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Lexical units expressing human spiritual state in the English and Uzbek languages

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Contents:

INTRODUCTION

Teaching of foreign languages, mostly English, gradually throughout the territory of the republic, shall be started in the first grade of the primary school in the format of games and oral speech lessons, starting from the second form of the primary school – teaching alphabet, reading and grammar; preparation and TV broadcast, also using local channels, of TV programmes educating children and teenagers in foreign languages, regular broadcast of science and popular, intellectual programmes on history and culture of different nations, development of the world science and technology, foreign feature films and cartoons provided with subtitles in the Uzbek language and other actions are implementing for carrying out consistently resolution "Measures on improvement of learning foreign languages" by the President of Republic of Uzbekistan № PR 1875 on 10 December 2012. [1]

To highlight that a complex system for learning and teaching of foreign languages focused on upbringing of comprehensively developed, educated and intellectual young generation of people, and further integration of the republic with the global community has been established within the frames of the Law on Education and the National Programme for Personnel Training. However the review of the current foreign languages teaching system proves that educational standards, curricula and textbooks do not fully meet the up-to-date requirements in terms of application of the advanced information and media technologies. Teaching is being conducted using traditional methodologies. Both consistent learning of the foreign languages at all levels of the education system and teachers' professional upgrading and equipping them with modern educational literature require further enhancement.

The actuality of the dissertation: Language is the human capacity for acquiring and using complex systems of communication. Lexical units that denote human spiritual conditions, emotions and feelings penetrate life of a human accompany his any activity and they are the major parts of human

existence. It is inconceivable neither the person, nor its activity without them. It is natural that the riches of the world of words expressing human spiritual state and emotions are reflected first of all in the language and speech. To find a secret of a designation of emotions and these kinds of words in the language, it is possible to choose different search ways: psychological, linguistic, psycholinguistic, intuitive, philosophical-ethical, literary-aesthetic and etc. The actuality and problems which have been investigated in our research work emphasize the opinions above and this is a problematic new theme which needs to be solved. The actuality also defined on finding out and to learn how to express human spiritual state and his emotions in the language and to analyze and compare co-ordination of both English and Uzbek versions of these words from psychological and linguistic points of view.

The object of the dissertation: The object of analysis for the category of emotiveness is human spiritual state and emotion expressed in the process of communication by language units that convey emotive knowledge and to study the lexical units expressing human spiritual state and emotions in the English work "Sister Carrie" by Theodor Dreiser, "The Secret" by Rhonda Byrne and the Uzbek work "Yulduzli tunlar" by Pirimkul Kodirov, to compare and differentiate them. Emotion reflects not the objects of the real world but their role and place in the life of a human being. This fact explains the growing interest of psychologists and linguists in emotions, as well as in the means of their verbalization and conceptualization in language. However, the absence of the general theory of emotions and lexical units expressing human spiritual state makes it complicated to research their verbalization and conceptualization.

The subject of the research work is to investigate lexical units expressing human spiritual state from the linguistic, psycholinguistic, pragmatic, cognitive and sociolinguistic points of view.

The aim and tasks of the dissertation: The aim of the research work is to investigate key emotions of human beings and human spiritual state as complex mental units (concepts) on the basis of their lexical, semantic and syntactic analysis. Emotive concepts are viewed as representations of psychological and emotive aspects of language units' functioning, as linguistic and cognitive realizations of emotive human which is viewed as one of the projections of human language and has ethnocultural (national) and sub-cultural individually personal) levels of explication. In order to find out what words the English and Uzbek consider as belonging to the category of emotions, an empirical study was carried out. Several more specific goals and tasks were stated for the study:

- to collect the vocabulary of lexical units expressing human spiritual state and emotions being "actively used" by real native English and Uzbek speakers;

- to examine the basic emotion terms and concepts in English and Uzbek language;

- to take into account their frequency and mean position of being mentioned by the subjects;

- To find examples from English and Uzbek works which used lexical units expressing human spiritual state and analyze them;

- To identify and collect semantic fields of lexical units expressing human spiritual state according to the gender, usage in the sentence (as what parts of speech is it used) from morphological point of view and their usage in the proverbs and phraseological point of view.

The resulting data are examined from both psychological and linguistic points of view.

General matters and hypothesis of the dissertation are:
- To determine emotive function of the language;

- To learn lexical units denoting human spiritual state from pragmatic, cognitive, psycholinguistic, sociolinguistic points of view;

- To ascertain positive and negative sense of emotive lexical units in the English and Uzbek languages;

- To collect and create semantic field of lexical units denoting human spiritual state;

- To analyze morphologically gathered lexical and phraseological units from English and Uzbek works.

Short analysis of literary works: We used various works, dissertations, manuals, monographies, scientific articles, encyclopedias, dictionaries and literary books of Uzbek, English and Russian linguists and psychologists who investigated in this theme and direction. They are: Babenko L.G. "Лексические средства обозначения эмоций в русском языке" (Свердловск,1989) is devoted to learning lexical units expressing emotions in the Russian language, Kovecses Z. "Emotion concepts" is dedicated to study of emotions, Wierzbicka A. "Emotion across language and cultures: diversity and universals" is devoted to study emotions from linguocultural and linguistic points of view, Filimonova O.E. "Емоциология текста. Анализ репрезентации емоций в английском тексте" is a manual which theories, analysis of language of emotions are given and analyzed , Myagkova E.Yu "Эмоциональная нагрузка слова: опыт психолингвистического исследования", Shaxovskiy V.I. "Категоризация эмоций в лексико-семантической системе языка", "Deixis in Emotive Speech" , "Types of Emotive Vocabulary" are articles which devoted to study lexical and phraseological units denoting human spiritual condition and analyze them from different linguistic points of view, Shumeiko O. "Semantics of lexical units that denote negative emotions in modern American English" is an article semantic microfields of lexical units that denote negative emotions, "Oxford Advanced Learners Dictionary", "English-Uzbek, Uzbek English dictionary" by Sh.Butayev, Ungerer F., Ekman P., Plutchik and other scientists'

works. Besides, we chose "Sister Carrie" by Theodor Dreiser, "The Secret" by Rhonda Byrne and the Uzbek work "Yulduzli tunlar" by Pirimkul Kodirov for identifying lexical units expressing human spiritual state and emotions and analyzing them according to the synonymic, antonymic, idiomatic structures and usage in the proverbs in the English and Uzbek languages.

The methods of the dissertation: Latest years linguists also began to connect their ideas with psychology and this caused to open several extra branches. Researching folks, myths, riddles, proverbs and sayings and traditions which expressing in them are begun to investigate deeply in order to express nation's spirit in the linguistics. The main methodological basis of our dissertation is the President of the Republic of Uzbekistan I.A.Karimovs' works, laws and normative documents which based on science, education and culture focused on preparing modern state education standard.

In our investigation work we used different works, dissertations and monographies, scientific articles, encyclopedias, dictionaries and literary books of Uzbek, English and Russian linguists and psychologists such as Yusupov U.K., Safarov Sh., Raxmatullaev Sh., Babenko L.G., Myagkova E.Yu., Shaxovskiy V.I., Filimonova O.E., Kovecses Z., Ungerer F., Wierzbicka A., Ekman P., Plutchik, Shumeiko O. and other scientists.

Supporters of psychological and linguistic branch agree with B.fon Humbolt and they evaluate the language as a developing dynamic event. They began to pay attention to live speech, process of direct speech, inner of language and the meaning of words and sentences. As the focus of the present investigation is on terms and concepts of emotional experience the selection of the relevant vocabulary for the current research has also been made by us. According to opinions above, the intersections of the branches psychology and linguistics and human's emotional condition are taken as a methodological basis. We tried to find the solution for suitability of Uzbek and English words by the comparative-analyzing method.

The theoretical and practical value of results of the research work
are:

- to study points of connection of linguistics and psychology ;

- to learn reflection of human spiritual condition and changes in the language by gathering special terms which means emotions and human spiritual state;

- to find and collect semantic field of English and Uzbek words, expressions, phraseological units and proverbs which reflect emotive condition of human;

- to give theoretical information accurately about the current theme for young researchers who investigating in Uzbek linguistics;

- to differentiate connections, similarities and differences between different ethnic nations' thinking manner and culture;

- to create a special English-Uzbek dictionary or a methodological manual which only lexical units denoting human spiritual state and emotions are collected for students and learners of the branches of psychology and linguistics.

Scientific novelty of the dissertation is followed:

- in the dissertation English and Uzbek vocabulary of lexical units expressing human spiritual state and emotions is analyzed by the cognitive, pragmatic, psycholinguistic, sociolinguistic, linguocultural points of view by the comparative method ;

- in the research work social-cultural, cognitive-psychological features of both English and Uzbek languages' emotive lexical units, their forming and usage processes are verified;

- the results of the research work can be used for enlarging English- Uzbek, Uzbek-English dictionaries, creating methodological manuals and teaching the courses of psycholinguistics and sociolinguistics.

The structure of the dissertation: The dissertation consists of introduction, three chapters and summary at the end of each chapter, conclusion, used literature and appendixes. Introduction consists of the actuality of the theme, object and subject, aims and tasks, short analysis of the used literature, used methods, scientific and practical importance, and scientific novelty of the dissertation are given. In the first chapter it is given: general theories according to the theme, studying emotive function of the language and pragmatic, cognitive and sociolinguistic approaches to the lexical units expressing human spiritual state. In the second chapter lexical units are classified to positive and negative sense and analyzed with different examples which taken from English and Uzbek works. In the third chapter lexical units expressing human spiritual state are classified according to the gender difference, analyzed morphologically and some phraseological units are defined and analyzed with Uzbek variations.

CHAPTER ONE

GENERAL THEORIES OF INVESTIGATING LEXICAL UNITS EXPRESSING HUMAN SPIRITUAL STATE IN THE ENGLISH AND UZBEK LANGUAGES

Emotions are specific forms of interaction of a human being and environment. They help us to cognate the world and define our place in it [104,7]. Linguistics of emotions (emotiology) usually defines "emotion" as the form of world reflection in human conscience to denote some mental experience, commotion and feeling [80, 55-56]. Emotions are closely connected with culture. So that we can relate it with lingua-culturology. Their role in culture and significance of the culture in formation and conceptualization of emotions is enormous.

Some would say: not ''feelings'' (sezgi,tuyg'u), but ''emotions''(his-hayajon, ruhiy kechinma) – and the question ''which of the two (feelings or emotions)?'' plunges us straight into the heart of the central controversy concerning the relationship between human biology on the one hand and language and culture on the other. Many psychologists and linguists appear to be more comfortable with the term ''emotion'' than ''feeling'' because ''emotions'' seem to be somehow ''objective''. It is often assumed that only the ''objective'' is real and amenable to rigorous study, and that ''emotions'' have a biological foundation and can therefore be studied ''objectively'', whereas feelings cannot be studied at all calls this attitude ''the flight from subjectivity''. Seventy years ago the founder of behaviourism John Watson proposed the following definition ''An emotion is an hereditary 'pattern-reaction' involving profound changes of the bodily mechanisms as a whole, but particularly of the visceral and glandular systems''. While such behaviorist conceptions of ''emotions'' have now been repudiated, ''emotions'' are still seen as something that, for example, can be measured. [65,1] Plutchik himself writes: ''Because

emotions are complex states of the organism involving feelings, behaviour , impulses, physiological changes and efforts at control, the measurement of emotions is also a complex process''.[59]

1.1. Linguistic approach to the description of lexical units expressing human spiritual state in the English and Uzbek languages

Emotions are colorful, dramatic, fascinating, and essential dimensions of every person's experience. These primitive mechanisms send a constant stream of powerful signals that can guide us along the difficult path of survival, or quickly send us off on destructive and painful tangents. How well do you understand these essential and universal signals? Many believe that living life to its fullest requires experiencing and enjoying the full range of human emotions. Yet so many of us are uncomfortable with emotions; we don't recognize what they are, what they are telling us, how they can be helpful, or the choices we have in how to respond to them. Many of us were taught to ignore, suppress, diminish, or deny our own subtle feelings and vivid passions. Do you know how you feel? What emotions can you recognize and describe? We may have mistakenly learned to overreact to various negative emotions while suppressing positive ones. Unfortunately some of us are prisoners of anger, hate, guilt, sadness, fear, anxiety, shame, humiliation, envy, pain, and violence without understanding what has consumed so much of our lives. Others endure a lonely and sterile existence without experiencing genuine feelings or passionate emotions.

But passion has logic. Emotions obey their own peculiar rules that we can study, understand, listen to, learn from, master, and even enjoy. How well can you interpret what your emotions are telling you? The purpose of this investigation is to analyze and make constructive decisions based on the information emotions provide. Constructive and authentic human interactions become possible. People have to listen carefully to what your emotions are telling them.

Piece of the difficulty is because our experiences are so complex and involve so many various factors, so varying one emotion from another is a lot like drawing lines of water in the ocean. It could be difficult to determine where one emotions ends or another begins. Even when we analyze a commonsense emotion like "happiness" or "fear", we know from everyday experience that these emotions come in many different degrees, qualities, and intensities. In addition to this idea, our experiences are often comprised of multiple emotions at once, which add another dimension of complexity to our emotional experience.

Many anthropologists prefer to talk about ''emotions'' rather than ''feelings'' – in their case not because of the former's ''objective'' biological foundation but because of their interpersonal, social basis. But the word emotion is not as unproblematic as it seems; and by taking the notion of ''emotion'' as our starting point we may be committing ourselves, at the outset, to a perspective which is shaped by our own native language, or by the language currently predominant in some academic disciplines rather than getting a maximally ''neutral'' and culture-independent point of view. (Some will say, no doubt: ''nothing is neutral, nothing is culture-independent''. To avoid getting bogged down in this certain controversy at the outset, we repeat: maximally neutral, maximally culture-independent.) The English word emotion combines in its meaning a reference to ''feeling'', a reference to ''thinking''(o'ylash), and a reference to a person's body. [65,2]

For example, a people can speak about a ''feeling of hunger''(ochlik hissi), or a ''feeling of heartburn''(ko'ngli qolganlik hissi), but not about an ''emotion of hunger''(ochlik hayajoni yoki ochlik ruhiy kechinmasi) or an ''emotion of heartburn''(ko'ngli qolganlik hayajoni yoki ko'ngli qolganlik ruhiy kechinmasi), because the feelings in question are not thought- related. He/She can also talk about a ''feeling of loneliness''(yolg'izlik hissi) or a ''feeling of alienation''(begonalik hissi), but not an ''emotion of loneliness''(yolg'izlik hayajoni yoki yolg'izlik ruhiy kechinmasi) or an

''emotion of alienation''(begonalik hayajoni yoki begonalik ruhiy kechinmasi), because while these kind of feelings are clearly related to thoughts (such as ''I am all alone'' (Men butunlay yolg'izman), ''I don't belong'' (Men bu yerga tegishli emasman) etc.), they do not suggest any associated bodily events or processes (such as rising blood pressure, a rush of blood to the head, tears, and so on).

In the anthropological literature on ''emotions'', ''feelings'' and ''body'' are often confused, and the word feeling sometimes treated interchangeable with the expression bodily feelings. In fact, some writers try to vindicate the importance of feelings for ''human emotions'' by arguing for the importance of the body. For example, Michelle Rosaldo in her ground-breaking work on ''emotions'' has written: ''Emotions are thoughts somehow 'felt' in flushes, pulses, 'movements' of our livers, minds, hearts, stomachs, skin. They are embodied thoughts, thoughts seeped with the apprehension that 'I am involved''. Quoting this passage with approval, Leavitt comments: ''This apprehension, then, is clearly not simply a cognition, judgement, or model, but is as bodily, as felt, as the stab of a pin or the stroke of a feather''. We agree with Rosaldo and Leavitt that some thoughts are linked with feelings and with bodily events, and that in all cultures people are aware of such links and interested in them (to a varying degree). But we can not agree that ''feelings'' equals ''bodily feelings'' (tana sezgilari). For example, if a person says that one feels ''abandoned'', or ''lost'', one is referring to a feeling without referring to anything that happens in the body. Precisely for this reason, one would normally not call such feelings ''emotions'', because the English word emotion requires a combination of all three elements (thoughts, feelings, and bodily events/ processes).

In the hypothetical set of universal human concepts, evolved by the Emotions across languages and cultures author and colleagues over many years' cross-linguistic investigations and researches, ''feel'' is indeed one of the elements, but ''emotion'' is not.

Now we are going to investigate the word "emotion" from linguaculturological point of view. If words such as emotion (or, for that matter, sensation) are taken for granted as analytical tools, and if their English-based character is not kept in mind, they can reify (for English speakers and English writers) inherently fluid event which could be conceptualized and categorized in many different ways. Phrases such as ''the psychology of emotion'', or ''psychobiological theory of emotion'', or ''operational definition of emotion'' create the impression that ''emotion'' is an objectively existing category, delimited from other categories by nature itself, and that the concept of ''emotion'' carves nature at its joints. But even languages culturally (as well as genetically) closely related to English provide evidence of various ways of conceptualizing and categorizing human experience. For example, in ordinary German the word ''emotion'' doesn't exist at all. The word usually used as the translation equivalent of the English emotion, Gefuhl (from fuhlen "to feel") makes no distinction between mental and physical feelings, although contemporary scientific German uses increasingly the word "emotion" , borrowed from scientific English, while in older academic German the compound Gemutsbewegung, roughly ''movement of the mind'', was often used in the same feeling. [65, 2]

This kind of condition also exist in Russian, where there is no any word corresponding to emotion, and where the noun «чувство» (from "чувствовать" ''to feel'') corresponds to feeling whereas the plural form «чувство» suggests cognitively based feelings. To take a non-European example, Gerber notes that Samoan has no word corresponding to the English term emotion and relies, instead, on the notion of ''feeling'' .

The French word sentiment (unlike the Russian «чувство» and the German Gefuhl) includes only two of these elements (a feeling and a thought). That's why one can speak in Russian of both a «чувство стыда» -''a feeling of shame'' (sharmandalik yoki uyalish hissi) and a «чувство голода» -''a feeling of hunger''(ochlik hissi), and in German of both a Scham gefuhl and a Hunger-

gefuhl, but not (in English) of the ''emotion of one's own worth'': one does not expect a feeling of one's own worth to be associated with any bodily events or processes.[65,2]

If we study this matter from psycholinguistic point of view this need not preclude us from investigating other phenomena at the same time. We can ask, for instance: When people feel something, what happens in their bodies and by what words do they express these phenomena? What do they do? What do they think? What do they say? Do they think they know what they feel? Can they identify their feelings for themselves and others? Does their interpretation of what they feel depend on what they think they should feel, or on what they think people around them think they should feel? How are people's reported or presumed feelings related to what is thought of, in a given society, as ''good'' or ''bad''? How are they related to social interaction? And so on.   Nothing illustrates the confusion surrounding the term emotion better than the combination of claims that emotions are not cognitively based with the practice of including in the category of ''emotions'' only these feelings which in fact are related to thoughts. For example, Izard explicitly states that ''emotion has no cognitive component. I maintain that the emotion process is bounded by the feeling that derives directly from the activity of the neurochemical substrates''. [86, 635]

Yet as examples of "emotions" he mentions "shame" (uyat), "anger" (jaxl), "sadness" (hafalik), and so on – not, for example, "pain" (og'riq), "hunger" (ochlik), "thirst"(chanqoq), "itch" (qichish), or "heartburn"(ko'ngil qolish). In practice, then, Izard, too, distinguishes cognitively based (i.e. thought-related) feelings (such as "shame" or "sadness") from purely bodily feelings (such as ''hunger'' or ''itch'') and calls only the former ''emotions''. While denying that ''emotions'' are cognitively based he doesn't go so far as to include among them ''hunger'' or ''thirst''. On what basis, then, does he distinguish his ''emotions'' from hunger, thirst, or pain? The very meanings of words such as shame, anger, or sadness on the one hand, and hunger or emotions

across languages and cultures thirst on the other draw a distinction between feelings based on thoughts and purely bodily feelings; and the word emotion, too, is in practice only used with respect to thought-related feelings, never with respect to bodily feelings such as hunger or thirst. Thus, in drawing a line between feelings such as ''shame'' or ''sadness'' on the one hand and ''hunger'' or ''thirst'' on the other, even ''anti-cognitivist'' scholars like Izard accept in practice the distinction drawn in everyday conceptions. Yet, at the same time, they reject this distinction at a theoretical level! [65,5]

Later years scientists are focusing on studying human spiritual condition and emotions of human. In the given research work of linguistic approach to the description of emotive lexicon of the emotional world of person which expresses variety and richness of the language of emotions and human spiritual state are investigated. It is represented to us that system of emotive language means as a whole and part lexical emotive system in its frequency, it is possible to reveal from within, involving and other scientific theories, but without being limited only to these theories.

