

Phraseological Units Denoting the Emotional States of Person in English

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ABSTRACT: Systematization and description of the arsenal of linguistic means of expressing emotions represent one of the major tasks for linguistics that returns nowadays to the theory of Wilhelm von Humboldt, which in the early XIXth century appealed to study the language in close connection with individual speakers. 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 the Tatar language human emotions are verbalized mostly by the phraseological units representing various mental states of a person, one's inner world.

KEYWORD: Tatar language. Emotional vocabulary. Phraseological units. Culture. Ethnopsychology.

In modern dictionaries of the Russian language, the lexical and semantic meaning of pride is considered, first of all, as self-esteem; secondly, the concept of the noun pride is presented as a feeling of satisfaction from success in any activity and superiority in something. And third, pride can be synonymous with “pride-“гордыня”. Pride means:

1. A feeling of self-respect and personal worth
2. Unreasonable and inordinate self-esteem (personified as one of the deadly sins)
3. The trait of being spurred on by a dislike of falling below your standards
4. Satisfaction with your (or another's) achievements [Longman Dictionary of Contemporary English 2014].

In modern dictionaries of the English language, a detailed description of pride is offered, it is considered as an emotion (feeling, emotion) as a trait or object of pride. Pride is associated with personal worth, self-respect and success (you have done smth. Well; own smth. That other people admire; your or another achievements). The dictionary entry considers pride as such a character trait with which an individual wishes to meet certain standards and criteria (personal or social): "spurred on by a dislike of falling below your standards." This can be either a positive quality – self respect, or negative - unreasonable, inordinate self-esteem. A negative assessment of baseless pride is echoed in the following characterization as "one of the deadly sins." Synonymous semantic row of the concept "pride" in Russian lexicography is represented by such nouns as: arrogance, pomp, arrogance.

The meanings of the synonyms of pride are in semantic features, with negative connotations. The dictionary of synonyms of the Russian language does not name positively colored synonyms, however, the words pride, proud in the modern Russian language, find their application in a positive sense. The closest in meaning to

the lexeme pride is the expression of self-esteem and the noun self-esteem, they are used to interpret pride as a positive quality.

Psychologists point out the duality of emotions, which finds confirmation. An emotion is commonly perceived as feelings, mental disturbance. In psychology, emotions are defined as experiences connected with a person's assessment of importance of the factors affecting him and expressed in particular in the form of related feelings, satisfaction and non-satisfaction of his expecting needs. Emotions form an important component of a person's state, reflect his inner world, and the outer manifestation of emotions is a person's speech and physical condition. In human sciences, a person's emotional sphere is the object of psychologists, philosophers and linguists' research. The modern trends in linguistics have led to formation of new fields studying emotions: sociolinguistics, cognitology, psycholinguistics, linguostylistics. Despite an increase in research of pragmatic aspects and means of expression of emotions both in domestic and foreign linguistics, this aspect has hardly been paid any attention by the researchers. Nevertheless, some aspects of the problem in question have been highlighted in the works devoted to other linguistic issues. The increasing importance of the so-called "human factor" is now felt in all areas of scientific knowledge. Anthropological problems are spreading quite intensively in linguistic science.

The return of such a humanitarian science as linguistics, its main object-a person considered as a subject of speech activity, and, thus, overcoming one of the "stagnant" spheres of theoretical linguistics is naturally favored by the climate of greater pragmatism of recent decades, when language is considered not just as a system acting "by itself", but in connection with other aspects of human life [Sh.S. Safarov, 2018, p. 3]. The transition from a system-structural paradigm to an anthropocentric one, which aims to study "language in man and man in language" and assumes a view of language as the most important repository of cultural information and knowledge about the world reflected and recorded in language, has led to the relevance of research in the field of psycholinguistics, ethno linguistics, cognitive linguistics, gender linguistics, linguoculturology, pragmalinguistics, etc. [M. Galieva, 2017, p. 57]. The concept of "anthropocentric paradigm" is inextricably linked with cultural anthropology [Kuhn Tomas, 2012, p. 164].

Cultural anthropology draws attention to the relationship between language and culture, highlighting language as the main means of communication between representatives of different linguistic cultures [V.V. Vorobyov, 2008, p.125]. The anthropocentric paradigm focuses on the language user, his language competence, knowledge structures reflected and fixed in the language" [D.U. Ashurova, M.R. Galieva, 2018, p. 12]. This article is written within the framework of anthropocentrism and aims to study English and phraseological units that convey the psycho-emotional state of a person, as well as their use in the text. In a work of fiction, a person is the center of attention of both the writer and the reader [M.M. Bakhtin, 1986, p. 23]. Let us turn to the interpretation of the literary text by T.K. Vinokur, according to which at least three people are present in it: the author, the narrator and the character [T. K. Vinokur, 1993, p.35].

Thus, in the phraseology of the English and Uzbek languages, a large number of units describing a variety of human emotions have been identified. They are actively used in a literary text, which is a source of studying the vocabulary of the character and the author, as well as a link between them. The lexical set of characters' speech sometimes contradicts the style and genre of the work itself, creating a "conflict" between different types of verbal expression of thought. Here it should be remembered that a work of art often contains more than one character, which indicates the functioning of completely different verbal complexes, which, in turn, form different pictures of the world and perception. The emotional and appraisal attitude can vary depending on whether the speech concerns the third person or it is addressed to an interlocutor or else it is a statement of the person speaking about himself. It mostly concerns the cases of the verb-nominal phraseological units acting as predicates. The following phraseological units with the meaning "anger" are listed depending on the

increase of intensity of the emotional state. For example, the phrase *sul ayagy belän toru* «to get up by the left leg» in the meaning ‘to be in a dark mood, to be annoyed’ is used towards a third person.

The cultural-connotative semantics of this phrase is connected with the superstitions of the Tatars that if all the doings are made with the right hand, if in the morning a person gets up with the right leg, all the day will be easy and relaxed. But if a person derogates from that superstition, he will not find any luck in anything. This phraseological unit is used towards a person whose actions go beyond generally accepted norms. The phraseological units *üzen-üze beleshmäü*; *chygyrynnan chygu* ‘out of control’, ‘in a highly agitated mental state, quite angry’ are mainly the speaker’s statements about himself, or a little rarer – the description of the emotional state of a third person. The phrases *kyzu kul astyna tury kilü*; *kyzgan chakka tury kilü* ‘in the heat of the moment, when one is angry’ are used to appraise the state of excitement, irritation and anger. The phraseological meaning of the mentioned phrases results from the lexeme *kyzu* (derivative – *kyzgan*) ‘hot’, which transmits the view of the state of some object or a phenomenon.

It is also worth noting that one of the main distinguishing features of emotional concepts is their intelligibility, proceeding from the fact that emotions, obviously, are inaccessible to direct visual observation and represent "incorporeal and difficult to comprehend abstraction ". Based on the above views of cultural linguists on the concept and emotional concept, the latter will be understood in this work as a mental unit of a high degree of abstraction, which performs the function of metapsychic regulation and reflects in the linguistic consciousness the centuries-old experience of introspection of an ethnos in the form of universal and culturally specific ideas about emotional experiences. This interpretation of the essence of an emotional concept, as a culturally marked verbalized meaning, which the native speaker endows with his emotions, makes it possible to single out conceptual, figurative and value aspects, the explication of which involves the use of various methods of linguoculturological analysis.

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