

Quleke táwip buyırǵanday (hammasi yaxshi)		+
Cat and run	+	
apıl topıl (apıl-tapıl)		+
urman turman (apıl-tapıl)		+

Metafora kognitiv-semantik hodisa bo'lib, strukturaviy-semantik va assotsiativ-kognitiv yondashuvlar yordamida izohlanadi. Metaforik ko'chimda komponentlar ma'nosining o'zaro ta'siri, jumladan inson bilimi tizimlashtirilib, aqliy jarayon natijasida o'z ifodasini topadi va bir xil darajada muhim rol o'ynaydi.

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PICTURES OF THE WORLD CREATED BY LANGUAGE AND CULTURE

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Language, thinking and culture, while forming a single whole, correlate with the real world, oppose it, depend on it, reflect and simultaneously form it. Recently, a lot of works have appeared on the issues of Linguoculturology and Linguistics. According to professor S.G. Ter-Minasova, the world around the world is represented in three forms:

- real picture of the world,
- cultural (conceptual) picture of the world,
- linguistic picture of the world [3:47].

She gives the following diagram:

Real world	Thinking / Culture	Language / Speech
Subject, phenomenon	Imagination, concept	Word

The general concept of *the picture of the world* means "an ordered set of knowledge about reality, formed in the public (as well as group, individual) consciousness". The real picture of the world is an objective extra-human reality, this is the world surrounding the person.

The cultural (conceptual) picture of the world is a reflection of the real picture of the world through the prism of concepts formed on the basis of human representations, received with the help of sense organs and passed through his consciousness, both collective and individual. The cultural picture of the world is specific and different for different peoples. This is due to a number of factors: geography, climate, natural conditions, history, social structure, beliefs, traditions, way of life, etc.

The cultural conceptual picture of the world is also called by another term-the cognitive conceptual picture of the world (CCP).

The cognitive or conceptual picture of the world is defined as the "holistic global image of the world", "the totality of the conceptual sphere and stereotypes of consciousness that are set by culture", "the system of intuitive notions of reality," "the totality of worldview knowledge of the world". The conceptual picture of the world (CPW), being the result of the cognitive process of reality by a man, is based on the conceptual sphere, that is, the aggregate of ordered knowledge of the world, formed through concepts that to some extent determine a person's worldview and perceptions of the world and influence the formation of his perception of the facts of the world around him. The conceptual picture of the world is an orderly system of knowledge, information about the world, reflecting the cognitive experience of a person and his understanding of the world.

The linguistic picture of the world reflects reality through the cultural picture of the world. "The idea of the existence of nationally specific language pictures of the world originated in the German philology of the late XVIII and the beginning of the XIX century (Michaelis, Herder, Humboldt)" [2:75].

The linguistic picture of the world (LPW) verbalizes the conceptual picture of the world by means of language. According to the opinion of M.V. Pimenova the language picture of the world is "a body of knowledge about the world that is reflected in the language, as well as ways of obtaining and interpreting new knowledge". It should be noted the conceptual picture of the world is much larger, more extensive than LPW, because the language reflects and represents only the CPW and the conceptual sphere of speakers of a certain language. The conceptual and linguistic pictures of the world are in a relationship of interdependence and interaction [1:52]. Along with these concepts, the notion of a national picture of the world (NPW), which in our work is of paramount importance, has also been established. As you know, people reflect and perceives the world through the prism of their national culture and mentality, which is due to the fact that "every civilization, social system is characterized by its own way of perceiving the world".

The famous linguist Wilhelm von Humboldt said that language as an expression of the national spirit is an intermediate world between thinking and the outside world. At the same time, he also stressed that "every language describes a circle around the people to whom it belongs, from which it is possible to exit from the limits only if you enter another circle" (Humboldt).

