

RESEARCH ARTICLE

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VERB PHRASEOLOGISMS EXPRESSING POSITIVE AND NEGATIVE FEELINGS IN UZBEKI AND CHINESE LANGUAGES

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Abstract

Intellectual-emotional forms of speech are closely related to each other, one requires the other. How to explain these events. Human emotions and feelings are a linguo-philosophical category that has long attracted philosophers, sociologists, psychologists and, of course, linguists. Our classicists studied the issues of emotion from the point of view of materialistic knowledge and created deep reflections. Emotion is a human reaction to an event, a process, and a form of knowing the world.

Keywords Intellectual speech, intellectual-emotional speech, semantic structure, positive emotion, negative emotion, intellectual emotional understanding.

INTRODUCTION

Expressing this or that relationship (relationships are positive or negative) is manifested through feelings and emotions in people. Accordingly, the speech:

- a) intellectual speech;
- b) forms of intellectual-emotional speech arise.

In linguistics, an emotional word or (phraseology) is the meaning consistent with the nominative, denotative meanings present in the semantic structure of the lexical unit. Emotionality always has the characteristic of expressiveness, evaluation, and attitude in speech, that is, emotional thought is distinguished by its expressiveness and impact. At the same time, emotionality the expressed opinion evaluates this or that process positively or negatively, and has the characteristic of expressing this or that attitude of

the speaker. In this sense, emotions are divided into two large groups:

- a) positive emotions;
- b) negative emotions.

For example, "he can't fit in a happy person" - a positive emotion, "let his face grow", "the cotton in his eyes came out" - a negative emotion. Expressiveness is a language, a unit, whose meaning function serves to express thoughts quickly, powerfully, and effectively. Expressiveness may or may not be evaluative in speech. The emotional-expressive meanings of the language are closely related to the speaker's emotions and his attitude to the objective world. E.S. Aznaurova writes about this: "In the objective world, human activity related to cognition is impossible without the participation of emotion" [1].

E.M. Galkina-Fedoruk considers expressiveness as

a tool that enhances imagery and increases the effectiveness of the expressed thought. At the same time, the author defines expressiveness as intellectual and intellectual-emotional, and M. Galkina-Fedoruk understands the concept of expressiveness in a relatively narrow sense. In Uzbek linguistics, the emotional-expressive features of phraseology have not been studied as a separate study. It should be admitted that the emotional-expressive lexicon of the Uzbek language has been somewhat studied in terms of stylistic coloring. In his scientific studies devoted to these issues, S. Goyibov thoroughly thinks about the level of emotional expressiveness of words and the linguistic means that create them. In this sense, he emphasizes that emotional expressiveness is not a phenomenon that separates categories from each other and suggests using the term emotional-expressive together. In his scientific research, A. Abdullaev reflects on the means and methods of expressiveness in the Uzbek language. At the same time, it characterizes the categories of emotionality and expressiveness. For example, he writes: "Expressiveness and emotionality are not mutually exclusive phenomena. In one of these phenomena, expressiveness prevails, in another, emotionality prevails, and in another, both can be equal. Accordingly, it is appropriate to call the first expressive, the second emotional, and the third emotional-expressive" [2].

"When any tool of the language is used for a special stylistic purpose, it creates some kind of expressiveness-emotionality." In this sense, the use of one of the components of phraseologies or the full figurative meaning of the combination causes the emergence of emotional expressiveness in the combination. A. Abdullaev characterizes phraseologisms as a language phenomenon: "Phraseologisms are a language phenomenon created based on the strong influence of events, symbols on the human mind, and the full expression of the result of this strong influence in

speech - to achieve the effectiveness of the thought in general" [3].

It is known that language is a complex system. It exists not only at the phonetic, lexical-phraseological, word formation and grammatical level, but also at the stylistic level. This means that creating stylistic colorfulness, as well as expressing neutrality, different styles and their composition, make up the stylistic complex of the language. Phonetics focuses on sounds, lexicology focuses on the lexicon, and grammar focuses on word formation and sentences. It seems that each language level has its learning object. At this point, at what level of the language should the object of study of stylistics be sought? The object of study of stylistics is present at each language level. In this sense, levels such as phonetic stylistics, lexical stylistics, phraseological stylistics, and grammatical stylistics are different.

The phonetic, lexical-phraseological, word-formation, and grammatical parts of the language, which are the stylistic structure or stylistic level, affect the general stylistics as a whole and make it up. For example: the words *yuz-bet-chehrabashara-turk* are interesting not only from a phonetic or grammatical point of view but also from a semantic-stylistic point of view. It is known that the mentioned words represent a certain part of a person's body, that is, perform a nominative function, but these words differ from each other in certain stylistic shades. In linguistics, the following model is called a stylistic paradigm, in which the general meaning of a word is preserved, but the variant of the word is used according to its stylistic shade. The stylistic paradigm is mostly found in the lexicon, but this phenomenon is also reflected in other levels of the language. As in other languages, the phraseology of the Uzbek language is a unique linguistic phenomenon, which embodies the unique creativity and nationalism of the Uzbek folk language.

Phraseologisms in speech mainly perform an emotional, expressive, figurative, and generally pragmatic function. In this sense, there is no doubt that the study of methodological features of phraseology is of practical and theoretical importance. The participation of phraseology in oral and written speech ensures that the speech is vivid, descriptive, and figurative giving it a national identity.

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