

## THE ESSENCE OF THE CONCEPTS OF THE LINGUISTIC AND CONCEPTUAL VIEW OF THE WORLD IN LINGUISTICS

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### ABSTRACT

*This article covers some of the problems encountered in translating scientific and technical terms that are relevant today and their causes. At the same time, in translation research, encountering translation models, i.e. comparative, process and variable models are highlighted. Also, in world translation studies, four standard (explanatory, descriptive, explanatory and predictive) hypotheses are stated and described based on the phenomenon of retranslation.*

**Keywords:** *linguistic landscape, hypothesis, free translation, literal translation, technical terms, translation problems, scientific and technical text, literature, difficulty, field, study, phrase, foreign language, vocabulary, translation model.*

### АННОТАЦИЯ

*В данной статье рассматриваются некоторые проблемы, возникающие при переводе актуальных сегодня научно-технических терминов, и их причины. При этом в переводческих исследованиях выделяются встречающиеся модели перевода, т.е. сравнительные, процессуальные и переменные модели. Также в мировом переводоведении выдвигаются и описываются четыре стандартные (объяснительные, описательные, объяснительные и прогнозирующие) гипотезы, основанные на явлении реперевода.*

**Ключевые слова:** *лингвистический ландшафт, гипотеза, свободный перевод, дословный перевод, технические термины, проблемы перевода, научно-технический текст, литература, сложность, область, исследование, фраза, иностранный язык, лексика, модель перевода.*

### INTRODUCTION

The linguistic landscape of the world is one of the main concepts in linguistics and culture, and it is based on the phenomenon of human perception of the world reflected in speech. TY Yakovleva proposes to understand the linguistic worldview as a scheme of perception of existence that exists in language and is specific to the community of people using this language.

Researchers have repeatedly emphasized that the formation of a linguistic sign is a multi-stage process. At the initial stage of this process, the acts of perception by seeing and feeling the objects in the world are performed, then the imagination and understanding of these objects is created (that is, the actions of the conceptual stage are performed), and finally, at the last stage, it is related to the linguistic realization of the concept. actions are needed. The most important of these actions is the act of conceptualization, which leads to the precise formation of knowledge about reality and the choice of a linguistic sign.<sup>1</sup>. The activity of conceptualization, in turn, is multi-stage, and its implementation requires the execution of various actions.

## DISCUSSION AND RESULTS

The conceptual system has its own internal structure, and its development is connected with the execution of a series of continuous actions. One such dynamic is conceptual derivation. As we know, conceptual derivation is actually a type of cognitive activity, because it increases a person's linguistic knowledge by creating new knowledge structures. For the first time, the term "concept" was used by Aristotle, then in 1892 the philosopher G. Frege proposed to separate the object and its idea (any sentence expresses a complete thought, language through philosophical determination defines). According to RM Frumkina: "it is precisely as a result of the interaction of linguistics with philosophy, psychology and cultural anthropology that the terms concept, category, prototype appeared in linguistic semantics"<sup>2</sup>. The emergence of a new knowledge structure - concept takes place on the basis of previous concepts. This indicates the need and possibility of creating other (secondary) nominative units in the language system, after the knowledge existing in the conceptual system of a person takes the form of a linguistic sign. New concepts created in cognitive activities in the same direction, after they take the form of a linguistic sign, become an integral part of the conceptual system and create a basis for its future development. For example, the concept "stepmother" has secondary nominative meanings such as evil, ignorant, merciless, wicked:

- Nature is the mother and the habitat of man, even if sometimes a stepmother and an unfriendly home<sup>3</sup>;
- Dr. R. Katz knows all too well how challenging stepmotherhood can be<sup>4</sup>;
- I never had that wicked stepmother or evil stepfather thing at all. I am very close to both stepparents and I consider them to be my parents, too<sup>5</sup>;

<sup>1</sup>Safarov Sh. Cognitive linguistics. - Jizzakh: Sangzor, 2006. - B. 19-34.

