

# PHRASEOLOGISMS EXPRESSING THE EMOTIONAL STATE OF A PERSON (FACE)

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## **Abstract.**

This article is about phraseologisms expressing the emotional state of a person. It analyses general semantic feature of a group of phraseological units, various emotional states, linguistic and extralinguistic characteristics, human emotions and phraseological-semantic fields. It is noticeable that a special place in semantic studies of recent times is occupied by the problems of emotional semantics, closely related to the so-called emotional aspect of the human factor in the language. Human emotions are reflected in language. It is a person who is the creator and native speaker of the language, enters into various relationships with other people, and the surrounding reality, experiencing various emotions. Language, as a means of communication, reflects human emotions.

**Key words.** extralinguistic feature, linguistic characteristics, paralinguistic means, human emotions, phraseological logistics, individual typological characteristics.

## **INTRODUCTION.**

Most of the phraseological units in the language, by their linguistic and extralinguistic characteristics, serve to express various emotional states associated with the moods of the interlocutors, their feelings. This state is realized in a speech in various ways: by the situation of speech, intonation, by such paralinguistic means as hints and indications. A certain role is played by stylistic methods of transforming phraseological units in the context of the narrative.

A group of phraseological units is distinguished, which are organically characteristic of the expression of only human emotions and feelings. The general semantic feature of such a group of phraseological units has an extralinguistic nature. All phraseological units in this case designate and express human emotions. For greater persuasiveness, it is necessary to characterize the emotionally expressive shades and estimated values of such phrases, taking into account the phraseological-semantic fields. It should be taken into account that the exact distribution of phraseological units by phrase semantic fields is impossible, since "in psychology (and therefore in language - A. M) there is not and cannot be an exact" catalog "of feelings, since the nuances and variations of feelings are endless.

In this regard, not all existing phraseological units of the Uzbek language with motivational assessments are classified in the work, which is explained not only by the limited scope of this study but also by the large number of phraseological units that express various feelings and emotions of native speakers. In some cases, it was necessary to include units in one field, which denote several adjacent emotions.

### **THE MAIN PART.**

In this article, it is supposed to produce: a) the identification of groups of phraseological units based on the features of the phraseological semantic field of motives b) the definition of phraseological units, the semantic structure of which includes certain expressed emotions or feelings c) the influence of phraseological units that express the emotions and feelings of a person in speech (in a contextual environment) .

The synonymous series of phraseological units and their variants in each phraseological-semantic environment will be considered and the motivational series will be described from the point of view of the use of phraseological units by Uzbek writers in an artistic speech to express human emotions and feelings, taking into account stylistic goals.

It is noticeable that a special place in semantic studies of recent times is occupied by the problems of emotional semantics, closely related to the so-called emotional aspect of the human factor in the language (55 C). Human emotions are reflected in language. It is a person who is the creator and native speaker of the language, enters into various relationships with other people, and the surrounding reality, experiencing various emotions. Language, as a means of communication, reflects human emotions.

As Yu, Y. Avaliani rightly notes, "the issues of the semantic classification of the phraseological fund of the language is of particular importance not only because their identification can achieve the disclosure of the" mechanism "of arranging this fund, its systematization, but also (which is especially important) to penetrate the genetic foundations of the formation of phraseological units".

"Phraseology," writes A. M. Emirova, "covers only those areas of reality that are directly related to the human vision, the assessment of realities, with the characteristics of the psychological characteristics of the human personality, the cognitive processes of the emotional-volitional side of the activity, the individual typological characteristics of the personality, etc. These and other circumstances served as the basis for identifying a group of phraseological logistics in the modern Uzbek language, taking into account the phraseological semantic fields of human emotion and feelings.

Analysis of the factual material of the modern Uzbek language made it possible to single out the following phraseological-semantic fields of emotions expressing: a) joy, admiration, delight, happiness b) surprise, bewilderment, delight c) irritation, grief, sadness, annoyance, resentment d) anxiety, excitement, anxiety e) mockery, neglect, contempt f) indignation, indignation, anger g) threat, curse h) fear, fear, fear, horror. i) indifference, indifference j) suffering l) interjection phraseological units. Let us characterize each of these thematic groups separately.

1) Phraseo-semantic field of expression of joy, happiness, admiration, delight.

