



Linguistic and Cultural Analysis of the Phraseological Unit of the English Language, Denoting the Emotional State of a Person

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Abstract: This article is devoted to the linguistic and cultural analysis of phraseology in English that means the emotional state of a person. The article envisages and analyzes the expression of phraseology expressing emotional state with the help of human body parts. In addition, the article examines the problems and shortcomings encountered in the linguistic and cultural analysis of phraseologisms.

Key words: phraseologisms, communication, emotional state of a person, concept of spiritual culture, self-awareness.

Introduction.

It is known that in the practice of intercultural communication, as a rule, linguistic errors are treated condescendingly, while cultural errors are perceived painfully and are not forgiven. Moreover, they can lead to a clash of cultures. One of the important components of the formation of the professional competence of linguists in the light of the above is the theoretical understanding of a new direction in linguistic education and the conduct of comparative scientific research in line with linguoculturology and intercultural communication.

Literary review and methodology.

Non-verbal means of communication, including such as laughter, crying, gestures, facial expressions, body movements, and others, are an obligatory component of people's speech interaction, which performs a number of important functions. The use of non-verbal means of communication by communicants, as noted by N.K. Filonov, has an individual character and bears the imprint of the personality of the speaker.

Favorable material for studying the features of the representation of the concepts of spiritual culture in different languages is phraseological units with a somatic component. The purpose of this work is to study the somatic phraseological units of the English language, denoting the emotional sphere of human life. Human emotions are studied by psychology, neurophysiology, philosophy, but given the fact that a person uses specific language units to express and designate emotions, an attempt to consider human emotions from the standpoint of communicative-oriented linguistics would be quite justified.

It is noted that somatic phraseological units represent a fairly large group in English. Somatic phraseological units are such phraseological units in which one of the components is expressed in a word - the name of some part of the human body. ("Soma" in Greek means "body"). Speaking about the codes of culture, defined as "a grid cast by culture on the surrounding world, which divides, categorizes, structures and evaluates it", V. Krasnykh singles out those codes that are basic - somatic, spatial, temporal, subject, biomorphic, spiritual. At the same time, the first place among them is

occupied by the somatic code of culture, because it is the most ancient of the existing ones. [7, p. 232-233] The researchers came to the conclusion that the knowledge of the surrounding world and the cultivation of man began with himself. And through self-awareness, a person came to a description of the world, transferring their knowledge of themselves to the surrounding reality.

E.M. Vereshchagin and V.G. Kostomarov distinguish five phenomena in somatic language:

1. gestures - meaningful body movements performed consciously and counting on the observer;
2. facial expressions - meaningful facial movements;
3. postures - significant positions of the human body, maintained for a certain time - short or long;
4. facial expressions - meaningful fixed positions of the facial muscles.

If postures are a static analogue of gestures, then facial expressions are a static analogue of facial expressions;

5. various symptoms of mental states and movements.

The four named phenomena - gestures, facial expressions, postures, facial expressions - are united by such an important feature as intentionality, arbitrariness. Meanwhile, the face and body of a person often express emotions that possess a person, involuntarily. [3, p. 158-159]

The following phraseological units can be cited as examples:

➤ denoting body movements:

carry one's head high - hold your head high make a long neck - stretch your neck bow your head - find shelter

stand firmly on your feet - be independent

➤ denoting emotions:

fash one' thumb - worry

on one's toes - cheerful, in high spirits

head hurts - someone worries, worries

penetrate to the liver - deeply excite

Discussion and results.

The somatic code is characterized by the absence of clear boundaries with other cultural codes. It assumes many codes of culture, in particular spatial representations of a person. Thus, the metaphors of the somatic code, formed on the basis of the anthropocentric understanding of the world, according to V. Krasnykh, also describe the spatial code. It is a person who is the basis and measure of the spatial model created by him. Here there is a layering of the somatic code on the spatial one. [7, p. 235]

The means of representing the somatic code in the linguistic picture of the world are phraseological units, metaphors, symbols, considered as linguistic exponents of cultural signs.

