

THE LINGUISTIC CONCEPT OF PHRASEOLOGICAL UNITS DENOTING THE HUMAN PSYCHE IN THE MODERN UZBEK AND ENGLISH LANGUAGES

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Abstract

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The article is devoted to the definition of the peculiarities of the metaphorization of phraseological units to denote the psyche of a person in the Uzbek and English languages. The object of the investigation is the phraseological units expressing the feelings and emotions of a person (emotional phraseological unit). The methodology of the study was based on the cognitive-pragmatic and structural approaches, the descriptive method was used in the work, which made it possible to single out the studied units in the phraseological system of the Uzbek and English languages and carry out their systematization. The linguistic study has demonstrated that, phraseological units (PhU) expressing human emotions and feelings (emotional phraseological units) in Uzbek and English represent one of the most significant and expressive groups of phraseological fund units in the language system. Due to the linguistic ambiguity and diffuseness of emotions, one and the same phraseological unit can denote two or more subgroups, but this is not characteristic of all phraseological units. Thus, in the phraseological field "Emotions and human feelings" there are diffuse zones, the units of which are included in different semantic groups. The author proved, that phraseological units based on physiological sensations, gestures, and facial expressions are generally similar in the two languages due to the weak fate of control on the part of the human, the universally felt nature, and the universal tendency to phraseologize metaphorical word combinations that call these sensations and gestures.

Keywords: phraseological unit, psyche, inner world of the individual, semantic subgroups, metaphorization of phraseological units, expressiveness.

Introduction

In his speech activity, a person not only informs about the surrounding world, but also expresses his attitude towards it. One of the signs of the expressiveness of the speaker's thoughts, the level of linguistic richness is, in particular, the use of phraseological units. Formation of phraseological units, their appearance is a living and constant process, caused by the very need of human communication. The process of understanding and analyzing the phraseological composition of the language is a way to get to know the mentality of the people, their ideas about the world and their perception of themselves in this world.



Interest in the manifestation of the "human factor" in language includes interest in the image of a person as a component of the linguistic picture of the world, and in verbalization, linguistic conceptualization of various sides and levels of the human personality. That is why it is necessary and important to analyze phraseology with the designation of emotions, the personal or inner world of a person as a component, as well as the study of the issue of mono- and polysemanticity of these units.

The main purpose of the article is the definition of the peculiarities of the metaphorization of phraseological units to denote the inner world of a person in the Uzbek and English languages. Achieving the set goal involves solving the following tasks: **1)** to substantiate the basic principles of phraseological units to indicate the inner world of a person in Uzbek and English languages; **2)** to determine differences and similarities between phraseological units which indicate the inner world of a person and to point out a general classification by groups.

Interest in the manifestation of the "**human factor**" in language includes interest in both the image of a person, which is a component of the linguistic picture of the world, and the verbalization, linguistic conceptualization of various sides and levels of the human personality. A special place among the means of designation and interpretation of the components of a person's linguistic image belongs to phraseology, which is the most important means of preserving and expressing general and specific sociocultural stereotypes, models and values.

The heterogeneity of the figurative semantics of a phraseological unit is due to the figurative meaning of its core component, as well as the global reinterpretation of the original free word combination. The imagery of a phraseological unit is created by a living internal form that provides an imaginative associative perception of the original situation. According to V. M. Mokienko, an active figurative means of creating phraseological units, in addition to comparison, is metaphor. The metaphor mechanism allows you to use it to create new linguistic meanings, as a result of which a metaphor from a figure of speech turns into a linguistic sign, which leads to the loss of the previous reference by a word or phrase and the acquisition of a new one. Through semantic associations with the help of metaphors, the native speaker expresses his psychological states, experiences, attitude to life, various feelings, gives figurative assessments (Potebnia 1985, (p. 30). Thus, linguists consider metaphor as a secondary indirect nomination with the mandatory preservation of semantic duality and a figurative element. Richards, 1990 (p. 108) and forces us to see one object through the prism of another. Metaphorization leads to a radical restructuring of the very model of world understanding: "the traditional categorical grid is destroyed, but it does not disappear without a trace" (Trofimova (2011), p. 51), but gives rise to a new formation. Metaphorization, as a cognitive process, according to N.F. Alefirenko (2002), consists of the following thinking steps:

- a)** selection of the brightest and well-known analogue (source of comparison);
- b)** transfer of the relevant part of knowledge, part of empirical experience from the sphere of the base, or source, to the area of the object of knowledge and naming;
- c)** generation of new meanings as a result of the interaction of two ideas.

