

THE PHENOMENON OF THE “PHRASEOLOGICAL PICTURE OF THE WORLD “IN
MODERN LINGUOCULTUROLOGY

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Abstract. *In the studies of recent years, together with pragmatic papers on phraseological units that are relevant in every respect appeared also a more pronounced tendency to treat phraseological units from within positions of pragmatic linguistics and cognitive linguistics. This article discusses how the mental structures of linguistic knowledge are formatted in the human mind and then used in both comprehension and production of language. Additionally, frame modeling is discussed in depth with cross-linguistic examples on three languages as the possibility of structuring the cognitive meaning with the expressions.*

Keywords *Frame modelling, slots, background knowledge, terminal, subframe, metalexeme, conceptual metaphor, phraseological unit, cognitive-logical connections.*

In contemporary scientific studies, especially regarding linguistic concepts, frame modeling as a means to organize knowledge has gained popularity. In the frame structure, distinct slots are designated, which can be occupied with particular information. Differentiate between frame script and frame schema, which are defined by the static or dynamic characteristics of the knowledge frame shown.

Lately, in the forefront of cognitive research, frame modeling has been frequently applied to the examination of phraseological units, with the slot, as noted by M. Alefirenko, “defining a specific parameter, a sort of position that may be occupied by particular information within the semantic framework of the phraseme” [1, p. 13-16]

In linguistics, a frame is viewed as a model for phraseological units. Researchers frequently observe the frame modeling of phraseological units in the portrayal of dynamic and static logically organized elements of the script and in the identification of the characteristics of the variant verbalization of the slots of the invariant frame, which underpins the construction of the phraseological unit. Phraseologisms can illustrate one frame model in various forms, expressing differing counts of slots with distinct elements

Phraseologisms primarily illustrate different cognitive processes of the living subject regarding the surrounding world and their own existence within it [2, p. 25-26]. For instance, a demonstration of utilizing the frame approach in examining the semantics of phraseological units [3, p. 52-92] view the concept of 'mental activity' through the lens of the English language.

Frame semantics is revealed through background knowledge that represents a very specialized field of human endeavor. The role of background knowledge or assumptions, along with perceptions of the specific phenomenon within the value orientation framework of the linguocultural community, is crucial in shaping the semantics of these units, as well as in linguistic communication during the interaction between communicants.

A key characteristic of phraseological units is their metaphorical nature and imagery. A metaphor establishes a link between the dictionary definition of a word and its contextual meaning by attributing the essential qualities of one entity to another that originally lacks those qualities. In the renowned text "Metaphors We Live by," American linguists J. Lakoff and M. Johnson established a concept that provided a systematic account of metaphorization as a cognitive means of understanding reality. The theory of conceptual metaphor was originated by J. Lakoff and M. Johnson, whose crucial work "Metaphors We Live By" (1980, translated into Russian in 1987) laid the groundwork for many scholars studying the metaphor phenomenon.

As per the idea of J. Lakoff and M. Johnson, "... a metaphor saturates our everyday existence and appears not only in language but also in thought and behavior." Our daily conceptual framework, through which we think and behave, is fundamentally metaphorical in nature. 387-416]. J. Lakoff and M. Johnson's contribution is to demonstrate that metaphor goes beyond language and encompasses the realm of thought as well.

The processes of human thought are mainly metaphorical ... Metaphors as forms of language emerge specifically due to the existence of metaphors within an individual's conceptual framework. In the writings of renowned linguists, linguistic expression (the articulation of a novel form of storytelling) is indirect and subordinate to the metaphorical essence of human cognition. J. Lakoff and M. Johnson state, "The potential for a linguistic unit to possess meaning is realized not through the assignment of meaning within the language system, nor through its direct or indirect ties to the external world, but rather through the necessity of considering them in relation to the experiences of both individuals and the linguistic community, encompassing all acts that are part of the personalization of meaning." The creation of a new meaning does not occur from nothing but relies on the existing experience of noematic reflection that one possesses, along with the application of phenomenological reflection.

Phraseologism emerges in language not to label objects, symbols, or actions, but to express their figurative - emotional qualities. Phraseologisms emerge due to metaphorical shifts and reinterpretations of the meanings of unrestricted expressions [8, p. 159]. In all languages, this metaphor arises from the unique cognitive traits of the speakers, linked to the ethno-cultural and historical features of the nation. The hypothesis suggesting a link between comprehending foreign language metaphors and the presence of analogous expressions in the recipient language can be exemplified through the following cases: the English phrase *To sit on the phone* shares a similar meaning with the expression "sitting on the phone" and "telefonga yopishib olish."

The Russian phrase "*pull the devil by the tail*" is related to the English saying pull the devil by the tail and the Uzbek phrase "o'lgan ilonning boshini qo'zga'sh".

Phrasema "*to walk on air letters*" Walking in the air has the same meaning as the Russian phrase "to be in seventh heaven" and the Uzbek expression "boshi osmonga yetdi."

The interpretation of the phrase "*spinning like a squirrel in a wheel*" can be expressed through the English phrase "to be busy as a bee" and the Uzbek saying "tinib-tinchimaslik".

Phraseological units can include a verbal destructive element. The notion of "destruction" is embodied in the Russian saying "*to break your head*," in the English phrase "to cudgel one's brains over smth. (literally, beat your brains with a stick)," and in the Uzbek expression "boshi g'ovlab ketdi."

The cognitive theory of metaphor clarifies why certain English collocations are straightforward to comprehend and adopt, whereas others are not. It relies on the characteristics of identification in the target language of conceptual metaphors. For instance, the Russian phrase “to catch someone at his word” has the same meaning as the English *phrase* “to take someone at his words”. This figurative significance aligns with the Uzbek phrase “tilidan tutilish”.

Nonetheless, not every metaphorical English collocation can be expressed with the corresponding phrases in the Russian language. For instance, the expressions “to vanish into thin air” (literally, to disappear in clear air) and “to disappear completely in a very mysterious way” (to vanish in a peculiar, mystical manner) lack cognitive equivalents in the Russian language and are seen as an opaque phrase. In the Uzbek language, there is a phrase “ko’zdan zim-ziyo bo’ldi,” which is somewhat similar in meaning to English.

In conclusion, all these instances demonstrate the existence of cognitively influenced differences in the languages being compared. These variations are not coincidental and certainly indicate the particular way in which specific linguistic communities comprehend certain aspects of reality. The analysis revealed that in these languages, the majority of the examined conceptual metaphors are similar. This validates the idea that the metaphorical process possesses a universal quality, hence an extra-linguistic source, specifically the universal cognitive-logical relationships intrinsic to humans.

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