PHRASEOLOGICAL UNITS AS VECTORS OF EMOTION: UNIVERSALITY AND CULTURAL SPECIFICITY

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Abstract. *This article examines the expression of emotions through phraseological units in French and Uzbek from a neuropsycholinguistic perspective. Drawing on cognitive, cultural, and linguistic approaches, it highlights the role of idioms in emotional conceptualization and their processing in the brain. The study reveals that phraseological units constitute privileged structures for expressing emotions, as they combine universal cognitive mechanisms with cultural specificities.*

Keywords: *emotions, phraseology, phraseological units, French, Uzbek, cognition, culture.*

Introduction. Some lexemes are characterized by a broad semantic range in which the expression of feelings plays a more or less significant role. It is then within context that a selection can occur within a vast semantic field, or that principles of linguistic invariance can emerge across the various uses. Emotion is an essential dimension of human experience and communication. In language, it manifests itself not only through isolated words but also through complex structures such as phraseological units (idioms, idioms, fixed expressions).

Languages like French and Uzbek possess a rich phraseological repertoire for expressing a variety of affective states. These expressions are not only linguistic but also cognitive and cultural, as they reflect how a community conceptualizes the emotional world.

Phraseological units are stable lexical combinations characterized by their fixed nature and their overall, non-compositional meaning. They play a fundamental role in the expression of emotions. Studies show that these units condense complex meanings, express emotional states figuratively, reflect specific cultural patterns.

The expression of emotions varies across languages and cultures. While some emotions are universal, their verbalization depends on linguistic structures and cultural norms. Phraseological units function as "cultural codes" that reflect social values, express emotional attitudes, structure social interaction. In the two languages studied: French often favors abstract metaphors; Uzbek relies more heavily on bodily imagery and sensory experiences.

Phraseological units are relatively fixed lexical combinations whose overall meaning is not always directly deduced from their component parts. They are particularly effective for expressing emotions because they evoke strong mental images. For example:

- In French : Colère - *avoir la rage*, Peur – *avoir une peur bleue*, Chagrin - *avoir des larmes aux yeux*, Ennui - *s'ennuyer à mourir*, Joie – *être aux anges*

- In Uzbek : G'am - *yuragi ezilmoq*, G'azab - *qoni qaynamoq*, Qo'rquv – *kapalagi uchib ketdi, yuragi yorilayozdi*, Quvonch – *boshi osmonga yetdi*,

These expressions often rely on bodily metaphors, demonstrating a close link between emotion and physical experience. Each collocation is a property of its lexical base, which is directly anchored in its meaning. For example, the two antonymous collocations *sourire franc* (genuine smile) and *sourire forcé* (forced smile) are anchored in a semantic component of the lexeme (lexical unit) "sourire": "facial expression that expresses a positive feeling". Consequently, mastery of the collocations controlled by a given lexeme goes hand in hand with mastery of the meaning of that lexeme.

From a linguistic and cognitive perspective, some emotional metaphors are universal. For example, anger is frequently associated with heat or boiling, while sadness is linked to pressure or heaviness. However, each language also develops its own cultural representations: French tends to use abstract or stylized images. Uzbek favors more concrete images, often linked to the body, the heart (yurak), or the soul (jon). Thus, phraseological units reflect not only universal cognitive mechanisms, but also cultural values, social norms, and modes of perception specific to each linguistic community. Emotions influence language production, but language also influences the perception of emotions. Thus, speakers of different languages may conceptualize and experience emotions in slightly different ways depending on the linguistic resources available to them. From this perspective, phraseological units play a key role, as they structure emotional experience by providing pre-established models of expression.

From a semantic point of view, all the lexemes, like most words of emotion, involve, as we saw above, two semantic roles, at least implicitly: an experiencer and a source or cause. Among the selected lexemes, some are oriented towards the experiencer (for example, to be surprised, where the

experiencer is the subject), while others are oriented towards the source (like to astonish or astonishing). Nouns, on the other hand (surprise, astonishment) are neutral with respect to this orientation. As we will see later, the experiencers are often implicit in our corpus, with the emphasis being placed rather on the source of the surprise.

Conclusion. The study of phraseological units in French and Uzbek reveals that the expression of emotions relies on a complex interaction between language, cognition, and culture. From a neuropsycholinguistic perspective: idiomatic expressions play a key role in the perception and transmission of emotions, they demonstrate how the human brain encodes and processes affective experience. Thus, the comparative analysis highlights: universal similarities linked to human cognition, cultural differences that enrich linguistic diversity.

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