<sup>2</sup>Telia V.N. Russian phraseology. - Moscow: Nauka, 1996. - S. 196.

<sup>3</sup>Dewey, J. Experience and education. - New York: Macmillan, 1938 - P. 42.

<sup>4</sup>Rachelle Katz. The Happy Stepcouple. - New York, 2020. - P. 78.

- Half of all women in the US will live with or marry a man with children. To guide women new to this role – and empower those who are struggling with it – who draws upon her own experience as a stepmother<sup>6</sup>;

- If your mother is a stepmother, your father is not yours;

- The classic tale of Cinderella is told by her stepmother, who was not really so wicked after all<sup>7</sup>we witness the creation of conceptual units unfriendly home, stepmotherhood, wicked stepmother, evil stepfather, experienced stepmother. You can also find conceptual units resourceful stepmother, happy stepmother, stepmonster, praised stepmother or poetic stepmother.

Since we chose the concept of "stepmother" as the object of conceptual analysis in our study, the method of describing the inner image of a person in the "linguistic landscape of the world" has been developed, such an analysis method reflects the spiritual life of a person ("mind", "emotion", "intelligence") can be formed from the analysis of separate concepts, or can be formed through the analysis of other semantic and semiotic categories (far-near, front-back, long-short). The conceptual landscape of the world as a set of certain images consisting of concepts is wider and richer than the linguistic landscape of the world, because information about the world is encoded in the human mind not only verbally, but also non-verbally. For this reason, the conceptual landscape of the world is more complex than the linguistic landscape of the world, because the national language "lives" in the conceptual sphere.<sup>8</sup>

The linguistic landscape of the world formed in the minds of the speakers of a certain language corresponds mainly to the vital needs of a person, that is, to the important types of work. The traditional way of life also has a certain influence on the change of values. According to V.A. Maslova, things, events, object-images that people encounter more often combine as a set of imaginations, reflect the objective existence and create a general linguistic picture of the world.<sup>9</sup>

From the above-mentioned points, it can be concluded that the linguistic landscape of the world is the verbalized part of the conceptual landscape of the world, as well as its deep and upper layers that take into account the sum of knowledge expressed in linguistic forms. At this point, it is worth noting the opinions of some researchers. When we say the linguistic landscape of the world, we understand the pattern of perception of the world, which is reflected in the language and is characteristic of a certain linguistic community. As an example, it is possible to cite

<sup>5</sup>Mark Ronson. *Lost at Sea: The Jon Ronson Mysteries*. - Picador, 2013. - P. 11.

<sup>6</sup>Wednesday Martin. *Primates of Park Avenue*. - London, 2019. - P. 32.

<sup>7</sup>Trisha Shaskan. *Punk Skunks*. - Capstorie, 2016. - P. 13.

<sup>8</sup>Grishaeva L.I., Tsurikova L.V. *Introduction and theory of intercultural communication*. - Moscow, 2007. - S. 101.

<sup>9</sup>Maslova V.A. *Introduction to cognitive linguistics*. - Moscow: Flinta Nauk, 2007. - S. 96.

the variants of the "stepmother" concept that are used among the people: - To be sure a stepmother to a girl is a different thing to a second wife to a man!; – If being a stepmother has worked out very well stepmother loves her stepchildren very much; - A day is sometimes our mother, sometimes our stepmother<sup>10</sup>.

Thus, the linguistic landscape of the world is the construction of a specific world by the representatives of a certain language through language. The relationship between language, culture and being is interpreted as follows: the expression of the world through language is the product of the collective creativity of the people who speak this language, and each new generation receives the full form of culture through its mother tongue. It is in this culture that concepts such as national character, worldview, and morality are reflected. Thus, language acts as an active creator, reflecting the world and culture in itself. Although the national uniqueness of the world view cannot be attributed only to the mental state of the people, in fact, only the mental state can give a new color to the whole process of perception of the world. Because to understand existence is to intellectually process information about it in the form of understanding and imagination, and when perceiving the world from a spiritual point of view, the characteristics of thinking and national differences are first manifested, and it reflects the differences of "psychology of thought and mental activity".<sup>11</sup>.