A prominent place in the Uzbek language is occupied by Phraseological units expressing admiration, delight, joy, happiness, and other spiritual qualities of a person. For the colorful transfer of feelings of admiration, joy, a happy state of a person, as well as for personal characterization of heroes, assessment of phenomena in the speech of characters, writers often resort to using phraseological units of this sphere. In the modern Uzbek language, there are several synonymic phraseological units expressing feelings of admiration, delight, joy, happiness without any contextual environment. " Here are some of them: og`zi qulog`iga yetdi (literally, the mouth has reached the ears), is used to express the image of a happy person, his joyful, emotional state.

In several cases, phraseological units expressing joy, admiration, delight are included in the synonymous series and their variants. The study of the specifics of synonymy most clearly allows you to reveal the emotionally expressive shades and possibilities of phraseological units. By phraseological synonyms, we mean phraseological units with the same or extremely close meaning. Such phraseological units, differing from each other either by shades of meanings, or stylistic coloring, or both at the same time. For example, in the Uzbek language, the phraseological units ko`nglli ko`tarilmok and ko`kragi tog`day ko`tarilmok express the joyful state of a person, being synonyms in meaning. It can be seen that the phraseological unit ko`kragi tog`day ko`tarilmok more emotionally and figuratively denotes the state of a person, Both phraseological units, therefore, differ from each other in shades of the expressed meaning.

In this field of emotives, a number of structurally different, but synonymous phraseological units and their variants are combined: ogzi kulogiga etdi - ofzi ulofida - oинизining tanobi qochmo ла - labing tanobi qochmok, boshi osmonga etmok - boshi k`kka simo, terisiy`digayet kkka simo`y, terisiy`dididi k`ngli to`day k`ytaril`mok, quvonchi ichiga si`maidi - sevinchi ichiga si`maidi - quvonchi

olamga sirmaidi, d̄ypisini osmonga otmok - d̄ypisini osmonga ir̄fitmok - d̄yppisini osmonga tashlamok and.

As you can see from the examples, each phraseological unit has several options. For example, the phraseological unit og`zi qulog`iga yetdi has several grammatical variants that can be used in speech both in the elliptical form (og`zi qulog`ida) and with grammatical changes.

The verbal phraseological unit og`zining tanobi qochmoq (literally, the size of the mouth ran away) is used to express the emotional state of a happy person. In the speech, it is found in different grammatical variants: To express the joyful state of a person, the phraseological unit labining tanobi qochmoq is used, which is a lexical version of the phraseological unit og`zining tanobi qochmoq. In this case, there is a replacement of one of the lexical components of phraseological units. In our case, the component ofiz (mouth) is replaced by l a b (lip). The word ofiz and lab, of course, are not synonyms, there is a lot in common with functions: both of them call a part of the human body, both of them perform similar goals to some extent. When replacing the lexical component in phraseological units, their semantics may not be destroyed, but an opportunity is created for a more specific expression of the described situation, which is confirmed by the examples. In the Uzbek language, the phraseologism boshi osmonga yetmoq expresses a sense of human joy and happiness. In the speech, his lexical version is used boshi ko`kka yetmoq. It seems to us that in this case, the dominant phraseological unit is boshi osmonga yetmoq. In a variant of the phraseological unit, osmon (sky) is replaced by the word ko`k, which also means sky. In the speech, these phraseological units are often used as independent ones, although they hardly differ from each other in meaning. Here synonymy plays a huge role in the language. Synonyms and their variants are used by native speakers, mainly to avoid repetitions and to enhance the said meaning, taking into account the emotionally expressive possibilities.

The same thing happens with the phraseological units terisiga sig`may ketmoq and taniga sig`may ketmoq (to be in seventh heaven), in which the lexical

component *teri* (skin) is replaced by *tana* - body. Both phraseological units serve to express the joyful, happy state of a person. For example, *Rais buva otning qadriga yetasan deganda, quvonchidan terisiga sig`may ketgan edi* (L. Makhmudov). In this example, the word *yayrab*, meaning the joyful state of a person, is wedged into the phraseological logic, which further enhances the emotionally expressive value. Sometimes the same phraseological unit is used in an elliptical form as *terisiga sig`madi* due to the omission of the verb *s* and *sig`may*. For example, *Turdi terisiga sig`may yugurib borib, kampirning qo`ltig`iga kirib, supachaga boshlab keldi* (L. Makhmudov).

All of the above phraseological units are emotional in nature, that is, they have an emotional and expressive meaning without a contextual environment outside of context. In the speech, they, in addition to nominative meanings, express the emotional state of a person, his attitude to the subject of the speech. Such phraseological units are endowed with their own emotional and evaluative meaning.