Since expressing emotions and human spiritual state are so very diverse, some psychologists and linguists wonder whether they share enough in common to be called the same thing. Yet, all of these emotions and many others we could suggest share two things in common. First, they are motivational; they act just like the motives. And second, they are related to our level of arousal. So, how are we to define the term emotion so that all these intellectual and motivational highs and lows will be encompassed in one concept? Let's try this: Emotion is a conscious experience involving participative (private) feelings, physiological arousal, expressive reactions, and observable activities related to the experience. Emotions play a large role in guiding all our behavior. Inherited inclinations, learning, and reasoning combine with motivated or emotional urges to control much of what we do and the efficiency with which we direct our behavior.[59]

In the given investigation work the lexicon of emotions of English and Uzbek is   analyzed according to the aspects of its research object observation . There is absolutely no reason why we should have to make such choices, linking ''emotion'' either with bodily processes, or with feelings, or with thoughts, or with culture. The very meaning of the English word emotion includes a reference to feelings and a reference to thoughts (as well as a reference to the body), and culture often shapes both ways of thinking and ways of feeling. All these things can be and need to be studied: ways of thinking, ways of feeling, ways of living, the connections between ways of living and ways of thinking, the links between thoughts and feelings, the links between what people feel and what happens inside their bodies, and so on. But to study all these, we need a clear and reliable conceptual framework, and the English word emotion cannot serve as the cornerstone of such a framework. It is good to see, therefore, that even within psychology the practice of taking the word emotion for granted is now increasingly being questioned. To quote Leibniz: "If nothing could be understood in itself nothing at all could ever be understood. Because what can only be understood via something else can be understood only to the extent to which that other thing can be understood, and so on; accordingly, we can say that we have understood something only when we have broken it down into parts which can be understood in themselves. [65,6]

Anthropocentric approach is one of the basic principles of modern linguistics. We know it that human stands in the centre in this approach, In modern linguistics, there is a tendency to strengthen investigators' interest in the language and speaking subjects to clarify human factor in language , putting thus linguists before new problems , among which the study of language and " human feelings."

Language serves not only to transmit information, but also to express the inner world of the speaker. Emotions are multifaceted. Emotions themselves are not linguistic phenomena, but learning the language of the speaking subject - is one approach to understanding human emotions. Exploring the world of human

emotional appeal involves the researcher to a variety of the human sciences: psychology, sociology, linguistics, psycholinguistics and philosophy. Cognitive science allows you to combine different theoretical platform for the integrated study of this complex , multidimensional phenomenon , because characteristic of modern linguistics are searching language modeling human objectively existing in close relationship with other neighboring sciences of human .

Different cultures have different attitudes to different emotions , experiences and giving individual manifestations of emotion social connotation that affect the education and socialization , and this, in turn, affects the system of beliefs about the world, social organization, and semantic incarnation of certain elements in structure values emotional vocabulary .

 In all known language systems are symbols of lexical units expressing human spiritual state and emotions each of them are prevailing in the society's understanding of the characteristics of emotions , its place in a number of other emotions , the reasons causing it , etc. In this regard, we can say that emotions designations provide as normal culture of verbal communication in the language community, and various deviations from it in subcultures group. For these purposes, lexicon of any language community exist a starter kit synonymous notions to describe the emotions of a particular emotion. The relevance of this work due to the need in-depth study of emotions in English.

For a long time scientists were interested in many issues related to lexical units expressing human spiritual state and emotions: their role in the knowledge of the world, in the lexical meaning of the words, from the point of physiology, psychology , philosophy, linguistics and other sciences , their relationship are with the truth , with an intelligent and rational evaluation and expressive , etc. The greatest current interest for linguists is the problem of semantic interpretation and categorization of lexical units expressing human spiritual state and emotions.

 Currently science has sufficient knowledge to determine emotions as reaction on human and animal exposure to internal and external stimuli have

pronounced subjective color covering all types of experience and sensitivity, as well as a form of reflection of reality.

There is no doubt that the emotion - the experience that is associated with human consciousness. V. Brojík rights when he notices that the term "experience" refers to the second function values - their ability to cause physiological changes in the condition of the subject, manifested in emotions, sentiments , affections . Since these changes have an expressive component, and emotions are usually understood, they can be measured, parametric emotions. Awareness of emotions indicates their intelligence. For a long time, since the period of Aristotle , some scholars have seen in the emotions of the unity of intellectual and emotional (affective , cognitive) .

As for the scalar parametric and emotions , then we note the following : emotions can be measured quantitatively ; they rarely occur , are expressed in a single embodiment, and often implemented beam : a group of anger, a group of joy , a group of sadness, a group of fear . Emotions are closely related to each other, and the problem is still relevant . Specific approach to the emotions is duality (ambivalence): love and hate (sevgi va nafrat), sorrow and jubilation(g'am va xursandchilik) may possess a man simultaneously.

1.2. Emotive functions of the language from the psycholinguistic point of view

In the beginning of XIX century V.Humboldt noticed that language is penetrated by feelings as an activity of the person. Now the linguistics has addressed again to the theory of V. Humboldt and began to study language in a close connection with the person. At all times people experienced, experience and will experience the same feelings: pleasure(huzur-halovat), grief (g'am-andux), love (sevgi), sadness (xafalik)... Huge emotional experience is stored.

Uniqueness of emotions is compared with other objects of nomination, first of all it is found out in variety and richness of language that means their expression which include and correspond lexicon, phraseological syntactic constructions, special intonation, and a word order. The dominant role belongs to lexicon. And in lexical set, in participating and in a designation of emotions, words which belong to different parts of speech (nouns, verbs, adjective, adverbs, words of a category of condition, an interjection).

Lazarus' theory is very influential; emotion is a disturbance that occurs in the following order:

Cognitive appraisal—The individual assesses the event cognitively, which cues the emotion.

Physiological changes—The cognitive reaction starts biological changes such as increased heart rate or pituitary adrenal response.

Action—The individual feels the emotion and chooses how to react.

For example: Jenny sees a snake.-Jenni ilonni ko'rdi
Jenny cognitively assesses the snake in her presence. Cognition allows her to understand it as a danger. Her brain activates Adrenaline gland which pumps Adrenaline through her blood stream resulting in increased heartbeat.

Jenny screams and runs away.

Lazarus stressed that the quality and intensity of emotions are controlled through cognitive processes. These processes underline coping strategies that form the emotional reaction by altering the relationship between the person and the environment. [92,210]

Lazarus expressed the position of human very clearly. These example may show that we can easily express emotions and feelings in the language.

Expressiveness as an aspect of the semantics of the word has some components that can be qualified as obligatory connotative semes fully or partially realized in speech: intensity score, imagery, emotiveness. [29,295] Thus, expressiveness as a semasiological category which has pragmatic aspect of operation based on the consideration of choice; expressiveness is determined

in opposition to the neutral component realized in human speech. This understanding of expressiveness as a result of the use of emotional language units in speech explains its synonymy with the concept of intensity. Note also that many linguists have identified emotional and expressive functions of language. Thus, in the writings of R. Jacobson one can find the statement that the expressive / emotional function (emotive function) is intended to express the attitude of the speaker to the action. However, there is a different point of view that expressive function is associated with the expression of thought – an idea, which was initially produced by V. Avrorin while distinguishing features of language and speech. The researcher differs expressive function of language along with communicative, constructive (the function of forming opinions) and cumulative (accumulation of social experience and knowledge) ones.

Recognizing that the majority of words in all languages has an emotional component, which is the result of pleasure or pain, some French linguists continued to assert, however, that this component is not included in the semantics of the word, but it is a outgrowth association included in the conceptual core. This view is contrary to the achievement of psycholinguists who thought the division of vocabulary for emotional and neutral unreasonable because any word discourse and can be emotionally charged.

The problem in the linguistic aspect of lexical units expressing human spiritual state and emotions begins with the problem of language functions - functions and induce expression of emotions in the process of verbal communication. Emotion word (French "emotnon" , Lat . "Emovere" "excite "," worry ") refers to psychic experience, excitement, feelings, for example *anger, fear, love, contempt* , etc.

A word generalizes (signifying function), means(the nominative function), expresses attitudes, feelings of a speaker and a listener (emotive function). In the latter case there is no nomination emotive end in itself but a lexical unit can transfer the thought of them and their emotional relationship : Headstrong, to cachinnate (laugh at people), tattle, bloke, fantastic, beastly, etc.

Similar specified lexicon is used only in an emotional state and in certain situations, in the same emotional state of rest, we never used the emotions . In this regard, emotive content of the word, even it is expressed by units of language, by its very nature - a psychological category, which correlates with the language . Emotions get into the semantics of words and fixed it: in the denotative, connotative in macro components and semantic potential (implicative component).

A.F.Losev identifies two types of valence: semantic and interpretative - which means, apparently, it includes mental, associative , emotional saturation of the components of language interpretation of the facts of reality. So in any case, in our opinion, thinking scores in a linguistic level includes the right emotion and currently socially meaningful linguistic reflection means fact emotional picture of the world.

An essential question arises, where does speaker know that these, and not some other suffixes, words, phraseological units , syntactic structure and emotional intonation and relate (each of these units) with its view and the type of emotion ? The explanation may be only one thing: these linguistic means of expressions of typed emotions are encoded, in other words emotiveness is semantics of linguistic units, which is fixed in the mind of a linguistic community, adequately conceived its communicants, otherwise - reflected in the emotional aspect of their consciousness and held their emotional memory.

R. Budagov notes that people need the language in which they could express concepts, thoughts and feelings that are conscious of them for themselves and for others. This is the language of people and it has evidence ability to express the daily practice of all that a person needs in different situations in his life. J.R. Searle developed the formula, which he called " the principle of expressibility ." Its essence, he expressed so : «Whatever can be meant can be said» E.S. Kubryakova , recognizing that the idea is going on in the word , says "... it (the idea or thought) starts with the word as soon as we want to make it available to the other person ". And also: " ... it is possible that

the idea begins with the word , even on its stage, which precedes the expanded speech and which corresponds to the transformation of a vague idea statements into something more formalized and clear - a transition logic , cognitive or emotional structure to structure and verbal " [17,21].

We disagree the statement that emotions can be expressed only "with shouts and (much less) words with emotional and expressive connotation" [29, 18]. Otherwise we would name it "narrowing" the scope of emotional function, which is inherent in language tools at varied linguistic levels. In addition, the intonation is known as formed by certain syntactic, pragmatic orientation which stands in the ability to express speaker's emotional attitude to the content of expression (exclamatory sentences, rhetorical questions, etc.).

Reality is complex, it is impossible without emotions, their "practical, real consciousness" - the language of emotion - painted units are the result of the interaction between language and reality. Any word, including human spiritual condition and emotive exists in unity function values and sound. "The sound is only recognized as a word, you can specify when the object, phenomenon in real life or in the sphere of human thought that these sounds are represented". It is known that language is the accumulation of social experience and emotions are part of this experience. Any human experience, including emotional one is consolidated in linguistic units and their usage in speech is encoded and man expresses and perceives his emotion.

Lexical case of any language has a special fund of vocabulary included the value of its emotions. This vocabulary is socially and adequately used by all users of that language. Consequently, in these cases, it is emotive semantics presupposition of emotive function of words. In facts verbal communication shows that the words have emotive component in their semantics and specific contexts can perform emotive function. This indicates that the emotive function of word may be a language, and a voice, in other words it is given unit which is induced inside or communicative external communication purposes . In the latter case the emotional presupposition is contextually and functional semantics

emotions act in specific conditions of communication and intentions of communicants. We can say that the emotive semantics and emotive function is closely related to each other and can presuppose each other.

Emotiveness is an only specific part of the pragmatic aspects of semantics, any semantics can be pragmatic. Descriptive works on knowledge of cognition and emotion can be in attitudes and emotions of communicants. As shown above, one of the emotive functions is the function of evaluation, it is their indispensable component, and assessments are always emotional in them (in emotions). So emotive function of the word is not the same pragmatic, as it is claimed in the linguistic literature. Emotive function is not necessary function of exposure to a destination that is a unique function are pragmatic expressive unlike emotiveness.

Lexicon with prevailing emotive function clearly shows that the formation significant name may not dominate nominative function and qualification - appraisal, emotional kind which is emotive function of words.

Thus, the emotive function can have only one word, one of the features along with others - axiological, nominative, signifying, pragmatic and others contained in the word, as one dictionary is minimized , and unfold when it is placed on the word of a context. Function of words can define and shape its semantics: emotive or expressive, so expressive function of words can lead to the development of speech emotive value / connotation and emotive - expressive value. First of all, all derivative affixes of emotive lexicon should include not only emotive but expressive ones. Word can be used in an unusual context and can be influenced by emotional reasons and it becomes expressive. For example, the words *attic, nut, pot, upper storey* may be used to designate the *head*, despite the fact that the language has a special word for that body part .

The term " emotiology " means the totality of scientific research in various fields of knowledge of the study emotion and sensitive sphere of man . Currently, the study of emotion is extremely urgent and even "fashionable" topic, developed both in private and in related disciplines, such as psychology,

philosophy, ethnology, sociology, and linguistics . Increased interest for the subject is reflected in numerous international conferences on the study of emotions, as well as in the growing volume of publications - theses, monographs, dissertations, articles. As a result of generalization directions and results of the research it became clear that the study of emotion can only be carried successfully an interdisciplinary approach to their research. In other words, you need a synthesis of accumulated scientific knowledge and research methods of various related disciplines in order to achieve the objective and conclusive results. In this regard, it becomes apparent actuality of language learning emotions that is the synthesis of linguistics and psychology. In linguistics significant additional contribution to the study of the language of emotions has been introduced by V.I Shahovsky and led them Volgograd linguistic school . The term "*эмотиология* " - "emotiology" used by V.I. Shahovsky is understood as linguistics of emotions.

It is important to determine the place of emotive functions of language by the way of other functions of investigating categories of emotive language. "Functions of the language represent manifestation of its essence, its purpose and operation in an existence, its nature, i.e. They have their characteristics which the language can not be itself without them" [24,564] .

Language is a unit of communication, knowledge and influence, as well as a means of expression. The problem of function of the language, as indicated by N.A. Slusareva , is a particular interest in connection with the expansion of language learning in action, especially in speaking, in functional styles and in linguistics of the text. The researcher in this task are to determine how and what means the system and structure of the language are important to express one or the other language features [24,565] .

At the same time control the behavior of others in a situation of verbal communication may be associated with the expression of emotions, so naturally , the question arises about the relationship and regulatory function of emotive language. This relationship very clearly illustrate the steps in examples of

M.A.K. Halliday. He cites a hypothetical example behavioral potential associated with a particular social context - control over the child's behavior , carried out by the parents . In the situation described by the child playing in the yard with the neighbor kids , brings an empty tin can to home that shocks the mother , and she terrified her child brought the trophy refers to the child , on the one hand, it expresses their disapproval of the act of the child, and other side it prevent similar acts in the future. Halliday noted open list of phrases with which the mother could use for a child in such a situation:

«That sort of place is not for playing in»,

(Bu turdagi joy o'ynash uchun emas)

«I don't like you taking other people's things»,

(Menga sening boshqalarning narsalarini olib kelishing yoqmaydi)

«They don 't want children running about there »,

(Ularga o'sha yerda bolalarning o'ynab yurishi yoqmaydi)

« Just look at the state of your clothes »,

(Kiyimlaringning ahvoliga bir qara)

« I am frightened you will hurt yourself » [44,58].

(Men o'zingni jarohatlab olishingdan qo'rqaman/ Men lat yeyishingdan
qo'rqaman)

Further, the author disregarded these and other possible utterances in this situation by terms of their focus of various subjects , objects , environments, on different versions of pragmatic attitudes - to appeal mind, feelings , direct threat and etc. As you can see, even several listed examples are enough to convince in that one statement can combine implementation emotive and regulatory intentions. Halliday builds his understanding functions of language taking into account that features of children's perception of language and rebuilds correspondingly a number of functions of the language in the manner and in view of the importance of what they have for the child from the first years of his life . As for the development of language and emotions in children's age is also extremely important , presents expedient to transfer the functions of language in

the order which they master a child in the opinion of Halliday as: instrumental , regulatory, communication, self-expression, heuristic, imagination, representative .

"The child knows what the language is, because he knows what the language does ... He uses language in different ways - to meet the material and mental patterns, for building personal relationships, for the expression of feelings etc. In all these cases, the usage of the language in a contact with the language , so he subconsciously feels that many language feature affect him personally" [44,10]. Very simple and main in importance and in the time of development of a child Mr. Halliday considered that instrumental function of the language is based on the model of «I want». Language is a means of obtaining the desired «getting things done», satisfaction of material needs.

V.I. Shahovsky writes convincingly about communication impact and emotive functions of the language: " Emotion is an essential component of the pragmatics of language , as most clearly embodies its impact corresponding functions : verbal and nonverbal emotional reactions which are most sensitive to the emotional stimuli , which role can perform and emotions are special unit of all " steps " of the language " [78,5].

Communicative function is a function of the condition for the existence of the language. It manifests itself in all cases consumptions of the language. Informative (epistemological / cognitive) emotive function of the language associated with the expression of feelings of the speaker, is an important function. Emotive function is related to the other functions of language, highlights the various linguists, in parts of modal , regulatory, poetic, the function of expression and exposure.

Language has a set of defined units –phonetic, lexical, grammatical - and more or less hard for their interaction algorithm ,fulfillment of a particular function or several functions simultaneously one in particular communicative situation - real or imagined , dialogic communication with another (others). Study of implementation of emotive function of the language involves access to

the level of the text , since without access to the text it is impossible to cover issues of interaction between different levels of emotive units , parallel implementation of the multiple functions of language , to relate implementation emotive function anthropocentric communication - the addresser and the addressee , to reveal the specifics of style , social-mediated , pragmatic - oriented implementation of diverse categories emotive , ie highlight its connection with that activities aspects of linguistic identity . For modern linguistic studies on a particular aspect of the representation of emotions in speech and language, keeping such interactions interaction is extremely important. Before you learn the language of emotions, it is necessary to understand what are the emotions.

Many modern theories of emotions are the key concepts of excitation (arousal) and evaluation (appraisal). As it is clear from the very terms , the first one reflects the physiological , natural essence of emotion , while the second involves some degree of mental processing of emotional events . Analyzing views of various researchers on the relation of emotional and rational emotions, A. Orthon and A. Collins Klour note that psychologists rarely acknowledge that knowledge plays an important role in relation to emotions , but most of they did not put forward any detailed assumptions about how it happens. However, as the authors point out , one of the most clearer explanations given Mandler [55]which argues that the assessment of the content is the " cold" part of the emotions , while the "hot" part is generated by the excitation [21,320].

