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REPRESENTATION OF SPANISH AND UZBEK NATIONAL-CULTURAL WORLD VIEWS IN PHRASEO-PAREMIOLOGICAL UNITS THROUGH THE CONCEPT OF "HOME"

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Abstract: Phraseology is considered a mirror of the national cultural worldview of peoples. This article is dedicated to revealing the worldview of Spanish and Uzbek peoples through a linguocognitive and linguocultural analysis of the concept of "home," represented by phraseological and paremiological units. The obtained results are significant for research aimed at studying the processes of conceptualization and categorization of concepts in language, as well as the national and cultural aspects of linguistic signs.

Keywords: Phraseology, national cultural worldview, conceptualization, categorization, concept, home, linguocultural analysis



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Introduction

Studying the essence of language creates an opportunity for a deep understanding of any people's spiritual heritage, rich history, national values, and cultural and spiritual wealth. Anthropocentric, communicative, and linguocognitive approaches to language, the relationship between language and culture, understanding national mentality, and the essence of language and its communicative function necessitate in-depth scientific study. In the 1990s, linguoculturology entered its own path of development, studying the relationship and interaction between language and culture, language and people's mentality, and national identity. According to A. Mamatov, "Linguoculturology scientifically and practically studies the national-cultural meaning (semantics), semantic content and nuances of language units, language and cultural relations, and the problems of expressing national culture in language" [1,4]. German linguist W. von Humboldt first expressed the relationship between language and culture in his works: "Human language lives by how it conveys information about the subject to a person. Any language expresses the people to whom a person belongs and their way of life" [2, 38].

According to V.N. Teliya, "Phraseological units that reflect typical representations can serve as standards or stereotypes of a cultural-national worldview, or indicate their symbolic nature, and in this capacity function as linguistic exponents of cultural signs" [3, 249-250]. Phraseological-paremiological units are linguistic units that express information about culture and national mentality. The cultural meaning component of phraseological meaning, along with expressing an evaluative attitude, provides information about a nation's national mentality and ethnoculture. Overall, idioms

vividly express the way of life, culture, enlightenment, and national mentality of a people. Phraseological-paremiological units are both a source of information about a people's culture and a vivid linguistic unit representing a national-cultural worldview.

This article, for the first time, explores one aspect of the Spanish and Uzbek national-cultural worldview through the lens of phraseological units representing the concept of "house." The analysis employs both micro- and macro-frame methods, as well as the phraseosemantic field method, to reveal insights into this cultural perspective. The concept of the house, while having the nature of universality, also has a specific national content. National identity is manifested in the disproportion of cognitive signs, the formation of semantic fields and groups, the categorization and conceptualization of denotation.

Methods

The article is based on the following principles accepted in linguistics: a) Language is one of the means of accessing human consciousness, its conceptual sphere, and the content and structure of concepts as units of thought. Through language, one can cognize and explicate a significant portion of the conceptual content of consciousness; b) Concepts are expressed in language and can be objectively identified and studied using specific linguistic methods; c) Phraseology and paremiology represent a distinctive aspect of language and culture that form and preserve socially significant information about the people's worldview.

The semantic-cognitive approach in linguocognitive research demonstrates that the path of investigation "from language to concept" is the most reliable, and that the analysis of linguistic means allows for the simplest and most effective way to identify the features of concepts and model the concept [4, 16].

Results and Discussion

In Spanish, the lexeme *casa* (house) is explained as follows «edificio destinado a vivienda; piso o local, aunque no constituya un edificio entero, con las instalaciones necesarias para que una familia pueda vivir con independencia; conjunto de los miembros de una familia, particularmente si es noble, antepasados y vivientes; de las personas y las propiedades que están bajo la autoridad del cabeza de una familia noble o acaudalada; establecimiento o empresa comercial: cada una de las delegaciones o sucursales de una casa commercial; cada una de las delegaciones o sucursales de una casa comercial» [5].

Based on the existing materials collected during the research, when the concept of "Casa" was researched using the frame method, the following frames were distinguished:

- I. A house is a building intended for living. Casa denunciada; casa de grandes; casa robada; casa solar; casa a la (de) malicia; casa de campo; casa de esgrimidores; casa de ratones casade labor; casa de muñecas; casa de pisos; casa de Tócame Roque; casa de vecindad; asentar casa uno; dejarla a uno en su casa; poner casa; poner le a uno casa; no tener uno casa ni hogar; tiene la casa como una columna and etc.
 - 1) "House - contradiction of the outside world": puerta falsa (excusada, secreta); puerta de escape; dejar a (por) puertas; a la puerta; a puerta cerrada; de puertas adentro; de puertas afuera; abrirle la puerta a uno; cerrar la puerta; (no salir de casa) como Cachupín; casa mortuoria; casa de todo el mundo; casa de la verdad; (muy) de casa; arrancar (levantar) unola casa; franquearle a uno su casa; guardar la casa; no pisarle la casa a uno and etc.

