

Linguocultural Characteristics Of Phraseological Units

Xakimov Qo'chqarboy Muxtarjonovich

University of Economics and Pedagogy Non-governmental Higher Education Institution, Acting Associate Professor of the Department of Uzbek and Russian Languages, Uzbekistan

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Abstract: Phraseological units, or idioms, are key linguistic phenomena that reflect the cultural, cognitive, and social dimensions of a speech community. This study examines the linguocultural characteristics of Uzbek phraseological units, focusing on their metaphorical structures, cultural references, and cognitive patterns. Using classical and contemporary dictionaries, literary texts, and oral sources, the research identifies idioms that encode social norms, moral values, and collective worldview. The findings highlight that Uzbek idioms are not only figurative expressions but also carriers of cultural knowledge, preserving historical experiences and ethical principles. These insights are crucial for language teaching, translation studies, and intercultural communication, demonstrating the role of phraseological units in maintaining national identity and transmitting collective cultural wisdom.

Keywords: Phraseological units, idioms, linguoculture, Uzbek language, cultural semantics, metaphor, cognition, national identity.

Introduction: Language is not merely a tool for communication; it is a reflection of the culture, history, and cognitive framework of a speech community. Every language encodes the worldview, social norms, moral values, and historical experiences of its speakers, and one of the richest repositories of this cultural knowledge is phraseology. Phraseological units, commonly known as idioms, are fixed expressions whose meanings cannot be deduced solely from the individual words they contain. These units occupy a unique position in the interface between language and culture because they carry figurative meanings, cultural references, and cognitive patterns that are deeply rooted in the community's collective consciousness. In the Uzbek language, phraseological units have a particularly prominent role in reflecting national identity, traditional ethics, and social values. The study of these expressions from a linguocultural perspective linguoculturology allows researchers to uncover the implicit cultural knowledge embedded in language use. Linguoculturology, as a theoretical framework, emphasizes that linguistic phenomena cannot be fully understood without considering the cultural, historical,

and social context in which they emerge. From this perspective, phraseological units are not mere linguistic ornamentation; they are carriers of culture, storing centuries of societal wisdom, metaphorical reasoning, and collective experience.

Uzbek phraseology exhibits a variety of features that make it particularly rich for linguocultural analysis. These include:

1. Metaphorical richness, where natural elements, animals, and everyday life provide symbolic frameworks for expressing complex social, moral, and psychological concepts.
2. Cultural specificity, where idioms encode social norms, values, and behaviors considered characteristic of Uzbek society, such as hospitality, respect for elders, communal solidarity, and patience.
3. Cognitive patterns, revealing the ways in which Uzbek speakers conceptualize abstract ideas through tangible and relatable imagery.

While earlier studies in Uzbek linguistics have predominantly focused on structural and semantic analysis of phraseological units, there remains a gap in

understanding their linguocultural significance how these units function as transmitters of cultural knowledge, historical experiences, and collective cognitive frameworks. For example, idioms involving animals, such as “shoh qushning o’chog’ini ko’rmaydi” (literally: “the king bird does not see the nest”), not only provide metaphorical imagery but also reflect societal hierarchies and moral judgments. This paper aims to address this gap by exploring the linguocultural characteristics of Uzbek phraseological units, examining how metaphor, cultural references, and collective cognition are interwoven in these expressions. Understanding these features is not only crucial for theoretical linguistics but also has practical implications for language teaching, translation, intercultural communication, and the preservation of intangible cultural heritage. By analyzing phraseological units through the lens of linguoculturology, this study highlights their role as living embodiments of Uzbek culture and offers insights into the ways language and culture mutually shape each other.