Rejecting applied in many psychological studies following the concept of basic emotions (usually understood to 5-6 " vital ", the most common and early manifested emotions such as *fear, anger , joy, love , happiness*) , these authors base their theory of emotions by identifying different concepts that a person uses when assessing situations of emotions. This estimate is based on the concept in their desirability, approval sequences that apply to emotions , based on the event , agent and object , respectively.

Detailed analysis of the views of modern psychologists on the nature of emotions presented in the book «Handbook of Emotions» (1993). It addresses interdisciplinary base of modern theories of emotions. P. Stearns , studying the history of the emergence and development of emotions , says that emotions change during historical development , some emotions may disappear , and , on the contrary , new emotions may appearance of " psychohistory " in the 1960s, attracted the interest of scientists to the role of emotions in the past. As they note , the end of the XVII century in France , Britain and Germany increased the role of family feelings of love and respect, and diminished the role of the evil [106,19]. Important problems of studying "the philosophy of emotion" are issues such as the conceptual framework of emotions , relations between the concepts "feeling" and " emotion " are the emotions ethics problems . Psychologists ask such questions : «But are we at the mercy of our emotions? Do we simply "have" them, or do we perhaps, to some extent, cultivate and "do" them ourselves? » [105,13].

T. Kemper leads sociological models explanation of emotions (sociological models in the explanation of emotions), nothing the important role of social relations in the occurrence of emotions. While there is a substantial connection of emotions with such concepts as its own status / status of the other person; own power / authority of another person; emotional control and public in a row and other .

Modern psychologists recognize that people are not only experiencing certain emotions , but also (except infancy) knows what he these emotions . Although it can be admissible, in typical situations that people experience like emotions at the same time we must recognize that the same situation can cause different emotions depending on its assessment and interpretation [84,241].

In modern psychology the prevailing view of the importance of the cognitive component of emotions, some psychologists believe that the distinction own emotional feelings (emotion experience proper) and knowledge (cognition) allows you to nominate more convincing hypotheses about the

relationship of emotions with actions and thinking. Opinion of K. Izard is that an emotional experience is, in fact, state caused by a certain cause , and strive to a particular action, a direct consequence of processes that allow us to conceptualize processes evaluation as independent determination emotions , and other cognitive processes as their consequences [86,634].

E.Y. Myagkova offers under the psycholinguistic approach to the analysis of emotional words and convincing form stimulates the main problem "nodes" , which are necessary to take into attention when trying to give a more or less clear definition of emotions :

1) Emotions are " states of body " or "states of mind " ;

2) bases of emotions are needs , motivations, cognitive processes ;

3) the emotions associated with the processing of information ;

4) emotional processes can be proceed on with appreciation and unconscious level;

5) some emotions can be more clearly defined than others;

6) qualitative and quantitative composition of emotions causes dissension [20,8-16].

In these cases her all ideas are well-expressed and we also join her opinions. Not content with the data obtained for the reason that they give little information about the emotions of individual, and in particular on positive emotions , A. Orton, J. and A. Collins Klour offer their theory cognitive structure of emotions in the construction , in their opinion , it is necessary to consider four types of data :

1) The language of emotions (because " the delineation of the theory of emotions is difficult to avoid words and expressions of natural language , correlated with emotions ");

2) Self reports about experienced events ;

3) Behavior data;

 4) Physiological data [21,322-327] .

And we join these opinion above, because it was proved by plenty of linguists and psychologists.

1.3. Sociolinguistic, cognitive, pragmatic approaches to lexical units expressing human spiritual state

Nowadays modern linguistic theories treat referential meaning as primary. It is a rather hard-earned blindness, given how much of the language around us is emotive or expressive. And earlier linguistic theories gave a prominent role for the emotive/expressive aspects of language. It allows, as in Jakobson, R. Linguistics and poetics [49,350–377] a distinction between message-orientation, speaker-orientation, and listener-orientation. Till nowadays these are probably some mistakes to try to divide these. There is no an expression of inner states that doesn't influence listeners and there are no purely representational, non-social uses of signs. Meaning isn't determined by holding sentences up and proving their truth conditions. It can be achieved collaboratively over the course of an interaction. These interactions aren't a game. Pragmaticists can get this right with speech acts and sociolinguists get this right when they speak about style and construction, but most linguists stay on safer shores where facts are solid and avoid a "certain swerving".

Two components of emotiveness can be as a functional semantic category, the leading feature of which is the expression and transmission of emotions:

1) emotiveness as a pragmatic constant of language and speech related to the subjective attitude of a speaker to an object of evaluation (always expressive);

2) emotiveness as a component of connotative semantics of words, expressions, texts.

Components defined onto logically differ from each other: if emotiveness of the first type is always associated with functional-semantic categories and subjective evaluation modality, the emotiveness of the second type has a character and may be actualized directly or neutralized in the speech context. [94]

Since emotions and lexical units expressing human spiritual state are specific forms of interaction of a human being and environment, they help us to cognate the world and define our place in it. The problem of emotions' investigation is one of the most difficult in modern linguistics, and the search of the development of research in this branch is still not sophisticated enough. To make a firm ground for same investigation in the future, we decided to narrow the approach towards emotions to textual surface of language analysis (lexical, semantic, and syntactic), since it is the language, which makes human emotions context-dependent and thus to process only by its visual or phonetic manifestation. The study of this aspect presupposes the analysis of psychological and emotive structure of human cognition and the way it affects language. Thus, the paper is written within modern linguistic paradigm and underlines the necessity of investigation of language and human cognition interconnection, which is unavoidably linked with the notions of language worldview and conceptual worldview, which both greatly influence the perception and adequate cognition of emotions. The choice of the topic is determined by the general direction of linguistic research investigating the nature of Universal language categories (the category of emotiveness is among them).

Despite the dearth of articles on emotion in variationists of sociolinguistics, the subject has lurked under the surface. To detect vernacular speech, some linguists have advocated listening for channel cues—e.g., changes in tempo, pitch range, and loudness that indicate a departure from formality. Formality is interactional in nature and the usage of channel cues to detect the

vernacular relies upon understanding interviews as being formal situations where effortlessness is the expectation. Techniques like getting interviewees to tell "Danger of Death" stories means that the sociolinguistic interview has long attempt to set emotional speech, though this part of the endeavor isn't usually analyzed as given.

Emotion is directly approached by linguists, phoneticians, and psychologists under the heading of emotion detection/recognition—though it might be more accurate to call the field "emotion attribution".

The detection work began in earnest among psychologists in the late 1970s and was strongly influenced by Ekman's work on facial expressions of emotion. This research work adopted Darwin's ideas [37] that "many vocalizations have evolved from by-products of the organism's adaptive functional response to environmental stimuli, such as deep inhalation in surprise (to prepare for prolong exertion) or blowing air out of the mouth or nostrils in contempt or disgust (to expel noxious matter or smell" [61,493–529].

Other researchers pursue a discrete model, where there are fundamental *basic emotions* that have discrete physiology. In a review of different theories of basic emotions, we could count 51 different emotions posited as basic. Researchers often talk about the "big six" (though the actual big six change based on the researcher), but the average number of basic emotions across the studies we examined is more like 9. The most common are:

- Anger/rage/hostility (18)
- Fear/fright/terror (17)
- Joy/happiness/elation/enjoyment(14)
- Sadness/sorrow/distress/dejection (14)
- Disgust (12)
- Shame (9)
- Love/tender emotion (8)
- Anxiety/worry (7)
- Surprise (7)
- Guilt (6)

Whether "surprise" and/or "interest" are emotions is a very interesting question. We view change and expectation as central to how linguistic resources come to produce emotional interpretations. The processing change in the

environment makes the cognitive science approaches to attention highly relevant.

Most investigations have focused on *"hot" anger, sadness, joy, fear,* and *disgust.* Whether the researcher's framing is dimensional or discrete, most results suggest that emotions are far more easily distinguishable along an axis like *arousal* than one of *valence. (*There are suggestions that including voice quality will help distinguish the pleasant emotions from the unpleasant ones) That is, it is connectively easy to distinguish *anger* from *sadness*, but harder to distinguish *anger* from *joy*. *Disgust* and *shame* are hard to recognize, period.

Particularly, the category of emotiveness, as well as means of emotive speech coloring demands deeper and more thorough research. Emotions themselves are unapproachable for direct observation. It is so difficult to change them into words. It is not almost possible to determine a word that means an emotion. There are two ways of explain it – to point the familiar situation for this person where is the similar emotion or to compare two events. Thus, in the written below parts of our work we are going to pay this matter close consideration. One of the characteristic features of modern linguistic investigation is subjectivity due to which human factor plays a decisive role in the creation and further development of modern linguistic concepts. Human being is a measure of everything and therefore the language, which a person operates in the course of one's daily activities, should be studied in close connection with consciousness, culture, ideology, individual and linguistic community, to which a person belongs [62,13].Postulate about anthropocentrism of modern linguistics has resulted in the interest of linguists to the research of internal emotional individual sphere of a human being as well as to its linguistic representation in the form of emotive utterances. Emotiveness as a linguistic category, which subject of consideration is emotions, represented by language units that contain emotional information [102,56],has long been attracting attention of linguists. Thus, researches in Emotiology became the

scope of investigation for many linguists. One of the aims of researchers 1970 – 1980's was the study of subjective components of the importance of linguistic units and the formation and structuring of knowledge about the emotional language code.

Taking into account that the language - it is a practical, real consciousness , and the concept - the logical form of thinking , which has " a kind of virtue needs practical activity , including the emotional kind , and given the reflectivity function of emotions and their relation to thought and reflection in concepts natural to assume that emotions should be reflected and reinforced in the semantics of speech and other language units . This thesis is a theoretical basis for the study of linguistics of emotions Vinogradov said: "To deny the existence of emotions in language - it means conflict with the obvious fact"

Linguistics of emotions includes many aspects : the aspect of linguistic units and ways of expressing emotion in different levels of language , which , in turn, has a form (packing) and the content of those units; the aspect of functional and semantic ; semasiological , such as aspect of the semantic features of the word , which signals the emotive language units , and their adherent and inherent ; social context of their expression patterns and contextual linguistic realizations of emotions ; aspect ratio of emotions with linguistic assessment categories , expression modality pragmatists and other categories. For example, Vinogradov pointed out that the values of a number of words denoting emotional state - *angry, glad , sorry , ashamed , jealous* , etc. – are the part of a category of state , as well as emotive lexicon includes both field and other lexical-semantic fields , thus revealing the system ; relationship vocabulary and semantics .

Experts in the branch of medicine and psychology emphasize that human language processing emotional information begins with a program that gives the overall assessment of the situation and thus " narrows the space " to process this information as a logical . This is especially noticeable in the model: intonational

structure – emotiogenetic situation : even understanding a word or not knowing its value , people are able to identify a tone not only zone to express emotions , but emotions and a group or even a specific emotion. At the same intonation and deliberate change in accordance with the specific situation, and the real, true, uncontrolled , can have adequate pragmatics , since this change is adopted depends on social norms.

All science studies this psychological phenomenon: psychology, physiology, sociology, philosophy, ethics, medicine, cybernetics, biochemistry, linguistics, literary criticism. Psychological and psycholinguistic sciences are aimed at, first of all, research of emotion functions in activity of the person.

SUMMARY ON CHAPTER ONE

When people talk about the functions of language, and their number in the literature sometimes exceeds twenty do not distinguish, on the one hand, between the functions of language and speech functions, on the other - between them and the functions of language units as not available in the literature distinction between their expressive and emotive functions. Currently science has sufficient knowledge to determine emotions as "reaction on human exposure to internal and external stimuli have pronounced subjective color covering all types of experience and sensitivity" as well as a form of reflection of reality. It was also found that the expression of emotions and emotional impact in language and its emotive function units has caused emotive semantics (in various forms : meaning , connotation , potential) , " packaged " in emotive - the carriers of this semantics, actualized in specific emotive contexts.

Expressive and emotive function – they are functional units of language, they are caused by different types of values of linguistic units: emotive and expressive. In the words of valuation prevails axiological function, while descriptive - nominative. This allows us to offer that language has not all of these functions. This function is a function of its units. Distinction emotive and

expressive functions of speech is necessary for understanding the various purposes of different semantic types of words , particularly for differentiating emotive and expressive vocabulary in all languages constructions . And this, in turn , it is possible to understand the functions of expressing text and their interaction in different types of texts. Emotive function of the language is considered to be one of the speech functions, attributed to such speech functions as signal, nominative, poetic, ethnic and magic. In our opinion, speech nature of the category of emotiveness is beyond doubt as there are different usage levels language tools, which are inherent from emotiveness. This consideration supports V. Shakhovskij describing the emotional component of meaning as "such a semantic part, through which linguistic unit realizes its emotional function" [103,21]. Terminological differences can be observed also when emotional function of linguistic units promoting formation of emotional speech act, becomes known as emotional-expressive, as in the quotation: "The leading means of expressing emotions in speech is intonation" [29,32].

At the present stage of the study of our research work this is possible to detect in the lexicon of emotions the following research areas :

1) the study of individual emotive tokens ;

 2) study of lexical and semantic groups emotive lexical units ;

3) study of synonymous and antonymous relations of emotive lexicon ;

4) study of semantic / thematic fields covering emotive language;

5) study of the role of metaphor in the semantic representation of emotion;

6) the correlation of different lexicons emotions of the world languages ;

7) criteria emotive language and its characters ;

 8) the ratio of linguistics and paralinguistic emotions ;

9) semantic space emotive language and emotive language semantic space personality. [71, 4-23]

CHAPTER TWO

LINGUISTIC DIFFERENTIATION OF LEXICAL UNITS EXPRESSING HUMAN SPIRITUAL STATE IN THE ENGLISH AND UZBEK LANGUAGES

In a moral context, of course, the evaluations built into "positive" and "negative" have everything to do with good and bad, with right and wrong, with virtue and vice. But good and bad, right and wrong, and virtue and vice are by no means on the same moral scale, and huge turf wars in moral philosophy have led to their dramatic separation [99,418]. The investigation of this relation reveals both universal and particular features in terms of higher/lower emotional agitation, greater/minor emotional sturdiness, different force or intensity and even profundity of emotion. That's why native speakers from different countries may watch the world somewhat different, through their own language worldview.

Linguistics usually differentiates between the two notions: language worldview and conceptual worldview. The core of the conceptual worldview forms the information stated in notions, and the language worldview is based upon the knowledge fixed in words and word combinations of a particular language. In fact, language forms our ideas about environment and helps us to objectify the world we live in, state and express our ideas and thoughts. To fix this knowledge in lexical units, each person should have cognitive abilities to categorize and conceptualize the world.

The process of conceptualization is a kind of cognitive activity which deals with marking out structural types of person's knowledge and its comprehension. Whereas categorization refers to unification of similar and identical elements into classes or categories or "rubrics" of conscience formed as the result of person's cognition of the world. These processes are tightly

connected with construction of "semantic fields" or "semantic groups" – totality of lexical units with common semantic features [104,7].

The field of emotions, which is formed in human conscience, is represented by emotive concepts. In emotiology "emotive concept" is understood as the mental unit of high abstraction, which fulfils the function of mental regulation; reflects knowledge of the world of a certain nation; includes the notion, image and evaluation [104,7].

2.1. Emotive lexical units with positive sense in the English and Uzbek languages

The complexity of emotions and feelings and their role in mental life is reflected in the unsettled place they have held in the history of ethics. They are often regarded as a dangerous threat to morality and rationality; in the romantic tradition, on the contrary, passions are placed at the center both of human individuality and of the mental life. This ambivalence is reflected in the close connections between the word stock of emotions and that of vices and virtues: (ezgulik va yovuzlik hislari): envy (hasad), spite (adovat, g'araz), jealousy(rashk), wrath (qahr), and pride (g'urur) are some names of emotions that also refer to common vices. Not coincidentally, some key virtues—love (sevgi), compassion (rahm-shavqat), and sympathy (achinish, xayrixohlik)—are also names of emotions. (On the other hand, prudence, fortitude and temperance consist largely in the capacity to resist the motivational power of emotions.)

The category of evaluation is considered to be universal and defines the mode of the emotion [96,72]. Everything that we like, adore, have interest in is considered to be positive for us. And on the contrary, all that we hate are afraid or ashamed of has negative evaluation. [104,7]

A "positive" emotion, on one interpretation, has to do with satisfaction. (Thus love is a positive emotion because it makes us happy and satisfies an

enormous number of personal and social expectations.) On another interpretation, a "positive" emotion is one that motivates us to obey the rules. (Thus love and respect make it more likely that we will act morally, while anger and hate make it more likely that we will act immorally.) A "positive" emotion, on the third interpretation, is one that exemplifies the virtues. (Thus love can be interpreted as a manifestation of a giving personality, while envy and resentment manifest a petty and vicious personality.) [99,420].

In psychology negative emotion is interpreted as some kind of "alert" (hushyor, sezgir), "a cry from the heart"(yurakdan yig'lamoq) that the situation is fatal for the organism; and positive emotion is a signal of well-being regained [13,79]. But, scientists say that there are different kinds of body damage for every negative emotion and various types of benefit for every positive emotion [92,114-117]. For instance, negative emotions can be provoked by pragmatic information shortage; positive emotions is able to show themselves when the information received extends possibility of subject's necessaries of life to be satisfied in contrast to their extant prediction .

Preservation and transmission of the conceptual system "positive/negative emotions" occur in verbal verbalization of emotive concepts and information they represent. Sweet, cheerful, sometimes funny lexical and phraseological units include positive evaluation, while negative nuances have broader range: such words and word combinations are disapproving, reproachful, brutal, abusive .

Regarding the distinction between the positive and negative emotions, the classification of Lazarus (1991) is used. The negative emotions include the following:

1) disgust / hate,   4) sadness,

2) fright / anxiety,   5) jealousy / envy, and

3) shame / guilt,   6) anger,

Whereas the positive emotions the following:

1) happiness / joy,

2) relief,

3) pride, and

4) love / affection.[92]

According to Robert c. Solomon and Lori d. Stone's "On "Positive" and "Negative" Emotions" they summarize some (but by no means all) of them in the following chart and we try to give their translation in Uzbek language.

"POSITIVE"	*"IJOBIY"*	*"NEGATIVE"*	*"SALBIY"*
Good	Yaxshi	Bad	Yomon
Pleasure	Mamnuniyat, lazzatlanish	Pain	Og'riq, dard
Happy	Baxtli	Sad	Xafa, G'amgin
Right	Haq	Wrong	Nohaq
Virtue	Ezgulik, Yaxshilik	vice	Yovuzlik, yomonlik
Approach	Yaqinlashish	Avoidance	O'zini chetga olish
approval	Ma'qullash	Disapproval	Ma'qullamaslik
innervating	Kuchlanish	Enervating	Kuchsizlanish
healthy	Sog'lom	Unhealthy	Kasalmand
calm, comfort	Tinchlantirish Yupatish	Upset	Xafa qilmoq
positive attitude to object	Obyekt/Narsaga ijobiy munosabat	negative attitude to object	Obyekt/Narsaga salbiy munosabat
positive attitude to self	O'ziga ijobiy munosabat	negative attitude to self	O'ziga salbiy munosabat
positive attitude to relationship	Qarindoshlikka ijobiy munosabat	negative attitude to relationship	Qarindoshlikka salbiy munosabat

high status (self)	Yuqori mavqe' (o'ziga nisbatan)	low status (self)	Past mavqe' (o'ziga nisbatan)
high status (object)	Yuqori mavqe' (obyektga nisbatan)	low status (object)	Past mavqe' (obyektga nisbatan)
responsibility (praise other)	Mas'uliyat (boshqalarni maqtamoq)	responsibility (blame other)	Mas'uliyat (boshqalarni ayblamoq)
responsibility (praise self)	Mas'uliyat (o'zini maqtamoq)	responsibility (blame self)	Mas'uliyat (o'zini ayblamoq)

Table 1. The table of Robert c. Solomon and Lori d. Stone's "On "Positive" and "Negative" Emotions" [99,418] with Uzbek versions.