However, the process of anthroponymization is not limited to the mentioned phraseological expressions. By continuous selection from phraseological dictionaries of the Uzbek language, phraseological units were selected, which can be grouped according to the abovementioned division.



In Western linguistics, there are also different opinions regarding the understanding of the essence of phraseological units. Often, all stable combinations and even useful combinations of words are often called idioms. In the English and American linguistic literature, however, there are few works devoted to the theory of phraseology, therefore, in German studies there is no generally accepted term for this discipline. Idiom collections include any stable combinations. Sweet (H.Sweet) noted that "the meaning of each idiom is an isolated entity that cannot be deduced from the meaning of the words from which the idiom is composed". Pie called this concept of idiom a lexical group, Lees described them as semantically exocentric expressions, but they were also referred to as phrases, phrases, frozen phrases (Atherton, 1991). The representative of the Prague Linguistic School, Frantýšek Cermak, believes that "a distinctive feature of any idiom is any anomaly of at least one of its components, if we touch on its paradigmatic or syntagmatic aspects." In Western linguistics, a phraseological unit is considered a unique and fixed combination of at least two elements, some of which do not work in other situations, or work, but only in a very limited number. The basic typological constant is "combinatorics" (Phraseological unit – PhU).

Universal for both compared languages are such properties as a too weak compositional function among the meanings of the constituent parts, a deficit of their transformation, a peculiarity of formation without any rules that does not allow them to be used in other, similar constructions and conditions.

Phraseologisms in the language act as stereotypes of national consciousness, serve as landmarks in the system of folk representations of life, formed under the influence of customs and traditions, the way of life of society, and religious convictions. PhU can capture real historical events, customs, traditions, religious rites, biblical or Koranic stories.

Most linguists distinguish three main macrocomponents in the structure of phraseological meaning: denotative, significative, and connotative.

Accordingly, when considering phraseological units denoting the human condition, the following groups can be distinguished:

1) denoting the physical condition of a person: illness, fatigue, hunger, cold, drunkenness; (qorni g'uldiramoq - get very hungry, oqimga qarshi suzmoq – to act against the prevailing direction, xipcha bel - too thin in the Uzbek language (UL) and Look like a drowned cat - lit. – to be wet in English (EL));

2) denoting the psychological and moral condition of a person: joy, sadness, love, etc.: og'zi qulog'ida - to be very happy; ranggi dokadek oqarmoq - it turned pale (from fear), yuragi tovoniga tushmoq – to be very scared, o'zidan chiqib ketmoq – to get out of oneself in UL and From ear to ear - smile widely, Be in a cold sweat - be in a cold sweat from fear, One's eyes stand out of one's head - letters, someone's eyes came out of one's head; the eyes climbed onto the forehead in EL.

It is known that one and the same feeling can be realized in different emotions. This is due to the complexity of the phenomena, multifacetedness and multiplicity of their connections with each other. For example, in one and the same feeling, emotions of different signs (positive and negative) often merge, unite, and become one another. This explains such a property of feeling as duality (ambivalence).



The work considers an emotional phraseological unit expressing 6 emotions (fear, excitement, anger, sadness, shame, surprise, joy) and 2 feelings (happiness, love). According to the nature of the evaluative meaning, two groups of phraseological units are distinguished: turns with negative evaluative semantics (fear, excitement, anger, sadness, shame) and turns capable of expressing a positive evaluative meaning (surprise, joy, love).