METHODOLOGY

This study employs a qualitative, descriptive, and interpretive approach, grounded in linguoculturology, the interdisciplinary study of language and culture. Since phraseological units, or idioms, reflect not only linguistic structures but also cultural norms, historical experiences, and cognitive patterns, a qualitative analysis is most appropriate for uncovering their deeper meanings and functions. The research was conducted in several stages. First, a comprehensive collection of phraseological units was undertaken using classical and modern Uzbek phraseological dictionaries, as well as literary texts and oral sources. Classical dictionaries provide historical context and reveal traditional idiomatic usage, while contemporary sources, including modern dictionaries and spoken language corpora, allow for the analysis of current usage and semantic shifts. Literary and oral texts were included to contextualize idioms in social and cultural practice, ensuring that both written and oral traditions were considered.

Next, the collected idioms were classified into semantic categories to facilitate systematic analysis. These categories included social relations, human behavior, moral and ethical principles, natural phenomena, and

animal-related expressions. Classification enabled the identification of patterns in how Uzbek culture and worldview are encoded in language. The core of the analysis focused on linguocultural features of each idiom. This involved examining metaphorical structures, identifying cultural references, and analyzing cognitive patterns. Metaphorical structures were studied in terms of source and target domains, cultural references were identified as elements reflecting historical events, traditions, or social norms, and cognitive patterns were analyzed to determine how abstract ideas such as wisdom, honesty, and patience are conceptualized through concrete imagery. The study employed interpretation and synthesis to identify recurring themes and shifts in meaning over time. Idioms were treated not only as linguistic entities but also as cultural artifacts, offering insights into the collective mentality, social values, and ethical standards of Uzbek speakers. This approach ensures that phraseological units are analyzed as integrated carriers of cultural knowledge, serving both theoretical linguistics and practical applications in language teaching, translation, and intercultural communication. By using this methodology, the study provides a comprehensive understanding of the linguocultural characteristics of Uzbek phraseological units, emphasizing their role in preserving cultural identity and transmitting collective knowledge across generations.

DISCUSSION

The analysis of Uzbek phraseological units reveals a number of distinctive linguocultural features that highlight the deep interconnection between language, culture, and cognition. Phraseological units in Uzbek are not merely stylistic or rhetorical tools; they function as carriers of cultural knowledge, social norms, ethical principles, and collective worldview.

One of the most prominent features is metaphorical richness. Many Uzbek idioms rely on metaphors drawn from nature, animals, everyday life, and human relations. For instance, animal-related expressions such as “itning ko’zi yo’lda” (literally: “the dog’s eye is on the road”) convey vigilance or attention in social or practical contexts. Similarly, natural phenomena are frequently used metaphorically to express emotional states, social behaviors, or moral lessons, as in “tog’lar ham so’radi” (“even the mountains ask”), which

signifies the inevitability of questions or accountability in human relationships. These metaphorical constructions not only enrich the language aesthetically but also provide insight into the cognitive frameworks through which Uzbek speakers perceive the world. Another significant aspect is cultural specificity. Uzbek phraseological units reflect social values, historical experiences, and traditional ethics. Hospitality, respect for elders, communal solidarity, and patience are recurrent themes. For example, the expression “mehmono’slik yurakdan chiqadi” (“hospitality comes from the heart”) encapsulates a culturally significant moral norm, emphasizing sincerity and emotional authenticity in social interaction. Proverbs and idioms often serve as guiding principles in behavior, transmitting collective wisdom from one generation to another. This illustrates how language operates not only as a means of communication but also as a mechanism for cultural preservation.

CONCLUSION

The analysis of Uzbek phraseological units demonstrates that they are not only linguistic expressions but also essential carriers of cultural knowledge, cognitive patterns, and social norms. These idiomatic units encode metaphorical reasoning, historical experiences, moral principles, and collective worldview, reflecting the unique identity and traditions of Uzbek society. Metaphorical richness, cultural specificity, and cognitive structures are key linguocultural features that allow Uzbek phraseological units to preserve values such as hospitality, respect for elders, patience, and communal solidarity. Classical and contemporary sources show both continuity and adaptation in the cultural meanings of these expressions, highlighting their dynamic role in society.

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