We have examined definitions of each dominant to ascertain its meaningful structure with the assist of component analysis. All the chosen semes (the smallest units of meaning) were generalized and represented in a chain of conceptual features that form the notion of the emotive concept.

If we do not use the positive emotions, the emptiness will be fulfilled by the negative emotions because we are constantly bombarded by them from news, society, entertainment, friends, family and co-workers.

As with a muscle, using emotions may strengthen them. The more we feel an emotion, the more stronger it becomes.

To make control of emotions and people should install the positive emotions, focus on a positive emotion such as *desire (xohish).* What do you desire? How will you feel when you have the object? Feel good about it. Hold that desire and feeling for at least 30 seconds. Do these for the same emotion for some days then move to another positive emotion?

We all find out what it's like to feel emotion. Emotion is *love and hate, anger and fear, pride and jealousy, happy and sad.* It's things we like to do (such as be in love). Yet it's also things we don't like to do (such as *be angry* or *afraid*). Emotions sometimes create conditions within us that we'd do anything

to maintain. Other times they can create negative feelings that fully occupy us until we can eliminate them.

In 1972 Paul Ekman studied across all cultures and came a conclusion as there was 6 basic emotions and only two of them are positive ones: *happiness* and *surprise.* In 1990 he added to this list but stated that not all of these can be encoded via facial expressions: (Look at the App.1)

- Amusement   (kuldirmoq, vaqtini chog' o'tkazmoq)
- Contentment   (mamnunlik, xursandlik)
- Excitement   (ta'sirlanish, hayajonlanish)
- Pride in achievement(muvaffaqiyatdan g'ururlanmoq,faxrlanmoq)
- Relief   (yengillashish(og'riq haqida), taskin, tasalli)
- Satisfaction   (qondirish, qanoatlantirish)
- Sensory pleasure   (ta'sirli zavq, ta'sirli lazzat/rohat)[116]

Above we take only positive emotions from the list of Ekman.

And below we try to define the words which denote positive emotions from Oxford Advanced Learners Dictionary (then in abbreviation OALD) and its site and analyze their usage in English and Uzbek plays as below:

Happy – *(baxtli, shod, xurram)* feeling or showing pleasure; pleased a happy smile/face.[118] For example :

*If you start out having a good day and you're in that particular **happy** feeling, as long as you don't allow something to change your mood…*[34,34]

*Biz **baxtli bo'lamiz** Xudo xohlasa,*

Xudo xohlamasa uchrasharmidik. [M.Yusuf "Maylida"]

In this poem *"baxtli bo'lmoq "* is the Uzbek equivalent of *to be happy*

Happiness –(baxt) to find true happiness, the good feeling that you have when you are happy.[118] Example are given:

*The secret gives you anything you want: **happiness**, health and wealth* [34,1]

Baxt*imga hamisha Siz sog` bo`ling deb,*
Sog`ingan o`g`lingiz - Muhammad Yusuf.[M.Yusuf, Onamga xat]

Usage note is also given for the words *glad, happy, pleased, delighted, proud, relieved, and thrilled.*

These words all describe people feeling happy about something that has happened or is going to happen [118].

Glad *– (mamnun, xursand, xushvaqt)* happy about something or grateful for it [118]:

*She was **glad** to be out of the flat, because already she felt that it was a narrow, humdrum place, and that interest and joy lay elsewhere..*[39,25]

"Ko'zini dasturtxonga tikib:

*- **Xushvaqt** yuribsizmi, begim? – deb so'rashdi."* [60,184]

You see *glad* can be the equivalent of the Uzbek phrase *"xushvaqt yurmoq"* in these examples.

Pleased- [not before noun] *(mamnun, xursand, xushvaqt)*happy about something that has happened or something that you have to do[118]:

*He was irritated a shade because it could not have come about in the throw of fortune for Carrie to be **pleased.** .*[39,38]

Iymanib yashama hayol pinjida
Yoyil, yayra *jonim o'rtanma g'amda,* [Muh.Yus,Maylida]

Uzbek words *yoyilmoq,yayramoq* means *pleased, glad*

Feeling pleased can suggest that you have judged somebody/something and approve of them. *Feeling glad* can be more about feeling grateful for something.[118]

Delighted- (*zavqlangan,quvongan, sevingan*) very pleased about something; very happy to do something; showing your delight [118]:

Carrie was too much astonished and delighted to think of mentioning forty [39,331]

*Uning ko'nglida boya tog'asini ko'rganda yongan **quvonch** endi tashvishli oylar bilan almashdi.* [60,10]

Here *delighted* can be suitable equivalent of *quvonch.*

Delighted is often used to accept an invitation: 'Can you stay for dinner?' 'I'd be delighted .'[118]

Proud- *(mag'rur, g'ururli, iftixor)*pleased and satisfied about something that you own or have done, or are connected with: proud parents [118].

*She dawned upon the audience, handsome and **proud**, shifting, with the necessity of the situation, to a cold, white, helpless object, as the social pack moved away from her scornfully.*[39 ,138]

*Begim, siz amirzodamni Farhodga yaxshi qiyosqildingiz. Beklarimiz zamon Farhodining xizmatida bo'lishdan **iftixor qilurlar**.*[60,90]

Relieved- (yengil tortgan,xotirjam)feeling happy because something unpleasant has stopped or has not happened; showing this[118]:

*He was quite **relieved** when the girl's name was called from below.* [39,151]

*Bir lahza u o'zini mehribon bir onaning beg'am, betashvish bo'taloq o'g'lidek sezdi-yu, yelkasidagi katta yuk yerga tushgandek **yengil tortdi.*** [60, 44]

Thrilled – *(hayajonlangan, to'lqinlangan)* (rather informal) extremely pleased and excited about something[118]:

*He **thrilled** intensely as he noted the handwriting, and rapidly tore it open..[39,192]*

*Mulla Fazliddin **hayajonlanganidan** tizzalari bukilib-bukilib ketmoqda edi. [60,82]*

Thrilled may express a stronger feeling than *delighted*, but *delighted* can be made stronger with absolutely, more than or only too. *Thrilled* can be made negative and ironic with not exactly or less [118]:

She was not exactly ***thrilled*** at the prospect of looking after her niece.[118]

Again one more usage note is given in the OALD: *happiness ,satisfaction, pride, contentment, fulfillment.* These are all words for the good feeling that you have when you are happy or when you have achieved something.

Satisfaction - *(qondirish, qanoatlantirish)* the good feeling that you have when you have achieved something or when something that you wanted to happen does happen[118]:

*The fact that he had in a measure mollified Carrie was a source of **satisfaction** to Hurstwood, but it furnished only the most temporary relief. [39,209]*

*Men o'z qilgan ishimdan **qanoatlandim.***

Pride- *(mag'rurlik, g'urur, iftixor)* a feeling of pleasure or satisfaction that you get when you or people who are connected with you have done something well or own something that other people admire[118]:

*This lack of **pride** and interest made Carrie almost hate him.[39,273]*

*Shunday ekan **manmanlik** nechun,*

Kibr-u havo nimaga kerak. (Erkin Vohidov)

Contentment -(rather formal)*(mamnunlik, xursandlik)* a feeling of happiness or satisfaction with what you have[118]:

*They found **contentment** in living a simple life.*[118]

*Qo'rg'onning qo'l yetmas balandlikka qurilganidan va atrofi chuqur o'ngirlar bilan ihota qilinganidan alohida bir **mamnuniyat** sezdi.* [60, 31]

Fulfillment- *(bajarilish, amalga oshirilish)* a feeling of happiness or satisfaction with what you do or have done[118]:

*Her search is for personal **fulfillment**.*[118]

You can feel satisfaction at achieving almost anything, small or large; you feel fulfillment when you do something useful and enjoyable with your life. Happiness is the feeling you have when things give you pleasure and can be quite a lively feeling; contentment is a quieter feeling that you get when you have learned to find pleasure in things.

One more usage note exist: *happy, satisfied, content, contented, joyful, blissful*. These words all describe feeling, showing or giving pleasure or satisfaction. They all means in Uzbek *baxtli, saodatli, xursand, shod, xurram, quvonchli, mamnun* and etc.

Satisfied with something or not worried about it, pleased because you have achieved something or because something has happened as you wanted it to. *She's never satisfied with what she's got.*

Content – happy and satisfied with what you have:

*In our society, we have become **content** with fighting against things.*[34,141]

*Ahmad Tanbal uchun bu chindan harn **quvonchli** xabar edi.* [60, 46]

Contented- happy and comfortable with what you have; [118]

*He **contented** himself with wetting his eyes with the ice-cold water.*[39, 319]

*Tohir Robiyani esladi-yu **yuragi bir orziqdi**.*[60,69]

Being contented depends more on having a comfortable life; *being content* can depend more on your attitude to your life: you can have to be content or learn to be content. People or animals can be contented but only people can be content.[118]

Joyful - (rather formal) very happy; making people very happy. *Joy* is a livelier feeling; [118]

*One chooses to live in possibility and hopeless, focusing on all the reasons why she should be **joyful** and grateful.* [34,132]

*The people, the job, the circumstances, the health, the wealth, the debt, the **joy**, the car   that you drive, the community that you're in.*[34,20]

*Ularning ba'zisi "yog'iy battar bo'lsin" , deb **shodlansa**, ba'zisi ne-ne yigitlarning suvga oqib, balchiqqa otib, ming azoblar bilan oiayotganidan achinardi.* [60,66]

Blissful - making people very happy;*bliss* is more peaceful.

*When you open yourself to feel the abundance of the Universe, you'll experience the wonder, joy, **bliss**, and all the great things that the Universe has for you.* [34,126]

*Tohir engagini jiyakning bog'ichiga bosib va kutilmagan **shodlik**ning zo'ridan o'pkasi to'lib:*

— Xayriyat! — deya oldi, xolos. [60, 68]

We say it that words *Happy* and *Happiness* have various synonyms and semantic fields as above mentioned.

Happy is an adjective and *happiness* is a noun. And of, course their usages are different. Now we come conclusion from all researches as the word **happy** can be the dominant word of these words: *pleased, delighted, blessed,*

joyful, joyous, blissful, felicitous, elated, riant; the word **happiness** can be the dominant word of *satisfaction, happiness, contentment or fulfillment;* **Glad** can be a dominant of the words *cheerful, pleased, joyful, delighted, thankful, relieved, thrilled, satisfied, content, contented.* (See App.2)

The periphery of the emotive concept HAPPINESS contains 24 lexemes such as *chancy, fortunate, delighted, blessed, lucky, blissful, solemn, prosperous, satisfied, satisfaction, cheerful, pleasant, pleased, pleasure, enjoyable, to enjoy, enjoyment, joy, joyous, merry, glad, contented, content, contentment.* The most frequently used lexemes among them are *pleasant, glad, merry, contented, joy, to enjoy.*[74]

Surprise – *(hayratlanish, taajublanish)* an event, a piece of news, etc.; that is unexpected or that happens suddenly[118].

He had intended to hurry out to Ogden Place and **surprise** *Carrie, but now he fell into an interesting conversation and soon modified his original intention.*[39,80]

Bobur mirzoning opasi Xonzoda begim mulla Fazliddinni ko'pdan beri **hayratga solib** *keladi.* [60,76]

Robert Plutchik first suggested 8 primary bipolar emotions : (Look at the App.3)

◆ Joy versus Sadness; Quvonch G'amga qarshi

◆ Anger versus Fear; Jaxl Qo'rquvga qarshi

◆ Trust versus Disgust; Ishonch Jirkanishga qarshi

◆ Surprise versus Anticipation. Hayratlanish Oldindan sezishga qarshi

From this research we can take and analyze only the words *joy, trust* and *surprise* as positive emotion words.

And now we define and analyze the words *joy* and *trust* (we analyzed the word *surprise* above).

Joy – a feeling of great happiness [118]

*Meanwhile, he accepted his present situation with Carrie, getting what **joy** out of it he could.*[39, 218]

*«Hali bu jarlarga qanchadan-qancha yog'iylarim qulagay», degan o'y **ko'nglini shod qildi**.*[60,31]

Usage note: *pleasure, delight, joy, privilege, treat, honour.* These are all words for things that make you happy or bring you enjoyment.[118]

Pleasure – a thing that brings you enjoyment or satisfaction: the pleasures and pains of everyday life . It's been a pleasure meeting you.[118]

Delight – a thing or person that brings you great enjoyment or satisfaction: the delights of living in the country.[118]

Joy – thing or person that brings you great enjoyment or happiness: the joys and sorrows of childhood. *A delight* or *joy* is greater than a *pleasure*; a person, especially a child, can be a *delight* or *joy*, but not a *pleasure; joys* are often contrasted with *sorrows*, but *delights* are not.[118]

Trust – (in somebody/something)*(ishonch, e'tiqod)* the belief that somebody/something is good, sincere, honest, etc. and will not try to harm or trick you.[118]

*Thus crowded fortune. For this whole week, though her large salary had not yet arrived, it was as if the world understood and **trusted** her.* [39,349]

 *– Pirimga hammasi ayon bo'lgan ekan! — dedi u chuqur **e'tiqod** bilan.*
 – Endi pirim nima desalar biz shunga shaymiz! [60,48]

One more positive emotion is ***love***. *Love* is one of our most powerful emotions, yet it is a learned pattern of responses. Search for the brain control center(s) for love continues. Many psychologists do not expect a single or a limited number of control centers for "love" to be found[98,363]

Definitions of *love* are given in OALD and we chose only some of them which depending on our theme.[118]

- Affection – a strong feeling of deep affection for somebody/something, especially a member of your family or a friend, a mother's love for her children, love of your country.

*"All right," said Carrie, noticing the air of the petted and well-groomed woman in Mrs. Vance's general appearance. She looked as though she was dearly **loved** and her every wish gratified.* [39,233]

> *Nima deysan,ey,g'ayir inson?*
> *G'iybatlaring qildi meni qon.*
> *Sen ham bir kun o'tursan,inon,*
> *Mehr qolur,**muhabbat** qolur!*   (Muhammad Yusuf-Mehr qolur)

- Romantic – a strong feeling of affection for somebody that you are sexually attracted to.

*"Don't you think you could **love** me a little?" he pleaded, taking one of*

her hands, which she endeavoured to draw away. [39,212]

Qora xalq orasidan chiqqan menday bir suratkashning shoh qiziga **muhabbat** qo'yishi kulgili emasmi? [60,20]

- Enjoyment – the strong feeling of enjoyment that something gives you

*There gathered, before the matinee and afterwards, not only all the pretty women who **love** a showy parade, but the men who love to gaze upon and admire them.* [39, 233]

Men faqat o'zim chizgan suratga — o'z ijodimga **mehr** *qo'yganmen,*

xolos![60,20]

Wierzbicka (1992), for instance, suggests that the concept "pleasant," while perhaps more inclusive and even basic than the concept "happy," is not in any way better defined; it is probably as complex an abstract concept as "happy." [67]Therefore, while "pleasantness" may be a more fundamental component of experience, this only pushes the need to define emotion concepts to a different level. Now we have to ask what constitutes the concept "pleasant." One possibility is that emotions, perhaps some set of biologically basic ones, possess classical definitions. Classical theories of concepts call for sets of necessary and sufficient features that characterize all members of a class. A number of arguments can and have been leveled against the classical view as useful to define emotion concepts. [83,591]

Cuthbert (2003) examined psychophysiological responses across the whole spectrum of anxiety disorders in patients engaged in imagery of different fear scenes. When cued, the patients were instructed to imagine fear scenes based on previously learned sentences briefly describing personal fear experiences (referring to *"the worst fear* you ever experienced"), standard danger scenes ("Taking a shower, *alone* in the house, I hear the sound of someone forcing the door, and *I panic*"), social fear scenes ("*My heart pounds* in the suddenly silent room; everyone is watching me…") or neutral control scenes ("Soft music is playing on the stereo as *I snooze lazily* on my favorite chair").[83,723]

The dialectical relation between emotions and feelings consists in their synonymous usage when the definition of the emotion is presented by means of construction *a feeling of smth….*

We sum up our opinions as we determine that dominant positive lexical units are *happy/happiness, joy, surprise, love ,trust, hope and pride.*

2.2. Emotive lexical units with negative sense in the English and Uzbek languages

Defining lexical units which denote negative emotions in English and explore their cognitive nature.

Napoleon Hill, in his book Think and Grow Rich, published in 1937, listed seven negative emotions to avoid if you want to achieve success. The emotions are: [119]

Jealousy	(rashk, qizg'anish)
Anger	(qahr, g'azab)
Greed	(ochko'zlik, suqlik)
Fear	(qo'rquv)
Hatred	(nafrat)
Revenge	(qasos,o'ch)
Superstition	(xurofot,irim-sirim)

We have studied this list, written about the emotions, discussed them in study groups and reflected at length on them. On the question of which is most important, most powerful, or the worst in terms of business success, we have listened to powerful arguments for each one. The selection seems to be noted by which emotion a person has recently experienced, either internally or he or she has been the recipient of acts caused by the emotion in another person. Careful reflection will reveal that anyone can be fatal to business success or personal success.

We need to eliminate all of negative emotions above, but if we eliminate them, there will be an emptiness. We must fill that emptiness with the seven positive emotions. Again, Napoleon Hill gives us his list.[119]

Desire   (xohish, istak)

Faith   (ishonch)

Love   (sevgi)

Sex   (jinsiy moyillik)

Enthusiasm   (zavq-

shavq,ishtiyoq,tashabbus)

Romance   (romantika)

Hope   (umid)

He expresses that there are other positive emotions but they could be classified under the above list.

When people feel any kind of negative emotion, they should stop it, acknowledge it and dismiss the emotion. They should not bury it, just let it go. For example if people *get angry* at other people, it causes them to *feel bad*, waste time and mental power thinking about that *anger,* develop stomach acid and make poor decisions – but all the *anger* people direct at other people does nothing to them. They probably do not even know people are *angry* at them, and if they did know, probably people should not care. Human's *anger* at other people *hurts* oneself and it does not affect them at all.

Negative connotative state of human psyche is connected with such changes in human organism as: mental activity downfall, low spirits, working capacity worsening. They "occur when we evaluate things as going worse than we expect, when our goals and projects fail, or are frustrated, when someone behaves worse than anticipated" [57, 10]. Thus, one of the criteria of defining negative emotion is dissatisfaction with the environment, rejection of the world and its aversion. As a rule, in psychology such emotions as anger (qahr-g'azab), fear (qo'rquv), sloth (dangasalik,tanballik), envy (hasad, rashk), shame (uyat, or), guilt (ayb,gunoh), depression (tushkunlik), anxiety (notinchlik) are considered to be negative . But, exact number of negative emotions is

indeterminate while the limits of differentiating between positive and negative emotions are quite fuzzy in psychology.[104,8]

O.Shumeiko give such definitions and explanations in his article "Semantics of lexical units that denote negative emotions in modern American English".

So, according to the O.Shumeiko's article we can determine some lexical units which denote negative emotions in English and Uzbek and we try to define contrary lexical units which denote positive emotions in English and Uzbek by using them.

