PHRASELOGICAL PICTURE OF THE WORLD AS AN OBJECT OF LINGUISTIC STUDY

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Abstract: This article comments on the linguistic landscape and phraseological image of the universe. The role and importance of phraseological units in the linguistic world is discussed.
Key words: Language, landscape, human, universe, perception, language, image

Аннотация: В данной статье комментируется языковой ландшафт и фразеологический образ мироздания. Обсуждается роль и значение фразеологических единиц в языковом мире.
Ключевые слова: Язык, картина, человек, мироздание, восприятие, язык, образ.

Any language has a separate world view, and the linguistic person is obliged to construct the content of expressions in accordance with this view. In this, a person's unique perception of the world, which is reflected in the language, is manifested. Language is an important factor in the formation and existence of human knowledge about the world. When a person reflects the objective world in the process of activity, he records the results of knowing the world in words. The linguistic landscape of the world complements the objective knowledge of existence. This complex of knowledge sealed in linguistic forms is called the linguistic picture of the world.

The concept of the picture of the world (also linguistic) is created based on the study of human perceptions of the world. If the universe is a person and the environment in mutual relationship, the picture of the universe is the result of processing information about the person and the environment.

If the image of the world shows an indivisible whole, the view of the world shows a set of different levels of knowledge about the world and the attitude towards its objects. The image of the world cannot be understood directly by means of reflexes, it can be understood only by experiencing its own images. Although the picture of the world cannot be understood through ordinary knowledge, it can be reflected and expressed verbally and figuratively[1]. A.K. Kamensky explained the linguistic picture of the world in a general form as a logical-verbal derivative consisting of a logical (conceptual) and a linguistic (verbal) model.

According to M. Heidegger, when we say the word picture, we first think about the image of something. There is a complex relationship between the landscape of the world that reflects real existence and the linguistic picture of the world. The view of the world is space (up-down, right-left, east-west, far-near), time (day-night, winter-summer), quantity, etc. can be imagined by means of measurements. Its formation is influenced by language, traditions, nature and view, education and upbringing and other social factors.

The linguistic view of the world cannot be parallel to the special views of the world (chemistry, physics, etc.), it precedes other views and forms them. Because a person understands the world and himself through a language based on universal and national experience. In this place, the

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[1] Шкатова В. В.. Фразеологическая картина мира как объект лингвистического изучения. // 2014 С.26. https://cyberleninka.ru/viewer_ images/14630401/f/1.png.

national experience determines the specific characteristics of the language at all levels. Due to the uniqueness of the language, a linguistic landscape of a certain world is created in the mind of the language owner, and a person sees the world through it.

W. Von Humboldt noted that the diversity of languages is not only the difference of sounds, but also the result of the difference in the way of seeing the world in each nation. Indeed, every nation has its own way of seeing, its own discipline of perception, in short, its own principle of thinking. That his great discovery of the universe would have been somewhat different.

For a person who owns any language, real existence (material and physical) exists in the following forms: real existence itself; the first signal (sensations of existence

perception through means) system;

second signal (verbal) system.

These three levels of perception of the real existence interact with the perceptions of the real existence: the perception of the general view of the universe (domestic and scientific), the subjective perception of the universe objectified with the help of the linguistic view of the universe.[2]

  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. [3]

Conceptual and linguistic types of worldview should be distinguished. The conceptual view of the world, unlike the linguistic view of the world, is constantly changing, reflecting the results of cognition and social activities. However, some parts of the linguistic landscape of the world preserve people's ancient, old-fashioned ideas about the world for a long time. The conceptual view of the world is richer than the linguistic view of the world, as different types of thinking take part in its formation. Different people, for example, representatives of different eras, different social and age groups, different fields of knowledge, etc., may have different conceptual views of the world. People who speak different languages can have conceptual views of the world that are close to each other under certain conditions, while people who speak the same language can have different conceptual views of the world. In the conceptual landscape of the world there are universal, national and personal interactions. Despite the fact that the conceptual view of the world and the linguistic view of the world differ from each other, both views are interrelated.

If the language was not in contact with the conceptual landscape of the world, it could not fulfill the role of a communication tool.

Phraselogisms play a special role in creating the linguistic landscape of the world. They are a mirror of people's life. The nature of phraseological units is closely related to the knowledge, life experience and cultural-historical traditions of the people who speak this language. The semantics of phraseological units is focused on the description of a person and his activities.

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[2] Бабкин А. М. Русская фразеология, ее развитие и источники. –Ленинград, 1979. – С.7.

[3] Бестугина, Ю. В. О лексикографическом описании фразеологических единиц в словарях детской речи. Материалы III Всерос. науч, конф., Иваново, 5-6 апреля 2005 г. –Иваново: Иван. гос. ун-т, 2006. – С.175-183.

In the analysis of the linguistic picture of the world created by means of phraseology, it is worth emphasizing its anthropocentric character. The anthropocentric view of the world is expressed by the orientation of phraseology towards man. In this, a person participates as the measure of all things: by eating many heads; full, from head to toe; the small eye is blind; in the blink of an eye, etc.

The linguistic landscape of the world is made up of various colors, in particular, mythologems, figurative metaphorical words, similes, connotative words, stereotypes, symbols, etc. is created using Any language embodies a system of national, unique characteristics that define the worldview of the language's owner and shape the picture of the world. For example, in Russians, a pig means a) dirt, b) blindness, d) lack of education; in the English, pig represents insult, in Uzbeks, Kyrgyz, Kazakhs and other Muslim nations, pig represents extreme insult from a purely religious point of view; In Vietnam, a pig is a symbol of stupidity. So, the word pig has different connotations in different peoples. This shows their unique, individual metaphorical thinking in the formation of the world view of these peoples.[4]

In short, the issue of studying the linguistic landscape of the world is closely related to the issue of the conceptual landscape of the world, which reflects the conditions of a person's existence and his life, his interaction with the world. Linguistic view of the world interprets different views of the world and reflects the general view of the world.

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