



PHRASEOLOGICAL WORLDVIEW

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Annotation

The article talks about one of the new directions of linguistics - linguoculturalism and the linguistic and cultural features of phraseological units. Researches of scientists on the linguistic picture of the world and opinions about the special place of phraseological units in the linguistic picture of the world are given. The national-cultural features of phraseological units in the linguistic picture of the world were discussed on the example of phraseological units with numbers in the Karakalpak language.

Keywords: Linguoculturology, worldview, connotation, phraseological units, phraseological units that come with national-cultural characteristics, numbers.

INTRODUCTION

Research on the study of language through culture and culture through language testifies to the interconnectedness of these two areas: language can not live without culture, culture cannot live without language. Language becomes a culture, develops and reflects the identity of the people, national culture, and national views in the world. The uniqueness of language is created by culture and mentality.

Linguoculturology is one of the branches of linguistics that studies the interaction of language and culture within the framework of modern cultural and national distinctiveness. The basis of linguocultural research is the study of language in close connection with culture.

In linguistics, the term "world picture" emerged because of a national approach to language. The picture of the world finds its reflection in language. The concept of the linguistic picture of the world goes back to the ideas of V. von Humboldt and the neohumboldt about the internal form of language and the ideas of American ethnolinguistics.

The study of the linguistic picture, the linguistic picture of the world, was studied in a broad sense in the concept of F. de Saussure. V. F. Humboldt, E. Sepir, B. Lee Warf, and D. Yu studied the linguistic picture of the world. Apresyan, A. Ya. Gurevich, O. A. Kornilov, N. D. Arutyunova, G. V. Kolshansky, A. Vezhbitskaya and others have studied and these scientists believe that every natural language corresponds to the linguistic picture of the world.

LITERATURE ANALYSIS AND METHODOLOGY

The linguistic image of the world, based on history, is depicted in the everyday consciousness of a certain society and is spoken in the language. In the study of the linguistic picture of the world, the field of lexicology, as well as phraseology, is very important. Because phraseological units..." embody certain linguistic and cultural features associated with cultural and national norms, stereotypes, mythologemes, etc., and when used in speech." [1, 9].

Phraseological units in their semantics reflect a long-lasting process and transmit it from generation to generation. In this regard, it reveals the national and cultural features of the linguistic picture of the world. Phraseological units clearly reflect the worldview of speakers of a particular language, their culture.

Phraseological units contain human knowledge and ideas about the world. The peculiarity of such knowledge lies in the fact that today there are a number of opinions and studies that have various methodological foundations for defining the national-cultural component of



phraseological units in language learning. The basis of the opposite approach to determining the national and cultural identity of phraseological units is the comparison of phraseological units of different languages, the general cognitive approach is one way of studying the mentality of the nation. Within the framework of this approach, the national-cultural peculiarity of phraseological units, the peculiarity of linguistic thinking, and the peculiarities of the figurative worldview are presented.

The phraseological picture of the world is actively studied in modern linguistics, combining culture and language knowledge. Phraseological units play an important role in identifying national and cultural differences. Phraseological units reflect the long process of development of folk culture in their semantics, and the cultural approach is passed down from generation to generation. Phraseological units represent a large amount of cultural information, as they reflect events, traditions, and everyday life that have social significance at a certain stage of societal development. Phraseologisms are formed based on a specific social event or story. On this basis, it clearly reveals the national and cultural characteristics of different languages. Therefore, the phraseological picture of the world is considered part of the entire linguistic picture of the world.

Phraseological units participate in the formation of a worldview as a linguistic personality and a linguistic community. According to V.N. Telia, phraseological units reflecting typical ideas can serve as norms of stereotypes of cultural and national worldview or show their symbolic features and, as a result, act as a linguistic indicator of cultural symbols [3,250-251]. The cognitive approach to defining the national-cultural distinctiveness of phraseological units consists of analyzing separate phraseological semantic fields, the totality of which is intended to characterize both the national characteristics of the world's language division and the models of word formation. Scholar G. Rysbaeva notes that the national-cultural identity in the phraseology of the Kazakh language is closely linked to their traditions: "In the Kazakh people, there is a tradition of honoring fire in every family." Therefore, the phraseological unit "Oshaqtıń úsh butınan suraymın" is said to wish good luck to the family, the fire, and such phraseological units describe the culture of the people, he cites a number of such phraseological units [4, 79].

In the phraseology of the Uzbek language, the scientist N.Uluhjaev describes lexical and lacunae, mythological language units, culture, traditions and forms of tradition, customs, customs, beliefs, standards, stereotypes, symbols, traditions, images, stylistic structure of the language, speech behavior, religion and the sphere of language interaction, the sphere of speech literature, etc. He notes that a number of phraseological units of the Uzbek language, like other languages, have a national-cultural component in their semantics.

Karakalpak scholars Sh.Abdinazimov and Kh.Tolibayev mentioned in their work "Linguoculturology," that "The phraseological richness of the language also provides rich information about the mentality and culture of the people, in which the people's views on history, myths, traditions, rituals and spirituality are preserved without change."

RESULTS

Phraseological units reflect the cultural life of the people. Scientists with examples show phraseological units that reveal the nationality of the people in the Karakalpak language, their linguistic unit that shows the linguistic picture of the world.

Researcher of the Karakalpak language A.Pirniyazova notes that..."phraseologisms are the most cultural unit," while phraseologisms in the Karakalpak language are artistic word models that are compact, explain much with a few words, have deep meaning, expressiveness, and



imagery. Since the Karakalpaks lived on the lower reaches of the Amu Darya to the Aral Sea, the etiquette "Jilimiń maylansin (May your fishnet be fruitful)" was used to express a wish to the angler. The meaning of this phrase indicates that many fish is caught in the stream [7.57]. Therefore, the phraseological units of the Karakalpak language provide information about the profession, everyday life, life, and history of the people, and on this basis, their national and cultural characteristics are distinguished. In the structure of phraseological units, numerals also come as a supporting word and in a certain amount, not in the sense of numerals, express the events and elements of old cultural traditions, historical, everyday life. For example, the Karakalpak people use the phraseological unit "eki janı bir qalsın" (wishing you a healthy pregnancy) when the bride is on the verge of divorce. In this phraseology, two and one numbers are involved, in which the numbers are not in the sense of a number, but are a homonym in the phraseology, which means the desire of the woman to bring a child into the world. In this case, we see that the phraseological picture of the world is clearly reflected in a person's worldview, communication, and language culture. Determining the role of numerals in creating a linguistic picture of the world using phraseology is one of the important issues in Karakalpak linguistics that requires research.

CONCLUSION

The linguistic picture of the world consists of the life views and life experiences of representatives of each language. Therefore, the linguistic picture of the world is clearly reflected in idioms and proverbs. Therefore, the phraseological picture of the world should be studied using linguocultural and cognitive approaches. These studies allow us to identify the list of images and stereotypes formed in the phraseological images of the world. Today, if we talk about the analysis of phraseological units in the Karakalpak language in the linguistic picture of the world, it is necessary to determine the cultural characteristics of the components (somatisms, numerals, color-denoting words, etc.) that perform the function of a basic word in the structure of phraseological units, the function of phraseological units that come with numerals in revealing the national meaning.

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