The analysis of vocabulary entries showed that dominant negative emotions which express an attempt to avoid everything perceived as threat or danger in American English are represented by the following lexical units: *anguish, anxiety, boredom, depression, doubt, despair, embarrassment, ennui, fear, grief, humiliation, sadness, shame, sorrow, suspicion, terror, loneliness.* Negative features of these emotions are realized in the following definitions: *uneasiness of mind; extreme pain, distress; the state of being weary; a mental illness; without hope of relief; uncertainty, lack of sureness; feeling of discomfort; bad will happen; because of knowing one has done wrong; a condition of being alone; dissatisfaction with life; dejection, poor concentration; inability to sleep; mortification.*[104,8]. Each of them is linked with unpleasant feelings of primary pain and turmoil. That is why they can express negative attitude towards the world and make the part of the semantic field "negative emotions".

On the basis of existence of simple semes, the semantic field "negative emotions" is subdivided into five microfields. They are ***depression, despair, embarrassment, fear*** and ***anxiety. O.Shumeiko*** give the definitions of these microfields of "negative emotions" from American English dictionaries such as New Oxford American Dictionary and House R. Webster's Desk Dictionary.

But because of being our target language British English we will give definitions of these semantic microfields of "negative emotions" from the Oxford Advanced Learner's Dictionary.

Semantic microfield *Depression*

According to the Oxford Advanced Learner's Dictionary *depression* has the following meanings:

Depression - a medical condition in which a person feels very sad and anxious and often has physical symptoms such as being unable to sleep; the state of feeling very sad and without hope. [118] (Bu so'z odam uzini juda hafa, notinch, siqilgan sezganida va uxlay olmaslik, ruhiy tushkunlik, asabiylashish kabi holatlarda ishlatiladi.)

Wordsworth define this word as *"... high rates of negative life events – child maltreatment, depression in the mothers, and family malfunctioning in early adolescence – such events were found to be the major influence in changes from secure to insecure attachment styles between infancy and young adulthood."* [68,595–615].

*"Qozi bilan bir oz maishat qilib **yuragi siqildi**".* [T.Malik, Shaytanat]

In the passage of the novel the phraseological units might be used for the conditions above such as *"**yuragi siqilmoq**"* and *"**dardga to'lmoq" ," g'amda so'lmoq"*** in the poem.

*"**Dardga to'lsam , g'amda so'lsam,** telba bo'lsam ishqida ..." (So'fi Olloyor)*

As a semantic field of the word **depression** we can define the word **boredom**.

Boredom – the state of feeling bored; the quality of being very boring.[118]

(Ushbu so'z insonning juda zerikkanlikigini ifodalash uchun ishlatiladi) and B. Russell expressed it as:

Boredom *is…a vital problem for the moralist, since half the sins of mankind are caused by the fear of it. (Bertrand Russell , The Conquest of Happiness)*

*"O'ttiz yildir, balkim bu yo'llar o'z yo'lovchisidan **zerikkandir**, yillar ham toliqqandir". (Ulug'bek Hamdam, Sabo va Samandar)*

Semantic microfield *Despair*

In "Oxford Advanced Learner's Dictionary" :

Despair - to stop having any hope that a situation will change or improvement; the feeling of having lost all.[118] (*despair* so'zi vaziyat o'zgarishi yoki yaxshilanishiga umid qilmaslik, hamma narsaning barbod bo'lishi kabi holatlarda ishlatiladi.)

*Sometimes it is hard not to **despair** about relations between men and women in American society. They seem to have hit rock bottom. (Elizabeth Lasch-Quinn, New Republic, 6 may 2002)*

*"-E, bu niyatlar **hammasi puchga chiqdi**! – deb Tohir unga tog'asidan eshitganlarini aytib berdi. Mahmudni ham birdan g'am bosib:*

-Endi qaydan najot izlaymiz, ey xudo! - dedi "[60,22]

In the Uzbek example the phraseological unit "**hammasi puchga chiqdi**" can be equivalent of the word **despair.**

So, we give definitions and English and Uzbek samples of semantic microfield of the word **despair:**

Sorrow *–* a feeling of great sadness because something very bad has happened; a very sad event or situation the joys and sorrows of childhood.[118]

*Every man has his secret **sorrows** which the world knows notand often times we call a man cold when he is only sad. (Henry Wadsworth Longfellow)*

*"Bobur jigarbandlariga dil yorib so'zlar ekan, ilojsizlikdan **ko'ngli ezilib, ruhi qiynalar, ko'zlariga yosh quyulib kelardi"* [60,157]

Uzbek phraseological units "***ko'ngli ezilmoq"***, ***"ruhi qiynalmoq","ko'zlariga yosh quyulib kelmoq"*** can be suitable equivalent of ***sorrow.***

Grief – a feeling of great sadness, especially when somebody dies; something that causes great sadness; problems and worry.[118]

*I tell you, hopeless **grief** is passionless,*

That only men incredulous of despair,

(Elizabett Barrett Browning . Grief)

*Faqat uning o'zi yo'q. Bobur endi otasini umrbod ko'rolmasligini butun vujudi bilan his qildi-yu, achchiq **judolik** tuyg'usi birdan uning borlig'ini to'ldirib, ko'zlaridan yoqasiga yosh bo'lib tomdi [60,42].*

The word ***grief*** may be equivalent of the Uzbek lexical and phraseological units " ***judolik", "chuqur qayg'u", "biror yaqin odamidan ajralib qolish", "judo bo'lish".***

Lonely – unhappy because having no friends or people . [118]

We can use this word as a suitable one in the conditons of ***"do'sti yoki yaqin odami bo'lmaslik", "yolg'izlik".***

*I am **lonely** in some horribly deep way and for a flash of an instant, I can see just how **lonely**, and how deep this feeling runs.*

(Augustin Burroghs, Dry)

*Nega xayolimda **yolg'iz**san hamon,*

Hech narsa dilingga hadik solmaydi?

Nega xayolimda sening yoningga

Mendan boshqa odam bora olmaydi?,,

(Farhod Arziyev.Yolg'izlik ranglari)

Sadness – the feeling of being sad memories tinged with sadness; something which makes you sad or joys. [118]

We compare this word with Uzbek example:

*There are two types of people in the world: those who prefer to be **sad** among other, and those who prefer to be **sad** alone.*

(Nicole Krauss, The History of Love)

*Agar ba'zi birlar seni **ranjitsa***
Azob otashida o'rtanma butkul.

(Shukrullo)

In the poem of Shukrullo the word "***ranjitmoq***" can be suitable equivalent of the word ***sadness.***

Semantic microfield ***Embarrassment***

***Embarrassment* –** *(uyalish, xijolat bo'lish, aybdorlikni his etish)*shy, awkward or guilty feelings; a feeling of being embarrassed; *embarrassment* (to/for somebody) a situation which causes problems for somebody; *embarrassment* (to somebody) a person who causes problems for another person or other people and makes them feel embarrassed.[118]

*Carrie laughed merrily. There was no trace of **embarrassment** in her friend's manner.* [39, 347]

*"Oyisha begimning **uyatchanligi** Boburni battar o'ngaysizlantirdi"* [60,184]

Emotive states of *shame, humiliation* express the feeling of being demeaned:

Shame – (uyat, sharm, hayo, or; uyatga qo'ymoq) the feelings of sadness, embarrassment and guilt that you have when you know that something you have done is wrong or stupid; (formal) (only used in questions and negative sentences) the ability to feel shame at something you have done [118]

*Hurstwood slipped and fell in the snow. It hurt him, and some vague sense of **shame** returned.* [39,379]

*Shunda tizzalari ham qaltirayotganini sezib, "Xudoyo o'zing **sharmanda**
qilma!" degan so'zlarni dilidan o'tkazdi.* [60,44]

Humiliation –(kamsitish, haqorat qilish, xo'rlash) to make somebody feel
ashamed or stupid and lose the respect of other people.[118]

*The old **humiliation** of her plea, rewarded by curt denial.* [39,20]

*Axir jo'n bir me'morning shoh qiziga muhabbati podshoh oilasiga ham, uning
beklariga ham **haqoratday** tuyulishi mumkin![60,25]*

They are the semantic microfield of *embarrassment* which comprises all
these features: *a feeling of shame, discomfort, or painful self-consciousness, or
humiliation* .

Semantic microfield **Fear**

Fear is *(qo'rqish, cho'chish)* the bad feeling that you have when you are
in danger, when something bad might happen, or when a particular thing
frightens you. [118]

*She **feared** that the young boys about would address such remarks to her--boys
who, beside Drouet, seemed uncouth and ridiculous.* [39,30]

*Uzun va issiq yoz kunida podshohni saharliksiz qoldirish begimlar uchun o'zlari
och-nahor qolishlaridan **qo'rqinchli**roq edi.* [60,25]

These features can be also characteristic to *doubt* and *terror* defined as
feelings of fear:

Doubt is *(shubha, gumon,ikkilanish, qat'iyatsizlik)* a feeling of being
uncertain about something or not believing something, that is usually displayed
in a state of fear.[118]

*Carrie walked with him. Behold, the whole fabric of **doubt** and impossibility had
slipped from her mind.[39,52]*

*U Bobur qaytganinieshitgan zahoti har qanday **shubha**dan xoli bo'lish uchun
darhol otlanib, sadoqat izhor qilishga shoshilgan edi.* [60, 52]

Terror is *(qo'rqinch, qo'rquv, vahima, dahshat)* an intense or overwhelming fear and is characterized by high intensity of fear experience. *He took them out and straightened the matter, but now the **terror** had gone. Why be afraid?*[39,199]

*Shunda Robiyaning tushiga kirgan **qo'rqinchli** voqea uning esiga tushdi-da, noma'lum bir xatar vujudiga larza solib o'tdi...* [60,9]

The category *"fear"* could be further broken down into something like *"horror/panic"* and *"nervousness/dread."* [83,592]

Fear is a ubiquitous experience among humankind that can be traced back to a distant mammalian heritage. Recent world events, with terrorist attacks randomly striking innocent bystanders at many places, highlight the long standing insight that fear is an inevitable part of human existence. Throughout human history, *fear* and its close ally, *anxiety,* provide recurrent themes for people pondering their existential predicament and have inspired frequent artistic representations.[83, 709]

Semantic microfield *Anxiety*

Anxiety – (notinchlik, bezovtalik) anxiety (about/over something) the state of feeling nervous or worried that something bad is going to happen; a worry or fear about something; a strong feeling of wanting to do something or of wanting something to happen. [118]

*When Minnie found the note next morning, after a night of mingled wonder and **anxiety**, which was not exactly touched by yearning, sorrow, or love, she exclaimed: "Well, what do you think of that?"* [39,58]

*Ko'nglidagi boyagi **bezovtalik** ustiga olovli bir hayajon qo'shilib, yuragi qinidan chiqquday hapriqib ketdi.*[60,76]

This microfield is represented by emotions of *anguish* and *suspicion.* They express emotional reaction to eventuality of psychic menace which may

become apparent in case of nuisance, unpredictable situations, and change of circumstances:

Anguish – (qattiq og'riq) severe pain, mental suffering or unhappiness

*Her large eyes were full of the **anguish** of tears, but her lids were not yet wet.* [39, 171]

*Uning xanjar tutgan qo'llari dahshatli bir **og'riq**dan bo'shashdi.* [60,72]

Suspicion –(shubha, gumon) a feeling that somebody has done something wrong, illegal or dishonest, even though you have no proof; suspicion (that…) a feeling or belief that something is true, even though you have no proof.[118]

*The clear proof of one overt deed was the cold breath needed to convert the lowering clouds of **suspicion** into a rain of wrath.* [39,159]

Qo'l qovushtirib tikka turgan mulla Fazliddin dorug'aga yaqinroq keldi:
*— Mening boshqa **gumon**im bor, janob dorug'a, — dedi.* [60, 42]

If we compare these definitions with that of *anxiety*, we may see that *anxiety* covers the meanings of *anguish* and *suspicion*.

The semantic field "negative emotions" has structural character (is subdivided into microfields and is characterized by semantic correlation between the elements of the field, systematic of these relations, and interdependence of lexical units (look at the Figure).
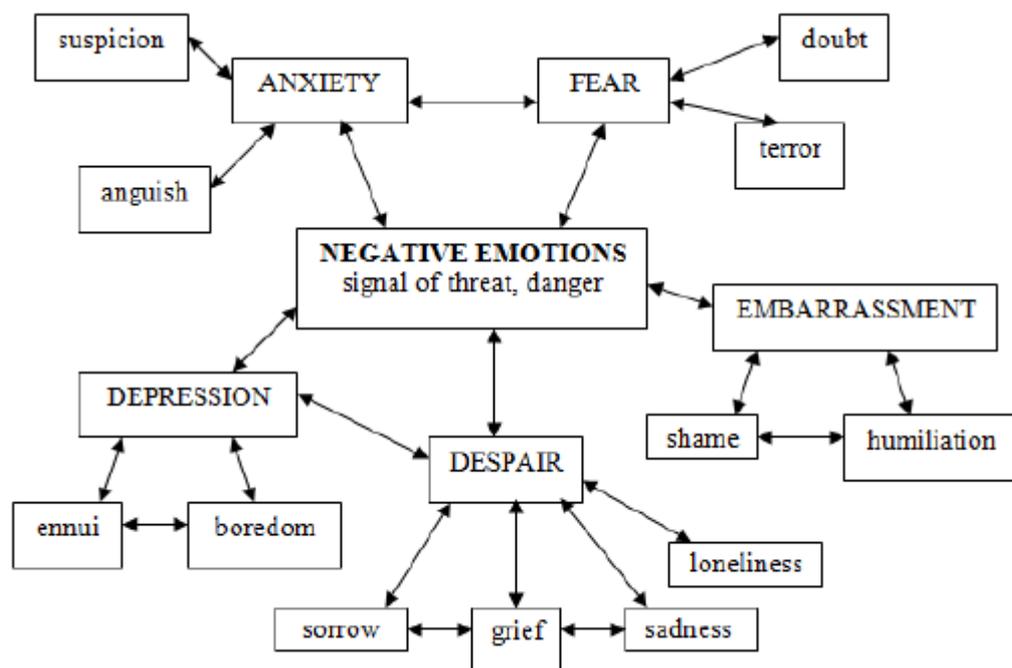
Figure 2. Semantic correlation between the elements of the field "negative emotions".[104,9]

The analysis of the definitions of negative connotative conditions of human mind showed the dialectical relation between emotions and feelings in English. O.Shumeiko has defined 17 dominants of the semantic field "negative emotions" in American English, explored their content and showed dialectical relation between emotions and feelings. The semantic field "negative emotions" is subdivided into microfields *depression, despair, embarrassment, fear* and *anxiety.* Each of them is characterized by semantic   correlations of its elements, mostly realized by the formula NEGATIVE EMOTION = NEGATIVE EMOTION. [104,10]

So we can join O.Shumeiko's opinions about lexical units which denote negative emotions. Because we

2.3. Lingua-cultural approach to the lexical units denoting emotions

Lingua-culturology is a new science or a subject that has arisen at the junction of two sciences - linguistics and cultural studies. Today's subject

cultural linguistics is the learning of the cultural semantics of linguistic patterns, which is formed in interaction of two different codes – the language and culture, as every person is both a language and cultural identity. So, linguistic signs can serve as a "language" of culture, resulting in the ability of language to display national cultural mentality of its speakers.

Lingua-cultural concept as a subject of study of lingua-culture appears (лингвокултурология) to the investigators as a cultural, mental and linguistic education.

Culture provides structure, guidelines, expectations, and rules to assist people understand and interpret behaviors. Several ethnographic researches suggest there are cultural differences in social consequences, particularly when it comes to evaluating emotions. For example, as Jean Briggs described in the Utku Eskimo population, *anger* was rarely expressed, and in the rare occasion that it did occur, it resulted in social ostracism. These cultural expectations of emotions are sometimes referred to as display rules. Psychologists Ekman, Friesen, Izard, Sarni believe that these rules are learned during a socialization process. Ekman and Friesen have also suggested that these "unwritten codes" govern the manner in which emotions may be expressed, and that different rules may be internalized as a function of an individual's culture, gender or family background. Miyamoto & Ryff [1]used the term cultural scripts to refer to cultural norms that influence how people expect emotions to be regulated. Cultural scripts dictate how positive and negative emotions should be experienced and combined. Cultural scripts may also guide how people choose to regulate their emotions which ultimately influences an individual's emotional experience. For example, research suggests that in Western cultures, the dominant social script is to maximize positive emotions and minimize negative emotions. [91,766–794]. In Eastern cultures, the dominant cultural script is grounded in "dialectical thinking" and seeking to find a middle way by experiencing a balance between

positive and negative emotions. Because normative behaviors in these two cultures vary, it should also be expected that their cultural scripts would also vary. [108, 17–30]. Tsai argues that not only do cultural factors influence ideal affect (i.e.), the affective states that people ideally want to feel) but that the influence can be detected very early. Their research suggests that preschool aged children are socialized to learn ideal affect through cultural products such as children storybooks. They found that European American preschool children preferred excited (vs. calm) smiles and activities more and perceived an excited (vs. calm) smile as happier than Taiwanese Chinese preschoolers. This is consistent with American best sellers containing more excited and arousing content in their books than the Taiwanese best sellers. These findings suggest that cultural differences in which emotions are desirable or, ideal affect, become evident very early.

Culture affects every aspect of emotions. Identifying which emotions are good or bad, when emotions are appropriate to be expressed, and even how they should be displayed is all influenced by culture. Even more importantly, cultures differentially affect emotions, meaning that exploring cultural contexts is a key to understanding emotions.

The social consequences of expressing or suppressing emotions will vary depending upon the situation and the individual. Hochschild [46] discussed the role of feeling rules, which are social norms that prescribe how people should feel and express their emotions in the language at certain times (e.g. wedding day, at a funeral).

These rules can be general (how people should express emotions in general) and also situational (events like birthdays). Culture also influences the ways emotions are experienced depending upon which emotions are valued in that specific culture. For example, *happiness* is generally considered a desirable emotion across cultures. In countries with more individualistic views such as

America, happiness is viewed as infinite, attainable, and internally experienced. In collectivistic cultures such as Japan, emotions such as happiness are very relational, include a myriad of social and external factors, and reside in shared experiences with other people. Uchida, Townsend, Markus, & Bergseiker [110,1427–1438] suggest that Japanese contexts reflect a conjoint model meaning that emotions derive from multiple sources and involve assessing the relationship between others and the self.

However in American contexts, a disjoint model is demonstrated through emotions being experienced individually and through self-reflection. Their research suggests that when American's are asked about emotions, they are more likely to have self-focused people responses *"I feel joy"(Men quvonchni his qilyapman.)* whereas as Japanese typical reaction would reflect emotions between the self and others *"I would like to share my happiness with others."* Uzbek people are also express their feelings as Japanese like *"Men baxtimni boshqalar bilan bo'lishishni xohlayman."*

Emotions every time play a critical role in interpersonal relationships and how people relate and connect to each other. Emotional exchanges can have serious social consequences that can result in either maintaining and enhancing positive relationships, or becoming a source of *antagonism* and *discord* . Even though people may generally *"want to feel better than worse",* how these emotions are regulated may differ across cultures. Research by Yuri Miyamoto suggests that cultural differences influence emotion regulation strategies. Research also indicates that different cultures socialize their children to regulate their emotions according to their own cultural norms. For example, ethnographic accounts suggest that American mothers think that it is important to focus on their children's successes while Chinese mothers think it is more important to provide discipline for their children. To further support this theory, a laboratory experiment found that when children succeeded on a test, American mothers

were more likely than Chinese mothers to provide positive feedback (e.g. "You're so smart!"(Sen juda aqllisan)), in comparison to Chinese mothers who provided more neutral or task relevant feedback (e.g. "Did you understand the questions or did you just guess?"). This shows how American mothers are more likely to "up-regulate" positive emotions by focusing on their children's success whereas Chinese mothers are more likely to "down-regulate" children's positive emotions by not focusing on their success. Americans see emotions as internal personal reactions; emotions are about the self. In America, emotional expression is encouraged by parents and peers while suppression is often disapproved. Keeping emotions inside is viewed as being insincere as well as posing a risk to one's health and well-being.

