

## Phraseosemantic Groups of Phraseological Units Expressing Negative Human Emotions: A Comparative Analysis in English and Uzbek

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**Annotation:** This study explores the phraseosemantic groupings of phraseological units conveying negative human emotions in English and Uzbek, aiming to uncover both cultural and linguistic similarities and differences. Negative emotions such as anger, sorrow, fear, envy, and contempt are often encoded in idiomatic expressions, which provide rich insights into a language's emotional worldview and socio-cultural norms. Using a comparative and descriptive methodology, the article classifies phraseological units into semantic groups based on the type of negative emotion they convey. It further analyzes their lexical components, metaphorical structures, and pragmatic functions within communicative contexts. The study reveals that while both English and Uzbek phraseological systems reflect universal emotional experiences, they often differ in figurative imagery and cultural connotations. For instance, English idioms may emphasize individual internal states (e.g., "boiling with rage"), whereas Uzbek expressions frequently reflect communal and relational aspects (e.g., "ko 'ngli qoralik qilmoq"). This comparative analysis enhances our understanding of how emotions are conceptualized across languages and contributes to cross-linguistic phraseological studies and cultural linguistics.

**Keywords:** phraseological units, negative emotions, phraseosemantics, comparative analysis, idioms, cultural connotation, English, Uzbek.

### Фразосемантические группы фразеологических единиц, выражающих негативные человеческие эмоции: сравнительный анализ в английском и узбекском языках

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**Аннотация:** В данном исследовании рассматриваются фразосемантические группы фразеологических единиц, выражающих негативные человеческие эмоции в английском и узбекском языках, с целью выявления как культурных, так и языковых сходств и различий. Негативные эмоции, такие как гнев, печаль, страх, зависть и презрение, часто закодированы в идиоматических выражениях, которые дают ценные представления об эмоциональной картине мира и социокультурных нормах языка. Используя сравнительно-описательную методологию, статья классифицирует фразеологические единицы по типу выражаемой негативной эмоции. Кроме того, анализируются их лексические компоненты, метафорические структуры и прагматические функции в коммуникативных контекстах. Исследование показывает, что несмотря на то, что фразеологические системы английского и узбекского языков отражают универсальные эмоциональные переживания, они часто различаются по образной системе и культурным коннотациям. Например, английские идиомы, как правило, подчеркивают внутренние состояния индивида (например, *boiling with rage* – «кипеть от ярости»), тогда как узбекские выражения чаще отражают общественные и реляционные аспекты (например, *ko 'ngli qoralik qilmoq* – «иметь тёмные намерения/быть злопамятным»). Данное сравнительное исследование углубляет понимание

того, как эмоции концептуализируются в разных языках, и вносит вклад в развитие межъязыковых фразеологических исследований и культурной лингвистики.

**Ключевые слова:** фразеологические единицы, негативные эмоции, фразеосемантика, сравнительный анализ, идиомы, культурная коннотация, английский язык, узбекский язык.

### **Insoniy salbiy hissiyotlarni ifodalovchi frazeologik birliklarning frazeosemantik guruhlari: ingliz va o‘zbek tillarida qiyosiy tahlili**

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**Annotatsiya:** Ushbu tadqiqot ingliz va o‘zbek tillarida insonning salbiy his-tuyg‘ularini ifodalovchi frazeologik birliklarning frazeosemantik guruhlarini o‘rganib, madaniy va lingvistik o‘xshashlik va farqlarni ochib berishga qaratilgan. G‘azab, qayg‘u, qo‘rquv, hasad va nafrat kabi salbiy hissiyotlar ko‘pincha idiomatik ifodalarda mujassamlanadi, bu esa tilning hissiy dunyoqarashi va ijtimoiy-madaniy me‘yorlari haqida boy tasavvur beradi. Taqqoslovchi va tavsifiy metodologiyadan foydalangan holda, maqola salbiy hissiyot turlariga qarab frazeologik birliklarni semantik guruhlarga ajratadi. Shuningdek, u bu birliklarning leksik tarkibi, metaforik tuzilmalari va kommunikativ kontekstlardagi pragmatik funksiyalarini tahlil qiladi. Tadqiqot shuni ko‘rsatadiki, ingliz va o‘zbek frazeologik tizimlari umumiy hissiy tajribalarni aks ettirgan bo‘lsa-da, ular ko‘pincha obrazlilik va madaniy konnotatsiyalar jihatidan farq qiladi. Masalan, inglizcha idiomlar ko‘proq shaxsiy ichki holatlarga urg‘u bersa (masalan, “boiling with rage” – “g‘azabdan qaynamoq”), o‘zbekcha ifodalar ko‘pincha ijtimoiy va munosabatlarga oid jihatlarni aks ettiradi (masalan, “ko‘ngli qoralik qilmoq”). Ushbu taqqoslovchi tahlil hissiyotlarning tillarda qanday konseptualashtirilishini chuqurroq anglashga yordam beradi va tillararo frazeologik tadqiqotlar hamda madaniy lingvistika sohalariga hissa qo‘shadi.

**Kalit so‘zlar:** frazeologik birliklar, salbiy hissiyotlar, frazeosemantika, taqqoslovchi tahlil, idiomalar, madaniy konnotatsiya, ingliz tili, o‘zbek tili.