- II. Home is an institution. Casa de Gobernador; casa de tía; casa gratis (de balde) and etc.
- 1) «Socio-cultural orientation». Casa de fieras; casa de baños; casa de Dios; casa de pueblo and etc.
 - 2) «The economic orientation». Casa fuerte; casa hecha; casa de comidas; casa de corredor; casa de dormer; casa de empeños (de préstamos); casa de huéspedes (de posada), de pupilos); casa del quitamanchas (del tío); casa de campaña; casa de comidas; casa de empeños; casa de moneda and etc.
 - 3) «Social orientation». Casa cuna; casa de ancianos; casa de beneficencia; casa de expósitos; casa de todo el mundo and etc.
 - a) «socio-medical orientation». Casa de locos; casa de maternidad; casa grande; casa de todo el mundo; casa consistorial; casa de Socorro and etc.
 - b) «social ethics orientation». Casa llana; casa de camas (de citas, de compromisos, de lenocinio, de mancebía, de mujeres, de pupilas, de tapadillo, de trato, de mal vivir); casa gratis (de balde); casa de citas; casa de lenocinio; casa de putas and etc.
- III. Home is family
- 1) «people of the house». Ama de casa; amigo de su casa; arañita para su casa; cabeza de casa; casa de poco trigo; casa de trueno and etc.
 - 2) «strangers». Amigo de casa; de (la) casa; hacerse uno de la casa; ya sabe usted su casa and etc.
 - 3) «Family relations». Apartar casa; arder (se) la casa and etc.
- IV. Home is the inner world of a person. Como la casa de Astrarena; casa de Astrarena, mucha fachada y poco fondo and etc.
- 1) «psychoemotional state». No caber en toda la casa; creerse (estar como) en su (propia) casa and etc.
 - 2) «intellectual state». Casa sin cimientos; como casa sin tejado and etc.
 - 3) «social affiliation». De buena casa; de casa grande and etc.
 - 4) «the behavior». Muy de su casa; (muy) mujer de su casa; estar de casa; estar en su casa; franquearle a uno su casa; no hacer casa con azulejos and etc.
- V. Home is an abstract universe. Casa sin puertas; de casa; para (dentro de) casa; para andar por casa; caérsele a uno la casa a cuestras (encima); dar casa a uno; echar (tirar) la casa por la ventana; entrar en casa; entrar una cosa como por su casa; hacer casa; levantar casa; llovérsele a uno la casa; meterle a uno en su casa; meterse en su casa; no parar uno en (su) casa; pasar por la casa de uno; ponerle a uno en su casa; di lo que quieres, que yo no estoy en casa; vivir en su casa; en casa del jabonero el que no cae, resbala; la casa huele a hombre; la (una) casa siempre está pidiendo; no le cogeré la casa debajo; como la casa vieja, que todo son goteras and etc.

When the phraseological units with the word "casa" were analyzed it became known that it associated with a number of concepts. For instance, a) scope: (grande) como (una) casa; b) intellect: casa sin cimientos; c) psychoemotional state: no caber en toda la casa; d) status, rank: meterle

a uno en su casa; e) hospitality: ser uno huésped en su casa; f) freedom: como Juan por su casa and so on.

The *uy* lexeme in the Uzbek language is from the old Turkic language denotes: «yashashga, ishlashga xizmat qiladigan qurilma», “bino”, “xona» [6, 382], and is explained as follows in the current Uzbek language: «yashash uchun mo‘ljallangan bino ichidagi har bir xona; biror oila yoki xonadon o‘rnashgan bino va shu binoga taalluqli yer; hovli; oila; xonadon; biror ijtimoiy talabni qondirishga qaratilgan muassasa» [7, 271]. From these comments, it is clear that, first of all, the denotation of the language symbol "house" represents the concept of a building intended for living, and its connotative symbols represent the concepts of social institution, family, wealth and power. Uzbek language units that directly name the concept of house: qo‘rg‘on (fortress), saroy (palace), o‘tov, chayla, chodir (tent), kapa, katalak, kulba (hut). Lexemes in the form of synecdoche that indirectly name the concept of home are: devor (wall), tom (roof), eshik (door), ostona (threshold), chordevor (ceiling).

