

FORMATION OF LANGUAGE IN THE LANGUAGE PICTURE OF THE WORLD

Imamova G.Z.

Teacher of Tashkent State Technical University named after Islam Karimov

ABSTRACT

The article deals with the forms of linguistic expression in the linguistic picture of the world. Issues related to language and culture are touched upon. It also talks about the importance of linguistics and the prospects of modern linguistics.

Keywords: *Linguistics, language, semantics, vocabulary, grammar, culture, person.*

DUNYONING LISONIY TASVIRIDA TILNING NAMOYON BO'LIH SHAKLLARI

Imamova G.Z.

Islom Karimov nomidagi Toshkent davlat texnika universiteti o'qituvchisi

ANNOTATSIYA

Maqolada dunyoning lisoniy tasvirida tilning namoyon bo'lish shakllari haqida fikr yuritilgan. Til va madaniyat o'rtasidagi bog'liqlik masalalari yoritilgan. Shuningdek, tilshunoslik ahamiyati va bugungi tilshunoslikning istiqbolli masalalariga to'xtalgan.

Kalit so'zlar: *Tilshunoslik, til, semantika, leksika, grammatika, madaniyat, inson.*

ФОРМИРОВАНИЕ ЯЗЫКА В ЯЗЫКОВОЙ КАРТИНЕ МИРА

Имамова Г.З.

Преподаватель Ташкентского государственного технического
университета имени Ислама Каримова

АННОТАЦИЯ

В статье рассматриваются формы языкового выражения в языковой картине мира. Затрагиваются вопросы, связанные с языком и культурой. Также рассказывается о важности языкознания и перспективах современной лингвистики.

Ключевые слова: *Лингвистика, язык, семантика, лексика, грамматика, культура, человек.*

INTRODUCTION

Language is what lies on the surface of a person's being in culture, therefore, starting from the 19th century (J. Grimm, R. Raek, V. Humboldt, A. A. Potebnya) and to this day the problem of the relationship, the interaction of language and culture is one of the central ones in linguistics. The first attempts to solve this problem are seen in the works of W. Humboldt (1985), the main provisions of the concept of which can be summarized as follows: 1) material and spiritual culture are embodied in the language; 2) every culture is national, its national character is expressed in language through a special vision of the world; the language has an internal form (IF) specific to each people; 3) IF of a language is an expression of the “folk spirit”, its culture; 4) language is a mediating link between a person and the world around him. The concept of W. Humboldt received a peculiar interpretation in the work of A. A. Potebnya “Thought and Language”, in the works of C. Bally, J. Vandriez, I. A. Baudouin de Courtenay, R. O. Jakobson and other researchers.

Language and culture are interrelated: 1) in communication processes; 2) in ontogenesis (the formation of human language abilities); 3) in phylogenesis (the formation of a generic, social person).

These two entities differ as follows: 1) in language as a phenomenon, the focus on the mass addressee prevails, while in culture elitism is valued; 2) although culture is a sign system (like a language), it is incapable of self-organizing; 3) as we have already noted, language and culture are different semiotic systems.

These arguments allow us to conclude that culture is not isomorphic (absolutely corresponds), but homomorphic to language (structurally similar).

DISCUSSION AND RESULTS

Language is a fact of culture because: 1) it is an integral part of the culture that we inherit from our ancestors; 2) language is the main tool through which we learn culture; 3) language is the most important of all phenomena of a cultural order, because if we want to understand the essence of culture - science, religion, literature, then we must consider these phenomena as codes formed like language, because natural language has the best developed model. Therefore, the conceptual understanding of culture can only occur through natural language.

The linguistic picture of the world forms the type of a person's relationship to the world (nature, animals, himself as an element of the world). It sets the norms of human behavior in the world, determines his attitude to the world. Each natural language reflects a certain way of perceiving and organizing (“conceptualizing”) the

world. The meanings expressed in it add up to a certain unified system of views, a kind of collective philosophy, which is imposed as mandatory on all native speakers.

Thus, the role of language is not only in the transmission of a message, but primarily in the internal organization of what is to be communicated. There appears, as it were, a “space of meanings” (in the terminology of A.N. Leontiev), i.e. the knowledge about the world fixed in the language, where the national-cultural experience of a particular linguistic community. The world of speakers of a given language is being formed, i.e. language picture of the world as a body of knowledge about the world, captured in vocabulary, phraseology, grammar.

Units of natural language acquire additional, cultural semantics in the language of culture. So, in the linguistic consciousness of the representatives of the Slavic culture, the word "head" is not only an exponent of the semantics of "upper body", but also a verbal symbol of the center of the mind, intellect, the highest value.

This cultural semantics is based on the magical and mythological comprehension of such signs of the part of the body denoted by the word as “location above, in the region of heaven, opposite to below, the region of rebirth”, “guidance of actions, deeds”, “storage and reproduction of the necessary information”, etc. ., which are included in the nuclear definition (definition) of the lexeme head. So, the attribute “position at the top” is mythologically rethought when describing situations called idioms, the head is on fire, the head is spinning, walking on the head. In these idioms, a connection is restored with the symbolism of the microcosm of the Slavs, in which everything related to the upper body is associated with the sky and its main objects - the sun, moon and stars.

CONCLUSION

One of the most interesting concepts explaining the connection between language and culture belongs to W. Humboldt, who believes that the national character of culture is reflected in the language through a special vision of the world. Language and culture, being relatively independent phenomena, are connected through the meanings of linguistic signs, which provide the ontological unity of language and culture.

Consequently, each specific language is an original system that leaves its mark on the consciousness of its speakers and forms their picture of the world.

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