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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**CULTURAL AND COGNITIVE FOUNDATIONS OF VERBAL PHRASEOLOGICAL
UNITS*****Dildora Turdiboyeva****2-bosqich tayanch doktoranti**Jizzax Davlat Pedagogika Universiteti**E-mail address: dildora_baratova@mail.ru**Jizzax, Uzbekistan***ABOUT ARTICLE**

Key words: verbal phraseological units, cognition, culture, linguistics, phraseology, metaphor, conceptualization, cultural identity, semantics, idioms, linguaculturology, discourse.

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Abstract: This article is devoted to the study of cultural and cognitive foundations of verbal phraseological units in linguistics. It examines the theoretical approaches to phraseology with a particular focus on verb-based phraseological expressions and their role in representing cultural knowledge. The research highlights that verbal phraseological units are not only linguistic structures but also carriers of national mentality and worldview. Special attention is given to the interaction between language, cognition, and culture in the formation and usage of such expressions. The article analyzes English and Uzbek verbal phraseological units and identifies their similarities and differences from a linguacultural perspective. Moreover, the study discusses how metaphor, imagery, and cultural symbols are embedded in phraseological units. It also explores the cognitive mechanisms underlying their comprehension and usage in speech. The findings show that verbal phraseological units reflect cultural identity, collective experience, and conceptualization of reality. The article concludes that studying phraseological units contributes significantly to understanding intercultural communication and linguistic worldview.

Introduction. The study of phraseological units has long occupied a significant place in modern linguistics, especially within the frameworks of cognitive linguistics and linguaculturology. Over the past decades, the interest in phraseology has increased considerably due to its close connection with human thinking, cultural identity, and communicative behavior. Phraseological units are not merely fixed expressions in language; they represent a complex interaction between language, culture, and cognition. In particular, verbal phraseological units, which are based on verbs as their central components, play a crucial role in structuring meaning and reflecting dynamic aspects of human experience.

From a theoretical perspective, phraseological units have been studied by various linguistic schools, including structuralism, functional linguistics, and cognitive linguistics. Early linguistic theories mainly focused on the structural properties of phraseological expressions, emphasizing their stability and idiomaticity. However, later approaches, especially those influenced by cognitive linguistics, shifted attention to the conceptual and mental processes underlying phraseological meaning. Scholars argue that phraseological units are deeply rooted in human cognition and are shaped by metaphorical and associative thinking.

Verbal phraseological units are of particular interest because they are directly related to actions, processes, and states, which are fundamental categories in human cognition. These units often arise from everyday experiences and are conceptualized through metaphorical mappings. For instance, actions such as “breaking,” “carrying,” or “losing” are frequently used in figurative meanings, reflecting abstract concepts like emotions, responsibilities, or social relations. This demonstrates that language users rely on embodied experience and conceptual metaphors to understand and produce phraseological expressions. Another important aspect of phraseological units is their strong connection with culture. Each linguistic community develops its own set of phraseological expressions that reflect its history, traditions, values, and worldview. Therefore, verbal phraseological units can be considered as cultural codes that preserve and transmit collective knowledge from generation to generation. In Uzbek language, many phraseological units are associated with national customs, family relations, and moral values, whereas in English, they often reflect individualism, pragmatism, and historical experiences of Western societies.

Moreover, the study of verbal phraseological units is essential for understanding intercultural communication. Since these expressions are often culture-specific and metaphorically motivated, they may cause difficulties in translation and interpretation. A literal translation of a phraseological unit may lead to misunderstanding or loss of meaning.

Therefore, it is necessary to analyze them not only from a linguistic point of view but also from cultural and cognitive perspectives.

In addition, verbal phraseological units perform important communicative functions. They enhance the expressiveness of speech, convey emotions, and make communication more vivid and persuasive. Their use reflects the speaker's linguistic competence as well as cultural awareness. Mastery of phraseological units is often considered a sign of high language proficiency. The relevance of this research lies in the growing need to explore language as a cognitive and cultural phenomenon. In the context of globalization and intercultural communication, understanding the cultural and cognitive foundations of phraseological units becomes increasingly important. This study contributes to the field by providing a comprehensive analysis of verbal phraseological units in English and Uzbek languages.

Thus, the main aim of this article is to investigate the cultural and cognitive foundations of verbal phraseological units, to analyze their semantic and structural features, and to reveal their role in representing cultural knowledge and conceptual structures. The research also seeks to compare English and Uzbek examples in order to identify both universal and culture-specific characteristics of phraseological expressions.

