

LINGUISTIC AND SEMIOTIC ANALYSIS OF THE PHRASEOLOGICAL FIELD OF «CLOTHES" (IN THE EXAMPLE OF ENGLISH, RUSSIAN, AND UZBEK LANGUAGES)

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ANNOTATION

In modern linguistics, the phraseological level is understood in a narrow and wide range, and the terms representing stable word combinations have different and controversial definitions. Relations between language and culture from the implicit meaning of reality in the semantics and structure of language units manifests itself in various forms up to the explicit appearance. The following article is devoted to the linguistic and semiotic analysis of the phraseological field of " clothes" in the example of the English, Russian and Uzbek languages.

Keywords: semiotic analysis, phraseology, culture, hierarchy, phraseological unit, linguacultural analysis, empirical language material.

INTRODUCTION

Cognitive linguistics and linguistic cultural studies, which arose on the basis of the anthropocentric paradigm, are among the scientific directions in which many studies are being conducted in modern linguistics. In this, attention is paid to the conceptualization of fragments of existence in thinking through language and the cultural aspects of language. A person perceives the objects and phenomena of existence based on factors such as the geographical area where he lives, the form of society, history and traditions, lifestyle, and names and express them by means of language units. The phraseological fund of the language is a source of valuable cultural information about the mentality and culture of the nation as a research subject of linguistic cultural studies. Phraseologisms as an object of study are considered a unique language unit and have a plan of expression and content.

Materials and Methods

Mentality is a specific way of perceiving reality and a set of cognitive stereotypes characteristic of a certain linguistic and cultural community.

The most common, classical definition of semiotics is definition by object: "Semiotics is the science of signs and / or sign systems topics." However, if we look at this

definition more closely, raises the question: who establishes the difference between signs and non-signs (conditionally

We must assume in advance that 1) there are signs and 2) we know what signs are) semiotics is a means of considering anything in any honor of signs and sign systems. Its object is EVERYTHING; it means, that it has no specific object of its own.

The definition of the second type is the definition according to the method: "Semiotics - is the application of linguistic methods to objects other than natural language". This means that semiotics is some way of looking at what anything as constructed and functioning like a language. In that "like" is the essence of the method. Everything can be described as a language (or as having its own language): kinship system, card games, gestures and facial expressions, cooking, religious rituals and insect behavior. Semiotics, next importantly, it is the transfer of the metaphor of the language to any non-linguistic (from the point of view ordinary, "non-semiotic" consciousness) phenomena. One of the principles on which semiotics is based is the extension of the meaning of the egoistic terms. Thus, the method of semiotics is considered anything as a metaphor of language or, in other words, metaphorical describing anything as a language.

As a multidisciplinary branch of scientific research, it combines which includes a number of diverse areas and schools, cultural studies in knowledge largely overlaps with such an actively developing currently time the course of scientific thought, as the semiotics of culture.

As such, from the standpoint of the semiotics of culture can be considered and the lexical-phraseological field "Clothes". According to our observations, this one of the most branched and rich codes of English linguistic culture.

Since clothing is one of the basic human values, and the core of any culture is the axiological (value) hierarchy, the figurative code "Clothes" occupies one of the central places in the system of codes, associated with the symbolic expression of ideas about values. According to A.F. Losev, "the symbol ... indicates any areas of otherness" , i.e. means something other than itself; images of clothing symbolize different figurative other values: social, spiritual, personal, religious, moral, hedonistic, etc. The listed values comprehend and function in the process of communication in the form of cultural concepts, whose linguistic designators are not least the least innovations in food products.

DISCUSSION/RESULTS

Clothing is one of the oldest; most important and inalienable attributes human existence. Its enormous ontological significance for all life on Earth determines the significance of its society comparable in scale venous being, and hence the linguacultural forms of its functioning in society. From time immemorial, clothing and its symbolic otherness have been are most woven into culture: everyday life,

ceremonies, rituals, traditions, holidays, folklore, mythology, religion, art, ideology, PR and other some forms of social consciousness. This code expresses the rocky circle of conceptual and axiological categories and socially significant ideas.

Below this thesis is illustrated by empirical language material. Images of the oldest and simplest clothing, without which people could not exist after global cooling on the planet, symbolize (including in verbal form) the most essential conditions of human existence is something without which the life of the body and soul is impossible.

The word wear is still found in phraseological units, where there are images from a difficult life: wear and tear of life - life's troubles. The history of the people and the history of the language are inextricably linked. By this the emergence of idioms, popular expressions, phraseological units refers to historical events. Since clothes used to be very expensive, among the common people. It was considered chic to order a fashionable suit from a tailor. Therefore, a great a lot of sayings and idioms associated with expensive clothes.

Lit. greet him according to the clothes, take leave according to what he knows. cf. first impressions are most lasting; conversation makes one what he is last by clothes (by dress) they meet, by mind they see off.

cut the (your) coat according to the (your) cloth; stretch your legs according to the (your) coverlet. cf. put your hand (stretch your arm) no further than your sleeve will reach last.

strip smb. naked; strip smb. to the skin. simple. joke. leave without shtanew / stay without pants.

Veil if a girl went on a first date, she put on a mysterious hat with a veil, thereby remaining mysterious. expression to draw / cast / throw a/ the veil over smth. draw a veil over smth., pass over in silence something. distortion of facial features, giving shadows of mystery under the veil of creation they gave the phrase to be under the veil of - under the pretext, under the guise. phrase to take the veil goes back to the name of a religious garment. nuns of all time men hid their heads under a veil or veil; hence the meaning of this phrase is to become a nun.

In ancient times, the headdress and veil were, first of all, ritual related to the burial rite, since it was believed that they were carried out connect with the other world. all the hats of the participants of this sacred action - the deceased and the priests - were decorated with ornaments.

CONCLUSION

To conclude from the above, language is neither a form nor an element of culture, language is the core of culture and language is a form of reflection of culture. The essence of the science of linguistic cultural studies, which arose at the intersection of the paradigms of linguistics and cultural studies, is to reveal the nature of mutual relations between culture, language and mentality. If cultural studies studies human

self-awareness in relation to other spheres of nature, history, society, social and cultural existence, linguistics from an anthropocentric point of view studies the specific characteristics of a person embodied in language. Characteristic features include the perception of the world, the reflection of the environment in the linguistic consciousness, the fixation of the results of mastering the outer and inner world and its objects with the means of language.

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