It is known that the development of culture is reflected in the language. It means house that appeared in the Uzbek language by the method of calque: kottej, taunxaus, kvartira, dom lexical units and we can see in the example of such stable compounds that are widely used in speech: dala hovli, yevro dacha, yevro uy, ko‘p xonadonli uy, 77- seriya uy. From the point of view of the size category of logic, we have divided the macro area of the house into micro areas as follows: katta uylar and kichik uylar. The micro-area of large houses includes: qo‘rg‘on, saroy, dala hovli, villa, dom and the micro-area of small houses: o‘tov, chayla, chodir, kapa, katalak, kulba, kottej, kvartira, taunxaus. Based on the time category, micro-areas of old houses (kapa, katalak, kulba (hut)) and modern houses (cottage, townhouse, apartment, dom, hotel house) are divided. According to the space category of conventional logic, the micro-areas of rural houses (grassland, country yard, euro dacha, cottage) and urban houses (townhouse, apartment, house, multi-family house, 77-series house) are distinguished. According to the building materials of houses in Uzbek are: sinch, paxsa, xomg‘isht, pishiq g‘isht, monolit, panelli and according to its vertical structure bir qavatli and ko‘p qavatli and according to the number of rooms in the house bir xonali and ko‘p xonali uylar are types represented by language units. In the speech of the Uzbek language speakers, the analysis of the apartment substance from the point of view of the functional-semantic field revealed the existence of the following linguistic units: 77- seriyali, xrushevka, kommunalka, “malosemeyka”, mansard, to‘liq ta‘mirlangan kvartira, hamma sharoit bor kvartira, yevro ta‘mir kvartira, shinam kvartira. From the above, it became clear that the main residential unit in the Uzbek ethnos is the house, and in practice it is embodied in the technological solution of houses and, accordingly, under a certain language symbol. As the development of civilization manifests itself in existence, it acquires a specific language symbol in the language system.

In order to reveal the structure of the concept of "home" in the Uzbek linguistic culture based on the frame method, the following phraseological-semantic areas were distinguished:

- I. A house is a building intended for living: sinch uyim – tinch uyim; imorat qilgan kishi o‘lishini o‘ylamas.
 1. « The conflict between "home and the outside world"»: to‘rt devor ichida yashamoq; ostona hatlab ko‘chaga chiqmagan;
 2. Living together in the same house: bir tom ostida yashamoq.
- II. Living together in the same house: uy ichi; oila qo‘sh ustunli ayvon;
 - Xotin-chi? Xotin kutib o‘tirgan ekanmi?
 - Yo‘q. Qizdan keyinuy qilib ketgan ekan (Shuhrat, Oltin zanglamas).

1. Indoor and outdoor behavior: o‘z uyidagidek his qilmoq; go‘ringdan suv chiqmasin, uyingdan – quv and etc.
- III. The house is an institution
 1. Connection with the state: Oq uy; Oq saroy; Nikoh uyi.
 2. Socio-cultural orientation:
 - 2.1. Not associated with Person names: o‘qituvchilar uyi; fotosuratlar uyi; bolalar ijodiyot uyi; ofitserlar uyi; matbuot uyi; madaniyat uyi; dam olish uylari; nashriyot – matbaa ijodiy uyi and etc.
 - 2.2. Linked to person names: Bolsyur ijodiyoti uyi; Xushvaqtboy uyi, Sibelius uy-muzeyi, Avaz O‘tar uy-muzeyi and etc.
 - 2.3. Social orientation: qariyalar uyi; Mehribonlik uyi; bolalar uyi; “Muruvvat” uyi; “Saxovat” uyi and etc.
 3. Trade and economic orientation: mebellar uyi, modalar uyi, O‘zbek-Xitoy savdo uyi, shou-ruklar uy and etc.
 4. Religious affiliation: Xudoning uyi.
- IV. Home is a person's inner world
 1. Psycho-emotional and intellectual condition: tomi ketmoq, devor bo‘lib qolmoq, rangi devor bo‘lmoq va hok.
 2. philosophical affiliation: dunyo orzu havas uyi derlar (A.Qodiriy. O‘tkan kunlar).Ularning qalbi Alohning uyi hisoblanadi (Norbekov, 2017:5)

If the core of the concept of "house" contains stable units that directly represent this concept, the linguistic signs representing the cognitive signs of "institution", "family" and "psycho-emotional state" are interconnected in a hierarchical form, forming the near, far and distant parts of the concept structure.