Nevertheless, it should be noted that the spiritual and physical activities of a person are closely related to each other. A person's understanding of himself and the world occurs primarily through language. Language can be compared to a mirror that reflects the world views of its speakers. Each word is surrounded by a conceptually important semantic field. The scope of the meaning of the word concept allows to analyze its status in the diachronic section, from its appearance in the language to the present day. The emergence of the theory of the linguistic landscape of the world in the human mind began with the hypothesis of linguistic relativity of E. Sepir and B. Whorf<sup>12</sup>. The scientist ILV Weissgerber was one of the first to use the concept of "linguistic landscape of the world" in linguistics. According to him, perception and thinking depend on the ethno-specific structure of language. Linguistic constructions belonging to a particular language system are applied unconsciously and ultimately form a typical picture of the world as an organized scheme of individual experience belonging to the speakers of this language. The grammatical structure of the language serves as a factor for distinguishing the elements of existence. Thus, the authors of

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<sup>10</sup> <http://nota.triwe.net/>

<sup>11</sup> Kubryakova E.S. Language and knowledge. - Moscow: Yazyki slavyanskoy kultury, 2004. - S. 36.

<sup>12</sup> Sepir E. Izbrannye trudy po zhykoznaniiyu i kulturologii. - Moscow, 1993; Wharf. Nauka i yazykoznanie//Novoe v lingvistike. Vyp. 1. - Moscow: 1960. - C. 656.

the hypothesis come to the conclusion that the system of concepts existing in the human mind, as well as the important peculiarities in his thinking, are created by the speakers of this language in a certain language system.<sup>13</sup> The analysis of the present state of the research of the linguistic landscape of the world and the problems of linguistic categorization shows that they are in a continuous relationship and are mainly related to the problems of studying the objective existence that surrounds a person. "Linguistic landscape of the world is a systematic, integrated reflection of existence using various linguistic means"<sup>14</sup>.

The integrity of the material world, the general laws of its knowledge, and the commonality of the stages in the history of a particular nation, all of these are factors that serve to form the common core of the world view in any language, and ensure mutual understanding of all people on earth. At the same time, each nation is distinguished by its way of life, beliefs, customs and traditions, and the national landscape of the world is formed with its own national symbols. Therefore, the linguistic landscape of the world, on the one hand, is formed by means of the language system representing linguistic universals (elements and features common to different languages), and on the other hand, it is formed by means of language that encapsulates the national worldview of one or another nation.

In the national linguistic landscape of the world, the cognitive knowledge of a person's imagination provides the opportunity to study and conceptualize the formation and analysis of concepts that are relevant for a certain society, the national peculiarities of a certain ethnos conceptosphere. Problems related to the relationship between the landscape of the world and the linguistic landscape of the world in the research works of V. Humboldt, GABrutyan, YLVaisgerber, NDArutyunova, GDGachev, BASerebrennikov, GVKolshansky, OYMedvedeva, LAMikeshina, TVSivyan, VIPostovalova, Sh.S. Safarov, GHBoqieva, AEMAmatov, MRGalieva, DBAgzamova and others. studied in detail.

We considered the concept of "concept" understood as the basic unit of culture in the world of human thought. It should be noted that concepts are the main cultural formation applied to various spheres of humanity, in particular, to the figurative (art) spheres of mastering the world. As a result, we came to the conclusion that fairy tales are a field of application of certain cultural concepts as one of the methods of mastering the world and human experience, where the concept of "magic" prevails: in the example of fairy tales in the Uzbek language, a flying carpet, yoriltash, water of

<sup>13</sup>Weisgerber. *Rodnoy zhyk i formirovanie dukha*. - Moscow, 1993. - C. 19.