Materials and methods. The present study is based on a comprehensive analysis of verbal phraseological units from both theoretical and empirical perspectives. In order to achieve the objectives of the research, a combination of qualitative research methods has been employed, including descriptive analysis, comparative analysis, and cognitive-semantic interpretation. These methods allow for an in-depth investigation of the structural, semantic, cultural, and cognitive characteristics of verbal phraseological units in English and Uzbek languages.

The primary materials of the study consist of verbal phraseological units collected from various sources such as phraseological dictionaries, linguistic literature, literary texts, and spoken language samples. English examples were selected from well-established phraseological dictionaries and corpora, while Uzbek examples were gathered from national literary works, folklore sources, and explanatory dictionaries of the Uzbek language. This selection ensures the reliability and authenticity of the data used in the analysis. The descriptive method was applied to identify and characterize the structural and semantic features of verbal phraseological units. Through this method, the internal organization, grammatical structure, and fixed nature of phraseological expressions were examined. Special attention was paid to the role of the verb component, as it serves as the core element determining the dynamic and functional properties of these units.

The comparative method was used to analyze similarities and differences between English and Uzbek verbal phraseological units. This approach made it possible to reveal universal features shared across languages, as well as culture-specific elements that reflect the unique worldview of each linguistic community. Comparative analysis also contributed to identifying equivalent and non-equivalent phraseological units, which is particularly important in the context of translation studies and intercultural communication. In addition, the cognitive-semantic method played a key role in this research. This method is based on the principles of cognitive linguistics, which views language as a reflection of human mental processes. Verbal phraseological units were analyzed in terms of conceptual metaphors, image schemas, and cognitive models underlying their meanings. For instance, many expressions were interpreted through conceptual metaphors such as "ACTION IS MOVEMENT," "EMOTION IS A PHYSICAL FORCE," or "LIFE IS A JOURNEY." These cognitive patterns help explain how abstract meanings are constructed from concrete experiences.

Furthermore, the linguacultural approach was employed to examine the relationship between language and culture in phraseological units. This method focuses on identifying cultural symbols, values, and traditions embedded in language. Verbal phraseological units were analyzed as carriers of cultural information, reflecting social norms, beliefs, and historical experiences of a particular community. For example, Uzbek phraseological units often include references to family relations, hospitality, and traditional lifestyle, whereas English expressions may reflect industrial development, individualism, and social interactions typical of Western societies.

The study also incorporates elements of contextual analysis, which involves examining the use of phraseological units in real communicative situations. This method helps to understand how meaning is influenced by context and how speakers choose appropriate expressions depending on the situation. It also allows for the identification of pragmatic functions of phraseological units, such as persuasion, emphasis, or emotional expression. Another important methodological aspect of the research is classification. Verbal phraseological units were grouped according to their semantic features, structural patterns, and cognitive mechanisms. This classification provides a systematic understanding of the diversity and complexity of phraseological expressions. It also facilitates the identification of patterns and regularities in their formation and usage.

Overall, the combination of these methods ensures a holistic approach to the study of verbal phraseological units. By integrating linguistic, cognitive, and cultural perspectives, the research provides a deeper understanding of how phraseological units function as both

language elements and cultural-cognitive phenomena. The chosen methodology allows not only to describe the features of phraseological units but also to explain the underlying processes that shape their meaning and usage.

Results and discussion. The analysis of verbal phraseological units in English and Uzbek languages reveals that these linguistic formations are complex structures shaped by the interaction of semantic, cognitive, and cultural factors. The results of the study demonstrate that verbal phraseological units are not only stable combinations of words but also carriers of deep conceptual and cultural meanings.

First of all, it has been identified that verbal phraseological units are characterized by semantic integrity and idiomaticity. The meaning of such expressions cannot be derived from the meanings of their individual components. For example, the English phrase “to spill the beans” does not literally refer to beans but means to reveal a secret. Similarly, the Uzbek expression “og‘zidan gullamoq” metaphorically refers to speaking excessively or inappropriately. These examples clearly show that phraseological meaning is based on figurative interpretation rather than literal understanding.

Secondly, the study confirms that metaphor plays a central role in the formation of verbal phraseological units. Most of these expressions are based on conceptual metaphors that reflect human experience. For instance, expressions like “to carry a burden” or “yukni ko‘tarmoq” are grounded in the metaphor “RESPONSIBILITY IS A PHYSICAL LOAD.” This indicates that abstract concepts such as responsibility are understood through concrete physical experiences. Such metaphorical mappings are universal in nature; however, their linguistic realization may differ across cultures. Another important finding is that verbal phraseological units reflect cultural specificity and national identity. Uzbek phraseological expressions often include elements related to traditional life, family values, and social norms. For example, expressions involving “to‘n”, “non”, or “mehmon” reflect key aspects of Uzbek culture. On the other hand, English phraseological units frequently contain references to historical events, everyday objects, or social practices common in Western societies. This demonstrates that language serves as a repository of cultural knowledge.