The proverbs belonging to the field of "house - building designed for living" of the fragment of the house in the Uzbek linguistic landscape of the world were classified into several groups of cultural structures according to their cognitive features:

- 1) The importance of having one's own home: o‘nqir edi, cho‘nqir edi – uyim edi; o‘rgimchak ham o‘z uyim deydi; o‘z uyim – o‘lan to‘shagim; qudangdan qo‘y so‘rama, qo‘shningdan uy so‘rama;
- 2) The House should be solid: sinch uyim – tinch uyim; yarab turar deb tom solma; kuldand tom yopma;
- 3) The role of the season in the construction of the House: yozda uy-joy qurmasang, qishda balchiq kecharsan;
- 4) The House should always be clean: uyi tozaga gard yuqmas, gard yuqsa ham dard yuqmas; toza uyda dard qolmas
- 5) Investment is important for the house: sart boyisa, tom yopar, osha boyisa ochib yopar; zo‘ring bo‘lsa uy qurib ko‘r, zaring bo‘lsa to‘y qilib ko‘r;
- 6) Having owned a home guarantees freedom: o‘z uyimning xushligi, oyoq qo‘limning bo‘shligi; har kim o‘z uyida podsho;
- 7) The home needs to be equipped: uyga jihoz yarashar; ulug‘ uyga ne kerak, kichik uyga shu kerak;
- 8) Upper place in the room – prestige: betamiz to‘rni bermas; eshigi yomonning to‘rida o‘tirma; yaxshi o‘g‘il to‘rga chiqarar, yomon o‘g‘il – poygakka and so on.

Cultural devices covered by the concept of "family" were distinguished from cognitive signs of proverbs belonging to the category "house - family" located on the periphery of the "house" field:

- 1) The responsibility for household cleanliness falls on the woman: xotin – uy bezakchisi; xotin – uyning ziynati; xotinsiz uyni ko‘r – qaro yerni ko‘r; ro‘zg‘or ziynati – o‘tin, uy ziynati – xotin; qiz bola – uy ziynati; qizli uy – bo‘ston, qizsiz uy – go‘riston;
- 2) The necessity and hardship of ensuring home comfort: uyni uy qilgan erning topishiyu, xotinning ko‘rpa ishi; ulug‘ uyga ne kerak, kichik uyga shu kerak;
- 3) The conceptual metaphor "self - other": akangda bo‘lsa so‘raysan, uyingda bo‘lsa yalaysan; adashganning aybi yo‘q qaytib uyini topsa; birovning qo‘lida o‘g‘il bo‘lguncha, o‘z uyingda qul bo‘l; birovning uyiga boqma, bemahal eshigini qoqma; kirma sanamning uyiga sanam solar o‘z o‘yiga; nojinsning sirli mehmonxonasidan, do‘stingning somonxonasi yaxshi; yot uyida yotiq bo‘l; daladan kelgan o‘g‘rini tutish oson, uydagi o‘g‘rini tutish qiyin; uy o‘zimizniki dema, uy orqasida kishi bor; ko‘cha xondon, uy zindon; ko‘cha xondon, xona giryon.
- 4) The head of the household - husband: erli uy – eshikli uy; uy(im)ning ustuni; bosh bo‘lmagan uyda otasi turib o‘g‘li so‘zlar;
- 5) A house is a family: oila – qo‘sh ustunli ayvon; o‘zing o‘yda bo‘lsang ham, o‘ying uyingda bo‘lsin;
- 6) A child is the family's primary hope: bolali uy – bozor, bolasiz uy – mozor, tog‘ning ko‘rki – lola bilan, uyning ko‘rki – bola bilan; bolali uy – jannat, bolasiz uy – minnat; bolali uy – xandon, bolasiz uy - zindon; bolali uyda gap yotmas; bolali uyda g‘iybat yo‘q; bolali uyda g‘urbat yo‘q; bolali uyda sir yotmas; bolali uyda o‘g‘irlik turmas; bolasiz uyda kir turmas;
- 7) A house with a daughter is a destination for matchmakers: qizli uy – karvonsaroy; qizli uy – nozli uy, o‘g‘illi uy – sozli uy; qizli uy bir ko‘prik, undan shoh ham o‘tadi, gado ham; qizli uy – qiliqli uy; qizli uyning tili biyron, sovchilarning tili tiyron
- 8) A houseguest is not free: mehmon uy egasining buzog‘i;
- 9) The elderly are the blessing of the home: qarisi bor uyning parisi bor, parisi bor uyning barisi bor;
- 10) Guests pose a risk to the homeowner: uyga kelganga uy bo‘yi gap aytma;
- 11) A quarrelsome household is a place of torment: janjalli uy – azobli go‘r; bir kun urush bo‘lgan uydan qirq kun baraka ketadi; urushlik uy – mozor;
- 12) The home is the first place of upbringing: qush uyasida ko‘rganini qiladi; to‘g‘ri devor uzoqqa chidar;
- 13) The house of ignorant people is dangerous: sipohining to‘yiga borma, axmoqning uyiga;
- 14) Thieves - a source of danger for the home: o‘g‘ri tom teshar, qaroqchi yo‘l to‘sar; o‘g‘rini uyga kirgizma, oyog‘ini yerga tegizma; o‘g‘rining uyi bo‘lmas, uyida siri bo‘lmas; o‘g‘rining uyi ko‘p, to‘g‘rining uyi yo‘q;
- 15) Bad behavior at home - a problem: go‘ringdan suv chiqmasin, uyingdan – quv; daladan kelgan o‘g‘rini tutish oson, uydagi o‘g‘rini tutish qiyin; tegra-toshing yov bo‘lsa ham uy iching sov bo‘lsin; daladan kelgan o‘g‘rini tutish oson, uydagi o‘g‘rini tutish qiyin.