<sup>14</sup>Chakalova E.P. *Language representation of the national picture of the world in the godly text (in English and Russian language material): Autoref. diss... cand. Philol. science* - Krasnodar, 2006. - C. 13.

life; in English level fairy tales unicorn, dragon, griffin, werewolf, fairy, boggart, water spirits, bogie. This aspect of learning the language of fairy tales seems very interesting, and it is promising to identify other such concepts. NBGvishiani focuses on the interpretation and semantics of individual words: he believes that it is possible to find certain marker-words, conceptual images (conceptual patterns) that have linguistic form and content and are distinguished by belonging to different genres in works of art. . Such relatively abstract, categorical representations determine the construction of the text<sup>15</sup>.

The analysis of the verbalization of the compositional parts of the fairy tale confirmed that the language of the fairy tale is distinguished by its own speech formulas. The system of speech formulas in the fairy tale language is used to form the compositional parts of the fairy tale - the beginning part of the fairy tale: Once upon a time..., There once was. - When there is, when there is no... , plot development: so many years past..., struggled together, one unfortunate day, a short time after, then suddenly; the end of the tale: Finally, This story teaches, So they lived long and happy life. - Thus they lived a long and happy life; "...so the little pig put on the cover again in an instant, boiled him up, and ate him for supper, and lived happily ever after".

Concepts of time in fairy tale language are expressed using a system of linguistic tools, including individual words, phrases and stable speech formulas:

- ***Once upon a time***, a princess named Snow White lived;
- *"I can't wait another day!" she declared;*
- ***The next day***he took Snow White into the woods;
- *And never come back to the castle!;*
- ***Before***her father had re-married;
- ***After***the Queen had moved into the castle;
- ***Soon***they all relaxed and shared their stories;
- *The next morning before they left for work;*
- ***All of a sudden***, lightning hit the mountain!
- *They returned to the Prince's kingdom and lived happily ever after*<sup>16</sup>.

In the Uzbek language, the same special words, phrases and stable speech formulas are used:

- *Once upon a time by a big stream;*
- *His whole day was spent in fights and riots;*

<sup>15</sup>Gvishiani N. Linking Text Genres to Conceptual Patterns (a corpus-driven analysis). // "Lateum 2013 Conference Proceedings, 2013. – P. 12–13.

<sup>16</sup>English Fairy tales. Snow White and the Seven Dwarfs Story. Introduction. <http://nota.triwe.net/>

- *Zumrad raised his pitcher early in the morning...*
- *One day insulting the old woman Zumrad...*
- *At this times suddenly there is a wind;*
- *It's late, there was no sign of his father;*
- *The precious one sat lazily from morning to night.*<sup>17</sup>

In the same way, space plays an important role in the development of the plot of the fairy tale. The events in the fairy tale develop quickly, so certain syntactic constructions are used to describe them (for example, syntactic parallelism, which means a special rhythm, and sometimes rhyme). This is due to the fact that the fairy tale was a genre of folklore in ancient times, and even today, ancient speech formulas are preserved in fairy tales.

Sentences made with words expressing the concept of space:

- *a princess named Snow White lived in a castle...;*
- *he took Snow White into the woods;*
- *Yet no sound came from the cottage;*
- *They would take long walks in the royal garden.*<sup>18</sup>

Words expressing the concept of space in Uzbek:

- *Once upon a time there was a small house on the bank of a big stream;*
- *He wandered through the mountains and went to a forest to get lost;*
- *giving the girl picture books and dolls that cannot be found in the world;*
- *Tom as it is high, everything can be seen from it*<sup>19</sup>.