Among the features of phraseological units, the rethinking of the components of phraseological units is also distinguished. Basically phraseological units, expressing emotions and feelings, are created based on metaphorization, comparison, or individual components of phraseological units, or a combination of components as a whole. Such phraseological units in speech are used for stylistic purposes, especially to express emotionally expressive shades of meaning.

For example, the phraseological units *yuragi tor, ko`ngli tog`day ko`tarildi. ko`kragi tog`day ko`tarildi* was built taking into account the figurative basis of the height of the mountain. A person's joy is compared and likened to sublime grief, which makes it possible to figuratively reveal the meanings of phraseological units that serve to express emotionally expressive shades of the meanings of a great sense of joy.

As A. Abdullaev rightly notes, "phraseological units are linguistic phenomena created based on a strong influence on the human consciousness of certain phenomena and to ensure the impact of speech on the listener" / 5 C, 4X7. In the Uzbek language, phraseologisms help to denote different shades of emotions, which are realized, as a rule, only in non-context. Phraseological units, for example, *yuragi yorildi*, *yuragi qoq yorila yozdi*, *ko`kragi qinidan chiqay-chiqay der*, depending on the context, the meaning of "joy", "delight" can be actualized more closely "fear", "horror". Therefore, when highlighting semantic fields, such phraseological units can be elements of different fields. Different values of multi-variant units should also be assigned to different fields. In the context, such phraseological units are accompanied by the qualifying words *quvonchidan*, *sevinganidan* (for joy). Examples: *Sizni ko`rib sevinganimdan yuragim qoq yorila yozdi: sizning vajohatingiz-bu* (Oybek). *Qani shu tillarni dadasi eshitsa! Sevinganidan yuragi yorilardi* (B. Daminov). *Quvonchidan ko`kragi qinidan chiqay-chiqay der edi* (B. Daminov). In these sentences, phraseological units have almost the same degree of the emotionally expressive connotation of meaning, however, the last two phraseological units express emotions and feelings of joy more figuratively.

Phraseologism *o`zida yo`q* (outside of oneself) expresses the extremely joyful state of a person. Sometimes this phraseological unit can express an extremely excited, irritated state of a person. The semantic meaning in such cases is realized through the context: *Polvon har yoqqa, yugurib, bir buxanka non topa oldi. Ali tajang o`zida yo`q quvondi* (Oybek). *U o`zida yo`q shod edi* (Shukhrat). Feelings of joy are expressed in the semantic structure of phraseological units - *quvonchi ichiga sig`maydi* (literally, joy / ogo / does not fit into it). This phraseological unit has lexical variants of *sevinchi ichiga sig`may-quvonchi olamga sig`maydi* "In the first version, the lexical component *quvonch* (joy) is replaced by the synonymous word *sevinch*, in the second version the word *ichi* is replaced by the word *olam* . Replacing the lexical components of *ichi*, *olam* do not

significantly change the semantics of Phraseologism, but the last option is more figuratively and emotionally expresses feelings of joy, admiration, These variants of phraseological units differ in emotional and expressive shades.

As can be seen from the examples, most of the above phrases, according to their lexical and grammatical characteristics, belong to the category of verbs. It should be noted that verb phrases in the overwhelming majority of cases are used to denote the action and mental state of a person, characterizing the emotional relationships of people. To express such semantic shades, verbal phraseological units have become widespread in the language, since the action and state of a person, ego relationships need a figurative, expressive and emotional designation, which includes not just the name of a certain action or state, but also its assessment.

The phraseological-semantic field of emotions, expressing admiration, joy, contains emotionality, imagery in the semantic structure of each phraseological unit, thereby allowing to introduce into speech emotional uplift, greatness, etc. Observations have shown that emotionally expressive phraseological units, expressing admiration, delight, joy, rely on core words that name parts of the human body. This semantic vocabulary forms an extensive range of phraseological variants expressing the meaning of admiration, delight, joy, happiness.

Phraseologisms of this semantic field is used in speech in a transformed form. There are cases of replacement of components, wedging of words into the composition of phraseological units, ellipse, etc. Observations have shown that the lexical composition of phraseological units undergoes most of all changes, resulting in phraseological variations in which the internal image of the phraseological unit remains unchanged.

Phraseological units that serve to designate a feeling of joy or admiration are distinguished by a variety of semantic shades and imagery. Our observations fully



confirm that phraseological units of this type in works of fiction are used to show feelings of admiration, joy in assessing people, situations, and phenomena.

