

THE CONCEPT OF SPACE IN THE NATIONAL-LINGUISTIC LANDSCAPE OF THE WORLD

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ARTICLE INFO.

Keywords: sign of locality, concept of space, morphemic level, contrast, differentiation, facultative phoneme, facultative variants of phoneme.

Abstract

In the article, there are opinions that the sign of locality is manifested in a unique way at different levels of the language, and in this respect, the locality in the units of the lower level (phonological level) and the units of the higher level (morphemic level, etc.) differ to a certain extent from each other. reported.

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Interaction of world linguistics with other related sciences as a result, he focuses on the analysis of relations between language and society, language and mind, language and culture, language and mentality. Since the second half of the 20th century, grammatical categories have been thoroughly studied in linguistics, and they have been arranged in a consistent and coherent manner. One of the topical issues of modern linguistics is the meaning of various linguistic units, including imitation words. It is a comparative study of other languages.

Sciences have passed through several stages in their history of development. In most cases, natural humanities, even exact sciences, influence each other in the historical development and are parallel it is no exaggeration to say that it moves. Advanced grammatical categories issues such as classification, word groups and sentence construction studies were on the agenda The science of pure linguistics is also today influenced by other related sciences and language and consciousness, language and society, language and culture, language and mentality as they influence them focusing on the analysis of relations between. And so, Modern linguistics is based on anthropocentric approaches to language phenomena began to learn. N. Mahmudov of the anthropocentric paradigm in linguistics reflecting on its formation, he expresses the following thoughts: "Language in the anthropocentric paradigm in accordance with such an objective nature Man is placed in the main place, and language is the main element that makes up the human personality is considered Specialists are famous Russian writer S. Dovlatov "90 of human personality quoting the adage "percentage is made up of language". V.A. Maslova as noted, "the human mind cannot be imagined outside of the human being, language, and the ability to create and perceive speech." In it, the national image of the world (landscape, picture, photo) is shown as one of the main problems. On the basis of philosophy, the concept of "image of the world" was formed, and soon this concept began to cover scientific, social, cultural and various other aspects. "Determining the image of the world in philosophy is related to the perception of the process of knowledge, distinguishing reality and the process of scientific knowledge, therefore, scientists equate the image of existence with the scientific picture of the world" [1. 6507]. The term "linguistic landscape of the world" is particularly active in research on cognitive linguistics, which is one of the largest areas of modern linguistics. By itself, the adjective "linguistic" in this term indicates that there are other

representations of the world. Indeed, modern studies in various fields are based on the analysis of issues such as philosophical, mythological, religious and scientific images of the universe. Understanding the difference between these landscapes opens the way to a more complete understanding of the linguistic landscape of the world, its components, tasks and goals. In particular, the philosophical image of the universe seeks to understand existence on the basis of the relationship between man and the universe.

These relations are analyzed from the point of view of concepts such as ontological, cognitive, values and practical activity, that is, the world is understood through mental activity, concepts, ideas, and word. And the mythological view of the world is formed based on the view that all things in the world are alive, each of them has its own soul. This image suggests that the big world consists of several small worlds, in which time and space are different, but all beings in them are subject to a single destiny - the laws of existence. In this case, the various gods who are the heroes of myths do not have absolute power, they are also believed to be eternally subject to fate. The religious image of the universe is that everything has a beginning and an end, and if the beginning is considered to be the moment when God created the world, then the view that the end of existence will come and end in time is leading. In the religious landscape of the world, it is said that the essence of human existence is to fulfill the will of God. In turn, according to various differences, these scenes are Christian, Islamic, Buddhist and other religious can also be divided into images.

And the scientific view of the world differs from the above images in that there are material entities in time and space, these entities are known as atoms.

It is based on the views that it consists of particles, that bodies are transitory, and atoms are eternal. Any event has its own reason, human life goals, nature and history are of no importance - all this exists within the framework of eternal laws, acting according to them. That is, the scientific image of the world is different from others based not on abstract concepts, but on material elements.

When we form a general idea about the images of the world presented above, it is possible to realize a significant difference between these views and the linguistic view of the world. First of all, the linguistic landscape of the world (OLM) is not formed on the basis of any idea, the reason for this can be said to be the moderation of language tools. That is, the word can serve to express different ideas and thoughts at the same time. After all, "the linguistic landscape of the world is a reflection of knowledge about existence through language, as well as a means of acquiring new knowledge and expressing it." "The linguistic landscape of the world is a complex of all linguistic possibilities. It shows the spirit of a certain specific culture, the mentality of a society consisting of language owners, linguistic possibilities and tasks; the linguistic landscape of the world shows the historical development process of ethnos and language. gives and, at the same time, gives a scientific prediction about the future state of the language; the linguistic landscape of the world covers the most complex aspects of the language, starting from the simplest processes in the language, which are manifested in the specific character of the language, no linguistic process is left out of it; the linguistic landscape of the world is a historical development undergoes changes during the process; the linguistic landscape of the world is not only a linguistic phenomenon, but also a cultural phenomenon; the linguistic landscape of the world is created by a representative of one generation, enriched by a representative of the second generation, and passed on from generation to generation as a legacy; the linguistic landscape of the world is a universal cultural phenomenon, that is, all nations go through this process differently at different stages of development."

Linguistic landscape, artistic image of the world is unique and colorful in every language, and it is connected with national view of existence, unique phonetic system of each language and national articulation features. Also, the value of an artistic image, which is a unique and polished, most perfect representation of the linguistic landscape of the world, is not only the consistency of the plot, but also the extent of the national visual media. It is also determined by its selectivity and mutual harmony. For each language, along with aspects that are not very different from each other, there are also aspects that have a purely national linguistic nature, where the specific characteristics of languages are clearly

visible, which reveal the essence of the language, the peculiarities of the world of languages are events that provide.

From this point of view, it is understood that the linguistic landscape of the world is based on its essence differs from other images in the following aspects: firstly, the linguistic landscape of the world is practical and effective, i.e., words as visual tools express a person's feelings, knowledge, religious and worldly views, serves to form speech: secondly, the linguistic landscape of the universe acts as a connecting link between religious, mythological, philosophical and scientific images, since it is related to these levels views, ideas and thoughts are expressed directly through language. Linguistic image tools are equally used to express any other images in speech. Meanwhile, concepts related to scientific images or the scope of religious, mythological image tools, thirdly, it is known that events, objects and images of different nationalities limited only around "its own axis"; are formed differently in the mind, and the differences between mentalities are clearly visible on the basis of linguistic means. For this reason, the linguistic landscape of the world fulfills its distinguishing function through its tools, words [2,17].

The linguistic landscape of the world is divided into general, national and private types. Different aspects of the general linguistic landscape and national image of the world exist today, it is a central issue for various studies conducted in relatively new areas of linguistics, such as cognitive linguistics and linguistics remains. According to G. Gachyov, "the national image of the world is national in its structure covering such levels as space, lifestyle, language, national spirit, national mentality, national way of understanding existence, national concepts of existence, value system takes Each period creates its own national image". It is natural that the national languages, which are formed on the basis of these categories and develop continuously, describe the world in different colors and in a unique way - because "language is a system of its meanings and these systems conceptual model of the world through the fusion of national and cultural diversity enriches" [2, 5].

Linguists believe that the linguistic landscape of the world and the conceptsphere are the same reality they express the opinion that they are called differently. Therefore, concepts, which are considered to be a component of the conceptsphere, are also the main means of the linguistic landscape of the world. Now when we move on to the solution of the problem of what is the place of imitations in the linguistic landscape of the world, for this we need to dwell on the issues of the origin, semantic function and meaning of imitation words.

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