units are understood as stable word

combinations with figurative or culturally motivated meanings. Linguocultural studies emphasize:

- symbolic imagery in idioms,
- cultural stereotypes represented in phraseology,
- national mentality reflected through figurative expressions,
- and the dependence of idiomatic meaning on shared cultural knowledge.

Uzbek and Russian phraseologies have been studied by A. Madvaliyev, Sh. Rahmatullayev, V. Vinogradov, and A. Kunin, who emphasized the role of cultural semantics in interpreting idioms.

METHODOLOGY

This research uses a combination of:

- comparative method – to identify similarities and differences in idioms;
- semantic analysis – to interpret figurative meanings;
- linguocultural analysis – to reveal cultural concepts, values, and symbols;
- component analysis – to study structural and

metaphorical components of PUs.

Data were collected from phraseological dictionaries of Uzbek and Russian, classical literary texts, and modern media.

Linguocultural Features of Phraseological Units in Uzbek and Russian

1 Cultural Values Reflected in Phraseology

Uzbek Phraseology

Uzbek idioms reflect values such as:

- hospitality: *qo'li ochiq* ("generous, hospitable")
- respect for elders: *sochi oqarmoq* ("to become wise with age")
- purity of heart and morality: *ko'ngli keng* ("kind-hearted"), *niyati toza* ("pure intention")

Many Uzbek idioms are tied to family, community, and moral ethics, reflecting the collectivist nature of Uzbek culture.

Russian Phraseology

Russian idioms reflect values such as:

- strength and endurance: *терпеть до последнего* ("to endure to the end")
- emotional expressiveness: *душа нараспашку* ("open-hearted")
- connection with folklore and mythology: *богатырская сила* ("heroic strength")

Russian culture places high value on emotional depth, resilience, and folk traditions.

2 Metaphorical and Symbolic Imagery

Both languages employ metaphors based on:

- human body (heart, hands, eyes)
- animals
- nature
- household objects
- social relationships

Shared Metaphors

- Uzbek: *yuragi tosh* – "stone-hearted"
- Russian: *каменное сердце* – "stone heart"

Both express emotional coldness through the same metaphor.

Culture-Specific Metaphors

Uzbek idioms often include culturally important items:

- *nonko'rlik qilmoq* ("to betray loyalty") — bread as a symbol of sacredness
- *palovday qaynamoq* ("to be in chaos") — traditional dish imagery

Russian idioms often draw from folk tales and historical

experiences:

- как за каменной стеной ("to be safe like behind a stone wall")
- строить глазки ("to flirt") — symbolic gesture-based imagery

These metaphors highlight cultural priorities: Uzbek culture emphasizes moral relations and everyday life, while Russian culture emphasizes emotional expression and folk tradition.

3 Social and Historical Background

Uzbek phraseology reflects:

- nomadic and agricultural lifestyle,
- Islamic cultural heritage,
- strong family and community ties.

Russian phraseology reflects:

- Slavic mythology,
- Orthodox Christian traditions,
- historical experiences of war, hardship, and survival.

Thus, phraseological units serve as culturally rich markers of collective identity.

DISCUSSION

The comparative analysis shows that both Uzbek and Russian idioms share universal human concepts such as emotions, morality, and physical states, yet they differ significantly in cultural specifics. Uzbek phraseology is grounded in social ethics, hospitality, and everyday life. Russian phraseology, on the other hand, is strongly influenced by folklore, emotional intensity, and endurance.

These differences are important in translation and intercultural communication, as literal translation often fails to capture cultural nuances.

CONCLUSION

Phraseological units in Uzbek and Russian embody the deep connection between language and culture. They encode traditions, values, historical experiences, and national mentality. The linguocultural analysis reveals that while both languages share universal metaphorical structures, each possesses culturally unique imagery shaped by its own worldview.

Understanding these features enriches linguistic competence, facilitates intercultural communication, and expands our knowledge of national cultures embedded in language.

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