

LINGUOCULTURAL ASPECT OF CONCEPTS OF HUMAN INNER WORLD IN ENGLISH AND UZBEK

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The system of ideas about the world that develops in a person throughout life is gradually enriched with new knowledge, which is formed into general concepts. The concept is the object of study of a number of sciences, such as cognitive linguistics, cultural studies, cultural linguistics, political science, sociology and ethnopsychology. Linguoculturology considers a set of basic concepts that together characterize the manifestations of culture in the language and allow analyzing the relationship between language and culture in development. Currently, the concept is one of the basic concepts of linguoculturology.

In linguoculturology, the works of N. D. Arutyunova, A. Vezhbetskaya, S. G. Vorkachev, V. I. Karasik, V. A. Maslova, G. G. Slyshkin, Yu. Stepanova, V. N. Teliya, G. V. Tokareva, R. M. Frumkina and others, who consider the concept as a mental unit that is formed in the human mind under the influence of many factors.

The concept is a key concept of linguistic culture, firmly established in linguistics, but it still does not have an unambiguous interpretation, despite the existence of a huge number of definitions and approaches to its study.

Different scientists approached to the notion of "concept" variously. Yu. S. Stepanov characterizes the concept as a cultural-mental-linguistic formation, a clot of culture in the human mind. The researcher considers the concept as a "bundle" of representations, concepts, knowledge and imagination, which accompanies the word. According to the scientist, in the form of a concept, culture is mentally perceived by a person. On the other hand, according to Yu. S. Stepanov, through the concept, a person enters culture himself, and sometimes influences it.

The concept in the works of N. D. Arutyunova is interpreted as the concept of everyday philosophy, which is the result of the interaction of folklore, religion, national traditions, feelings and values; the scientist considers the concept as an analogue of worldview terms that are entrenched in the language and contribute to the transfer of the spiritual culture of the people. In this understanding, concepts are culturally significant and valuable concepts of everyday consciousness.

A. Vezhbetskaya gives several definitions of the concept. In her understanding, the concept is described as an object of an ideal world that has a name, is defined using a set of semantic

data, and reflects cultural ideas about reality. Researcher V.A. Maslova defines the invariant features of the concept in the following provisions:

- 1) a concept is a minimal unit of human experience in its ideal representation, verbalized with the help of a word and having a field structure;
- 2) concept - these are the main units of processing, storage and transfer of knowledge;
- 3) the concept has movable boundaries and specific functions;
- 4) the concept is social, its associative field determines its pragmatics;
- 5) the concept is the main unit of culture [Maslova 2007: 47].

According to Sternin, the concept is understood "... as a discrete formation, which is the basic unit of a person's mental code, has a relatively ordered internal structure, is the result of the cognitive (cognitive) activity of society and carries complex, encyclopedic information about the reflected object or phenomenon, about the interpretation of this information by public consciousness and attitude public consciousness to a given phenomenon or object".

Currently, conceptual structures are also being studied in scientific (medical, agrotechnical, legal, etc.), artistic, journalistic, advertising and other discourses.

Many specialists limit themselves to only linguistic material when studying the concepts of culture and thus represent the linguoculturological direction of studying the concept.

In the context of this work, it is necessary to note the relationship between the concepts of "linguistic picture of the world" and "concept", since they practically cannot exist in isolation from each other. The first is formed with the help of the second, that is, it is a set of interacting concept spheres. The relationship between the linguistic picture of the world and the concept is akin to the relationship between language and culture. Language is both a product and an instrument of culture formation.

The concept analysis includes notional, image-bearing and evaluative layers of the notion. The notional layer of the concept means its dictionary meaning. The image-bearing layer of the concept is what it looks like, and the evaluative layer is what kind of traits this concept has. In this article, one of concepts of human inner world "love" in English and Uzbek languages.

At notional level, "love" is an intense feeling of deep affection in English language. In Uzbek language, "love" is "sevgi", which means "biror shaxsga yoki kishilar guruhiga, g'oyaga yoki amaliy faoliyatga nisbatan intim va kuchli tuyg'u" (an intimate and strong feeling about a person or group of people, an idea, or a practical activity).

In order to identify image-bearing and evaluative layers of the concept, it should be analyzed in the context such as literary texts, phraseological units and others.

The image-bearing level of the concept "love" in English language is as follows:

- Love is pleasure: dance, sing, wonderful, joy, a red rose, music
- Love is suffer: pain, suffer, heart will break, tears, tear (based on the analysis of "The Nightingale and the Rose" by Oscar Wilde: "If I bring her a **red rose** she will **dance** with me

till dawn. ...my **heart will break.**’, ‘Here indeed is the true lover,’ said the Nightingale. ‘What I **sing** of he **suffers**: what is **joy** to me, to him is **pain**. Surely Love is a **wonderful** thing...’)

In Uzbek language also, the concept “love” is associated with suffering feeling and pleasure:

1. “**yuragini** har kun yana **chuqurroq** egallab, **dardini kuchaytirgach**, sevgining chin ma’nosini tushuna boshlagandi” (Oybek “Tanlangan asarlar”) – associated with pain, suffer.
2. “Sevgi odamning **yuragiga tiniqlik, nur**, ko‘ngliga **ezgu orzular** soladi deyishadi” (S. Ahmad “Sud”) – associated with pleasure, happiness.

The evaluative layer of the concept “love” in English language is as follows:

- Love is valuable: precious than emeralds, dearer than fine opals,
- Love is meaningless: not half as useful, not prove anything, (based on the analysis of “The Nightingale and the Rose” by Oscar Wilde: It is more **precious than emeralds**, and **dearer than fine opals**.... It is **not half as useful** as Logic, for it does **not prove anything**,...)

According to evaluative level of this concept in Uzbek language:

- Love is motivative, impulsive: qora bulutni ham tilka-pora qiladi, til chiqarib har kuni yangi bir gap aytadi

(- Mana shu muhabbat bo'lsa kerak, - dedi Muattar. - Muhabbat chaqmoqday ko'ngildagi har qanday **qora bulutni ham tilka-pora qiladi** deyishadi.

- Yo'q! - dedi Anvar, - agar shu muhabbat bo'lsa, muhabbat chaqmoqqina emas, odamga o'xshaydi: **tug'ilganda bir parcha go'sht bo'ladi, keyin til chiqarib har kuni yangi bir gap aytadi**. A.Qahhor “Muhabbat”).

In conclusion, it should be mentioned that one of the concepts of human inner world “love” has undergone a rigorous conceptual investigation. It is useful to note that not all definitions of concepts found in dictionaries adequately convey their meanings. In this way, deeper meanings are discovered by incorporating the ideas into literary texts of English and Uzbek literature.

The List of Used Literature

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