The comparative analysis also shows that there are both equivalent and non-equivalent phraseological units between English and Uzbek languages. Equivalent units share similar meanings despite differences in imagery. For example:

English: “to lose one’s head”

Uzbek: “o‘zini yo‘qotmoq”

Both expressions convey the idea of losing control in a stressful situation. However, there are also non-equivalent units that reflect culture-specific concepts and cannot be directly translated. In such cases, translators need to apply adaptive strategies to convey the intended meaning. Furthermore, the research highlights the cognitive mechanisms underlying phraseological units. These include conceptualization, categorization, and mental imagery. Verbal phraseological units activate mental images that help speakers understand complex ideas quickly and effectively. For example, the expression “to break the ice” creates a visual image of removing a barrier, which is cognitively associated with initiating communication. Similarly, Uzbek expressions often rely on vivid imagery rooted in everyday life experiences.

Another significant aspect revealed in the study is the pragmatic function of verbal phraseological units. They are widely used to enhance expressiveness, convey emotions, and influence the listener. In many communicative situations, the use of a phraseological unit is more effective than a direct statement. This is because figurative language engages the listener’s imagination and makes the message more memorable. In addition, verbal phraseological units demonstrate a high degree of structural stability. Their components are fixed, and any modification may lead to loss of meaning or stylistic effect. This stability distinguishes them from free word combinations. However, in some cases, slight variations may occur due to contextual or stylistic reasons, especially in modern discourse and creative language use. The findings also indicate that verbal phraseological units are closely related to discourse and context. Their meaning and function may vary depending on the communicative situation. For instance, the same expression can be used humorously, ironically, or seriously depending on the context. This highlights the importance of pragmatic competence in understanding and using phraseological units correctly.

Moreover, the study shows that phraseological units are essential tools for intercultural communication. Since they reflect cultural values and cognitive patterns, misunderstanding may occur when they are used across different languages and cultures. Therefore, learning phraseological units is not only a linguistic task but also a cultural one. It requires knowledge of the traditions, beliefs, and worldview of the target language community.

Finally, it has been observed that verbal phraseological units continue to evolve over time. New expressions emerge as a result of social, technological, and cultural changes. This dynamic nature of phraseology reflects the adaptability of language to new realities. At the same time, many traditional expressions are preserved, maintaining the link between past and present generations. In summary, the results of the study confirm that verbal phraseological units are multidimensional linguistic phenomena. They combine semantic richness, cognitive

depth, and cultural significance. Their analysis provides valuable insights into the relationship between language, thought, and culture, and highlights their important role in communication and knowledge representation.

Conclusion. In conclusion, the present study has demonstrated that verbal phraseological units represent a significant and complex layer of language, combining linguistic structure with cognitive processes and cultural meanings. The analysis confirms that these units are not merely fixed expressions but multifunctional elements that reflect the interaction between language, thought, and culture.

One of the main findings of the research is that verbal phraseological units possess semantic integrity and idiomaticity, which distinguish them from free word combinations. Their meanings are figurative and cannot be interpreted literally, as they are based on metaphorical and associative thinking. This highlights the importance of cognitive mechanisms such as conceptual metaphor and mental imagery in understanding phraseological meaning. The study also reveals that verbal phraseological units are deeply rooted in cultural context. They function as carriers of national identity, preserving traditions, values, and collective experience of a particular linguistic community. The comparative analysis of English and Uzbek phraseological units shows that while some expressions share universal conceptual patterns, others are highly culture-specific and reflect unique aspects of each society's worldview.

Furthermore, the research emphasizes the role of verbal phraseological units in communication and discourse. These expressions enhance the expressiveness, emotionality, and effectiveness of speech. They allow speakers to convey complex ideas in a concise and vivid manner. In addition, the findings of this study are supported by research on the semantic structure of verbs and their role in expressing meaning in linguistic systems. This confirms that verb-based phraseological units are formed not only through structural patterns but also through deep semantic and cognitive processes. Another important conclusion is that verbal phraseological units play a crucial role in intercultural communication and translation. Due to their figurative nature and cultural specificity, they often pose challenges for learners and translators. Therefore, it is essential to analyze them from a linguacultural and cognitive perspective in order to achieve accurate interpretation.

Overall, the research contributes to a deeper understanding of verbal phraseological units as cognitive and cultural constructs, highlighting their importance in representing human experience and facilitating communication.

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