



## IMITATIONS IN THE NATIONAL LINGUISTIC IMAGE OF THE WORLD

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**Annotation.** The scientific significance of this article is explained by the fact that it develops a complex methodology of semantic-structural-typological analysis of imitative expressions, which provides important information for researchers on the linguotypological study of imitative words in English and Uzbek.

**Key words:** imitative words, descriptive words, onomatopoeia, verb, adjective, cognitive linguistic.

The study of metaphors in Uzbek linguistics can be divided into three major historical periods. In the research of the first period, imitative expressions are included in the list of adverbs in the morphological layer, for example, the linguist AA Kononov in his book "Grammar of the Uzbek language" admits that imitative words are among the adverbs. According to him, "pronouns are not an independent set of words. "Because they're not part of the story, they don't serve as auxiliary phrases." After all, they do not show the connections between words. They are then separated from the pronouns and grouped as separate intermediate words, without being evaluated as either independent words or independent words.

During this period, the notion that simulative expressions belong to descriptive words is advanced. Recently, in modern Uzbek linguistics, the study of imitative expressions is carried out from a semantic point of view. Their contextual meaning, etymology, and typology with units in other languages remain in the spotlight. Also, the methodological functions of metaphors remain one of the issues of interest in textual linguistics. . When discussing the role of pure imitation in English linguistics at the language level, the following conclusions of linguists should be cited. Also, the methodological functions of metaphors remain one of the issues of interest in textual linguistics. . When discussing the role of pure imitation in English linguistics at the language level, the following conclusions of linguists should be cited. As H. Bradin points out, "in linguistics, onomatopoeies are defined in the linguistic context as sound symbolism or sound combinations that result from imitation of sound". Regarding the direct grammatical function and semantic features of imitation, the following idea is put forward: "The onomatopoeia serves to express the idea of unity in a phonological context, so it can be said that this word has no lexical meaning." It is understood that in English linguistics there is a view that imitative expressions do not have an independent lexical meaning, their meaning is understood in the context of speech. However, imitation words are said to be a combination of phonological characters and it is formed by mimicking sounds in nature.

By the middle of the last century, grammatical categories in linguistics had been studied in detail, consistently and organically sorted. Of course, in this process, some national languages, including Uzbek, were studied on the basis of the doctrines of other schools of

linguistics. As a result, Uzbek linguistics, formed in the patterns of Russian linguistics, has studied some aspects of important linguistic phenomena in terms of these language models. Later, these limitations and artificialities began to be reconsidered in structural linguistic research. In particular, an independent and creative approach is required from researchers or candidates for research in the interpretation of many phenomena that are biased and biased on the basis of ideological beliefs during the dictatorial regime.

In particular, this can be clearly seen in the interpretation of linguistic phenomena. It should be noted that the representatives of structural linguistics are still making significant progress in the process of re-examination of the Uzbek language on the basis of national specifics. At the same time, a completely new direction has emerged in modern Uzbek linguistics, and today significant research is being conducted in this direction. In particular, new directions such as cognitive linguistics, linguocultural studies and pragmalinguistics, which are the main aspects of modern linguistics, were formed as a result of an anthropocentric approach to language, speech and language. However, the history of the creation of the anthropocentric approach, which is a relatively new direction for Uzbek linguistics, as well as the exception of the linguistic landscape of the world, which is a new term, dates back to the last century. Gumboldt was the first to observe the linguistic image of the universe on the basis of philosophical dialectics. When studying language on a philosophical basis, the scholar does not dwell on the linguistic image of the universe and its constituent elements, including the categories of general linguistic image of the universe, national linguistic image and private linguistic image. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

The question of the linguistic image of the world and the interdependence of the categories of nationality is given special attention by the linguist L. Weisgerber. Also, A.Potebnya, E.Sepir, B.Worf and V.Maslova have done a lot of research in the study of language phenomena in terms of their dependence on national mentality, national culture, and social environment. Although these areas of modern linguistics are considered as a relatively new approach to Uzbek linguistics, in national linguistics scholars Sh. took away. Linguists argue that the linguistic image of the universe and the conceptsphere are different names for the same reality. Hence, the concepts (horses) that are an integral part of the conceptsphere, i.e. names, are also the main means of the linguistic image of the universe. Now, as we move on to the solution of the problem of the place of imitation in the linguistic description of the universe, it is necessary to dwell on the origin, semantic function, and essence of imitation words. It is well known that when it comes to the emergence of language, idealists and materialists approach the solution of a problem from two perspectives. While idealists believe that language was created by divine power, and that man began to name events based on divine expression when he saw events, materialists argue that language originated and evolved through social labor. Both ideas cannot be completely denied, of course. Proponents of the individual theory, who are followers of materialists, also argue that the emergence of language is based on imitation and encouragement of sound.

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