Phraseology is a valuable material for the study of the regularities of updating the "national" conceptual picture of the world created by the language. Linguistic or "naive" picture of the world is characteristic of everyday human consciousness and reflects everyday knowledge in contrast to the scientific picture of the world, where encyclopedic knowledge is presented. there are two views on the nature of PhU imagery.

The meaning of any PhU to one degree or another is encoded information, which in order to understand the meaning of the expression must be decoded based on the known image, the expression of a rational and emotional assessment of what is happening, orientation in the speech situation. The actual meaning of PhU is the ratio of literal and idiomatic meanings. The fact that combinations of words subjected to phraseology are included in complex semantic processes is obvious. The internal form, the phraseological image, which is the basis of the content of PhU, is created by comparing two denotations: the denotation of PhU and the denotation of the verbal complex - the prototype of this PhU. This comparison is presented in PhU as a result of the activity of the nation's linguistic consciousness.

In language, an image is a specific way of storing information. The special significance of the image for linguistic studies, primarily comparative ones, is that the image is associated with a certain association that causes a mental (emotional-evaluative) reaction. These associations and reactions reveal what is common and what is different in the worldview of speakers of different languages. The image of PhU is one of the main components of the connotation, and therefore reflects the peculiarities of the national mentality.

Five fields (subgroups) of the PhU phraseological unit with their semantic models are considered: fear, excitement, anger, sadness, shame. The distribution of PhU into phraseological subgroups was carried out on the basis of their identification with separate lexemes, word combinations or detailed descriptions in lexicographic sources, as well as literal translation carried out by the author.

The analysis was carried out on the basis of single criteria for the description of PhU: **1.** The results of the study of one or another emotion, feeling in psychology were summarized.

2. The gradation of emotion (feeling) according to the intensity of its (ego) manifestation, which is reflected in an emotional phraseological unit, was carried out as much as possible. For example, in fear, there is an intensification of the state of feeling - that is fear, horror to panic (actually fear: *sovuq terga botmoq* - to be covered with cold sweat (from fear); to be in mortal fear in UL and Shake (or shiver) in one's boots - to shake from fear, tremble like an aspen leaf in EL, fright: *yuragi tovoniga tushmoq* - to be very frightened; letters, the soul came to the heel in UL and Look as if one had seen a ghost - to be very frightened (exactly saw a ghost) in EL, horror.

3. The phenomenon of diffusion within one subgroup and between groups was observed. Emotional phraseological units do not have a clearly defined denotation, as the feelings denoted by them are diffuse. That is why it is possible to talk about the preferential use of this or that



emotional phraseological unit to denote this or that emotion. So, for example, PhU yuragi yorilmoq in UL and One's hair stand on end in EL.

The diffuseness of the emotional phraseological unit is explained by the diffuseness of the emotions and feelings themselves. With the similarity of symptoms, the nature of the subject's reaction may be different, which allows us to conclude that in different feeling-states there are identical reactions and symptoms, which, as it appears, is one of the reasons for the diffusion of the meaning of idioms, which for this reason can denote different feelings-states, activating in them one or another signs similar to them. Some PhU muzlab qolmoq (qo'rquvdan) - freeze, stiffen; freeze (from fear, surprise, etc.); sovuq terga botmoq - cover yourself with cold sweat; yuragi tovoniga tushmoq - literally, the soul has come to the heel; get very scared; get out (from anxiety, worry) in UL and Jump out of one's skin - buke, jump out of one's skin; jump up, shudder (from fear, surprises) to be very frightened, surprised, shocked, One's tongue glued itself to the roof of one's mouth laziness, bewilderment, fear in EL. This explains the interfield diffusivity of PhUs denoting feelings-states, which occurs if the script of this feeling contains a fragment that testifies to one or another symptom-like reaction.

