

**EMOTIVE EXPRESSIVE PHRASEOLOGICAL UNITS OF THE ENGLISH AND
UZBEK LANGUAGES****Murodova Munisa Mukammal qizi***NavDPI 1st year master's degree*

Annotation: *This article is mostly about the phraseological units of the language and how to define them in the emotive expressive content. A logical interest of the researchers to the processes of manifestation of emotions in the language has resulted in the formation of a new scientific field – linguistics of emotions aimed at the emotional environment of the language. In both English and Uzbek languages human emotions are verbalized mostly by the phraseological units representing various mental states of an individual. Studying means of expressing emotive vocabulary illustrated by the phraseological units provides an opportunity to present the whole complex of means of the language and the speech, as well as contribute to understanding the mentality and psychology of both languages respectively. This article covers the phraseological units which are characterized by a great diversity of lexical, semantic, emotional and appraisal aspects. The emotional and appraisal volume of the phraseological units varies depending on the emotional state of the speaker and on his attitude to the addressee. Cultural and connotative semantics of the phraseological units is closely connected to the both nation's worldview which has formed and has been enriched throughout the life experience.*

Key words: *Culture , phraseologisms, human emotion, custom and traditions, gender specific emotions.*

Аннотация: *Данная статья в основном посвящена фразеологическим единицам языка и способам их определения в эмоционально-экспрессивном содержании. Закономерный интерес исследователей к процессам проявления эмоций в языке привел к формированию нового научного направления – лингвистики эмоций, направленной на эмоциональную среду языка. И в английском, и в узбекском языках человеческие эмоции вербализуются преимущественно фразеологизмами, отражающими различные психические состояния человека. Изучение средств выражения эмоциональной лексики, иллюстрированной фразеологизмами, дает возможность представить весь комплекс средств языка и речи, а также способствовать пониманию менталитета и психологии обоих языков соответственно. В данной статье рассматриваются фразеологизмы, которые характеризуются большим разнообразием лексического, семантического, эмоционального и оценочного аспектов. Эмоционально-оценочный объём фразеологизмов варьируется в зависимости от эмоционального состояния говорящего и от его отношения к адресату. Культурно-коннотативная семантика фразеологизмов тесно связана с мировоззрением обоих народов, которое формировалось и обогащалось на протяжении жизненного опыта.*

Ключевые слова: *Культура, фразеологизмы, человеческие эмоции, обычаи и традиции, гендерно-специфические эмоции.*

Annotatsiya: *Ushbu maqolada asosan tilning frazeologik birliklari va ularni emotsional-ekspressiv tarkibda aniqlash yo'llari haqida so'z boradi. Tildagi his-tuyg'ularning namoyon bo'lish jarayonlariga tadqiqotchilarning mantiqiy qiziqishi yangi ilmiy yo'nalish - tilning hissiy muhitiga qaratilgan hissiyotlar lingvistikasining shakllanishiga olib keldi. Ingliz va o'zbek tillarida inson hissiyotlari, asosan, shaxsning turli ruhiy holatlarini ifodalovchi frazeologik birliklar yordamida so'zlashadi. Frazeologik birliklar tomonidan tasvirlangan emotsional lug'atni ifodalash vositalarini o'rganish til va nutq vositalarining butun majmuasini taqdim etish imkoniyatini beradi, shuningdek, ikkala tilning mentaliteti va psixologiyasini tushunishga yordam beradi. Ushbu maqola leksik, semantik, emotsional va baholash jihatlarining xilma-xilligi bilan ajralib turadigan frazeologik birliklarni o'z ichiga oladi. Frazeologik birliklarning emotsional va baholash hajmi so'zlovchining hissiy holatiga va uning qabul qiluvchiga munosabatiga qarab o'zgaradi. Frazeologik birliklarning madaniy-konnotativ semantikasi har ikki xalqning butun hayotiy tajribasi davomida shakllangan va boyigan dunyoqarashi bilan chambarchas bog'liqdir.*

Kalit so'zlar: *Madaniyat, frazeologizmlar, inson hissiyotlari, urf-odatlar va an'analari, jinsga xos hissiyotlar.*

Every language has figures of speech, or word expressions that represent the unique national flavor of the language. Phrasological units are unique among linguistic units that convey an ethnos' style of thinking. Phrasological units are often capable of expressing emotivity. Most people define an emotion as feelings or a mental disturbance. Emotions, according to psychology, are experiences linked to a person's evaluation of the significance of the elements impacting him. These experiences are particularly articulated as relevant sentiments, as well as the satisfaction or unfulfillment of his expected requirements. One's speech and physical state are the outward manifestations of emotions, which play a significant role in a person's state and represent his inner world. In the human sciences, an individual's emotional domain is the object of phycologists, philosophers and linguists' research. Modern linguistic tendencies have resulted in the establishment of new fields of research for emotions, including sociolinguistics, cognitology, psycholinguistics, and linguostylistics. Despite an increase in study on pragmatic features and ways of expressing emotions in both domestic and international languages, scholars have paid little attention to this component. Nonetheless, some parts of the topic have been noted in works dealing with other linguistic concerns. The study's importance stems from a dearth of research on emotivity in modern linguistics, as well as the distinctiveness of describing a person's emotional state using phraseological units.

