



THE IMAGE OF A PERSON IN THE PHRASEOLOGICAL PICTURE OF THE WORLD IN ENGLISH

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<https://doi.org/10.5281/zenodo.7332814>

Abstract: The article describes the features of the functioning of phraseological units in modern English, their frequency of reproduction and assessment from the point of view of the language norm. The study of phraseological units is impossible to imagine outside the philological tradition, cultural and historical features of the language at different stages of its development.

Keywords: Linguistic world picture, phraseological units, national and conceptual picture of the world, the concept, cultural linguistics.

In the second half of XX century, a special interest of linguists was drawn to the term “world picture” and its essence in different modern trends of linguistics. Some scientists claim that the term “world picture” itself was initially used by physicians, namely by V. Gertz, while others consider L. Wittgenstein as the first person to talk about this notion in his work titled “Logical and philosophical trilogy”. An appearance of this term and its wide usage in linguistics will further be discussed in the article. Looking at the different definitions of the term, we could summarize them and consider the l.w.p. as one of the ways of presenting our general and specific knowledge about the world, our surroundings, feelings and world vision with the help of a language. In this sense, the language serves as a means of communication, perception of the world and representation of our thoughts, knowledge structures and emotions. Here we should also give a brief overview of other types of world picture and their relations and distinctive features with linguistic world picture. First and foremost, the link between the conceptual and linguistic world picture should be analyzed. According to Kolshanskiy, conceptual world picture is “a product of the man’s cognitive activity”. It represents a structured system of knowledge, information about the world, all scientific and pre-scientific knowledge, reflecting the cultural and cognitive experience of a human. The language is considered as the main means of reflecting the conceptual world picture since people generally perceive the world and action taking place around us with the help of a language. And with this very language also works as the tool of representation of our conceptual world picture, so we can call the linguistic





world picture as the conceptual world picture fixed in the language. Linguistic world picture is also closely interrelated with national world picture, the notion widely studied in cultural linguistics. Each ethnic majority and their language reflect own unique world picture, conditioned by a particular way of world perception and peculiar linguistic means. Each nation perceives the world in their peculiar projection which is then embodied in their language forming a national linguistic world picture that is transmitted by generations. In other words, a particular model of the world will be shaped in the minds of individuals related to specific. To explain statements given above with some examples, we intend to talk about English and Uzbek culture, mainly their world picture in the field of natural phenomena. In English language, women's eyes are metaphorically compared to the stars (Her eyes are shining stars, eyes are diamonds, sparkling eyes). English people rarely compare women's beauty to the natural phenomena because they find this type of metaphorization rude towards females. In Uzbek culture and literature unlike English, women's appearance frequently is compared to natural concepts as sun, flowers, moon, etc. For example, phraseological units as *oy yuzli*, *to'lin oy kabi go'zal*, *yuzidan nur charaqlaydi*, *yuzi yorug'*, *quyoshdek mehribon*, *zahro ko'zli* could be taken here into consideration. One of the linguistic means representing national linguistic world picture is phraseology. In our case, we analyzed several phraseological units with the component "fire" in English and Uzbek languages. The words she employed too, were surely specially designed to rob the English language of any pretensions to beauty it might possess...It always «rained cats and dogs», that is if the rain did not look like holding off; Alice Stockfield «was a bit down in the mouth», but then she let things «get on top of her» Roger Grant was «certainly no Adonis», but she had «an awfully soft spot for him» (Angus Wilson, *The Wrong Set*).

These problems in the field of idiomatic phraseology were reflected in its division into two lines of research - linguistic, aimed at solving issues such as the linguistic nature of the idiom phenomenon, and philological, associated with solving problems of a more general plan, namely the nature of cultural, social and other factors. determining the development and features of the functioning of the language at different historical stages. It should be emphasized that these two areas of research do not develop in isolation from each other, but, on the contrary, are closely interconnected with each other, complementing and enriching each of them separately. A fruitful study of idioms proper cannot be imagined outside the philological tradition and cultural and historical features of





the language at different stages of its development. Separating the idioms in which the meaning of the whole is not deducible from the meanings of its constituent components, we proceed to consider other varieties of semantically separately formed language units. Each generation of the English and French people accumulated observations of the world, social and family relations of people, these observations were reflected in the works of oral folk poetry.