The national picture of the world "is revealed in the uniformity of the behavior of the people in stereotyped situations and general perceptions of the people about reality, in statements and common opinions, in judgments about reality, proverbs, sayings and aphorisms". In the minds of the representatives of certain people, a special image of the world is formed, to which both universal and national values are inherent, which find their projections in the language, since language is a way of forming, existence and storage of people's knowledge of the world. So each language reflects a certain way of perception and coding of the world. This, according to R.M. Frumkina due to the fact that "the same name (word) in the psychology of people can correspond to different mental formations".

Thus, not only different languages "conceptualize" reality in different ways, but different concepts can also stand in the same word of a given language in the minds of different people ".

Represented in the language the semantic meanings form a single system of worldview, which becomes one for the speakers of the language. As a result, people speaking in different languages perceive the world in their own way, different from those of other languages. Fixing in the language, the national picture of the world is an integral part and national component of the conceptual and linguistic pictures of the world.

It should be noted that "mastering a foreign language is a process of obtaining bilingual abilities and at the same time - socio-cultural knowledge as a result of the interconnected, inseparable functioning of the language in the sphere of culture". A particular language reflects the world view of a particular culture. According to the definition of G. Hofstede "Culture is the collective programming of the mind which distinguishes the members of one category of people from another" [4:51]. It's necessary to emphasize the following features of culture:

- Culture is manifested through different types of regularities, some of which are more explicit than others;
- Culture is associated with social groups, but no two individuals within a group share exactly the same cultural characteristics;
- Culture affects people's behavior and interpretations of behavior;
- Culture is acquired and constructed through interaction with others.

The study of a foreign language is closely connected with culture and represents the process of acquiring sociocultural knowledge as a result of the interconnected, inseparable functioning of the language in the sphere of culture, and mastering intercultural competence and its understanding can give us the key to the national character of different peoples, to their culture, history and political life. The concept of intercultural competence is closely connected with the linguistic picture of the world that verbalizes the conceptual picture of the world by means of language and the culture of the people speaking in English, the culture of the English-speaking countries.

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THE COMPARATIVE STUDY OF THE CONCEPT “MOTHERLAND/РОДИНА/ЎАТАН”

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The concept is the basic notion of Cognitive linguistics, Linguoculturology and Linguoconceptology. Cognitive Linguistics is one of the important trends in Linguistics. Under the influence of Cognitive Linguistics and on the border of Linguistics and Culturology there appeared another new trend- Linguoculturology. The term “concept” was first used by S.A. Askoldov-Alexeev in 1928 in his work “Concept and word” [3;267]. The notion “concept” defines as polymasured construct reflecting the cognitive process of the world, results of human activity, the man's experience and knowledge of the world and keeping information about it. According to the opinion of N.D. Arutyunova concepts are notions of usual, practical philosophy, being found in the result of interaction of such factors as national traditions and folklore, religion and ideology, life experience and images of art, feelings and systems of values [2;3].

The object of our investigation is the concept Motherland/Родина/ Ўатан that has been studied on the material of literary translation of the poetic works of the famous People's poet of Uzbekistan and Karakalpakstan, the Hero of Uzbekistan Ibragim Yusupov. Many works of the poet have been translated into Russian and some works into English. The concept «Motherland/Родина» is the basic concept of culture of all peoples. On the one hand the concept «Motherland/Родина» has general culturological meaning, on the other hand the meaning of this concept is variated in different ethno cultures. The investigation of this concept on the material of the typologically different languages is one of the actual issues. The comparative study of linguistic units in different languages, the issues of intercultural communication are very important in defining similarities and differences in worldview, culture and mentality of the people –speakers accepting one and the same concept or notions. As a linguist U.K. Yusupov emphasizes, «semantics of linguistic units reflects not only the objects of the real world but also a part of the people's culture speaking a certain language. That's why some differences in the semantics of units of comparing languages may be of culturological character.». In each linguoculture there are specific meanings reflected in both the social-cultural life and language. People describe and accept the world through the prism of their national culture and