



 Research Article

PROBLEMS OF COGNITIVE-SEMANTIC RESEARCH OF PHRASEOLOGICAL UNITS

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Muhammadiqbol Boborajabov
Lecturer, Oriental University, Uzbekistan

ABSTRACT

The article considers the associative features of the phraseology of the Arabic and Uzbek languages. In order to find a solution to this problem, an associative experiment was conducted on native speakers of Arabic and Uzbek languages. Based on the analysis of the experiment results, the associative properties of phraseological units in both languages are revealed. Various and similar aspects of associations formed by carriers of phraseological units in Arabic and Uzbek were also analyzed.

KEYWORDS

Phraseologism, association, verbal associations, response reaction, associate, associative connection, associative experience, component, linguistic factor, extralinguistic factor.

INTRODUCTION

Cognitive linguistics, which took its first steps in the last quarter of the XX century, became one of the leading fields of linguistics at the beginning of the XXI century.

In Uzbek linguistics, the monograph “Cognitive Linguistics” published in 2006 by Prof. Sh. Safarov is the first published study in this field. The meaning of the term cognitive linguistics is related to the English word “cognize”. Cognitive linguistics is an

interdisciplinary research area that, in addition to linguistics and psychology, also generalizes scientific approaches from such scientific fields as artificial intelligence theory, psycholinguistics, and neurolinguistics [2.54].

RESULTS

Human thought and the laws of thinking have long been studied by logic, philosophy, physiology, and psychology. For example, there is a section in



philosophy called epistemology, which deals with the theory of thought and perception. Therefore, cognitivism has a long tradition, its roots reaching back to antiquity. However, within the framework of cognitivism, the old questions have taken on a new meaning. For example, the different nature of realities (objects, things, events, incidents) determines their different reflection in the mind: some of them appear as visual images, others as simple concepts, and still others as symbols. Cognitivism is a branch of science that studies human thought and the mental processes and states associated with it. It is the study of how people perceive and think about the world in the process of human activity. Now they are talking about the cognitive revolution. The famous American linguist N. Chomsky writes: “The cognitive revolution concerns the state of the brain and how it conditions human behavior. In particular, cognitive states, that is, states such as knowledge, perception, interpretation, belief, and faith” [3.243]. The processes associated with knowledge and information are called cognitive or cognition. The words “thinking”, “mental”, “rational” are also used synonymously. From the point of view of cognitivism, a person learns as a process of processing information. Human behavior, his internal states are described and explained in terms. These states are physically manifested, they can be observed. In this case, these states are interpreted as the acquisition, processing, storage and accumulation of information in order to solve tasks rationally. Among the most important principles of cognitivism is the interpretation of a person as a subject who actively perceives and produces information in motion, guided in his thinking activity by a certain theme, program, plan, strategy. These states are physically manifested, they can be observed. In this case, these states are interpreted as the acquisition, processing, storage and accumulation of information in order to solve tasks rationally. Among the most important principles of

cognitivism is the interpretation of a person as a subject who actively perceives and produces information in motion, guided in his thinking activity by a certain theme, program, plan, strategy. In this regard, it is necessary to emphasize the interdisciplinary nature of cognitivism. J. Miller calls the “birthday” of cognitivism the symposium on information theory held in the mid-1950s. Another American professor, J. Bruner, at that time first began to give a lecture on the nature of cognitive processes. Together with J. Miller, they founded the first center for cognitive research at Harvard University in 1960. What is new about cognitivism? “Cognitivism relies on a serial, that is, “industrial, production” method of solving problems about human thinking” [4.17-33].

Today, the term cognitivism refers to:

- a program of research into the human “thinking mechanism”;
- the study of processing information that comes to a person through various channels;
- the construction of mental models of the world;
- the construction of systems that provide various types of cognitive acts;
- the understanding and formation of thoughts expressed in natural language by humans and computer programs;
- the creation of a computer program model capable of understanding and structuring text;
- a wide range of mental processes that serve acts of thought.

In cognitive science, the main focus is on human cognition, which not only studies observed actions, but also studies the mental representations (representations) that generate actions based on knowledge, that is, internal imagination, models, symbols, and human strategies. The cognitive world of man is studied in terms of his behavior and activity, which take place with the active participation of



language. Language, in turn, constitutes the discursive and thinking basis of any human activity, that is, it forms the motive, point of view, action of human activity and predicts its result. Thus, the central category in cognitive linguistics is the category of knowledge, the problem of the types of knowledge and their methods of manifestation in language. Because it is language that records, stores, processes and transmits knowledge. Cognitive linguistics emerged under the interaction of several things. Prof. D. Ashurova emphasizes in her article that new directions in cognitive linguistics have emerged, such as cognitive phonology, cognitive grammar, cognitive lexicology, cognitive semantics.

It is known that cognitive activity begins with a person's direct perception and feeling of reality. Intuitive perception, this part of reality prepares the ground for the formation of a symbol in thinking. In understanding the meaning of a word, we only need to know its semantic structure. We need to be aware of the characteristics of thinking, thinking styles, and knowledge of the world through linguistic elements of people who speak a particular language.