It can be argued that in no other genre of folklore the life of the people is reflected so broadly and multifaceted as in paremias, they can be called an encyclopedia of folk life, echoes from many historical events and facts live in them. Paremias reflect family and social life, the worldview of the people with all its strengths and weaknesses, wisdom and historical events, reason and prejudices. Most of the proverbs have a figurative meaning based on a generalization of isolated facts, which often allows for an extended interpretation of proverbs, even with a direct motivation of meaning. Sometimes phraseological units reflect the individual experience of the author, which itself acts as an object of cognition. Note also that people can communicate with each other only because there is a common language system. Proverbs are a certain part of it. We can say that the universal character and ethnocultural specificity of phraseological units about morality are manifested only in terms of content - when comparing the semantic structures of the units under study and the semantics of the names of the moral and ethical concepts represented in them, as well as when analyzing the features of their imagery. Motivation is understood by us as the conditioning of phraseological meaning by the internal form of phraseological unit. The unifying factor of the semantic and functional features of the phraseological units of the English and French languages is their internal form. Phraseology of the English language is not a closed system and can be represented as a kind of continuum, at one end of which there are phraseological units, the meaning of which is idiomatically conditioned, and at the other end there are limiting syntagmatic sequences of a non-idiomatic nature.

First of all, mentioning about similarities should be found necessary. In both languages, there are phraseologisms that denote a strong affection and interest towards something: burn like fire, fire and fury (strong passion), fire in one's belly (to have great ambitions), fire that is closest kept burns most of all (a person whom you love most can hurt you most); ilm o'chog'i (knowledge bank), sevgi o'ti (fire of love), ishqning o'tida yonmoq (under the fire of affection), orzusida yonmoq (wait eagerly for someone). Fire is compared to the risk: play





with fire, set fire to somebody, olov bilan o'ynashmoq, kimnidir olovga otmoq. Fire denotes vigor and a symbolic meaning of youth: fire in the blood, fire from the mind, fire of the youth; olov yigit, yuragida o'ti bor, olov ko'zlar, olov nafasli). There are also some differences in meanings that are denoted by phraseological units with "fire". In Uzbek language, we observed phraseological units where fire denotes the state of anger (lov etib yonib, lov etib o'chdi, olovday fe'li bor, ko'zidan o't chaqnadi, jahil o'ti, ko'zi yondi). To summarize the article, we should mention that linguistic world picture is widely studied in modern trends of linguistics. It is verbal explication of the conceptual world picture and closely related with national picture of the world. They can be verbalized with the help of different language units, as phraseological units. This units with "fire" component were analyzed and we conclude that the concept fire in English and Uzbek phraseology denote both positive and negative cultural values. The linguistic picture of the world is a complex of linguistic means that reflects the peculiarities of the ethnic perception of the world, it is a set of people's ideas about reality, fixed in the units of the language, at a certain stage in the development of the people. It is formed, on the one hand, by linguistic means that reflect linguistic universals, and on the other hand, by means of fixing the peculiarities of the national worldview of a particular people. Therefore, there is no single common linguistic picture of the world, but there are many national ones. The linguistic picture of the world displayed by different languages is naturally associated with the lexical and phraseological composition of the language, since lexemes and phraseological units divide the surrounding reality into certain semantic areas. Phraseologisms, as secondary figurative names of various realities of reality, as a product of linguistic folk art, are "separate cognitive acts expressed in isolated linguistic structures". They, as a bright, expressive and emotional linguistic means, not only nominate certain objects and phenomena of the surrounding reality, but are also used to characterize a person, and also represent various physical and emotional states. Phraseological units, or phraseological units, in this study are understood stable combinations of words that have not only a holistic meaning, but also act as semantically transformed language units. Semantic transformation gives the expression phraseological stability and is a distinctive linguistic sign of a phraseological unit from free phrases. are "separate cognitive acts expressed in isolated linguistic structures".

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