

**LINGUISTIC PICTURE OF THE WORLD AND THE  
INTERACTION OF LANGUAGE AND CULTURE**

(based on phraseologisms of the Kazakh, Uzbek and Karakalpak languages)

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**ABSTRACT**

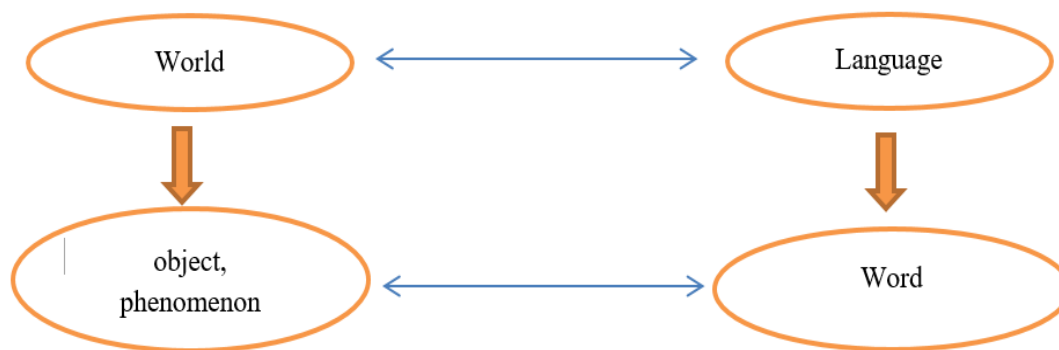
In this paper devoted to the linguistic picture of the world and the interaction of language and culture. And also illuminated the language as an important tool in the emergence and formation of human knowledge. Besides it, the paper deals with the phraseologisms directed to human activity, which its semantic base component is formed in the bases of the universal and idioethnic concepts. And also its integration and ethnodifferentiation functions in the internal and external sides of phraselogsms and cultural conflicts, which arisen among various lingua cultural society are studied lingua culturally.

**Keywords:** language, culture, linguocuturology, linguistic picture of the world, phraseologism, consept.

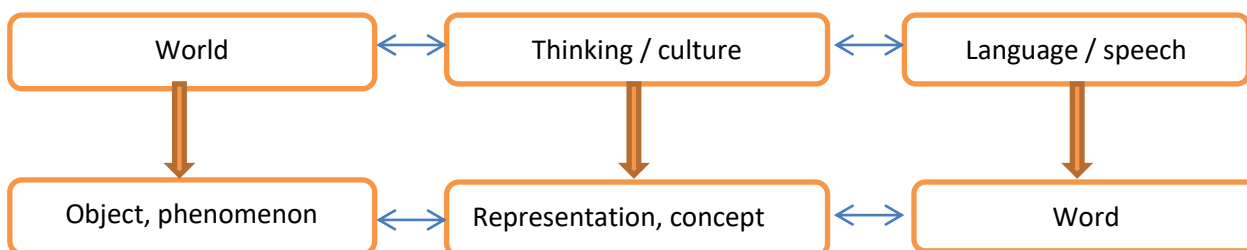
Language is a key element capable of expressing the peculiarities of the people's worldview. Language is an important tool in the emergence and formation of human knowledge. This means that man perceives and perceives things in existence, and "seals" the result into language, and reveals new real phenomena on the basis of these archetypes. The combination of language representatives in a particular society, the world, the notion of existence and knowledge, creates a linguistic picture of the universe. As a result of human interaction with nature on the basis of existing laws, it reflects a different landscape in its mind. The fact that all forms of objective existence are embodied in the human mind gave rise to the term "worldview" in science.

The study of the human factor in language, according to linguists, is closely related to the study of the picture of the world of the one nation. In this regard, it seems logical that the term "picture of the world" itself is anthropomorphic, since it fixes, first of all, the needs of a person about the world. It should be noted that the picture of the world is not a mirror reflection of the world, but some interpretation of it. It sets the norms of human behavior in the world, determines his attitude to the world.

It is known, that the relationship between the world and language can be represented as follows:



We know, that the between the world and language stands a thinking person, a native speaker. It is a person who perceives and realizes the world through organs and on this basis creates a system of ideas about the world. Having passed them through his consciousness, having comprehended the results of this perception, he transmits them to other members of his speech group with the help of language. In other words, thinking stands between reality and language. Language does not reflect reality directly, but through two zigzags: from the real world to thinking and from thinking to language. Thus, language, thinking and culture are so closely interrelated that they practically constitute a single whole, consisting of these three components, none of which can function (and therefore exist) without the other two. All together they correlate with the real world, oppose it, depend on it, reflect and at the same time shape it. The diagram above elaborates as follows:



So, the world around a person is presented in three spheres:

- picture of the world;
- cultural picture of the world;
- linguistic picture of the world.

The picture of the world is an objective non-human given, it is the world that surrounds a person.

The cultural picture of the world is a reflection of the real picture through the prism of concepts formed on the basis of a person's ideas and passed through his consciousness, both collective and individual.

The linguistic picture of the world reflects reality through the cultural picture of the world.

In the process of human assimilation of existing phenomena, the worldview expands, and new phenomena take on their own form in the human mind, enriching themselves with new ones over time. The archaic elements in the mind (historical, cultural worldview – realities of the people) are the basis for the creation of new images in the human mind in a metaphorical way, saturated with new meanings. In the linguistic picture of the world, there are always national and cultural features of

language representatives. At the same time, it is formed in connection with the history, culture and way of life of the people, realizes a new conceptual world and realizes a unique worldview, i.e. the ethnocultural worldview, due to concepts related to a particular linguoculture. However, the linguistic view of the world, according to its archaic basis, shapes man's attitude to existence, defines his ideals, norms of human behavior, that is, stereotypes.

For example, the Uzbek phrase *Anqoning urug'i* or *anqoga shafe bo'lmoq* (about something that is never found or very rare) [2, p. 89], the Kazakh *көнекке тас салғандай* (meaning insatiable, greedy) [4, p. 326] and the Karakalpak *жөн алды қарабарақ болыў* (about a person who goes aimlessly) [3, p. 82] it can be seen that the semantic basic components are *анқо, көнек, қарабарақ* were the basis for the formation of a new image as a result of man's perception of existence in a metaphorical way as an archaic concept already existing in the human mind.

It is known from these phraseologies that it reflects the long process of development of a particular folk culture in the semantics of phraseology, retains this information and has a cumulative function. Thus, "phraseology is a kind of microcosm, a brief information inherited from ancestors, which contains spiritual and moral laws and common sense" [1, p. 37].

The above that the ethnocultural picture of the world is an image in the human mind of a being that embodies all layers of people's life in a given society, such as history, culture, folklore, mythology. According to researchers, the ethno-cultural picture of the world changes dynamically under the influence of internal and external factors, that is, as a result of various socio-cultural changes. According to L.G.Zolotyh, although the ethnocultural picture of the world has a dynamic variability, the core of the ethnos, which represents the specificity of a particular language-speaking culture, does not change [5, p. 50]. Because of this regularity, more phraseologisms become more important as units that reflect the national-cultural identity of each nation. This is because phraseology is a mirror of the nation that shapes and reflects the world on the basis of certain changes in the human mind.

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