When analyzing speech, the context of the anthropocentric paradigm of linguistic knowledge, as well as the cultural component, should be used in the same way in the methods of linguistic and cultural studies as in the traditional methods of philological analysis, and the result obtained in this is the culture characteristic of a certain period. , world, space and time concepts, will be interrelated with values. The meaning given in speech changes radically within certain socio-cultural situations, so linguistic expressions are not only transmitted, but also reinterpreted by the recipient. As a result, speech clearly reflects the complex of human life and surrounding phenomena: culture, language, socio-cultural practices and even history.

Mythological and artistic views of the world (presented in literary texts) are interconnected: the mythological view of the world, as a representation of the image of reality, is built on the basis of imagery and axiological perception, unlike imagination and logic. included in the literature. The "mythology" of the artistic

<sup>17</sup>Uzbek folk tales. Emerald and Precious. - Tashkent, 2007. - 238 p.

<sup>18</sup>English Fairy tales. Snow White and the Seven Dwarfs Story. Introduction. <http://nota.triwe.net/>

<sup>19</sup>Uzbek folk tales. Emerald and Precious. - Tashkent, 2007. - 238 p.

landscape of the universe "manages" the system of mythologemes, metaphors, comparisons, symbols, and the movement of the images of the work of art that go beyond the real world. "Mythological character" of the artistic landscape of the world<sup>20</sup>the uniqueness of the writer's creative style depends on the specific features of opening the legend that lies on the ground of the mythological work. The system of fairy-tale heroes is wide, but not infinite, it is characterized by its limitation and very originality. It should be noted here that fairy tale characters are easy to recognize because they are heroes only in certain fairy tales. The national-cultural semantics of the language is a product of history, so the richer the history, the richer the content of linguistic units. Language reflects the knowledge, experiences and natural characteristics of the people, their social lifestyle, historical destiny, and life experiences. Defining and interpreting language-specific concepts that reflect and shape the national way of thinking is one of the urgent issues of today's linguistics.

Linguistics is currently one of the most developed fields in world linguistics. The main goal of linguo-cultural studies is to study the reflection of culture, people's thinking, the unique aspects of their perception of the world in language. Determining the linguistic landscape of the world, the conceptosphere, which is a set of the main concepts of culture, the description of the linguistic consciousness, and the linguistic units that reflect the national-cultural mentality of the language owners, the cultural archetypes that correspond to the ancient imaginations of mankind, and the national social-cultural stereotypes characteristic of speech communication are the main tasks of linguo-culturology. tasks. The picture of the world created in the mind of a person is naturally not a completely stable, immutable structure, it can change and become perfect in connection with the development of thinking, the development of society, the achievements of science, and the improvement of methods of knowledge.

In today's linguistics, which recognizes anthropocentrism as its main idea, the concepts of "universal landscape", especially "linguistic landscape of the universe" have taken a central place. The fact that one of the central concepts in the landscape of the world is a "concept" and that this landscape is a whole "conceptosphere" composed of these concepts has become a stable theory in today's science. However, no matter how mental the concept is, it is not correct to describe it as a concept completely free from language and national-cultural elements. Because "in the content of the concept, it is inevitable that the worldview of the language owners and other national-cultural symbols will be reflected. The power of nationalism and culture is that even the content of universally important concepts can have various additional connotative meaning fragments. In the formation of the cognitive

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<sup>20</sup>Evtushenko N. Yu. "Mifologichnost" khudojestvennoy kartiny mira// Philol. science - Tambov, 2008. - C. 88



landscape of the world, in general, in the achievement of a specific goal of a consistent action called cognition, one cannot turn a blind eye to the strict rules of language. Therefore, in cognitive linguistics, language is considered as a means of understanding all the mental processes that take place in the human brain, the human mind, linguistic units are studied not by themselves, but together with the related cognitive structures; the absolute role of language in all processes leading to the increase and development of knowledge is recognized.

Linguistic view of the world is a cultural and linguistic form of information created as a result of conceptualization and categorization of real and abstract worlds in the mind by means of mental categories.

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