On the figurative basis of the internal form, semantic models of the emotional phraseological unit were distinguished. The study of the Uzbek and English languages revealed a variety of PhU prototypes expressing human emotions and feelings. The variety of types of the internal form of PhU, based on metaphor, was generally reduced to three corresponding elements of feeling distinguished in psychology:

- 1) physiological changes of internal organs and physiological sensations of the face in a certain emotional state;
- 2) behavioral reaction of a person, including facial expressions, gestures, body movements and active actions of a person;
- 3) internal experiences of the state.

Within the framework of the article, it is difficult to give a description of all identified phraseological-semantic groups, so we will demonstrate them results of the analysis on the example of one subgroup - emotional phraseological units of fear.

National and cultural specificity of phraseological units expressing positive emotions and human feelings. In our work, we adhere to the opinion of the majority of scientists and believe that language cannot be considered separately from culture, because each language is characterized by national and cultural features, background knowledge is expressed both explicitly and implicitly, at all levels of the language, especially at the phraseological level. National-cultural specificity is a traditional topic for research in the field of phraseology.

External manifestations of emotions, representing a synthesis of involuntary and arbitrary human reactions, largely depend on the cultural characteristics of the given people. A well-known, for example, tradition of English education is to not show your emotions outwardly. This feature is traced by us in the subgroup of emotional phraseological units "sadness, longing, despondency". In the English PhU, the "individualism" of Western cultures is manifested, and in the Uzbek - the "collectivism" of the Eastern ones. The latter are characterized by considerable imprecision and indeterminacy of the discourse, the desire to avoid categoricalness in things. In addition, eastern cultures, which include Uzbek culture, are



characterized by greater differentiation of emotional categories, which is manifested in the richness of language tools used to express emotions.

Thus, the Uzbek and English languages differ not only genetically, but also represent different linguistic and cognitive world pictures. The researched material showed that such semantic features of the emotional phraseological unit as the motivation of the meaning of the phraseology by the meaning of its components, the presence of an internal form, expressive-emotional coloring determine the special role of emotional phraseological units in the expression of the value picture of the speaking world. Most of the emotional phraseological unit reflects the historical, cultural, ethnographic context, particularities of the worldview and worldview of the people.

Phraseological units (PhU) expressing human emotions and feelings (emotional phraseological units) in Uzbek and English represent one of the most significant and expressive groups of phraseological fund units in the language system.

Due to the linguistic ambiguity and diffuseness of emotions, one and the same phraseological unit can denote two or more subgroups, but this is not characteristic of all phraseological units. Thus, in the phraseological field "Emotions and human feelings" there are diffuse zones, the units of which are included in different semantic groups.

Within the semantic subgroups of emotional phraseological units, the relative gradation of expressed emotional states (for example, fright - horror - panic) is traced, which indicates the special expressiveness of PhU in the considered phraseological field. This is especially evident in emotional phraseological units with the meaning of fear, anger, and joy.

As a means of embodying cultural and national specificity, an emotional phraseological unit serves as a figurative component of the content plan, and the way to indicate this specificity is the interpretation of the image in the mirror of the national culture of the given language community. This kind of interpretation of an emotional phraseological unit based on the correlation of their associative-figurative perceptions with stereotypes reflecting the national mentality reveals their cultural-national meaning and character, which is the content of the national-cultural connotation.

Phraseological units of the studied group, which have similar semantics at the denotative level, differ significantly in their prototypes.

The similarity of phraseological units in the two languages indicates a certain commonality of associative-figurative thinking of representatives of different types of cultures — Uzbek and English. The presence of an emotional phraseological unit in the phraseological funds of attractive languages is explained by the individuality of historical experience, the uniqueness of culture, and the peculiarity of the mental makeup of the Uzbek and English peoples.

Prospective tasks include of phraseological equivalents studying, an analog emotional phraseological unit of the Uzbek and English languages, as well as an analysis of ways of translating non-equivalent emotional phraseological units from one language to another. It is advisable to study phraseological units expressing those emotions that remained beyond the scope of the analysis, as well as phraseological units denoting the physical state of a person (fatigue, hunger, cold, intoxication), including the relationship between emotions and physical state.



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