

11. Sarsenbaeva Z. DESCRIPTIONS OF IMAGERY, SYMBOLISM, AND NON-REALISTIC ELEMENTS //Conference Proceedings: Fostering Your Research Spirit. – 2024. – C. 409-414.

ENGLISH AND KARAKALPAK IDIOMS DESCRIBING HUMAN'S EMOTIONAL STATE

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The anthropocentricity of modern linguistics is associated with the study of such problems, modern connections between man and his language, such as: language and spiritual activity of man; language, thinking and human consciousness; language and human physiology; language and culture; language and communication; human language and values.

Today, the anthropocentric aspect in language and literature occupies a leading place in modern linguistic research. E. S. Kubryakova's states that the anthropocentric "tendency to put a person at the center of all theoretical prerequisites", because a person determines "the prospects of this analysis and its final goals" [E.S. Kubryakova, 1995, p. 212]. The increasing importance of the so-called "human factor" is now felt in all areas of scientific knowledge.

The transition from a system-structural paradigm to an anthropocentric one, which aims to study "language in man and man in language" and assumes a view of language as the most important repository of cultural information and knowledge about the world reflected and recorded in language, has led to the relevance of research in the field of psycholinguistics, ethnolinguistics, cognitive linguistics, gender linguistics, linguoculturology, pragmalinguistics, etc. [M. Galieva, 2017, p. 57].

Also proverbs as a part of phraseological units reflect various spheres of human activity. In some theoretical issues proverbs called proverbial constructions (as in the present manuscript) or paremiological units. All of them are equal in meaning. They convey people's knowledge and life experience from generation to generation for many, many centuries [N. Jalgasov, 2020, p 765].

In our article we study phraseological units describing human's emotional state, like fear, anger, joy, happiness, love, etc.

Among human emotions, fear occupies a special place and a sufficient number of expressions denoting fear were found in both analyzed languages. So, the English phraseology frighten (or scare) somebody out of his senses means "to scare someone till losing consciousness" [A.V. Kunin, 1967, p. 806]. Fear can have different degrees. For example, in the following expression, fear acquires the highest point of intensity: (as) scared as a rabbit – scared out of consciousness [A.V. Kunin, 1967, p. 794].

In Karakalpak phraseology, examples have also been identified that convey different degrees of human fear: zir-zir etiw – to be very afraid (of someone); to tremble (before someone) like an aspen leaf. Another example of a Karakalpak phraseology that denotes fear is phraseological unit zárresi ushtı (qalmadı) – he was very scared; he got angry, he became enraged. A strong degree of fear can be traced in the Karakalpak PhU janı shıǵıp ketti (janı qalmadı), janı iyegine taqaldı, hureyi ushtı – he was scared; there is no face on him; his soul has gone to the heels.

Other examples of the reflection of the highest degree of rage in Karakalpak phraseology are the expressions: jini qozdı (shıqtı// keldi// atlandı) – he was enraged.

Neutral emotions that acquire an approving assessment include the English expression in one's sober senses – calm, dispassionate, sane [A.V. Kunin, 1967, p. 806]. In Karakalpak phraseology, units that express the neutralization of human emotions are also identified: kewli toldı – he calmed down; he was satisfied; he was comforted; kewli tınshıdı – he calmed down; his heart was relieved; his soul became easier; janı jayına tústı – he calmed down, freed himself from torment; he felt relieved. So, in the Karakalpak language, as well as in English, an emotional state when a person calms down acquires an approving assessment: ashıwı basılıw, qáhári qaytıw, ózine keliw – to come to senses, calm down.

The phraseological units denoting a neutral emotional state include PhU pásine qayttı – 1) he calmed down, resigned; became modest, brief; became subdued. This example gets a positive assessment, in contrast to the following phraseology, in which an unpleasant state of silence is felt: dárta ishinde – he bit his tongue; he can't express his secret; dárta ishine jutıw(salıw) – hide your grief, keep silent about his grief.

Phraseological units that nominate emotionally restrained people who do not react to external influences have an interesting semantics: Párwai pánseri – carefree, he doesn't care about anything.

Rage and anger are considered the strongest negative emotions in both languages. Often, rage and anger are clearly depicted with the help of red, which is associated with a reddening of the complexion and eyes of an angry person: kózine qan toldı – he is extremely irritated; he is furious; he does not control himself; he does not listen to anyone and does not take anything into account, he rushes ahead.

