

THE LINGUOCULTURAL SEQUENCE OF PHRASEOLOGICAL UNITS AND THEIR ROLE IN THE FOLK WORLDVIEW

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Abstract: *This thesis examines the linguocultural sequence of phraseological units as a structured cognitive and historical phenomenon, arguing that their formation and evolution are not random but follow a discernible sequence reflecting a culture's historical experience, environmental adaptation, and value system. It posits that these units serve as compressed archives of the folk worldview, encoding collective memory, ethical norms, and ontological perceptions. Through the analysis of original linguistic material from Turkic, Slavic, and Germanic languages, the study demonstrates how the semantic and structural layers of idioms, proverbs, and sayings systematically map onto key domains of traditional life—such as nature, kinship, labor, and spirituality—thereby acting as a primary mechanism for cultural transmission and identity preservation.*

Keywords: *Cultural archetypes: perceptions of fear, danger, anger, and anxiety, Socio-historical experience and its reflection in phraseological units.*

INTRODUCTION

Phraseology, as a treasury of language, transcends mere linguistic ornamentation to become a fundamental pillar of cultural cognition. The study of phraseological units—stable, figurative expressions like idioms, proverbs, and sayings—offers a unique window into the collective psyche of a linguistic community. Their significance lies not only in their semantic opacity or syntactic fixedness but in their role as culturally coded messages, passed down through generations. To analyze them is to decipher the historical, social, and spiritual DNA of a people. This research moves beyond a static, inventory-based approach to propose a dynamic model of the linguocultural sequence: the patterned and often chronological layering of conceptual domains within a culture's phraseological repertoire, which systematically constructs and perpetuates the folk worldview.

The core hypothesis guiding this work is that the formation and systemic organization of phraseological units follow a logical sequence intrinsically linked to a community's primary existential concerns and historical milestones. This sequence begins with units born from direct interaction with the physical environment and basic survival, gradually ascending to abstract concepts of morality, fate, and social order. Consequently, the phraseological corpus functions as a stratified cognitive map. Investigating this sequence is therefore crucial for understanding how language not only reflects but also actively shapes and preserves a community's unique perception of reality, its ethos, and its collective memory across centuries.

MAIN BODY

The foundational layer of the linguocultural sequence is invariably rooted in the natural environment and the human body. These are the primary, universal sources of metaphor through which early human consciousness interpreted the world. Phraseological units from this stratum often employ zoomorphic, phytomorphic, or somatic imagery to conceptualize human traits, emotions, and situations. For instance, the English idiom 'to beat around the bush' originates from hunting practices, while the Russian proverb 'Без труда не вытащишь и рыбку из пруда' (Bez truda ne vytashchish' i rybku iz pruda – 'Without work, you can't even pull a fish from the pond') directly reflects an agrarian and fishing subsistence model. In Turkic languages, the horse holds profound cultural significance, giving rise to numerous idioms. The Uzbek saying 'Otning to'rt oyog'i ham bir xil emas' (The horse's four legs are not the same) uses an equine metaphor to articulate the idea that even in unified systems, there can be inherent inequality or difference.

Subsequent to the environmental layer, the sequence develops a rich stratum concerning social organization, kinship, and everyday labor. This domain encodes the rules, hierarchies, and practical wisdom necessary for communal survival. Phraseology here serves as a vehicle for social norms, work ethics, and definitions of roles. The German idiom 'Die Arbeit adelt' (Work ennobles) encapsulates a cultural value placed on labor. In Slavic cultures, the centrality of community (мир, obshchina) is paramount. The Russian proverb 'С миру по нитке – голому рубашка' (S miru po nitke – golomu rubashka – 'A thread from each in the community makes a shirt for the naked one') perfectly illustrates the collectivist worldview, where individual contribution leads to communal welfare. This layer solidifies the social contract within the folk consciousness.

A more abstract, yet deeply embedded, layer of the sequence encompasses moral-ethical principles, concepts of fate, luck, and justice. These units move from concrete experience to philosophical generalization, offering guidance and explanation for life's vicissitudes. They often personify abstract forces or rely on metaphysical concepts. The English 'to meet one's Waterloo' or 'the wheel of fortune' are historical and conceptual metaphors for fate. In Islamic culture, the Arabic phrase 'الله شاء إن' (In shā' Allāh – 'God willing'), widely borrowed into languages like Uzbek as 'Inshaolloh', is not merely a religious formula but a phraseological unit embedding a worldview of humility and the acceptance of divine will into daily planning and speech.

The sequence further manifests in the structural and semantic evolution of individual units, which can be traced diachronically. A phraseological unit often originates from a specific historical event, literary work, or ritual, later undergoing semantic generalization or bleaching. For example, the English 'to cross the Rubicon' has its origin in a specific act by Julius Caesar but now signifies any point of irreversible commitment. Similarly, the Uzbek idiom 'Qo'lidan kelmaslik' (literally, 'It does not come from [one's] hand') originally pertained to a lack of skill in a craft but has broadened to mean general incompetence in any task. This evolution from concrete to abstract, from specific to general, mirrors the cognitive sequencing on a micro-level, showing how lived experience is distilled into universal wisdom.

Finally, the culmination of the linguocultural sequence is its role in forming and reinforcing cultural identity and mentalité. The totality of a language's phraseological units creates a distinct linguistic picture of the world, a filter through which its speakers perceive reality. Comparing sequences across languages reveals profound cultural differences. For instance, the English worldview embedded in idioms often emphasizes individualism, competition, and maritime commerce ('to sail close to the wind', 'to sink or swim'). In contrast, traditional Turkic phraseology, replete with references to livestock, nomadic life, and the steppe (e.g., Kazakh 'ЖЫЛҚЫНЫҢ КҮШІ ЖҮГІНДЕ' – Zhylqynyń kúshı júginde – 'The horse's strength is in its load'), reinforces values of endurance, mobility, and a deep connection to a specific ecology. Thus, the sequence is not merely descriptive but formative, actively preserving a unique cultural lens and ensuring its transmission.

CONCLUSION

In summary, the phraseological fund of a language is not a chaotic collection of colorful expressions but a highly structured, sequentially formed system that archives a culture's intellectual and historical journey. The proposed model of the linguocultural sequence—progressing from environmentally and somatically grounded metaphors, through social and labor-related norms, to abstract ethical and metaphysical concepts—provides a robust framework for decoding the folk worldview. This sequence demonstrates how language crystallizes experience, transforming concrete historical and ecological realities into stable cognitive models that guide thought and behavior.

Therefore, the study of phraseological units in their sequential dimension is indispensable for ethnolinguistics, cultural anthropology, and cognitive science. It moves analysis from simple translation and equivalence to a deeper understanding of cultural causality and mental programming. By preserving and reactivating the codes of the past, phraseology ensures the continuity of cultural identity, making it a vital, living repository of the folk soul. Future research should employ detailed comparative mapping of these sequences across language families to further elucidate the universal and specific pathways in the formation of linguistic worldviews.

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