The following cultural devices were distinguished from the cognitive signs of proverbs belonging to the category of "house - inner world" located on the farthest periphery of the "house" area:

- 1) The heart is a house: g'arbning ko'ngli – tangrining uyi; bir ko'ngil imorati ming Makka ziyorati; sevgisiz uy – egasiz uy; ko'ngling keng bo'lsa, hujra ham saroy; uying tor bo'lsa ham, ko'ngling keng bo'lsin; dunyo yorug' bo'lsin desang, uyingga chiroq yoq;
- 2) "uy" is a quantitative indicator: indamasang uyday balodan qutulasan; bir ilon bir uy odamni tinchitmas;
- 3) The house is a grave: oshxonang keng – go'rxonang keng; har kimga bir uy, bir go'r.

Phrases formed on the basis of the synecdoche method represent the following allegory and psychoemotional and intellectual states:

- a) "(o'zini) tomdan tashlaydi" expresses the concept of egoism, which belongs to the sphere of behavior: ... ichkilik bo'lsa Jo'ra o'zini tomdan tashlaydi (Oybek, Tanlangan asarlar).
- b) facial color changes expressing fear: devor bo'lib qolmoq represents a state of fear; rangi devor bo'lmoq denotes to turn pale or gray (from fatigue, fear, anger);
- c) A static, fixed state expressing indifference: devorga gapirayapmanmi? it is said to refer to people who are ungrateful or who do not listen to someone else's speech, who are careless. Devorga tanbur chertganday chertganday is used when one's advice is ignored;
- d) decline in intellectual ability: O'sha domlangizning «tomi ketgan» ekan! — dedi qo'l siltab, indamay qo'yaqoldim. Balki Afandi domlaning «tomi ketgandir». Balki tanishimning «tomi balandlik qilib» domlaning o'giti «yetib bormagandir»...(Hoshimov, Daftar hoshiyasidagi bitiklar). In this text, the phrase «tomi balandlik qilib» is used ironically and has a certain national-cultural coloring
- e) house - means, way: baxt eshigi ko'rinib turibdi (H.G'ulom, Mash'al). Barcha orzular eshigi deyarli yopiq edi (N.Safarov, Jasoratning tug'ilishi).
- f) house-person: tomi ketmoq; devorning qulog'i bor

