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## LINGVOCULTURAL ANALYSIS OF THE CONCEPT OF "PERSON" IN ENGLISH AND UZBEK LANGUAGES

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**ABSTRACT:** In the minds of speakers, words often do not have their inner form, because it is forgotten, faded. In linguistics, the inner form of lexical units is extremely important, because etymological analysis reveals the primary motivation of the word. This helps to determine the important aspects of the ethnic worldview in the language. Associations and signs of meaning formed by the inner form have more ethnocultural specificity compared to the denotative component of lexical essences; "when the inner form is connected with the lexical essence, it creates a unique embossed expression of imagining the world through words.

**KEYWORDS:** The concept, linguistic status, linguistic expression, languages, semantic view, characteristics of language, person, nation.

### INTRODUCTION

V.V. Vinogradov defines the inner form of a word as follows: "The "inner form" of a word can be determined only against the background of the material and spiritual culture and language system in which this word or combination of words was created or formed." The choice of the internal form of the word has social and cultural-historical aspects. Two trends in the analysis of the internal form of a word in the science of linguistics are noticeable: the diachronic etymological interpretation of this concept and the state of synchronization of the internal form of language units with their content. The internal form is aimed at the important place in the language of a certain connection, which is important for the purposes of conveying a secondary nomination or system of relations (a holistic situation), which in turn contributes to the formation of a number of associative relations in the minds of the speakers of the language.

### THE MAIN RESULTS AND FINDINGS

The picture of the world in the language generally corresponds to the logical perception of the world in the mind and includes a set of derivatives related to various forms of indirect perception. For example, the phraseology of each language is unique, and it is related to the background knowledge of the language owners, traditional forms of work, and the specific features of the ethnic lifestyle in general. Basic patterns, basic cognitive structures that become the basis of

ethnic culture and predetermine the characteristics of adaptation to non-linguistic reality form the content of these language units.

When we try to determine how some fragments of Uzbek worldviews are expressed in the worldview of the Tatar language, we come across the worldview and value system associated with fragments of pagan religions and the dominance of thousand-year Islamic traditions. Islam, as one of the world's religions, consistently regulates the personal life of a person, and this situation definitely affects the lifestyle of all peoples who believe in this religion, which has important consequences for linguistics and culture.

A simple representation of the world that reflects the practical needs of the members of the language community structures the flow of external imagination in a certain direction. "Not formal-logical non-contradiction, but the integrity and universality of the model, its ability to serve as an explanatory (often quasi-explanatory) matrix to bring the experience into a single structure" is the criterion of this type of knowledge.

In the linguistic representation of the world, the ethical and anatomical view of man intersects and complements each other. The inanimate soul is contrasted with the material body, bringing man closer to the world of other living beings, but at the same time emphasizing the uniqueness and extraordinary of man among other living beings. In this, a person has a special place in the image of the world in the Uzbek language, because who is only compared to a person? may be asked. So, related to the Russian category of liveness, who serves to improve living beings and other aggregates and phenomena of reality? - what? The change of questions in the Uzbek language is completely different, it imposes a task that predetermines a completely different look at the place and role of a person in the image of the world in Turkic languages. It is known that in the Russian-language source, the animacy of nouns is of central importance in this class, and the animacy of pronouns, adjectives, numbers and complete adjectives occupies a remote position. In Uzbek language, the pronoun kim is used only for human beings, and what is used for all other animate and inanimate objects: What is blowing? - The dog is barking.

In the representation of the world in language, there is a certain similarity between phenomena that may be far apart in strict logical classification. For example, an analogy between time and space is characteristic for the perception of the world in language: "time is passing, flowing, flying"; life passes, life path and so on.

The selection of the most important standards (patterns) in the representation of the world in language depends on the conceptual system of the entire language. From these positions, the study of the concepts that describe the inner world of a person is of undoubted scientific interest, because it allows not only to determine the specific features of the antropocentrism of one or another language, but also, first of all, it helps to determine the universal laws of the reflection of various aspects of the human mind in the false world view.

The soul, spirit, and conscience have a special place among the substances inside a person. Person- "in the ordinary use of the word is the set (at the same time the basis) of the intentions and desires of the consciousness of a living being, the antithesis of the concepts of body and matter." The observation of breathing, which disappears in a dead being and is unique to a living being, was important in the formation of ancient ideas about the soul in the form of breathing. Similarly, observations on the release of the soul when a large amount of blood is lost have led to seeing the image of the soul in the blood. The ancient sages viewed the soul as a separate substance: pre-Socratic scientists believed that the soul has the properties of the finest matter, for example, according to Democritus, the soul is a collection of individual atoms. In the Uzbek language, a separate lexeme -millat is used to express the inner, spiritual world of a person. It has no religious content, is not related to the life of the body, does not support the vital activity of the organism. This concept undoubtedly belongs to the field of non-equivalent lexicon.

## CONCLUSION

The fact that the semiotic phraseology of both analyzed languages is more similar than the figurative basis is related to the fact that basic human emotions have a universal color. The inconsistency of the images of phraseologisms based on a common figurative idea in different languages and expressing exactly similar concepts is explained by the national individuality of metaphors that reflect the worldview and perception of the world in the context of the cultural traditions of English speakers in the phraseological image.

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