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# Structural Semantic Analysis of the Lexical Field of the Word Denoting Positive Feeling

***Meliqulova Madina Hikmatovna***
*Master student of Termez state university*

A B S T R A C T

*Significance and importance of lexical and semantic analysis of the lexical field denoting positive emotions has been a core subject of the study in recent years to define thoroughly its role and essence in linguistics, to be precise, in acquisition properly. Although wellbeing tends to be associated with positive effect, the phenomenological terrain in this regard is often poorly differentiated. In the interest of bringing further granularity to this area, an enquiry was conducted into relevant concepts found across the world's cultures, focusing specifically on so-called untranslatable words.*

A R T I C L E I N F O

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We know that the phrase logical structure of our language is characterized by the abundance and diversity, the expression of different shades of meaning, but also rich in emotional-expressiveness. Indeed, if we look at the phrase logical structure of our language, some of them not only name something, events, or the character of people, but also express the speaker's own assessment and attitude to this event, character. This relationship happens in a positive or negative way. [Bendix, E. H. 1966. 287-291] It is well known that phraseologies are built on the metaphorical basis of the whole or of the portable meaning of one of its components. This leads to the emergence of bright emotional-expressive coloring in phraseology. We know that the transfer of meaning on the basis of the relative similarity between objects, events, is an important sign of metaphor. In particular, the use of the names of objects and their actions in relation to people (animal names, names of human body parts, names of objects) represents a certain subjective emotional-expressive evaluation attitude of the speaker to the object of speech.

For example, the word crown meaning in the compound musichadekbeozor is known to belong to the family of musicha birds. This bird species is characterized by innocence and harmlessness. Because of this portrayal of musicha in relation to people, human qualities such as meekness, innocence, which are inherent in the compound, are evaluated in a figurative, vivid, positive emotional sense. Even by transferring the properties of certain objects to people, compounds form vivid, figurative, emotionally-expressive evaluative meanings of people. For example: a broom in a soft broom compound has the property of bending in all directions. Based on its use in relation to people, this feature allows people to express figurative, emotionally-expressive meaning, such as indecision, hypocrisy. Ringing like a bag of nuts is used for cheerful, open-minded, cheerful, sincere people. This phraseology is based on figurative analogy. It is known that walnuts are characterized by a tingling sensation, especially when this condition is manifested in the bag. The openness in people is explained by the fact that sincerity occurs on the basis of the resemblance of this feature in the nut. The word that means crown in this compound is walnut. The rest of the components come together around that word. But another feature of phraseologies is that their grammatical function is determined on the basis of the general meaning of their components. This

phraseology expresses the qualitative appearances of people. In this sense, this phraseology is a qualitative phraseology according to the lexical-grammatical feature.

Phraseologisms expressing positive emotional evaluation and attitude express emotionally-expressively all positive qualities in people, their qualitative manifestations. We have tried to study the phraseology, which expresses the positive qualities of people, such as sincerity, courage, courage, honesty, purity, loyalty, dedication, intelligence, intelligence, and activism, perseverance, divided into semantic thematic layers according to the purpose of expression. Most of the phrase logical structure of the Uzbek language is characterized by the expression of negative qualities of people. Phraseologisms in our language express figurative, emotional-expressive negative traits in people, such as stubbornness, stubbornness, frustration, inactivity, arrogance, boastfulness, arrogance, arrogance. Phraseologisms that have a negative connotation have meaning that expresses an emotional evaluation that is understood in the process of evaluation and speech. If evaluation-meaning is a unit of language, then evaluation-relational meaning, which is understood in the process of speech, is a unit of speech. Phraseologisms in our language, such as high-pitched, soup-cooking, whip-like, hard-faced, idle boss, glandular, licking snake fat, have their own emotional value. Because there are such meanings in the semantic structure of these phraseologies, they can express such meanings even without other linguistic means. [Chomsky, N. 1965. 124] While phraseology is formed in the integral connection of psychological, social, cultural, and linguistic phenomena, it is important to study the phrase logical system of language from a cognitive scientific perspective. Cognitive education aimed at knowledge, understanding, creative thinking requires linguists to reanalyze language units. The study of the essence of language provides an opportunity to gain a deeper understanding of the spiritual heritage, history, national values, cultural and spiritual riches of any nation. It is cognitive linguistics that scientifically studies the relationship between language and thinking (consciousness), the organic connection of psychological, biological, neurophysiologic aspects in the occurrence of language (speech) with social, cultural and linguistic phenomena. In particular, the study of somatic phraseology of the Uzbek language based on the lexical-semantic group field theory, stylistically and comparatively typologically, is one of these urgent problems.

Linguostylistic and semantic pragmatic analysis of phrases provides an in-depth understanding of the philosophical-epistemological, national-psychological and ethno cultural aspects of the Uzbek language. While emphasizing the study of the formation of new words in word formation and the formation of new phraseologies in phrase logical formation, we recognize that the formation of phraseologies is somewhat different from the formation or formation of words. Indeed, the formation of phrase logical units takes place in different periods and on the basis of the generalization of different socio-political events, perceptions, life experiences. Phraseologisms are based on a certain image, and in the embodiment of this image are used the names of various objects, events, imaginations. Therefore, the study of FBs in terms of the scope of formation is of particular importance. The structural formation of phrase logical units is based on the grammatical structure of the language and the distributive relations of word-components of their interconnected laws. Phrase logical units are mainly related to the concept of personality and express a person's imagination, behavior, physiological and mental states in some way. FBs are also shaped in terms of embodying the image of animals and their dependence on a particular profession. We acknowledge that phraseologies formed in terms of their relation to the activity and psyche of the individual were also the basis for the formation of phraseologies with a direct eye component. [Armstrong, S. L., Gleitman, L. R., & Gleitman, H. 1983. 263-308] It is recognized that the development and enrichment of phrase logical units in the Uzbek language, as in other units of the language, occurs not only with the emergence of phrase logical neologisms, but also on the basis of semantic, grammatical and functional renewal of existing phrases. Phrase logical units are a creative process, a product of human artistic and aesthetic thinking. Phenomena such as phrase logical contamination, phrase logical ellipsis is the product of these creative processes. Semantic changes expand their functional-pragmatic capabilities. [Clore, G. L., Ortony, A., & Foss, M. A. 1987. 751-766] Linguistic facts have shown that phrase logical units belonging to the mentioned phrase semantic fields are structurally and lexically-grammatically divided into different groups. In terms of meaning, they unite into a phrase semantic field. The above-mentioned phrase logical semantic fields are combined into a single field not only according to the nature of synonymy and variance, but also taking into account their meanings in the speech situation. [Davitz, J. R. 1969. 146] The structures of phraseologies united in one phraseo-semantic field are characterized by

the fact that they grow from one to another due to various lexical, grammatical changes, all united in one source, one basis, one image lies at the base. But their meaning can be different from each other in terms of strength and weakness, speech and stylistics.

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