Phraseology is a unique way of expressing the language in a different context and rare treasure of every nation. Phraseologisms express each nation's history, customs and traditions as well as its identity. According to linguistics D.S. Likhachev and B.

Larins the study of national identity , emphasizing the need to study a mentality that embodied national characteristics is a must. The given idea is quite valid due to its importance and excellence when it comes to culture and nationality. Mostly in this case phraseologisms play a key role in expressing the language through various means and elements of the language. All languages ,however old or new, have their own phraseological units which makes them as a universal language. They usually represent and come from ancient cultural heritage, ancient metaphors and folk wisdom reflecting the spiritual state of ancestors and generations. In the 80s E.F. Arsenteva studied the phraseological units on the basis of a human character , appearance and intellectual ability by quantifying and dividing them into phrase-semantic groups proving that the phrase-semantic groups in the English and Russian languages were not equal.

It is widely believed that emotive component is very difficult to understand. In fact, emotions are thought to have a vital influence in humans' lives. Wierzbicka (1999) defines emotion as 'thought-related feeling'. The language element of emotions originated in the twentieth century. Gender disparities in terms of emotional expressiveness are not new to modern research. Many studies have been conducted to examine how males and females show various levels of emotion and how each contains certain conventional emotions that are thought socially acceptable for guys and girls to portray. These socially acceptable gender-specific manifestations of emotion are often reinforced in members of a society beginning in early childhood (Huston-Comeaux, 2002). Fabes and Martin (1991) found that women are considered to exhibit are perceived to express emotions more than men but that there was a little difference in the perception of men and women's emotional experience. Therefore, it appears that the consistent gender differences in the emotion stereotype literature are based on beliefs about the expression of emotion more than they are on beliefs about the emotional experience. According to Vainik (Vainik, 2006) 'women are emotionally more competent and more expressive than men, in particular, with verbal expression. Women carry out emotional and linguistic tasks more precisely, as they are more sensitive to that kind of stimuli.

Naturally, when more linguistic content is processed, more emotions may be detected. The expression "the head is the beginning of everything" appears in various texts more than 2 million times, according to the national corpus of the Russian language. This statement is documented in the "proverbs of the Russian people" under the section "mind-stupidity", in the explanatory dictionary of idioms, and in the Big explanatory dictionary of the Russian language without giving its interpretation. This phraseological unit is mostly applied in the following contexts:

To give a proper example, when we say he has a wooden head , to put it simply it means it cannot be helped or he does not understand certain things. Different linguists used different ways to comprehending phraseological units (their constituent parts) and the elements of linguistic coverage as a science. However, they all believe that the phraseological units indicating human intellectual ability in the English language are

directly related to mindset, culture, degree of education, geographic region, sociopolitical system, religious views, and other factors. When no means linguistic criteria are proven by the findings of several research for the English language, it is reasonable to conclude that they are relevant to the categorization of other languages. When we closely pay attention to Uzbek language, phraseological units are usually closely connected to human emotions. Whatever we feel, we tend to express it by using certain phrases indicating various feelings. In Uzbek phraseology, examples have also been identified that convey different degrees of human emotions. These could include: "asabi taranglashdi- meaning he is getting nervous, bo'shashdi- meaning calming down or yuragi qinidan chiqayozdi- meaning feeling extremely fearful or anxious. Neutral emotions that acquire an approving assessment include the English expression in one's sober senses – calm, dispassionate, sane [A.V. Kunin, 1967, p. 806]. In Uzbek phraseology, units that express the neutralization of human emotions are also identified: ko'ngli taskin topdi- meaning he calmed down; he was satisfied; he was comforted [M. Sadikova, 1989, p. 159]. A person who is unstable in an emotional state is nominated by the expression goh hud, goh behud – sometimes in the mood, sometimes not [M. Sadikova, 1989, p. 78]. Love, which is considered the highest human feeling and a divine gift, is recorded in a large number of lexical, phraseological and paremiological units (Narzullayeva D.S.). Despite the frequent unrequited love, this feeling gets a positive assessment: jon dildan sevmoq – to love fervently, to love with all heart, to love passionately [M. Sadikova, 1989, p. 108]. From these examples, we can clearly see that in every language certain phrases indicating certain emotion has always been an interesting topic.

In summary, the article mainly focuses on phraseology within the framework of linguistic knowledge. One of the brightest, most metaphorical, and most expressive forms of language is phraseological units that indicate human intellectual power. Their appearance in language and semantic modification is related with the passage of time, numerous changes in social and political life, societal transformations, and so on. There are various approaches to identifying the national-cultural component of phraseological units that represent human intellectual ability, each with its own methodological basis. As previously stated, linguistic analyses of phraseological units representing human intellectual ability in English are the most indicative lexical material for linguoculturology since their intrinsic internal form, embodying motivation, frequently contains elements of the national-cultural plan, since phraseological units arise on the basis of a figurative representation of reality, reflecting predominantly everyday-empirical, historical, and spiritual experience language community associated with its cultural traditions.

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