Scientists have found that in the process of communication, only 35% of information is transmitted using language. Other, non-verbal ways of communication include somatic language: the language of gestures, postures, facial expressions, facial expressions, which also serves as a means of communicating information. Historically formed earlier and perceived directly, non-verbal means are able to influence the addressee more strongly, convey the subtlest shades of attitude, emotions, assessments, they can be used to convey information that is difficult or for some reason inconvenient to express in words. [4, p. 170-173]

Therefore, it can be argued that non-verbal behavior is no less important than spoken words. Different cultures find the form of their embodiment in the phenomenon of the human body. This incarnation as a manifestation of the system of cultural values in no area of the language has such a

direct etymological reflection as in the field of phraseology. According to A.D. Kozerenko and G.E. Kreidlin, it is in phraseology, and, above all, in idioms, that the conceptualization of human gestural movements and the actions of his body is reflected. [6, p. 272]

Sign language is uniquely international only in terms of descriptive gestures (lighting a match, shaving, etc.), however, in many respects, according to E. M. Vereshchagin, V. G. Kostomarov, "sign communication is the same national phenomenon just like verbal languages. [3, p. 157] This is evidenced by the dual nature of somatic language: on the one hand, biological, innate [unintentional, involuntary manifestations: blanching of the face, dilated pupils, curvature of the lips] and, on the other hand, social, acquired by a person in the process of socialization [intentional, arbitrary manifestations: scratch one's head - scratching the back of the head (thinking about the problem); can't take one's eyes from / off - do not take your eyes off; rub one's hands - rub your hands (from pleasure or gloating); be dead on one's feet - be without hind legs, fall off your feet (from fatigue); twiddle one's thumbs - mess around; beat yourself in the chest with your fist (proving you are right); speak teeth]. This duality of non-verbal communication explains the presence of both universal signs understandable to all, and specific signals used within only one culture. Culturally determined non-verbal ways of transmitting information, being symbols of a contractual nature, are of interest to us not only because their knowledge is necessary for successful participation in communication, but, above all, because non-verbal language has stable verbal descriptions. , in particular, in the form of phraseological units that make up a branched, extensive layer of the English.

Each type of activity, each type of state, each reaction is controlled by its own system. It is localized in a certain organ that performs a certain action, comes to a certain state, forms the desired reaction. Sometimes the same organ serves more than one system, and one system is served by several organs. For example, not only emotions are localized in the soul, but also some desires. [1, p. 42] Within the framework of this study, it is interesting to study the system of emotions, which is one of the most complex systems, since almost all other human systems are involved in the emergence, development and manifestation of emotions - perception, physiological reactions, intelligence, physical systems (in particular, various motor skills, including facial expressions) and speech. Emotions are the reactions of the soul to external and internal influences. On this basis, there is a deep assimilation of emotions and body states. For example, in a state of fear, the soul of a person feels something similar to what his body feels when he is cold, and his body reacts to fear as to cold; so in the language, as a result of assimilation to the sensations of the body, phraseological units are formed, denoting the emotion "fear": the blood freezes (freezes, grows cold) in the veins (someone experiences a feeling of intense fear) or freeze the blood (shudder), my blood ran cold - (I went cold with horror).

The manifestation of emotions has two main forms:

- 1 uncontrolled physiological reactions of the body to the cause that causes emotion: widening of the eyes in case of surprise - making big eyes, eyes for six cents; sparkle of the eye in case of a strong desire for smth. - eyes lit up;
- 2 controlled motor and speech reactions of the subject to a factor that causes an emotion or to an intellectual assessment: movements from side to side with the head, a finger in case of disagreement, disapproval - wag a finger (express displeasure), twist the nose (express displeasure, disdain); exclamation in case of delight you will lick your fingers! (delight from tasty food), fu you well you, legs are bent! (an ironic expression of admiration for the figure of a woman, her outfit). The sample of 145 English phraseological units included phraseological units with components.

The phraseological activity of somatism, its frequency in the composition of phraseological units is determined by the degree of fixation in the public consciousness and understanding of the need for one or another organ or part of the human body in work and life. The main somatic element of the phraseological units of this group is the "heart" component, which is determined by some cultural information that is entrenched in this organ as a symbol. The heart is the focus of human emotions and feelings, which is why phraseological units are located around it, conveying various emotional and psychological states of a person: fear, sadness, joy, peace, love, etc. Such phraseological units

usually arise as a result of rethinking metaphorical phrases that describe the feeling an unusual physical state of the organ, some kind of disturbance in the rhythm of activity.

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