In language, the images of doors, thresholds, and walls serve a separating or protective function between the "external" and "internal" worlds. Eshikga chiqmoq means to leave the house, room, or go into the yard; eshikdan qaytarmoq means not to receive a visitor, whether they have a purpose or not; eshik qoqmoq is a phrase with a connotative meaning indicating the approach of a certain time or opportunity. The phrase ostona hadlamoq exhibits a contradiction or synchronic enantiosemy in its meanings of "to enter somewhere" and "to leave somewhere." To'rt devor ichida yashamoq means to live a secluded life inside, isolated from the outside world and society, either voluntarily or forcibly. These images are understood in the conceptual consciousness as mutual synonyms, forming a paradigmatic block. In our opinion, the use of litotes in expressing the house through the door has a certain connection with the humble and modest character of the Uzbek people. To support our idea, let us turn to the following contextual analysis: — To'g'ri gap, — dedi Rahmat, — otam Toshkand borg'anlarida to'p-to'g'ri sizning eshikingizga tushsinlar-da, siz saroyga tushing. Bu taraf bilan sizdan o'pkani biz qilsaq arziydir; — Bizniki mana shu burchakdagi eshik... Qaytag'a bu kun biznikida qolsangiz bo'lmasmi-a; — Toshkanddan uylanishida sizning bilfe'l bosh qo'shishingizni faqat qizingizni undan chiqarib olish uchun qurilg'an bir hiyla ekan, deb o'ylab, qaytib eshikingizga oyoq bosmag'an, hatto xotinini qozig'a chaqirish to'g'risida fikri bo'lsa ham, siz bilan uchrashishdan qochib bu fikridan ham qaytqan, ya'ni sizning qizingiz bo'lg'ani uchun suygan xotinidan ham kechmakka qaror bergan (A.Qodiriy, O'tkan kunlar).

Discussion

It turns out that the concept of "house" reflects very relevant meanings in the mind of the Uzbek ethnos. In the denotative and connotative aspects of proverbs, materiality and ideality are naturally incarnated. By using operational units of cognitivism in concept analysis, we can clearly

see the unique understanding of the world by representatives of the linguistic and cultural community. An associative experiment was conducted in order to more fully reveal the national and cultural characteristics of the concept of the house. Respondents were differentiated according to gender, genetic age, education, and social origin. Respondentlardan «uy» soʻzining assotsiatsiyalarini koʻrsatish soʻraldi. It was observed that the Uzbek speakers who participated in the survey associate the house with the following categories more: “vatan”, “oila”, “makon, yashash joy”, “panohgoh”, “oromgoh”, “baxt saroyi”, “erkinlik”, “jannat” ("homeland," "family," "place, dwelling," "shelter," "haven," "palace of happiness," "freedom," "paradise"). Functionally, the house is understood as a means of protection and a place of rest, or it is connected with abstract categories (happiness, freedom, paradise) and national-cultural symbols are reflected. It is known that the antonym of the lexeme house is not listed in the dictionary. But at the mental level, it became known that there are the following contradictions of this linguistic culture: “koʻcha”, “sovish hisi”, “ishxona”, “koʻp qavatli uy”, “janjal”, “uysizlik” ("street," "feeling of cooling off," "workplace," "multi-story building," "quarrel," "homelessness") and so on.

From the results of the above research, it became clear that in the Uzbek linguistic and cultural community, a person's own private house and its stability are of priority importance. First of all, the house is the place where a person and his family live; defense tower; freedom. Social culture is visible in the vertical distribution of the room, i.e. «toʻr-poygak (honored - dishonorable place in a room)». The concept of "house" with the concepts of "family" and "person" shows an organic associative-figurative relationship in the linguistic mind. The interaction of the family members is based on the patriarchal system, social and cultural laws such as the need to respect the elders and the younger ones. The functions of the residents of the house in maintaining the house are separated from each other, in particular, the comfort and beauty of the house is the responsibility of women. A full-fledged home is determined by the presence of children in the family. Otherwise, the house appears in metaphorical models such as a grave and a dungeon. Restraint is promoted in communication and relationship between residents of the house. A rich and a poor house is different from the abundance. In the linguistic landscape, the "own" world has a positive sign, and the "other", i.e., a thief, a guest, a house of fools, etc., has a negative sign. The door, which is one of the components of the house, is in the linguistic mind a "separator between the external and internal worlds. It is expressed in the form of "protective means". House is used in language as a means of describing the psycho-emotional and intellectual world of a person. Mathematical expressions are represented by home component phrases. The antonym of the house exists in a conceptual form. According to the theological worldview, in the linguistic mind "heart", "mosque" and "Kaaba" are also understood as a house.

Conclusion

Overall, our findings not only illuminate the lexical-semantic and linguocultural aspects of Spanish and Uzbek phraseological units, but also provide insight into the worldview of these peoples. These conclusions can serve as a foundation for cognitive-semantic, linguocultural, and pragmalinguistic studies using phraseological units as examples.

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