

Phraseological Images of the World as Linguistic Study Objects

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Abstract: The linguistic environment and phraseological representation of the universe are discussed in this article. We analyze the function and significance of phraseological units in the language universe.

Keywords: Language, landscape, human, universe, perception, language, image.

Every language has its own worldview, and every linguist is required to create terms that reflect this worldview. This is the way a person expresses their own worldview, which is reflected in their language. In the creation and maintenance of human knowledge about the world, language plays a crucial role. A person captures the outcomes of understanding the world in words as they reflect it in the course of their activities. The global language environment completes our understanding of existence objectively. The linguistic picture of the world refers to this collection of knowledge that has been condensed into linguistic forms.

The study of how people perceive the world forms the basis for the idea of a linguistic representation of the world. If a person and their environment are the universe, then processing data about the person and the environment produces a picture of the known universe.

The view of the world, in contrast to the image of the world, depicts a variety of levels of knowledge about the world and attitudes toward its things. Only by experiencing one's own images can one comprehend the world's image; it cannot be grasped immediately through reflexes. Even while the world's picture cannot be understood using common knowledge, it can be reflected upon and articulated orally and metaphorically. In a broad sense, A.K. Kamensky described the language representation of the universe as a logical-verbal derivative made up of a logical (conceptual) and linguistic (verbal) model.

When we mention the term "picture," we initially consider the image of something, according to M. Heidegger. The verbal representation of the world and the geography of the world that accurately depicts real existence have a complex relationship. By using measures, one can visualize the world in terms of space (up-down, right-left, east-west, far-near), time (day-night, winter-summer), amount, etc. Language, customs, nature, worldview, education, upbringing, and other social variables all have an impact on how it develops.

The language perspective of the world precedes and shapes other views; it cannot be parallel to the particular views of the world (chemistry, physics, etc.). because a person uses a language based on universal and national experience to understand the world and himself. The national experience in this place determines the distinctive features of the language at all levels. Due to the distinctiveness of the language, the language owner creates a mental linguistic landscape of a particular world through which they view the outside world.

Language diversity, according to W. Von Humboldt, results from differences in how each country perceives the world as well as differences in sound. Every country, in fact, has its own way of thinking—or, to put it another way, its own discipline of vision. that the tremendous discovery he made about the cosmos might have been altered slightly.

Real existence (material and physical) occurs for a person who is fluent in any language in the following ways: as real existence itself; as the first signal (sensations of existence seen through

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means); and as the second signal (verbal). The perception of the general view of the universe (domestic and scientific), the subjective perception of the universe objectified with the aid of the linguistic view of the universe are the three levels of perception of real existence that interact with perceptions of real existence. The linguistic landscape of the world forms a person's attitude to the world (nature, animals, himself).

Any natural language reflects a certain way of knowing the world. The meanings expressed in it are embodied in a single system of certain views, a unique collective philosophy, and it becomes mandatory for all speakers of the language. The world of speakers of this language is formed, that is, the linguistic landscape of the world is a set of knowledge about the world, which is sealed in lexicon, phraseology and grammar.²

The two main categories of worldview should be conceptual and linguistic. In contrast to the linguistic perspective of the world, the conceptual view is dynamic and takes into account social and cognitive processes. However, some areas of the global language landscape have long preserved people's archaic, antiquated conceptions of the world. Since various ways of thinking are involved in its construction, the conceptual view of the world is richer than the verbal view. Distinct people may have different conceptual views of the world, including members of various eras, social and age groups, and disciplines of study.

Under some circumstances, persons who speak different languages can have conceptual worldviews that are similar to one another, but people who speak the same language can have conceptual worldviews that are unlike. Interactions between people are global, national, and personal in the conceptual landscape of the world. Even though the conceptual and linguistic perspectives on the world are different from one another, both perspectives are interconnected.

Language cannot function as a tool for communication if it is not in contact with the conceptual landscape of the world.

The language landscape of the world is particularly shaped by phraseologies. They reflect people's lives in a mirror. The nature of phraseological units is directly correlated with the cultural-historical traditions, life experience, and knowledge of the people who speak this language. The description of a person and his activities is the primary emphasis of phraseological units' semantics.

It is important to highlight the anthropocentric nature of the linguistic worldview that phraseology has produced. The slant of phraseology toward man represents the anthropocentric perspective of the world. A person takes part in this in the capacity of everything, including eating countless heads, being completely satisfied from head to toe, becoming blind in the small of the eye, etc.

In particular, mythologems, figurative metaphorical terms, similes, connotative words, stereotypes, symbols, etc. are used to build the language landscape of the world, which is made up of diverse colors. Every language contains a set of distinctive national traits that determine its speaker's worldview and influence how they perceive the world. For instance, a pig in Russian denotes dirt, blindness, and lack of knowledge; in English, it denotes insult; in Uzbeks, Kyrgyz, and Kazakhs, as well as other Muslim countries; and in Vietnam, it denotes terrible insult from a purely religious standpoint. As a result, different cultures associate different meanings with the word "pig." This demonstrates their distinctive, individual use of metaphor in the development of their worldview.

In conclusion, the study of the world's linguistic landscape is closely tied to the research of the world's conceptual landscape, which reflects the circumstances of a person's existence, his life, and his interactions with the outside world. The linguistic worldview evaluates several worldviews and represents the overall worldview.

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Foydalanilgan adabiyotlar ro'yxati:

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