As a rule, emotionally expressive phraseological units are used by writers in the colloquial speech of characters, therefore it is legitimate to attribute these emotionally expressive phraseological units according to their semantic and stylistic significance to the colloquial ones. Colloquial phraseological units are characterized by expressiveness, emotional coloring, which allows them to be widely used in the language of fiction when creating a figurative, emotionally colored language "But it cannot be argued that these phraseological units serve only the language of fiction. They are widely used in other styles of popular literary language.

## 2)Phraseo-semantic field of surprise, bewilderment, amazement

In the modern Uzbek language, phraseological units are widely represented, conveying various degrees of surprise and amazement. PU of this sphere characterizes the state of a person, his reaction to an unexpected extraordinary event or an assessment of the emotional state of a person and his actions, and in some cases also an assessment of the phenomena themselves.

The composition of such a phraseological-semantic field includes phraseological units of type *og`zi ochilib qolmoq* (open your mouth), *ëkasini lamok* (letters. grab onto your collar), *oyog`i ostidan chiqib qolmoq* (literally "to appear / suddenly /, to come out from under your feet), *kzi olma-kesak termoq* (letters, the eyes collect an apple and a stone), *boshi. miyasi g`ovlab ketmoq* (the head turns), *o`zini qo`yarga joy topolmay* (not finding a place for oneself), *hayratda qolmoq* (literally, to be surprised) *tarvuzi qo`ltig`idan tushmoq*, (literally, to drop a watermelon from under the arm), *hang-mang bo`lib qolmoq* and others.

As can be seen from the examples, phraseological units expressing surprise, bewilderment, amazement, in their structural and grammatical characteristics, refer to verbs. A characteristic feature of the grammatical structure of such stable phrases is the presence of a verbal core word in them. This verb acts as the

grammatical center of the whole phrase, giving phraseological units as a whole the semantic function of denoting an action, across, in these cases, and the emotional state of a person, inherent in the verb. In a sentence, such phraseological units are usually used as a predicate.

Phraseologism *og`zi ochilib qolmoq* figuratively expresses the emotional state of an amazed person, acting as an actualized when expressing admiration for the beauty, extraordinary dexterity, etc.

A special place is occupied among other meanings, meaning the significative, denotative meanings of phraseological units-connotations. The connotative aspect of meanings determines the potential of phraseological units. Linguists define connotation as the additional content of a word through stylistic shades that are superimposed on its denotative content. We adhere to the opinion expressed by A. V, Kunin: "Connotation is not superimposed on the main content of a word or phraseological unit, but to be in a complex unity with it, since there is not only rational but also closely related sensory cognition of reality" .

When considering the phraseological material of the Uzbek language, it is easy to be convinced of the validity of this remark. The connotation usually includes emotionality, expressiveness, evaluativeness, stylistic coloring. These four components of connotation can act together in various combinations. For example, the phraseological units *hayratda qolmoq*, *hayratdan qotib qolmoq*, express strong surprise, amazement. In the semantic structure of phraseological units, the content is revealed, firstly, feelings, moods, experiences of a person, as well as a sensory assessment given to the object, and secondly, the meanings of the entire utterance of the third are expressively expressed, the subjective-objective attitude of a person to the object is manifested, and fourthly, the attribution of phraseologies to a particular sphere of communication, functional style is established.

For the phraseological units *hayratda qolmoq*, *hayratdan qotib qolmoq*, the meaning "to be surprised" is a subject-logical component of phraseological meaning, and an emotional-expressive shade is a connotative component. It should

be noted that in these geological units the share of the estimated component is very insignificant.

### **CONCLUSION.**

Thus, phraseological units expressing the emotional state of a person (person), in addition to denotative meaning, in their semantic structure also contain connotative meaning. The connotative aspect of the meaning of a phraseological unit is its emotionally expressive, evaluative features that contribute to figuratively expressing the emotional state of a person.

Observations have shown that the emotional-expressive potential of these phraseological units is higher than their general evaluative potential. In addition to the nominative meaning, they also have a connotative meaning. The nominative and connotative meanings cannot exist without each other, since the connotation cannot be created outside the connection with the subject content. Phraseologisms of this sphere is used to convey various degrees of hostility, discontent, and mental cooling of a person. Many phraseological units in such cases have contiguous emotional meanings: the meanings of hostility, cooling are associated with sadness and longing, therefore, the semantic structure of such phraseological units also contains shades of the meaning of sadness and longing.

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