A COGNITIVE-LINGUACULTURAL INQUIRY INTO PHRASEOLOGICAL UNITS DENOTING EMOTIONAL STATES IN ENGLISH AND UZBEK

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ABSTRACT: *This paper provides a rigorous comparative-typological and cognitive investigation into phraseological units (idioms) that encode human emotional states within the English and Uzbek languages. Drawing upon modern anthropocentric linguistics and Conceptual Metaphor Theory (CMT), this research systematically explores how fundamental psychophysiological states—namely joy, anger, fear, and sadness — are verbalized across these two structurally disparate language systems.*

Keywords: *phraseological system, somatism, emotional concept, conceptual metaphor, linguaculturalology, cognitive alignment, semantic connotation.*

INTRODUCTION

In the contemporary paradigm of anthropocentric linguistics, exploring the dialectical nexus between human cognition, language structure, and cultural

frameworks remains highly prominent. Phraseology represents the most linguistically dense and culturally saturated stratum of any language system, functioning as a cognitive repository for a nation's historical experience, societal norms, and worldview. While basic human emotions are neurophysiologically universal across all human groups, their exact articulation within fixed multi-word expressions depends on the specific socio-cultural histories of particular speech communities.

The academic relevance of this study is rooted in the systematic necessity to isolate cross-linguistic and cross-cultural invariants of emotional verbalization within two genetically unrelated language groups: Germanic (English) and Turkic (Uzbek). By evaluating these emotional landscapes, this research builds upon the foundational assertions of Lakoff and Johnson (1980), who claimed that human thought processes are largely metaphorical and structurally tied to experiential reality. The primary objective of this research is to deconstruct the semantic and cognitive architectures of emotional idioms in English and Uzbek to understand how these nations conceptualize inner psychological spaces. The central scientific hypothesis posits that while universal human biological and physiological responses to emotional stimuli provide a shared cross-linguistic foundation (isomorphism), the divergent historical, geographic, and socioeconomic pathways of the Anglo-American and Uzbek peoples drive specific cultural variations (allomorphism) in their phraseological systems.

METHODOLOGY

The empirical data corpus for this investigation was constructed using highly authoritative lexicographical and corpus-based resources from both linguistic traditions. The English data was primarily gathered from

the Cambridge Idioms Dictionary (2006) alongside contemporary British and American corpus samples. The Uzbek idioms were extracted from the canonical Explanatory Phraseological Dictionary of the Uzbek Language compiled by Rahmatullayev (1978) and the extensive foundational studies on phraseological evolution led by Mamatov (2002). A total of 150 highly specialized phraseological units explicitly encoding internal emotional crises or elevations were selected for textual analysis.

Methodologically, this paper rejects simplistic descriptive comparisons in favor of an advanced interdisciplinary approach.

Componential and semantic field analysis: Idioms were broken down into their individual semantic components to identify the specific weights carried by somatisms (body parts) and color terms in anchoring emotional meanings. Linguacultural and typological triangulation: This approach was used to differentiate between universal physiological source domains and culture-specific target domains, paying close attention to national configurations of emotional concepts, as discussed by Wierzbicka (1999).

RESULTS AND DISCUSSION

The structural and semantic tahlil (analysis) of the collected phraseological material shows that emotional idioms in both languages do not occur at random. Instead, they gather systematically around four core conceptual fields: happiness, anger, fear, and sadness. For the conceptual field of happiness and joy, both language systems rely heavily on vertical spatial coordinates. In English, this is seen in idioms like *on cloud nine* or *to be in seventh heaven*, which match the Uzbek expressions *boshi osmonga yetmoq* (for one's head to reach the sky) and *ko‘ngli tog‘day ko‘tarilmoq*(for one's spirit to rise like a mountain).

For the conceptualization of anger, both systems show almost total semantic alignment by utilizing thermal and pressure shifts. The English idiom *to make someone's blood boil* structurally and conceptually corresponds to the Uzbek expression *qoni qaynamoq* (one's blood boiling), alongside the highly intense *jahl otiga minmoq* (to mount the horse of rage).

When analyzing Fear, the data reveals that both languages target sudden physiological restrictions. The English idiom *scared stiff* and the phrase *shaking like a leaf* emphasize muscular immobility and involuntary tremors. This matches the Uzbek expressions *tili kalimaga kelmay qolmoq* (one's tongue becoming unable to formulate words) and *yuragi orqasiga tortib ketmoq* (the heart pulling all the way backward).

Finally, the field of Sadness and depression shows a clear divergence in how the two cultures map emotional lows. English heavily uses color-based metaphors like *feeling blue* or spatial drops like *down in the dumps*. Uzbek phraseology instead turns to external real-world impacts and personal disappointment, famously captured in the phrase *tarvuzi qo'ltig'idan tushmoq* (one's watermelons dropping from under the armpits) or *ko'ngli xira bo'lmoq* (one's soul becoming dim or cloudy).

Statistically, somatic components—expressions involving the heart (*yurak*), blood (*qon*), eyes (*ko'z*), or head (*bosh*)—account for roughly 45% to 50% of the entire emotional corpus in both languages. This high percentage confirms that the human body functions as a primary, universal canvas for projecting emotional states across cultures.

The empirical findings reveal a complex relationship where underlying cognitive metaphors remain universal, while their surface linguistic expressions diverge based on cultural history. As noted by Kövecses (2005) in

his cross-cultural studies of emotion, the metaphor "happy is up" is globally widespread due to the upright posture humans naturally assume when experiencing joy. Both the English *over the moon* and the Uzbek *boshi ko'kka yetmoq* confirm this shared cognitive model. However, their cultural emphasizes differ.

English idioms often link happiness to personal autonomy, physical lightness, and high energy levels, as seen in *in high spirits*. In contrast, Uzbek idioms, deeply influenced by Eastern philosophy and Sufi traditions, interpret joy through the expansion of an internal spiritual center known as the *ko'ngil* (the spiritual heart or inner soul). As Ashurova and Galieva (2018) point out, the Uzbek worldview treats the *ko'ngil* as a sensitive moral compass, making expressions like *ko'ngli yayramoq* (the soul rejoicing) more focused on internal harmony and community peace than on individual achievement.

The expression of anger provides strong evidence for the biological universality of emotional idioms. According to the hydraulic metaphor model popularized by Lakoff and Johnson (1980), human cultures naturally view the body as a closed container filled with pressurized fluid. When anger rises, the fluid heats up and creates internal pressure. The English phrase *to make one's blood boil* and the Uzbek *qoni qaynamoq*demonstrate this identical somatic mapping. However, cultural variations emerge when describing the actions resulting from anger. The Uzbek phrase *jahl otiga minmoq* (to mount the horse of anger) draws directly on the region's historic nomadic lifestyle and equestrian culture. Here, anger is externalized as a powerful, wild animal that takes control of the individual. This culture-specific image stands in contrast to English expressions like *to hit the roof*, which reflect an industrialized, indoor spatial orientation.

CONCLUSION

The study of emotional idioms in English and Uzbek leads to three simple conclusions: Universal Baselines: Because all humans have the same biological reactions, both languages use similar ideas. For example, both cultures connect joy with being high up and anger with heat or boiling. English idioms use more colors, space, and individual feelings. In contrast, Uzbek idioms are closely connected to farming life, history, Eastern philosophy, and the deep concept of the *ko'ngil* (the soul). You cannot translate these idioms word-for-word because it destroys the cultural meaning. To translate well, you must find a matching idiom with the same general meaning instead of literal words.

Finally, these findings are very useful for university students learning linguistics, translation, and cross-cultural communication.

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