In Japanese cultures however, emotions reflect relationships in addition to internal states. Some research even suggests that emotions that reflect the inner self cannot be separated from emotions that reflect the larger group. Therefore, unlike American culture, expression of emotions is often discouraged, and suppressing one's individual emotions to better fit in with the emotions of the group is looked at as mature and appropriate. One of the biggest challenges in cultural research and human emotions is the lack of diversity in samples. Currently the research literature is dominated by comparisons between Western (usually American) and Eastern Asian (usually Japanese or Chinese) sample groups. This kind of limits our understanding of how emotions vary and future studies should include more countries in their analyses. No one culture is purely collectivistic or individualistic and labeling a culture with these terms does not help account for the cultural differences that exist in emotions. Translation is also a key issue whenever cultures that speak different languages are included in a study. Finding words to describe emotions that have comparable definitions in other languages can be very challenging. For example, happiness, which is considered one of the six basic emotions, in English has a very positive and exuberant meaning. In Hindi, _Sukhi_ is a similar term however it refers to *peace*

and *happiness*. Although happiness is a part of both definitions, the interpretation of both terms could lead to researchers to making assumptions about happiness that actually do not exist. [116]

Anna Wierzbicka writes in her [112,584-594] as: Most psychologists investigating emotions write in English, and conduct their research via English. This being so, can they reach any language-independent and culture-independent psychological realities at all?

But she writes that these psychologists must first recognize the limitations, and the specific character, of the medium that they are using (one particular ethnic language). The basic point is this: not all English words are equally language-specific and culture-specific. Generally speaking, the simpler a concept is the less culture-dependent it is going to be, and the wider the range of languages is going to be in which it has been lexicalized . And of course linguist is right here. For example, she writes, simple concepts such as *"say," "want," "good" and "bad"* are relatively, culture-free (of course not in the sense that, for example, the standards of what is good and what is bad are the same in all cultures, but in the sense that most, if not all, cultures, seem to rely on the concepts "good" and "bad"). Consequently, the range of languages that have separate words for concepts such as "say," "want," "good" and "bad" is very wide indeed. If we could assume that concepts such as these have been lexicalized in all natural languages, then the answer to the methodological dilemma *"How can one get at universal emotions through a particular language?"* would be very simple: we can get at universal human experiences using English words such as *say, want, good and bad,* because these words stand for concepts that are not culture-specific. In other words, if the English lexicon includes a subset that has isomorphic subsets in the lexicons of all other human languages, then we can use this subset as a language-independent semantic metalanguage, suitable for a psychological and philosophical study of

human emotions, as well as for cross-cultural comparisons of emotions (and indeed of any other semantic domain).

In a number of publications Wierzbicka has argued that "say" and "want" are indeed universal human concepts and that they provide valid examples of lexical universals. In other words, it is much safer to rely in our descriptions on concepts such as "want" and "say," which find lexical expression in a huge range of unrelated languages, than to rely on concepts such as "disgust," "fear," and "shame," which are known to be highly language-specific and culture-specific. For example, Izard [86,288] writes: "Even so common a feeling as that of distress is not altogether easy to describe. *To feel distressed* is *to feel sad, downhearted, discouraged*." If someone attempts to define an emotion word via others he/she will never be able to elucidate the meaning of any of them. If one defines distressed via *sad*, or *downhearted*, the chances are that one is going to define *sad* and *downhearted* via *distressed,* and so on. No real analysis is performed, only a semblance of analysis. But if emotion terms are decomposed into simpler concepts, such as *"want," "feel," "think," "say," "good" or "bad,"* then there is no threat of overt or covert circularity, and both the similarities and the differences between different emotion concepts are made explicit. For example the word "homesick" can be the equivalent of the Uzbek word "uyni yoki Vatanni sog'inuvchi".We can give suitable equivalents of these expressions which Anna Wierzbicka noted.[111,584-594]

X is homesick =	-X uyni sog'inyapti
X is far away from his or her home	-X uyidan uzoqda
X thinks of his or her home	-X uyini o'ylayapti
X feels something good toward his or her home	-X uyi haqida qandaydir yaxshi narsa o'ylayapti
X wants to be there	-X uyida bo'lishni xohlaydi

X knows he or she cannot be there at that time   -X u ayni paytda o'sha yerda bo'lolmasligini biladi

X feels something bad because of that.   -X bu haqida qandaydir yomon narsani o'ylayapti.

SUMMARY ON CHAPTER TWO

Thus, early studies of emotiveness took into account only its nominative and functional branches, analyzing various language levels and means of denoting this category. A new step in the study category of emotiveness became the emergence of Cognitive Linguistics that investigates emotional states of an individual as a complex conceptual structure with physiological nature and cognitive component [53,49]. In accordance with the cognitive approach to the study of emotions it has been proved that a person uses linguistic units not only to the allegations of fixing and organizing thoughts, but for expression, stimulation, transmission of emotions [102,7]. As Charles Bally ones noted: "In a language everything is emotional" [54,4].Despite a long history of investigation of the category of emotiveness in a lot of linguistic researches one can observe terminological incongruities connected to the synonymic use of the terms emotiveness, emotionality, expressiveness. Following V.Shakhovskij we differentiate these concepts and argue that emotions as psychological and motivational foundation of any human activity on linguistic level become transformed into emotiveness.

In chapter two we analyzed positive and negative emotions with examples from English and Uzbek works and we try to denote them with suitable synonymic equivalents in the both English and Uzbek languages.

Reflection of the world is realized not mechanically, but selectively: a man reflects only that what is necessary for him/her at some point, or what for some reason interests him / her, and thus connecting the category of

emotiveness to the category of assessment: "We feel certain emotions to X, associated with positive, negative or zero-rated" [102,58]. In other words, the emotional attitude is a part of language modality, always inextricably related to the assessment and understanding of the nature of reality.

Emotiveness as a psycholinguistic category is in one line with the notions of intelligent and strong-willed [102,56]; it is a component of the structure of language and can't be neutralized in context. Thus, we can conclude: emotiveness is manifested in speech, but firstly is a typical characteristic of language (linguistic units).

Through incorporating sociological, anthropological and psychological research accounts it can be concluded that exploring emotions in different cultures is very complex and the current literature is equally as complex, reflecting multiple views and the hypothesis [116].

CHAPTER THREE

SEMANTIC FIELD OF THE LEXICAL UNITS EXPRESSING HUMAN SPIRITUAL STATE IN THE ENGLISH AND UZBEK LANGUAGES

In sociolinguistics, Eckert has begun to ask how social meaning in variation is connected to affective meaning [40, 9]. She poses such questions as if social meaning leads to affective meaning, whether children learn social uses of variation through affect before extrapolating to categories of speakers, and whether affective meaning is actually separable from social meaning. Part of the complication is that display rules of emotions—and probably the experiences of emotions themselves—are not independent of a person's place in the social order. Eckert's examples include Colette, when being "negative" than when being "nice". In our analyses, we can't really separate the affective meaning from social categories like gender.

The emotions that are studied do change when one switches to naturalistic data. While acted data tends to investigate *rage* and *sorrow,* naturalistic data expresses *irritation* and *resignation.*

Of course the research goals of these programs are quite different: one of them is to catch the meaning of human psychology, the second is to create applications that can detect and respond to human emotions. As Scherer suggests, however, a lack of understanding of the psychological theory is to hamper any kind of attempts to make detection better.

3.1. Classification of lexical units denoting human spiritual state and emotions according to gender

Several studies have found that women score higher men in at least some areas of emotional intelligence. A variety of issues and scientific works may lead to this outcome. For instance, women typically excel at correctly classifying facial emotions and distinguishing among various emotions. That's

why, it has been established that gender correlates with emotional intelligence and that women on average perform better than men.

However, although women on average score higher than men on emotional intelligence tests, more investigation needs to address potential group differences in emotional intelligence in order to ascertain that no adverse impact exists. An unanswered question connecting with emotional intelligence and gender is whether or not women utilize emotional intelligence to a greater degree than their male counterparts. Although there is little theoretical development linked to gender interactions in emotional intelligence, some related theory and empirical findings support such a claim. For example, women tend to be more empathetic and emotional than men and were found to be more verbally explicit about feelings and passions than men, According to Thayer & Johnson people generally self-disclose more to women than to men. Andersen & Bem considered women also tend to self-disclose more and are considered more responsive conversation partners than men. Finally, women may be more likely than men to provide emotional appraisal social support, Shumaker & Hill determined. It could be complicated to argue that males and females don't differ in how they react to emotions. Janz argues that men tend to suppress most of their feelings, a phenomenon known as "restrictive emotionality." Although these gender differences may be tangential to emotional intelligence, they help to bolster the argument that the relationship between emotional intelligence and certain outcomes may depend on the gender of the subject.

Learning emotional differences between men and women are plentiful. Scientists' researches lead us to believe that women are more emotional than men, or at least are more emotionally expressive. A common assumption exists that has transpired over the years with regard to women being more emotionally expressive than men. Many investigates have been conducted, examining emotional expressiveness in men and women and there is a fairly substantial body of research presenting that women are the more emotionally expressive

gender . In addition to this there are certain emotions that have been stereotypically related to each gender. Emotions of happiness, sadness and fear are believed to be more characteristic of women, whereas men are believed to be more characteristically angry [89,107–120.]

It has also been found that the emotions of *happiness, sadness* and *fear* are believed to be more characteristic of women, whereas men are believed to be more characteristically *angry*. These stereotypes have provided a basis for society to deem what is and is not socially acceptable for males and females in displaying emotions.

Scientists clarified that women generally report more *sadness, fear, shame,* and *guilt*, whereas men report experiencing and expressing more *anger* and other hostile emotions, although this latter finding shows less consistent evidence. This gender-specific pattern is more evident with respect to reports on emotion expressions. Gender differences in emotion have generally been considered for in terms of the social and cultural context, especially as a result of gender-stereotypic socialization. Emotions are considered main part of the socialization into roles that men and women commonly occupy. Traditionally, in Western industrial societies women are more likely than men to have domestic and nurturing roles, in which taking emotional care of others is their basic task. Men, however, are more likely than women to support the material resources and assume a role in the paid economy. Now we distinguish between powerful emotions that display one's power and assertiveness, such as *anger* and *contempt*, and powerless emotions that imply internal blame, vulnerability, and one's inability to cope with negative events, such as *sadness, fear, shame,* and *guilt*.

As in some areas of social behavior, alternative explanations have been proposed to consider for some of these gender differences in emotion, on a basic of the biological differences between men and women. For example, hormonal influences would explain the more frequent crying behavior of women [42].

Social and biological explanations of gender differences needn't be mutually exclusive, however. However, if emotional reactions (e.g., *crying*) are primarily determined by biological influences, a more uniform pattern across countries would emerge. To date, there is hardly any cross-cultural research on emotion that has addressed this issue. One exception forms a recent cross-cultural analysis by Lucas and Gohm using the World Values Survey II and the International College Student Data [38,304–324]. These data show that women express more frequent negative emotions (especially *fear* and *sadness* and, to a lesser extent*, anger*), and also more positive emotions, except for *pride*. However, no consistent effects across samples were found for various cultural predictors, one being the status of women in the country. One explanation for this lack of effect may be that only measures connecting to the experience of emotion (intensity, frequency) were included, whereas gender differences are totally more prevalent in emotion expression.

Although the results indicated that the frequency of use between males and females was close for some of the prosodic expressional markers, on the whole, women were still found to be the more expressive gender.

Wang Mei-Rong And Shelley Ching-Yu Hsieh in their article *"Gender Differences in the Language for Emotions"* [111,89] explain to compare gender-related differences in the use of emotion terms and the correspondence between semantic emotion knowledge and episodic emotion experience, with the method of testing participant's episodic emotion experience. According to their survey thirty participants are recruited for two list tasks, a Free Listing task (A) and a Recent Experience task (B)and the results show that (1) for both men and women the most salient emotion words present an antonymic pair—*sadness-happiness*. (2) Some of the gender-based differences are morphological. The female participants tend to use adjectives and verbs while most of the words mentioned by the males are nouns. (3) Women tend to mention objects or issues associated with emotions while men prefer to keep within the emotion category.

Finally, when men recall their past experience, they tend to use positive words while women use both positive as well as negative words. [111,90]

The results of task A shows three basic emotions – *happy, angry* and *sad*. They are the items with the highest indicates in the emotion words. For task B, the two terms are *happy* and *angry*. The results of task A are presented in Table 2 (see below). Vainik claims that "one of the most obvious gender differences is the men's lower salience of the words 'sadness', 'xafalik' and 'happiness', "baxtlilik" than women's." [109,173]. However, in Free Listing task, both genders show equally conceptual salience of the words 'happiness/happy' "baxt/baxtli"; all male and female participants mention the emotion word 'happy/happiness', "baxt/baxtli";. Vainik states: "for males, it is *anger* that is slightly more salient." However, 'anger' is more salient for females in this study.

In addition, the most salient emotion words represent antonym pairs: *sadness-happiness* for both men and women; that is, lexical antonyms may well lie at the base of the semantic structuring of emotion concepts.

Some of the gender-based differences are morphological. Most of the words indicated by their women participants are adjectives and verbs while most of the words mentioned by the men are nouns. The reason why women use adjectives and verbs more is because they tend to use more words to describe their feeling and often express their emotion with actions. However, in Taiwanese society, women are educated to be tender and obedient so they usually express their emotion with more peaceful ways, such as *crying*. For example, when *she felt sad*, she described her *sadness* with 'I am sad and cry', "Men g'amginman/xafaman va yig'layapman" instead of only writing 'sad',"g'amgin"; she used the adjective 'sad',"g'amgin" and the verb 'cry', "yig'lamoq" to represent her sadness. Both, men and women use colors to represent their emotion, such as red means anger, and both genders mention

some verbs (cry and sing) to show their way of expressing of their emotion. Most women are supposed to be more emotional than men. In their study, women list more emotion words than men (about 1.5 times, 27:18).[111,93].

Terms	Males	Females	Terms	Males	Females
happy	4	13	unhappy	5	7
happiness	11	2	sweet	0	2
sad	0	12	peaceful	0	2
sadness	11	0	exhausted	7	5
anger	8	1	surprised	0	5
angry	2	12	surprise	2	0
nervous	6	7	crazy	0	2
depressed	3	7	worried	0	2
exciting	0	6	sorrow	0	3
excitement	3	0	amazing	0	2
tired	0	4	pain	0	0
anxious	0	7	painful	0	3
anxiety	5	0	love	0	3
disappointed	0	4	boring	3	5
frustrated	0	4	cry	0	4
upset	5	0	sing	2	3
frightened	1	4	red	1	3
fear	2	6	thunder	0	2

Table 2. Results of task A The number of emotion terms in different genders [111,93].

The Analysis of Task B by Wang Mei-Rong And Shelley Ching-Yu Hsieh only two of the basic emotion terms as defined by task B *(happy and angry)* show a comparable rate of salience (for 'happy' 15:15 and 'angry' 7:9) for both
male and female participants. In the task, the participants should write down the emotion words according to their recent actual experience . The results show that when men recall their past experience they try to use positive words while women mention both positive and negative words. In comparison with men, women remember more events about experiencing *anxiety, hate* and *confusion.* Men recall more feelings about *'comfortable'* and *'shouting'*. And they also clarified that all the men are employed and 65% of women are career women, and both genders have emotional reactions, such as *being angry, tired* and *anxious,* because of their *tiring* work.(See Table 3)

Terms	Males	Females	Terms	Males	Females
happy	15	15	boring	6	4
glad	5	1	comfortable	2	0
angry	7	9	nervous	1	4
sad	5	7	shout	4	0
tired	5	0	disappointed	2	4
satisfied	6	1	pressure	3	6
anxiety	0	4	confused	0	2
disgusting	0	2	painful	3	3
fear	4	9	surprise	2	6

Table 3. The number of experiencing emotion terms in different genders [111,93].

They compare that with personal experience, both men and women mention *'happiness'(baxt)*, while women particularly mentioned *'anxiety'(notinchlik)*, *'hate'(nafrat)*, and *'confused' (ikkilanish*) and only men mention *'comfort'(qulaylik)* and *'shout'(baqirmoq)*.

Hubbard states that boys will express more sadness and anger than girls who may be more concerned with harmonious relationships. [85,1427]

Fischer states that although the women's emotion words are more active, there is no significant difference in the basic level emotion concepts of different genders [82,457–47]. O'Kearney mentions, "References to other-directed negative emotions (e.g., *anger)* were predominant for boys, and inner-directed negative emotions (such as *sadness, fear, guilt, and shame*) were characteristic of girls."[87, 913-938]

The linguistic representations of emotions may have important implications for self-awareness development and emotional experiences regulation. O'Kearney says in his study, "there are clear gender differences in emotion display rules with males preferring behavioral and action/expressive modes and women preferring verbal and facial expressive mode." Males focused less on the consequences and resolution of conflict than women and have a higher priority for more immediate, behavioral representations of their emotional responses. From the semantic point of view, all women mention some objects or issues

associated with emotions while men like to keep within the emotion category[111]

Vainik states that, "some of the gender-based differences are morphological: among the words mentioned by men, there are some adjectives and a verbal noun, whereas the words mentioned by women only include some plural nouns." [109,174]

According to the researches we conclude that men do not show their weakness and they get used to not expressing some negative emotions such as *fear* and *depression* however, women are more emotional than men so they have better conceptual knowledge in emotional terms such as *happy, joyful, glad, excitement, nervous, tired* and so on.

3.2.Morphological analysis of lexical units denoting human spiritual state

We try to avoid analyzing all the different morphological variations of the same underlying root in order to analyze of emotion words and we use an article "The Language of Emotions: An Analysis of a Semantic Field" by P. N. Johnson-Laird and Keith Oatley [50]. This article provides us with a helpful initial clarification concerning which terms are truly part of the emotional lexicon and we analyze their opinions with comparing Uzbek language. The lexicon of emotions does indeed contain words from all the main categories: nouns, verbs, adjectives, and adverbs. Most root morphemes take suitable suffixes to allow them to serve in all four categories. For example, P. N. Johnson-Laird and Keith Oatley stated "fear" is both a noun and a transitive verb as in Uzbek "qo'rquv", "qo'rqmoq", but it is also the root of certain adjectives, "fearful"(qo'rqinchli), "fearless" (qo'rqmas), and "fearsome" (qo'rqinchli), and their corresponding adverbs, "fearfully", "fearlessly", and "fearsomely". These adverbs have also been turned into nouns:

"fearfulness"(qo'rqoqlik), "fearlessness"(mardlik), and "fearsomeness" (qo'rqoqlik). At the root of all of these terms is the same morpheme expressing the same basic emotion. The interpretation of the suffixes is straightforward. They attribute the emotion or its denial to an individual, or they attribute the power of causing it to an individual; they map these notions into a manner of performance; and finally they convert these manners of performance into abstract properties [50, 89].

