

LINGUISTIC APPROACH TO THE DESCRIPTION OF LEXICAL UNITS EXPRESSING HUMAN SPIRITUAL STATE IN THE ENGLISH AND UZBEK LANGUAGES

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Abstract

One of the top priorities in world linguistics is the linguistic approach to the study of linguistic units with national and cultural content. Another is the analysis of the national spirit of peoples reflected in world languages and the identification of ethno cultural features of linguistic expression in human relations. It should be mentioned that the main emphasis is on the psycholinguistic, linguocognitive, lingvoculturological, and sociolinguistic nature of language as well as how it functions in the lives of various peoples.

Keywords: ethno cultural features, lexical, phraseological, paremio logical and textual, linguistic essence, national-cultural features of the linguo cultural content of the concepts of the inner world of man.

Introduction

Priorities include the identification of ethno cultural elements of linguistic expression in human connections, analysis of the national spirit of peoples reflected in world languages, and linguistic approach to the study of linguistic units of national and cultural significance in world linguistics. It should be highlighted that the main emphasis is on the functional aspects of language, including its psycholinguistic, linguocognitive, lingvoculturological, and sociolinguistic aspects, in the lives of various peoples.

The scientific importance of the research findings is the resolution of conceptual and linguistic concept problems, and the potential application of the findings using the methods chosen for the scientific interpretation of linguistic material to further develop in other languages, linguocultural, and cognitive is explained by the fact that its ethical-semantic aspects have been thoroughly studied based on non-sister language materials.

The research has practical value in that it has led to the development of textbooks and manuals on lexicology, phraseology, sociolinguistics, translation theory and practice in higher education, comparison of the English and Uzbek languages, teaching specialized courses in linguocultural studies, text analysis, dissertations, master's theses, and the fact that the English and Uzbek languages can help future specialists to advance their theoretical and practical knowledge.

The meaning of the concept of "family" in the development of language and culture is defined, and the content of the conceptual sphere of relations in English and Uzbek is taken into consideration.

Linguistic interpretations of the concept of linguocultural features of human concepts in English and Uzbek are also discussed.

Language is a part of human nature and is essential for the growth of a person's cognitive abilities and the establishment of their worldview. Language's social and human nature is that it establishes the parameters for all cultural existence. Research should be done in a variety of approaches because the ratio of events in the "ethnos-culture-language" triangle is diverse and distinguished by the interdependence of the relationships expressed.

Language's social and human nature is that it establishes the parameters for all cultural existence. Research should be done in a variety of approaches because the ratio of events in the "ethnos-culture-language" triangle is diverse and distinguished by the interdependence of the relationships expressed. The research should first concentrate on the types and forms of speech actions that are unique to a given civilization, before concentrating on the study of their nature and purposes.

As it represents knowledge of the language, society, and culture, a concept is a unit in the fields of linguistics and culture in modern linguistics. Language-based concepts portray a culture and influence how people perceive the outside world. A unit of operational content, a unit of structured knowledge, or a quantum, is conceptual thinking. Concepts are ideal, impersonal units of meaning that one utilizes when thinking. In the form of specific units, or "quanta," they represent the information included in the learned knowledge, experience, and outcomes of human perception of real existence.

Method and Analysis

The notions of the inner world of man in the English and Uzbek languages are very different, as are the linguistic and cultural elements of the family roles. Consider how a bride in an Uzbek family compares to a daughter-in-law or bride in an English household. There are numerous rituals and traditions connected to the idea of the bride (bride greetings, the bride saw), and while many phrases with the word "bride" in them have long been used to refer to the bride's family obligations, only one logical phrase with the meaning "country" rather than "bride" can be found in English: "the bride of the sea"—Venice.

Family relationships between family members and relatives are another aspect of how the inner world of man is conceptualized in English and Uzbek from a language and cultural perspective. Examples of Uzbek phrases without English equivalents include *kuda-anda*, *kudalik*, *kuda-andachilik*, and others.

N.N. Boldirev contends that a notion in language can be expressed through a single word or phrase, a phrase logical unit, a sentence, or an entire text. The scientist divides the notion into many parts depending on the content and level of abstraction: a strong emotional image, imagination, scheme, concept, prototype, propositional structure, frame, script (script), gestalt, etc.

With the meanings of many words that are visual and external in character, a distinct emotional image is presented. Rethinking metaphorically: May and December, an elderly husband and a youthful wife. The father's child is like the father and is the father's own, which is a very distinct emotional image.

The mental image must include both an external and a set of emotional characters, unlike a clear emotional image. The newly coined Uzbek word "bride" not only conjures up images of young brides but also conveys traits like politeness, willingness for service, shyness, kindness, and other traits unique to young brides. It should be mentioned that only the Uzbek cultural framework allows for the

realization of this image. Check out this thinking phrase that was developed using the English phraseology "zoo Daddy" (a divorced father who has the right to meet his children on the weekends). The father in this portrait divorced his mother on the weekends. Changing metaphors: May and December are a young husband and a young wife. One specific emotional picture that comes to me is the father's child, who is like the father and is the father's own. The mental image must have a set of emotional characteristics in addition to an exterior one, unlike a clear emotional image. In addition to conjuring up a picture of a young bride, the newly popularized Uzbek word "bride" also conveys traits like as politeness, willingness for service, shyness, kindness, and other traits particular to young brides. It should be emphasized that this representation exclusively exists in Uzbek culture.

Let's look at the thinking phrase based on the English phraseology "zoo Daddy" (a divorced parent who is entitled to weekend visits with his children). The father in this portrait divorced his mother on the weekends. She takes her kids on strolls to the zoo, circus, and other locations.

As a result, both English and Uzbek cultures share linguistic and cultural characteristics of the conceptions of the inner world of man that are beneficial in the emotional arena. As a result, both English and Uzbek cultures have good emotional aspects to their respective linguistic and cultural representations of the inner world of man. The inner world of a man is thought to have good linguistic and cultural characteristics in both English and Uzbek. In Uzbek culture, these qualities include commitment and obligation, and in English society, they include love and affection. The terms "single mother," "illegal marriage," "illegal husband and wife," and "same-sex marriage" are among the new conceptions and models of family connections that have arisen in English but are not acceptable to Uzbek national culture. plus others.

Conclusion

The mental wholeness of the impression of the world landscape, which encompasses both language and cultural knowledge, imagination, and values, is the linguistic and cultural feature of the conceptions of the inner world of man in English and Uzbek. This concept's content is realized through the use of language. The language units in English and Uzbek reflect all issues, knowledge, attitudes, and values associated with the linguocultural characteristics of the notions of the inner world of man. As a result, this idea is founded on the lexical, phraseological, and textual levels of the language and can be realized in folklore discourses, folk songs, proverbs, and sayings that convey the knowledge of the populace. As a unit of the content of collective consciousness that is stored in the national memory of language owners in the form of linguistic expression, linguistic elements of the conceptions of the inner world of man in English and Uzbek are comprehended. A certain language community's national, cultural, social, psychological, youth, and everyday life experiences are directly tied to this idea. It possesses a number of advantageous, emotively assessing, and associative qualities. The multifaceted linguocultural aspects of the notions of the inner world of man in English and Uzbek relate to his outward and interior worlds and represent the respective languages' ethnic identities. The investigation led to the identification of linguistic and non-linguistic elements that affect the dynamics of development of language units that reflect family ties in English and Uzbek.

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