

THE IMPORTANCE OF STUDYING THE LINGUISTIC FEATURES OF NOMINATIVE-EXPRESSIVE PHRASEOLOGISMS

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Annotation: the study of the essence of language in the article explores the issue of thoughtful understanding of the spiritual heritage, history of any people, cultural and spiritual riches of national values, and the importance of studying the linguocultural features of nominative-expressive phraseologisms.

Keywords: nominative-expressive, phraseologism, linguoculturological, feelings, emotive emotion phraseological units

The importance of language in the development of society is gaining more relevance. Today it is worth noting that language is an important factor in the development of thinking. In this context, phraseologisms occupy an important place as an expression of spiritual and cultural values in the language. Through them, the worldview, mentality, traditions, values, attitude to life of the people are manifested.

In this regard, the decrees of the president of the Republic of Uzbekistan of January 28, 2022 PF-60 “on the progressive strategy of the new Uzbekistan for 2022-2026”, PF-5850 of October 21, 2019 “measures to radically increase the prestige and position of the Uzbek language as a state language, PF-6084 of October 20, 2020 “on measures to further develop the Uzbek language in our country and improve language policy, PQ-4479 of October 4, 2019 serves to a certain extent to study the linguistic features of nominative-expressive phraseologisms in the implementation of the tasks established by the decree of the Republic of Uzbekistan “on the broad celebration of the thirtieth anniversary of the adoption of the law “on the state language” and other meyor-i-legal acts related to this activity.

In World linguistics, phraseological units are being researched as a multifaceted and multi-layered national-mental structure that demonstrates the psychological, cognitive-semantic and linguopragmatic aspects of speech communication.

One of the important tasks of studying the linguocultural characteristics of nominative-expressive phraseologisms is considered. Each of US considers the emphasis on the language of the state to be the emphasis on independence, and the reverence and devotion to the language of the state to be the reverence and devotion to the motherland, consequently, collecting the spiritual heritage of our language, linguopragmatic and linguoculturological research of phraseological units characterizing human activities and qualities is an extremely important task when going along the path of new development.

Of particular importance in this regard is the study of phraseological units in terms of anthropocentrism, the linguoculturological study of phraseological units that characterize characteristics such as human emotions, emotivhissiëts. In Uzbek linguistics, phraseological units were studied theoretically, structuralgrammatically, semantically-methodically, functionally-pragmatically: research work, scientific articles and tutorials, phraseological

dictionaries were created. Sh.Rakhmatullayev, A.Hajiyev, B.Yoldashev, A.Mamatov, Sh.Usmanova, B.Zhurayeva, Sh.Almamatova, M.Vafoeva, U.Rashidova, B.Boltayeva, Sh.Ganiyeva, Sh.Makhmaraimova, Z.Jumayeva in the studies of Uzbek linguists such as, the lexical-grammatical, functional-semantic properties of phraseological units are studied. In the antonym of phraseological units, the most important semantic properties of antonyms, the semantic generality of the expression of the opposite meaning, the concepts of lexical and phraseological antonyms are analyzed.

Some linguistic scholars refer to the obligatory sign of antonyms as partial compatibility. But the main meaning characteristics of antonyms are content opposition and semantic integrity. In modern Uzbek, phraseological units representing different types of admiration are widely used. They imply an assessment of the state of a person, his attitude to an unexpected unusual event, an assessment of his emotional state and actions, as well as, in some cases, an assessment of the event itself. The composition of such a phraseological-semantic field includes phraseological units, which represent the opening of the mouth, holding the mangle, remaining han-mang and other admiration.

Phraseologisms are divided into two main groups:

1.Nominative phraseologisms-units that name something, phenomenon, sign in reality, represent a certain concept;

2.Expressive phraseologisms are units that express emotional impact, emotional attitude.

1.The essence of nominative phraseologisms. Nominative phraseologisms name a specific state or thing in reality and are used synonymously or metaphorically in language. An open-minded, kind, useful person; a white – respected, clean person with a face. These types of units fulfill the nominative function of the language, that is, determine the reality. At the same time, national mentality, values of the people are expressed in them

2.Expressive phraseologisms and their function. Expressive phraseologisms represent the emotional and emotional state of a person. Through them, speech comes to life, impressionability appears.: To come to the mouth of the heart-to be afraid, to be amazed. These phrases not only express meaning, but also supposedly describe the situation. In this respect, their expressiveness is high.

3. Linguoculturological approach. Linguoculturology is an area of science that studies the relationship of language and culture, and is important in the research of phraseologisms. Phraseological units embody the historical thinking, religious views, ethnic traditions, lifestyle and values of the people.Expressions such as black eye, white face, Golden hand express folk aesthetic ideals; expressions such as white face, dry mouth reflect signs of a moral and value system.

4. Reflection of national culture and mentality.Phraseologisms express the unique worldview of each people:in Uzbek folk phraseologisms, the values of hard work, hospitality, chastity and Honor are strongly reflected. For example: heavy shoulder, open arm, white face, think. These expressions show the moral and spiritual image of the people through language.

5. Methods of linguocultural analysis.The following approaches are used in the research of phraseologisms:

1. Semantic Analysis-Analysis in terms of meaning and content;
2. Etymological analysis-determination of the source of origin of phraseologism;
3. Culturological analysis is the study of meanings associated with folk culture, tradition. Phraseological units that reflect the anxious state of a person: inability to find a place to sit (does not find a place for oneself), dullness (one edge of a restless heart is grieving (restless), scratching the heart (excitement, anxiety, suffering), etc. Phraseological units that reflect the anxious state of a person: not finding a place to sit (not finding a place for oneself), being intolerant (excessive excitement), etc. The condition of the body organs, which means fear: the tongue is pressed against the palate, the tongue is not turned, the incision remains,, cold sweat, etc.k. Also other cases: rash on the lip, fall on black sweat, go out, look like a coward, go out inside, etc.k. For example:

The Color Of The Nurse turned out to be bald and the tongue did not turn. (Zulfiya is the Gunboy's daughter. Aèl) anger is derived from a word meaning "bitter bitterness, anger", which represents an emotional concept. At the same time, anger also means "to force, to force". The expression of a feeling and such a feeling strongly provoked against an event-event towards inappropriate behavior. Anger, bitterness, anger, zarda lexemes are synonyms of anger lexemes. Face color and image of qièfa, symbolizing the state of anger: snow from the eyelid, turn red, etc.k. In the phraseographic sources of the current Uzbek language, there are many similar emotional-evaluative phraseological units with the meaning of similarity, inaction.

The conclusion is that in the teaching of foreign languages, in the translation of works of art, in intercultural dialogue, through Phraseologisms, a more complete understanding of the worldview, values and sensory system of the people is realized. Nominative-expressive phraseologisms are cultural symbols, not just linguistic expressions. Through them, the feelings, thinking and moral criteria of the people are manifested. These phrases connect intelligence with emotion, commonality with personality. Through linguocultural analysis, it is possible to deeply understand not only the language, but also the psyche of the people, its culture and historical thinking.

List of used literature:

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