In general, we treat only one or two forms of a word, and we do not attempt to deal with all the other morphological variants into which the same root enters. In some cases, however, there are changes in the interpretation of words formed from the same underlying root. In its emotional sense, P. N. Johnson-Laird and Keith Oatley give their example, the verb "affect" in Uzbek "ta'sirini o'tkazmoq" and its participle "affecting" "ta'sir o'tkazish" denote the power of moving the emotions, but the noun "affection" "mehribonlik, muhabbat" denotes the narrower concept of an attachment towards someone or something. There are other shifts of this sort. Now we compare the following pairs for instances of the phenomenon with the Uzbek language:

"lovable"-"lovely" "yoqimli, dilbar"- "yoqimli", "dread"-"dreadful" "qo'rqinch" - "dahshatli", "awe"-"awful" "qo'rqish"- "qo'rqinchli" .

They determined that the second member of each pair does not denote an emotional state. Likewise, there is no guarantee of the productivity of a certain suffix, e.g. "hate" "nafratlanmoq" yields "hateful" "jirkanch, nafratni keltiradigan" but not "hatesome". Where a root yields different words with different emotional meanings, then they analysed both of them.

Before undertaking any kind of semantic analysis, it is important to be clear about particular fundamental distinctions, which can be illustrated by the following predicament: people can be in the grip of a particular emotion, but it may be hard for them to conceptualize their experience and to describe it with

words. This situation enables us to distinguish three important entities: an emotion, a concept of an emotion, and a description of an emotion [50,90]. An emotion such as embarrassment is what you feel; a concept is a mental construct that enables you to categorize your experience as one of embarrassment; and a description is a way of putting your experience, presumably by way of its categorization, into words. The meanings of words are concepts-those concepts that have been dignified by a word for the aims of communication. Hence, when words refer to things in the world, such as clouds or cuckoos, they do so by way of their meanings-the concepts that people entertain about those things. But, because emotions are experienced directly, the linkages between experience, concept, and word, are different, as we shall see. [50]

The meanings of emotional words are not immediately available to conscious inspection, and their analysis is complicated by several factors. In particular, emotional vocabulary is not the result of parsimonious planning[50,90].Plenty of words referring to emotions have other meanings too; many words are near synonyms and differ only in their connotations and usage; and in English and other languages, some emotional words are systematically ambiguous because they can be used to express either to an immediate subjective feeling or to a general predisposition. For example, you can assert "I am frightened of her" as in Uzbek "Men undan qo'rqaman" either to refer to a feeling that currently grips you or else to refer to your general attitude towards the relevant individual, i.e. how you are disposed towards her even though you are not actually feeling frightened at the process of your utterance.

Another kind of ambiguity, as Clore have pointed out, arises in the use of words that do not, strictly speaking, denote to emotions but that can be used to convey an emotional state, e.g. "feeling ignored" "mensimaslik uyg'usi".

Mees has offered a semantic analysis of emotional terms in which he argues that it is important to differ between the necessary and the contingent

aspects of an emotional term-if only because no observations can falsify a necessary component. Thus, there is no need for any observations in order to confirm that "surprise" "hayratlanmoq" presupposes that something unexpected happened. The distinction is well-taken, but we do not accept that words that characterise the basic emotion modes contain any necessary components. For example, Mees argues that the correct usage of the word "fear" assumes that some danger is, or seems to be, imminent, and that one's resources are not enough to cope with this danger or to prevent it. Johnson-Laird and Oatley referred that if such an analysis were correct, then it would be impossible to make sensible assertions that violate it. Yet, the following assertions seem entirely acceptable:

John feels fear but he doesn't known why.

Jon qo'rquvni his etyapti lekin nimagaligini bilmaydi.

They analyze this sentence like when John contemplates meeting his parents-in-law, he always feels fear even though he knows he can avoid them, and in fact enjoys meeting them.

If there are no components underlying the meaning of a word referring to a basic emotion, then the only way a man can catch the meaning of the word is to have experienced the emotion and to know that the word refers to such an experience. Like emotionally blind people, if they exist outside science fiction, would be forever denied the subjective experience, they could never really understand basic emotions.

The acquisition of emotional vocabulary depends upon more than the experience of basic emotions. People need the experience, but also an awareness of what caused it, and a intelligence of its consequences. People learn, for example, that separation from an individual to whom you are attached elicits a certain subjective feeling, and that as a concomitant of that feeling you are likely to have certain bodily sensations and to denote the feeling in crying and

other behaviours. People learn that the subjective experience that goes along with these observable eliciting states and concomitants is called "sadness" "g'amginlik, xafalik". So, when you observe other people in similar situations displaying similar signs, you can note the same subjective experience to them. Your attribution may be false: They may be feigning the emotion, or they may be emotionally blind and lack the subjective experience, but in general you will be true.

If a speaker asserts:

The person I love has left me. – Men sevgan inson meni tark etdi

It is reasonable to conclude the speaker feels sad. Indeed, the apparent absence of the feeling in the condition of patients suffering from ***encephalitis lethargica*** is remarked upon by clinicians [56]. Likewise, the inference is even stronger if somebody asserts:

The reason I am weeping is because the person I love has left me.

Yig'layotganimning sababi men sevgan inson meni tark etdi.

Conversely, when a speaker confirms: *I am sad*. One can conclude by default that if the remark is true, then something has happened to cause the feeling of sadness-there is a variety of possible explanations . One can also infer that the *sadness* is likely to be denoted in the speaker's behaviour. However, the reader should note how we described these default inferences: We said that something has happened to cause the *sadness* and that some behaviour will denote the sadness. We did not tell it that the eliciting case is *part* of the *sadness* or that the concomitant expression is *part* of the *sadness*. In short, the members of a culture have a prototype for the sorts of events that cause an emotion such as sadness; but they do not have a prototype for the subjective feeling itself. It is impossible to analyze primitive experience. Hence, we infer that a basic

emotion, such as *sadness*, has causes and consequences, but is itself only a part of a prototypical sequence.

An emotion can be experienced in different ways and in differing degrees of intensity, and so we can ask whether a term denotes such a modification, e.g. "elation" "katta zavq, xursandlik" refers to an intense form of happiness, and so it counts as a common modification of a basic emotion. If a word expresses a feeling that must have a known cause or object, then its analysis calls for a combination of a basic emotion mode with a cognitive evaluation. The questions that differ these words concern the nature of that evaluation. We can ask if a word concerns the object or source of an emotion. Thus, if

"James fears Joan" "Jeyms Joannadan qo'rqadi",

so she is the object or source of James's fear. He is in a certain emotional relation to her, and we categorize these words as expressing emotional *relations.* The relation can often be experienced for unknown reason, e.g. "love" "sevgi".

Another question we can ask is whether the word denotes an emotion that must have a known cause, e.g. a person can be *glad* because a friend has recovered from an illness. A word such as "glad" "xursand, shod" does not specify anything about the particular nature of the event eliciting the emotion, but it demands some kind of event causing happiness. Hence, one cannot sensibly confirm,

"I feel glad but I don't know why".

"Men xursand bo'lyapman ammo negaligini bilmayman".

We may refer to these words as denoting **caused emotions** [50,91].

An important class of words in many semantic are so-called *causatives.* Such verbs exist for emotions, and their use in the passive voice provides another way of expressing to caused emotions, e.g.

I was saddened by his death.

Meni uning o'limi qayg'uga soldi

They are identified by asking whether a word concerns the cause of an emotion, e.g. *to sadden someone* is to cause them to *feel sad.*

Another certain form of caused emotions that we separate from the others are those that concern goals, e.g. "desire" "xohish, istak". We distinguish these words by asking whether, noted the relevant emotional condition, there is something that one has as a goal. We refer to these words as denoting ***emotional goals.***

Johnson-Laird and Oatley divide words denoting emotions into seven main categories according to their semantic classification. They can denote:

Generic emotions, e.g. "emotions" and "feelings"

1. Basic emotions, e.g. "happiness" and "elation", "baxt" va "katta zavq"

2. Emotional relations e.g. "love" and "hate", "sevgi" va "nafrat"

3. Caused emotions, e.g. "gladness" and "horror", "xursandchilik" va "dahshat"

4. Causatives, e.g. "irritate" and "reassure", "g'azablantirmoq" va "tinchlantirmoq"

5. Emotional goals, e.g. "desire" and "avarice", "orzu,xohish" va "ochko'zlik"

6. Complex emotions, e.g. "embarrassment" and "pity", "hijolat,uyat" va "afsus, nadomat" [50,96]

Johnson-Laird and Oatley give following table for basic emotions:

Basic Modes				
Happiness	Sadness	Fear	Anger	Disgust
Light-hearted	Wistful	Timid	Grouchy	
Carefree	Gloomy	Tense	Touchy	Queasy
Happy	Sad	Anxious	Irritable	Nausea
High	Melancholic	Fearful	Angry	
Euphoric	Depressed	Panicky	Irascible	
Ecstatic	Wretched	Craven	Splenetic	

Table 4. Basic Emotions: A sample of words denoting basic emotions of differing intensities, which can occur in the absence of any known propositional content. These words can also be used to refer to moods and to personality types. [50,96]

Kim & Hovy start with lists of words that are both positive (38 in number) or negative (40 in number) and then expand this using synonyms and antonyms of these words as found on WordNet and thus consider 5,880 positive adjectives, 6,233 negative adjectives, 2,840 positive verbs, and 3,239 negative verbs, which are then listed with "strength" of polarity so that ambiguous words which are as strongly negative as they are positive—can be discarded. Given an unseen word that has entries in WordNet, they suppose the probability that it is either negative or positive. [97,1367] Emotiveness is an immanent semantic system of language which allows to express emotion as a fact of mind, reflected in the semantics of linguistic units of social and individual emotions [103, 13]. Emotionality is human sensitivity to emotional situations and their emotional (feeling) responses. Thus, emotionality is a psychological category, and emotiveness is a linguistic one, because emotions may be formed and assigned in speech and in language. The above mentioned definition includes presence of two permanent components: the world as an object and a human being capable of reflecting this world as a subject.

Work on negation is important—if we want to understand how words or phrases are used, we need to find out how they pattern with various negation

devices and it is necessary to be able to distinguish these uses. "Not good" may not be exactly equal to "bad", but it is certainly not the same as "good".

In order to improve classification, many linguists try to distinguish sentences that have polarity from those that don't. This is thought of as distinguishing subjective sentences, which present opinions and evaluations, from objective sentences, which present factual information. The task then becomes classifying the subjective documents/sentences/phrases as either negative or positive.

Due to V. Shakhovsky, linguistic means of expressing the category of emotiveness form the field, in the center of which there are elements of different levels prevailing in the semantics of emotional-evaluative component. Periphery is represented by units that have potential emotiveness and by emotions, components of which can be neutralized connotations in a context [103,13]. This assumption does not contradict system-centric approach to the analysis of linguistic phenomena, since it provides polysystemic analysis of linguistic material, based on the allocation of functional-semantic fields, among which one can distinguish different levels units, classes and categories, united by common semantic features. Category of emotiveness possesses all the criteria mentioned, as indicated by Shakhovsky: "Emotiveness is a functional and semantic category because it meets all the criteria: common semantic features – expression of emotions; interaction of lexical and grammatical elements (emotiveness has formal expression at all levels of language – phonological, morphological, lexical-semantic, phraseological, syntactic level of structural models); division – center – periphery, etc.

We have approached the everyday language of emotions according to the theory, which rests on empirical basis from outside the linguistic domain, and we tried to show how the different components of the theory are reflected in the words that are used to describe emotional experiences. This language and its underlying conceptual apparatus is intimately connected with the real nature of emotions, and the meanings of emotional words are neither arbitrary nor

unanalysable but can relate to experience. The semantic field is based on the five emotional basic emotions, and words that refer solely to them have no any internal semantic structure-the modes are primitive and unanalysable conditions, at least from the standpoint of normal mental processing. There are terms that denote complex emotions that depend on cognitive evaluations depending on the model of the self.

3.3. Phraseological units denoting human spiritual state in the English and Uzbek languages

Phraseological units are word-groups with a completely changed meaning, i.e. the meaning of the unit does not correspond to the meanings of its constituent parts. They are motivated, their meanings can be deduced from the meaning is based, is clear and transparent.

There are other ways to take context into account. Wilson. T., Wiebe. J., & Hoffmann. P. began with a lexicon compiled from other resources, but rather than directly classifying a sentence as positive/negative based on this lexicon, they first classified the sentence as simply neutral/polar based on the presence of "strongly" or "weakly" subjective parts in their lexicon [113,354]. Then all phrases that were marked as polar were disambiguated from their context (positive/negative/both/neutral). It permitted them to build in a number of things that really do make a difference in the interpretation of the words: for example, local negation (*not good, yaxshi emas*), longer-distance proposition negation (*it doesn't look very good, bu yaxshi ko'rinmayapti*), subject negation (*no one thinks that it's good, hech kim buni yaxshi deb o'ylamaydi*), diminishers (*little good, sal yaxshi*), word sense (*Environmental Trust* vs. *They trust him, Ular unga ishonishadi*), and like these things. What is surprising, given all of the features they include is that classifications using only the word tokens (and their positive/negative polarity) outperformed the others by a number of measures.

Now we note and analyze some phraseological units which expressing human spiritual state in the English and Uzbek languages according to the basic emotions. We took some of them from OALD:

Idioms with *happy* :

a happy event- bola tug'ilganda

a/the happy medium- ikkita yo'ldan birini tanlash yoki ikkita tanlov o'rtasida qolish;

not a happy bunny- yoqimsiz vaziyatga tushgan odam;(but if we translate it word by word it means in Uzbek "baxtli/omadli quyon emas")

She wasn't a happy bunny at all.[118]

many happy returns (of the day)- tug'ilgan kunida biror kishiga baxt tilashda foydalaniladi.

Phraseological units which belong to the semantic field of *joy*

Brighten up –if we analyze this phrase brighten is "yoritmoq" in Uzbek, and cause it is a phrase we can translate it as *chehrasini ochmoq* but there is no word here *chehra* as *face* in English.

Cheer smb up- even though there is no word for ko'ngil – soul in this phrase its Uzbek equivalent is *ko'ngilni ko'tarmoq* We can also translate it as *kimnidir xursand qilmoq*

Get carried away- o'zini yo'qotmoq (quvonchdan)

Jump at- if we translate it word by word it would be *sakramoq* but it can be suitable Uzbek equivalent of *bajonu dil rozi bo'lmoq*

Following phrases belong to the semantic field of *depression, sadness, guilt*

Be hang up – if we translate this idiom as *osilmoq* it would be false from phraseological point of view. *Tashvish tortmoq* can be the Uzbek equivalent of this phrase.

Tear apart- here this idiom would be *bo'laklab yirtib tashlamoq* but suitable equivalent is *o'zini o'zi yeb bitirmoq* .

Break down – if we translate it word by word the translation would be *sinmoq, chil-chil qilmoq, parchalamoq* but it has an emotional meaning in Uzbek as *o'zini qo'lga ololmaslik* and and these phrases *tear apart*, *break down, be hang up* can belong to the semantic fields of *depression, sadness, guilt.*

take somebody/something by surprise – it means to attack or capture somebody/something unexpectedly or without warning[oxford] and Uzbek equivalent can be *kapalagini uchirib yubormoq* and this idiom is considered semantic field of *surprise.*

to somebody's satisfaction – ishonchiga kirmoq/ishonchini qozonmoq and the idiom *earn someone's trust* can be the equivalent of *to somebody's satisfaction* and *in somebody's trust.*

in the trust of somebody – being taken care of by somebody and translation is *kimningdir ishonchida bo'lmoq, g'amxo'rligida bo'lmoq* nad this idiom can be synonym of the idioms *earn someone's trust ,to somebody's satisfaction* and *in somebody's trust.*

betray somebody's trust= do something that you have asked a person not to do [118] and Uzbek equivalent idioms are *kimningdir ishonchini poymol qilmoq,xiyonat qilmoq.*

take something on trust – to believe what somebody says even though you do not have any proof or evidence to show that it is true [118] – biror narsaga qattiq ishonmoq can be suitable Uzbek equivalent of this idiom.

Phraseological units which belong to the semantic field of *love*.

not for love or/nor money –if you say you cannot do something for love nor money, you mean it is completely impossible to do it .[]We can translate it as *na sevgi van a pul uchun.*
We couldn't find a taxi for love nor money.

love is blind – (saying) when you love somebody, you cannot see their faults[] like in Uzbek *sevgining ko'zi ko'r bo'ladi.*

there's little/no love lost between A and B – they do not like each other[118],this idiom can be equivalent in Uzbek idiom *oralaridan mushuk o'tgan.*

hope against hope (that…) – to continue to hope for something although it is very unlikely to happen, this idiom can be translated *umidingni so'ndirma* in Uzbek.

She was hoping against hope that there'd been some mistake.[118]

hope for the best – to hope that something will happen successfully, especially where it seems likely that it will not[118] in Uzbek *yaxshilikka umid qilish.*

I'm just going to answer all the questions I can and hope for the best.

put somebody/something to shame – to be much better than somebody/ something like in Uzbek *uyatga qo'yish, xijolatga qo'yish*

Her energy and enthusiasm puts the rest of us to shame (= makes us feel embarrassed and guilty that we are not the same).

shame on you, him, etc. -(informal) used to say that somebody should feel ashamed for something they have said or done more at name and shame at name and we can say the equivalent of this idiom *Uyat senga!* or *Sharmanda!*

It is also suggested, that idioms in general have very much in common with quotations from literary sources, some of which also exist some idiomatic ready-made units with a specialized meaning of their own. Such quotations, which have acquired specialized meaning and idiomatic value differ little from proverbs and sayings, which may be also regarded as quotations from the English folklore and are the part of this particularly brunch of literary studies.

SUMMARY ON CHAPTER THREE

What obscures the relatively common structure of the semantic field is the diversity of terms that include an emotional component. Likewise, the divergent analyses of emotional terminology to be found in the literature are a consequence, not of the absence of underlying order, but of the use of various methodologies lacking any simple theory of emotions. Previous investigates have also erred by including components that are not truly emotions, such as characteristics of behaviour like *cruelty, aggression,* and *vehemence* . Although some of the details of our account may have to be revised, we have corroborated our three major predictions.

(1) Emotional terms relate to an organized semantic field, and are not an incoherent assemblage of terms.

(2) Their meanings depend on the five basic emotional modes.

(3)They divide up into coherent categories containing words denoting basic emotions, emotional relations, caused emotions, causes of emotions, emotional goals, and complex emotions.

In the study of gender differences in the emotion language, both men and women are similar in the most common emotional term 'happiness'. However, the emotion 'anger' which is thought to be more salient to men became more salient to women.

CONCLUSION

Emotional words express different elaborations of the basic emotion modes. According to the theory of Johnson-Laird and Oatley, there is a set of basic emotion modes that suit to internal signals that can collide with consciousness. These modes-happiness, sadness, anger, fear, disgust-should be universally accepted as discriminable categories of direct experience.

Most scientists researched and created their own theories, such as Ekman's basic emotion theory, Plutchik's "wheel of emotions"- 8 bipolar emotions' theory, Shakhovskiy's creating the term "emotiology", Lazarus's theory, ideas of Vinogradov, Myagkova, Filimonova, A.Wierzbicka, I.Mygovich and they assisted us to clarify and denote our topic. We have approached the everyday language of emotions armed with this theory, which rests on empirical base from outside the linguistic domain, and we tried to denote how the different components of the theory are expressed in the words that are used to describe emotional experiences.

The term "emotiology " means the totality of scientific research in various fields of knowledge of the study emotion and sensitive sphere of man. The term "эмотиология" - "emotiology" used by V.I. Shahovsky is understood as linguistics of emotions. Currently, the study of emotion is extremely urgent and even "fashionable" topic, developed both in private and in related disciplines, such as psychology, philosophy, ethnology, sociology, and linguistics.

