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LEXICAL-SEMANTIC FEATURES OF PARALINGUISTIC MEANS IN PHRASEOLOGICAL UNITS

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Annotation: This article aims to provide a comprehensive analysis of the role of paralinguistic means in phraseological units, their lexical-semantic and grammatical characteristics, as well as their theoretical and practical applications. Particular attention is paid to the study of the expression of paralinguistic means in phraseological units and their impact on the speech process.

Key words: Phraseological units, paralinguistic means, lexical features, semantic features, grammatical features.

Introduction

Language, alongside its communicative, emotional-expressive, and accumulative functions, also serves to convey information in various fields, ensure closeness between people, educate on the basis of values, and vividly express the speech process. In the anthropocentric interpretation of language, mental consciousness, thinking, perception, and cultural relations occupy an important place.

Uzbek phraseological units demonstrate the ability to vividly reflect concepts inherent in the Uzbek language, to comprehend the worldview through thinking and perception, and to reveal the capacity of stable expressions and phraseological units to accumulate and convey mental and paralinguistic information.

Main Part

The principle of a functional approach to linguistic means naturally requires the expansion of the scope of speech means [2, 129]. In the process of communication, paralinguistic means are used more widely than extralinguistic ones. It is emphasized that systematic research is necessary to study the interrelation and differences of paralinguistic means that complement the content of speech, enhance its attractiveness and expressive power.

Based on clear scientific evidence, scholars do not examine all types of word combinations, but focus specifically on paralinguistic means within phraseological units. The appropriate use of phraseological expressions ensures the expressiveness of speech. The semantic structure of a phraseological unit (its meaning potential), the phraseological meaning (information conveyed through a stable expression), and additional semantic coloring are closely connected with paralinguistic means and serve to intensify meaning.

The expression of paralinguistic units involving body parts in phraseological units occurs primarily in the upper parts of the body. In the communication process, they contribute to more precise expression of meaning.



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Paralinguistic means in phraseological units involving the word *face* are very widely used in speech.

“To distort one’s face. To smear one’s face with blood.” (*Yuz buzmoq. Yuzini qonga belamoq*) [3, 575]

When two ignorant people start a fight, They distort their faces, strike and wound their heads.

(Sayfi Saroyi, *Guliston bit-turkiy*)

In the phraseological unit given above, the face acquires a negative appearance; a negative coloring is reflected in a person’s outward look, and the facial expression shifts from a positive to a negative state. In the speech process, the change in facial expression clarifies the communicative situation.

“Black-faced” (Yuzi qora) – a person who has lost honor and reputation due to improper behavior and has become subject to public condemnation [3, 578].

All right, brother, fine. Don’t associate with that black-faced person.
(Abdulla Qahhor, *Sarob*)

In Uzbek mentality, this expression is used specifically for people who have fallen into disgrace due to wrong decisions. The impact of the phrase is so strong that it produces a powerful effect in speech. A “black-faced” person exhibits negative facial expressions such as dejection, lowered head, furrowed eyebrows, and eyes cast downward.

“His face became bright” (Yuzi yorug’ bo’ldi) – having no reason for shame, worthy of praise [3, 579].

Your face and mine are bright; we have nothing to be ashamed of.
(Saida Zunnunova, *The New Director*)

Now I am practicing medicine so that my faults will not be exposed before people’s eyes and will be hidden by the earth (if they recover – my face will be bright; if not – they will die).

(G’afur G’ulom, *Luqmon*)

The main function of phraseological units is to express the ongoing process in speech more precisely. In the example above, a high degree of positivity is evident: the head is held proudly, the face shows confidence, there are no signs of anxiety, and the speaker’s self-assurance clarifies the context.

“There was no blood left in his face” (Yuzida qon qolmadi) – his face turned pale due to anger [3, 580].

Zamira trembled from the unexpected quarrel. There was no blood left in Muhammadjon’s face; his lips were quivering.

This phraseological unit conveys a high level of negativity and is combined with nonverbal signals such as anxiety, insecurity, trembling, quivering lips, and restless finger movements.

“Speaking without regard for face or eyes”(Yuzingda ko’zing bormi demay) – disregarding any sense of respect, shame, or courtesy [3, 583].

What are you saying, Rohatoy? You speak without any regard for decency.
(S. Anorboyev, *With a Referral*)



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Nonsense! said Turdiqul abruptly, speaking without any restraint.
(Shoyim Bo‘taye, *The Monument*)

In this phraseological unit, nonverbal processes occurring on the face are reflected: the facial expression shows defiance, pupils widen, and the tone of voice rises.

Body parts constitute an integral and inseparable component of real communication of any content. They undoubtedly create the foundation for natural and meaningful interaction. Especially in Uzbek communication, the activity of body language is clearly evident from the examples provided. The primary function of phraseological units is to intensify the speech process and enhance emotional-expressive coloring. All of this is conveyed through nonverbal means in communication.

The close connection between nonverbal means and phraseological units dates back to ancient times. Before the emergence of written speech, paralinguistic means were the primary elements of communication. People interacted through gestures and specific signs. Today, this process is reflected in modern linguistics as a distinct field of study.

Paralinguistic means represent one of the universal domains shared by all languages of the world. Although languages and religions differ, paralinguistic means bring speech processes closer together.

Conclusion

In conclusion, the study of this field is considered a promising direction for modern linguistics. Linguistic commonality becomes even more cohesive. It has been established that paralinguistic means play a significant role in indicating the speaker's gender, nationality, and social status, and also serve as an effective way to preserve national culture and traditions [1, 132].

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