Cognitive linguistics is based on the concept. A concept is a mental structure that forms the basis of various categories formed in the human mind, serves as a fulcrum for them. A concept is manifested in the minds of the people as the heritage of the community, as its spiritual property, culture. The richer the experience, the wider the scope of the concept. As E.S.Kubryakova noted, the term "concept" serves as an "umbrella" for cognitive psychology, cognitive linguistics, and linguoculturology. According to V.N. Telia, a "concept" is something that aims to expand the scope of knowledge, something that we know and imagine about an object. Russian linguist L.V. Adonina, in her article dedicated to the term concept, states that there are lexical-phraseological, grammatical, syntactic and textual types of concept expression [8.41].

The concept becomes clear only when reality is reflected in thought, and thought in the system of language. The concept that arises in the process of perceiving reality can be expressed using units that are already present in the linguistic reserve. Culture is a phenomenon that affects both language and thought. That is why representatives of different nations perceive reality differently.

O. Yusupov defines the tasks of cognitive linguistics as follows.

- 1) to determine the role of language in the emergence of knowledge in humans;
- 2) to understand the processes of conceptualization (forming concepts) and naming (nomination) of the world and its objects (creating concepts and dividing them into types);
- 3) to determine the relationship between the conceptual system and the language system;
- 4) to solve problems related to linguistic and cognitive (conceptual) representations of the world.

In our study, we will consider the fourth of the above-mentioned tasks of cognitive linguistics, namely issues related to linguistic and cognitive representations of the world, in the phraseological system of the language. In particular, on the example of phraseologisms in which the words dog and sheep are the central images: The idioms *itning kunini solmoq*, *it kunini ko'rsat* (to have a dog's day) arose from comparing the miserable lifestyle of a dog to the human condition. These expressions describe the situation of a person who is in a difficult situation and facing many difficulties. The expression *ichini it tirnamoq* is a sign of mental distress, *itdan bir suyak qarz oilib yashamoq* is a sign of poverty, *it xurar karvon o'tar* is used to refer to the unnecessary interference of some people in everything, *kambag'alni tuyaning ustida ham it qopadi* is a sign of a bad person having no place anywhere, *ichagini itlar yesin* is used to express a curse, a feeling of longing for evil, discontent, and a



sense of being oppressed. The verb dog is widely used to describe a person with an unpleasant, cold, and rude demeanor. Do you want to reveal your dog-like behavior from now on? (Oybek). The phrase itdan olib, itga solmoq expresses the meaning of insulting.

Qo'y og'zidan cho'p olmagan- extremely innocent, faithful, qo'yi mingga yetdi- to rejoice immensely [1.124].

As we noted above, the concept is a mental structure. In Uzbek people, phraseologisms involving the image of a dog often express a negative concept. Because dogs are considered haram in our Islamic religion, and eating human waste has an impact on this. As we know, dogs have been domesticated since the Mesolithic era, living side by side with humans, becoming their guardians. The Uzbek people have been engaged in animal husbandry since ancient times. Shepherds ensured their loyalty through dogs, so some phraseologisms that reflect the dog's loyalty have a positive concept. For example, phrases such as it vafo, xotin jafo or itdek vafodor are proof of this.

In phraseologisms involving the image of a sheep, we can see the opposite situation. Through the image of a sheep, only positive concepts are expressed. It is known from history that the Turkic peoples have long been nomadic people, and they were engaged only in livestock breeding, which was considered their wealth. Also, in our religion, it is not forbidden to eat livestock such as sheep, cattle, and goats as halal.

The knowledge accumulated through the cognitive field of the dog lexeme and the creation of an image in the imagination is formed differently, as a result, it reflects the concepts of anxiety, humiliation, helplessness, harm, as well as loyalty and faithfulness, while in the cognitive field of the sheep lexeme it expresses the concepts of wealth, joy, and innocence.

The national-cultural characteristics of phraseologisms are determined by their extralinguistic factors. Extralinguistic factors are understood as a set of

factors that are of great importance in the development and formation of the functional and internal structural development of the language, which contribute to the manifestation of their national character.

The figurative way of thinking of a particular people is clearly reflected in the phraseologisms used in the vernacular. For example, dishes made from frog meat are considered the most delicious food of the French. So, in French, phrases that include the word frog have a positive meaning. We can see a similar situation in the languages of other peoples. In Chinese, the word snake is associated with snake meat, carrying a positive meaning, which means that the Chinese perceive phrases that include the word snake in a positive sense.

CONCLUSION

In Uzbek, on the contrary, phrases containing the word snake are used in a negative sense. For example, ilon yog'ini yalagan (like a snake that licked snake oil (sly)) or ilonday zahar (like a snake with venom). The British use cat-related idioms in a positive sense, as the cat is considered a "symbol of beauty" in the British language. Such phraseologisms show the diversity of people's minds, their perception of the outside world, and their worldview. If you want to know what nationality people are and how they relate to things around them, you should first learn their language. Because their long-standing culture, of course, finds expression in their language. This view is more clearly expressed in the following sentences of the German scholar W. Humboldt: "Languages are a means of expressing known truths, but also a means of revealing previously unknown truths. The difference between languages is not only in the difference in sounds and signs, but also in the difference in seeing the world".

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