E.Y. Myagkova offers under the psycholinguistic approach to the analysis of emotional words and convincing form stimulates the main problem "nodes", which are necessary to take into attention when trying to give a more or less clear definition of emotions :

1) Emotions are "states of body " or "states of mind";

2) bases of emotions are needs , motivations, cognitive processes ;

3) the emotions associated with the processing of information ;

4) emotional processes can be proceed on with appreciation and unconscious level;

5) some emotions can be more clearly defined than others;

6) qualitative and quantitative composition of emotions causes dissension [20,8-16].

Most investigations have focused on *anger, sadness, joy, fear,* and *disgust.* The semantic field is based upon the five emotional modes, and words that refer solely to them have no inner semantic structure-the modes are primitive and unanalysable conditions, at least from the standpoint of normal mental processing. We expected that it is possible to extract these words from a text relying merely on their high frequency (comparing to other fitting words in Uzbek). But it appeared that plenty of evidently peripheral verbs (denoting ways of expression of a person's emotional state in his/her behavior) occur not less frequent than, for example, core verb *to laugh - to cry. yig'lamoq-kulmoq.* As a matter of fact, peripheral verbs surprisingly constitute 40-50% of the whole body of citations extracted.

While investigating our research work we sum up with followings:

1. Dominant words were determined in a basis of basic emotions. They are happiness*, anger, sadness, joy, fear,* and *disgust.* People try to use these words while express their spiritual state.

2. Lexical units were learnt by dividing into words expressing positive and negative senses.

3. It is clarified that the periphery of the emotive concept HAPPINESS contains 24 lexemes.

4. Exact number of negative emotions is indeterminate while the limits of differentiating between positive and negative emotions are quite fuzzy in psychology. In some references it stated that they are more than 5000

5. While analyzing the article of Shumeiko we analyzed 5 dominant words such as *depression, despair, embarrassment, fear* and *anxiety* and we

clarified their semantic field (includes 17 words of negative emotions) in the English and Uzbek languages.

6. From the lingua-cultural point of view researches suggest that in Western cultures, the dominant social script is to maximize positive emotions and minimize negative emotions. In Eastern cultures, the dominant cultural script is grounded in "dialectical thinking" and seeking to find a middle way by experiencing a balance between positive and negative emotions.

7. *Happiness* is generally considered a desirable emotion across cultures. In countries with more individualistic views such as America, happiness is viewed as infinite, attainable, and internally experienced. In collectivistic cultures such as Japan, China, Uzbekistan emotions such as happiness are very relational, include a myriad of social and external factors, and reside in shared experiences with other people.

8. American's are more likely to have self-focused people responses *"I feel joy"(Men quvonchni his qilyapman.)* whereas as Japanese typical reaction would reflect emotions between the self and others *"I would like to share my happiness with others."* Uzbek people are also express their feelings as Japanese like *"Men baxtimni boshqalar bilan bo'lishishni xohlayman."*It means that Uzbek people and Chinese, Japanese people's behaviour are close to each other.

9. According to the results of our survey it's clarified that both men and women use the word *happy* equally.

10. Women tend to be more empathetic and emotional than men and were found to be more verbally explicit about feelings and passions than men.

11. We clarified that women generally report more *sadness, fear, shame,* and *guilt*, whereas men report experiencing and expressing more *anger* and other hostile emotions, although this latter finding shows less consistent evidence.

12. It also determined that women tend to use adjectives and verbs while most of the words mentioned by the males are nouns.

13. Women are more emotional than men so they have better conceptual knowledge in emotional terms such as *happy, joyful, glad, excitement, nervous, tired* and so on.

14. Analysis of lexical and phraseological units expressing human spiritual state and emotions indicate that language and culture, language and psychology are connected tightly with each other.

We have approached the everyday language of emotions according to the various theories of scientists, which rests on empirical basis from outside the linguistic domain, and we tried to show how the different components of the theory are reflected in the words that are used to describe emotional experiences. This language and its underlying conceptual apparatus is intimately connected with the real nature of emotions, and the meanings of emotional words are neither arbitrary nor unanalysable but can relate to experience. The semantic field is based on the five emotional basic emotions, and words that refer solely to them have no any internal semantic structure-the modes are primitive and unanalysable conditions, at least from the standpoint of normal mental processing. There are terms that denote complex emotions that depend on cognitive evaluations depending on the model of the self.

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APPENDIX 1

Across all cultures studied, Ekman found 6 basic emotions:

- Anger
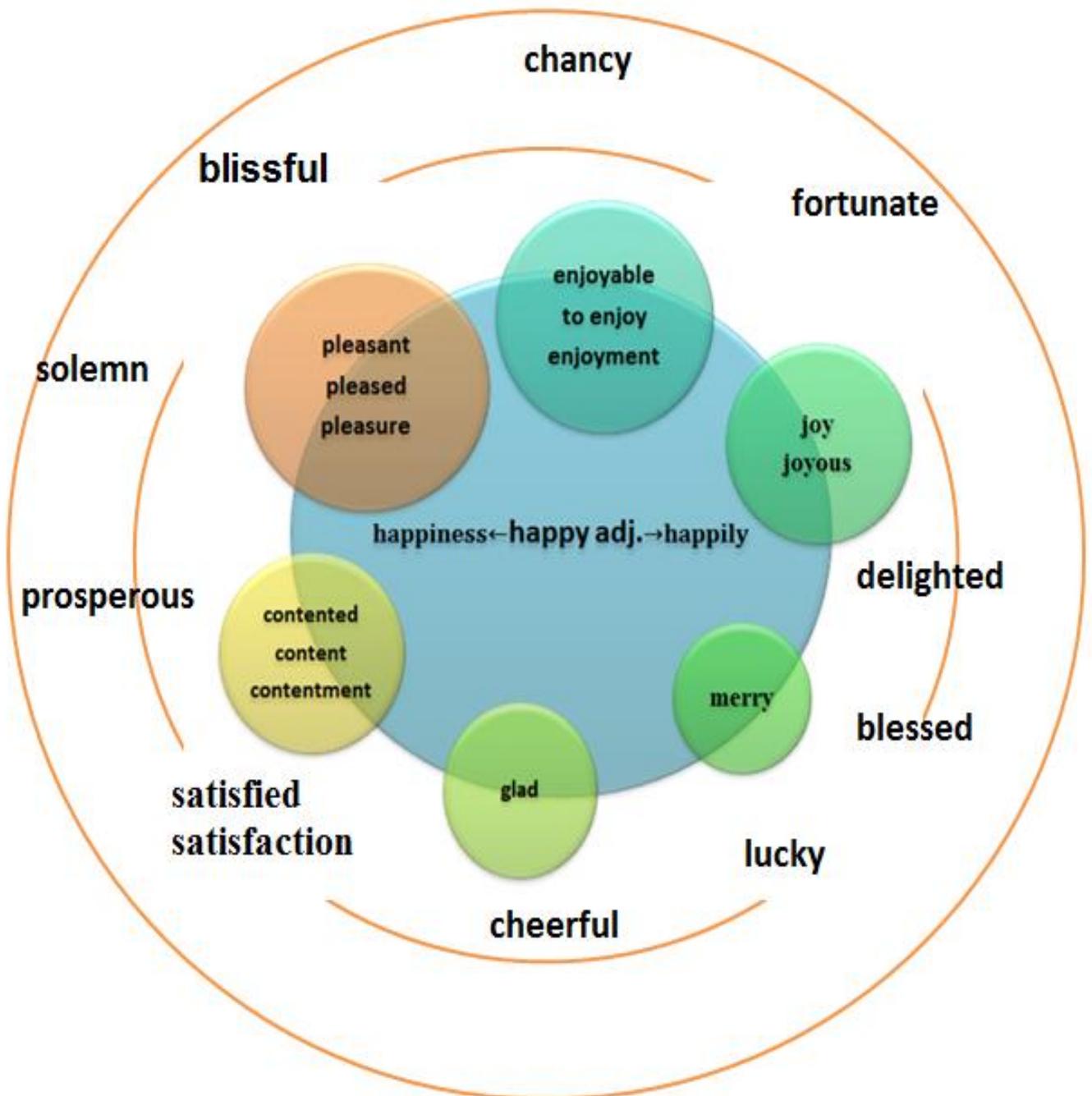- Disgust
- Fear

- Happiness
- Sadness
- Surprise

Ekman added to this list in the 1990s, but stated that not all of these can be encoded via facial expressions:

- Amusement
- Contempt
- Contentment
- Embarrassment
- Excitement
- Guilt

- Pride in achievement
- Relief
- Satisfaction
- Sensory pleasure
- Shame

The periphery of the emotive concept HAPPINESS contains 24 lexemes such as *chancy, fortunate, delighted, blessed, lucky, blissful, solemn, prosperous, satisfied, satisfaction, cheerful, pleasant, pleased, pleasure, enjoyable, to enjoy, enjoyment, joy, joyous, merry, glad, contented, content, contentment. The most frequently used lexemes among them are pleasant, glad, merry, contented, joy, to enjoy.*[74]
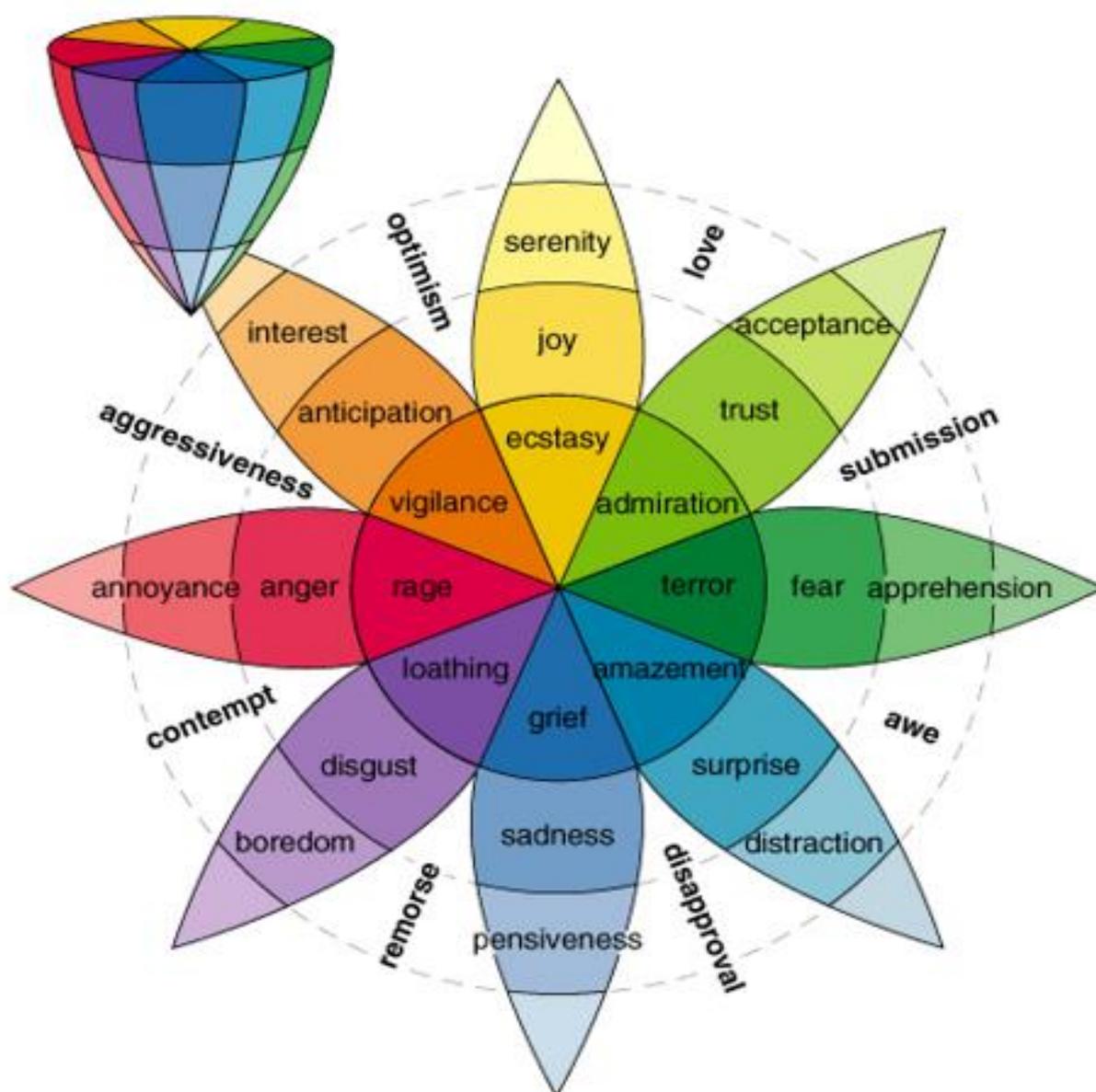
APPENDIX 3

Plutchik's Wheel of Emotions (1980)
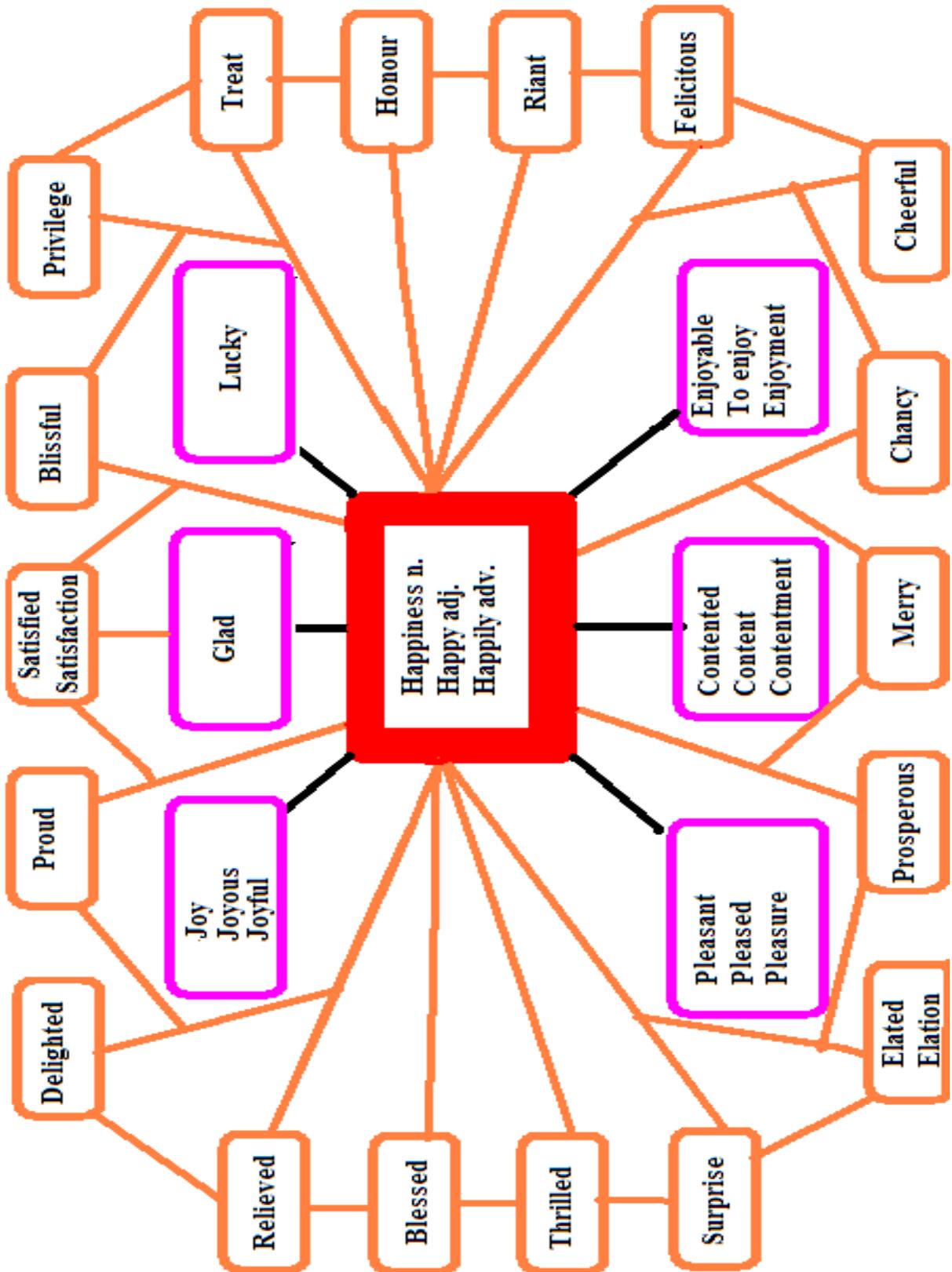
Robert Plutchik first suggested 8 primary bipolar emotions :

◆ Joy versus Sadness;   Quvonch G'amga qarshi

◆ Anger versus Fear;   Jaxl Qo'rquvga qarshi

◆ Trust versus Disgust;   Ishonch Jirkanishga qarshi

◆ Surprise versus Anticipation.   Hayratlanish Oldindan sezishga qarshi

After researching we sum up and create following Figure.

This figure is created by Holida Matyakubova.

PHRASEOLOGICAL UNITS EXPRESSING IRRITATION AND ANNOYANCE

G'azab va xafagarchilikni ifodalovchi frazeologik birliklar

1. **to get on one's nerves** — to irritate, to annoy
g'ash(i)ga tegmoq - asabini qo'zg'atmoq,g'ijintirmoq **Varianti:** g'ashga tegmoq **Sinonimi**: asabiga tegmoq, g'ashini keltirmoq. **O'xshashi:** jig'iga tegmoq
2. to get under somebody's skin — to irritate
g'azabini keltirmoq-   achchiqlanmoq. **Sinonimi:** g'azabga kelmoq-g'azabga keltirmoq; achchig'i qistab ketdi; qoni qaynadi-qonini qaynatmoq.
3. **to get one's back up** — to become irritated
tepa sochini tik qilib yubormoq - Bir lahzaning o'zida nihoyatda qattiq g'azablantirmoq
4. **to rub (stroke) someone the wrong way** — to irritate him
ta'bini tirriq qilmoq- kayfiyati yomonlashdi **Sinonimi:** ta'bi xira bo'ldi- ta'bini xira qilmoq; kayfini buzmoq-kayfi buzildi
5. **to get one's goat** — to annoy, to exasperate
Asab(i) ga tegmoq- asabini qo'zg'otmoq, g'ijintirmoq.
6. **to give someone the pip** — to annoy
ko'nglini xira qilmoq- tashvish qilmoq Antonimi:**ko'ngli yorishdi-ko'nglini yoritmoq**

7. **to get (take) a rise out of someone** — to annoy, to tease him; to act in such a way that he gives a display of bad temper
Achchig'i qistadi- achchiqlanmoq, qizishmoq **Sinonim**: Qoni qaynadi
8. **to be put out (about something or with somebody)** — to be annoyed, irritated
Qahr(i) keldi – achchiqlanmoq
9. **to be (to get) sore (about something, at someone) — to be** (to become) annoyed, vexed, hurt, aggrieved
Dilini siyoh qilmoq -Xafa qilmoq Variant: **ko'ngli qora bo'ldi- ko'nglini qora qilmoq**(oz ishlatiladi).O'xhsashi: **ko'nglini buzmoq-ko'ngli buzildi.**
10. **to be fed up (with)** — to be utterly bored with and tired of (This is rather slangy.)
sabr kosasini to'ldirmoq. Varianti: **sabr kosasi to'lib toshdi.**Sinonimi: **toqati toq bo'ldi- toqatini toq qilmoq.** O'xshashi: **joni halqumiga keldi.**
11. To be (get) sick and tired of — to be (become) annoyed, tired of, disgusted with. Also: **to be sick to death of; to be deadly sick of.**
Joniga tegmoq- bezor qilmoq