In this example, the red color, which is a symbol of rage, is transmitted using the component “qan” (blood). This expression actualizes its meaning on the basis of a metaphorical reinterpretation, when associations of red color arise in human perception. Such an association of blood with red is found in the Karakalpak language, and in English, rage and anger are not transmitted using the lexeme “blood”.

The highest degree of rage can be traced in the English expression, in which this emotion is accompanied by actions: rip and tear – to tear and throw, to rage [A.V. Kunin, 1967, p. 765]:

In Karakalpak the most common way to convey a person's rage and anger is the lexeme “ashıw” in a number of expressions: ashıw ústinde – in anger.

A hot-tempered person is nominated by the phrases: ashıwı tez – a hot-tempered person ; ashıwı shıqtı(keldi).– he got angry.

In Karakalpak phraseology, a hot-tempered and irritable person is also nominated by the following expressions: qızba – hot-tempered, angry, nervous (person); ashıwı tez – hot-tempered, irritable, angry, nervous person; shırtılda, tırıs– you can't say a word to him; he is nervous, irritable.

A person who is unstable in an emotional state is nominated by the expression birde biye, birde túye – sometimes in the mood, sometimes not.

In the Karakalpak language, there are a number of phraseological units with the key component “jin” (demon), which denote negative emotions, such as nervousness and irritability: jini shıqtı (keldi, atlandı) – he was nervous; he was in an irritated state; he was angry, jini tiyiw – to act on nerves; play on nerves; irritate, infuriate, anger; annoy someone, harass someone, cause inconvenience, embarrass, spoil the mood; jini keltiriw – harass, lead to a lost state, infuriate; irritate.

Often, rage is accompanied by humiliation and resentment of an innocent person, when an angry person “vents” his anger on innocent people: záhárin shashıw – to angrily attack someone; to pour out anger; to be angry; to break anger.

Rage is associated with red: turn purple with rage – to turn red from rage [A.V. Kunin, 1967, p. 739]; be on the rampage – to be in an extremely excited state, to rage [A.V. Kunin, 1967, p.741].

In Karakalpak there is the expression “qızıl jilli” which denotes a mad person.

Anger also refers to negative emotions, because of which you can “break” on an innocent person and offend him: payın alıw, óshin alıw – to break smb's annoyance, take revenge.

Love, which is considered the highest human feeling and a divine gift, is recorded in a large number of lexical, phraseological and paremiological units. Love can be mutual and one-sided. Note that in both languages, most linguistic units denote one-sided love, for example: kewil qoyıw (berıw) – to fall in love; to love with all heart; to love with all soul; surrender to love with all soul.

Often, one-sided love is transmitted with the help of hyperbole and metaphorization, as for example, in the following expression: ıshqı otında kuyıw (janıw, órteni w) – to burn in the flame of love; to suffer in separation.

Despite the frequent unrequited love, this feeling gets a positive assessment: jan-táni menen súyi w (jaqsı kóri w) – to love fervently, to love with all heart; janınan artıq (janınday) jaqsı kóri w – to love very much.

Happiness is the most positive and beautiful emotional state of a person. In all languages of the world, including the English and Karakalpak languages we are studying, there are expressions denoting this divine gift. So, in the Karakalpak language, PhU baxtı ashılıw “to plunge into happiness; to enjoy happiness”.

Positive emotions include high spirits, joy and fun: kewil jazıw – have fun.

Here are other Karakalpak examples that denote fun: kewli tastı – he was amused; he was in a good mood; his mental boredom was dispelled; he was happy.

Thus, in the phraseology of the English and Karakalpak languages, a large number of units describing a variety of human emotions have been identified. They are actively used in a literary text, which is a source of studying the vocabulary of the character and the author, as well as a link between them.

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THE IMPORTANCE OF USING LANGUAGE GAMES IN TEACHING VOCABULARY

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Vocabulary is the important part of English language teaching and learning because without enough vocabulary students cannot understand others or communicate their own ideas. It is repeatedly understood that learning many words is only useful for writers and speakers, but the reality is that everyone benefits from it, both personally and professionally.

Vocabulary has many definitions such as English skill. According to Richards and Renandya [7]:

“Vocabulary is a core component of language proficiency and provides much of the basic for how well learners speak, listen, read, and write. Without an extensive vocabulary and strategies for acquiring new vocabulary, learners often achieve less than their potential and may be discourages from making use of language learning opportunities around them such as listening to the radio, listening to native speakers, using the language in different context, reading, or watching television.”