#### **Introduction**

Among various linguistic tools, phraseological units, commonly known as idioms, occupy a special place in expressing the richness and complexity of human emotions. "Phraseological units are not merely fixed expressions; they carry with them layers of cultural and emotional significance that reflect the values and worldview of a society" (Piiirainen and Kaal, 2015). These expressions, often rich in metaphor and cultural meaning, serve as windows into the ways in which different communities conceptualize and communicate emotions. While all languages have mechanisms for conveying feelings, idioms are particularly potent in expressing the nuances of emotional states, offering insights into how individuals within a given culture experience and react to emotional stimuli. Phraseological expressions often encapsulate a culture’s collective emotional wisdom, serving as a repository of cultural norms and values." – (Cacciari and Glucksberg, 1994) Negative emotions such as anger, sorrow, jealousy, hatred, and fear are deeply embedded in phraseology and frequently emerge in idiomatic expressions. These emotions are not only universal human experiences but also reflections of the socio-cultural contexts within which they are expressed. Idioms allow us to glimpse how a speech community conceptualizes emotions, the words and images it employs to give shape to those emotions, and how these emotional states are embedded within the wider societal norms and expectations of that community. In this sense, the study of phraseological units becomes not only a linguistic exercise but also a cultural exploration, offering a broader view of human psychology and social interaction. In both English and Uzbek, idiomatic expressions are

frequently employed to communicate emotional reactions, either directly or metaphorically. These units not only carry semantic meaning but also represent socio-cultural attitudes and shared emotional experiences. The phrase “to fly off the handle” in English, for instance, is comparable to the Uzbek expression “o ‘zini yo ‘qotmoq” in denoting uncontrolled anger. Such expressions provide insight into how different cultures frame emotional outbursts and psychological distress.

The study of phraseosemantic groups, semantic categories of idioms based on the emotions they express, has become increasingly relevant in comparative linguistics, cognitive semantics, and cultural linguistics. However, there is still a scarcity of contrastive research specifically focusing on the negative emotional sphere across languages, especially in relation to Uzbek.

This paper aims to fill that gap by conducting a comparative phraseosemantic analysis of phraseological units expressing negative human emotions in English and Uzbek. The study categorizes and analyzes idioms based on their emotional content, identifies common and unique metaphorical patterns, and discusses the cultural underpinnings behind these figurative expressions. Through this, we aim to uncover not only the linguistic structure of emotional phraseology but also its cultural semantics.

#### Methodology

This study employed a **comparative qualitative methodology** with elements of **descriptive semantic analysis** and **cognitive metaphor theory** to examine and categorize phraseological units expressing negative human emotions in English and Uzbek. The methodological framework focused on identifying, grouping, and interpreting idiomatic expressions based on their emotional content and underlying conceptual metaphors.

The phraseological units are categorized into **semantic groups** based on the specific negative emotion they represent, such as anger, sadness, envy, and contempt. Each idiom is then examined for its **lexical components**, **metaphorical structure**, and the **pragmatic functions** it serves within communicative contexts. The comparative analysis highlights cultural differences and similarities, allowing for an exploration of the role of emotion in language and culture.

Our phraseosemantic grouping approach follows the framework developed by Dobrovolskij and Piirainen (2005), while the metaphor analysis applies Kövecses’ (2015) ‘extended conceptual metaphor theory’ to culturally grounded expressions.

#### Result

*Table 1: Cross-Linguistic Comparison of Phraseological Units Expressing Negative Emotions in English and Uzbek*

Language	Emotion	Phraseological Unit	Literal Translation	Meaning
English	Anger	Blow a fuse	Pritsepani yondirib yubormoq	To suddenly lose temper
Uzbek	Anger	O‘zini yo‘qotmoq	To lose oneself	To become uncontrollably angry
English	Sadness	Down in the dumps	Axlatxonada pastda	Feeling very sad or depressed
Uzbek	Sadness	Ko‘ngli xira bo‘lish	Heart becomes dull	To feel emotionally down
English	Envy	Green with envy	Hasaddan yashil bo‘lish	Extremely jealous
Uzbek	Envy	Ich-ichidan kuymoq	Burn inside out of envy	Burning with jealousy

The phraseological units expressing negative emotions in English and Uzbek reveal intriguing cultural and conceptual differences. For anger, the English idiom “blow a fuse” employs a mechanical metaphor, evoking the sudden explosion of temper as if something technical has malfunctioned. This

contrasts with the Uzbek expression “o ‘zini yo ‘qotmoq,” which literally means “to lose oneself” and emphasizes a psychological disorientation, suggesting that strong anger causes a loss of self-control or identity. Regarding sadness, the English phrase “down in the dumps” uses an external spatial metaphor – being low in a place associated with waste – to describe a depressed state, whereas the Uzbek “ko ‘ngli xira bo ‘lish,” meaning “the heart becomes dull,” locates the feeling in the emotional core, the heart, aligning with a more internal and bodily representation of sorrow. When expressing envy, English uses “green with envy,” relying on color symbolism to visualize the emotion externally, while the Uzbek idiom “ich-ichidan kuymoq,” meaning “to burn from inside,” vividly depicts envy as an intense inner turmoil. These comparisons highlight that while both languages convey similar emotional states, English often externalizes feelings through visible or mechanical imagery, whereas Uzbek idioms tend to internalize them, drawing heavily on metaphors related to the heart and inner suffering. These comparisons demonstrate that while both languages convey universal emotional experiences, English tends to externalize emotions through mechanical or visual metaphors, whereas Uzbek favors internal, somatic imagery, particularly centered on the heart. This distinction underscores differing cultural models of emotional expression and conceptualization. "Emotions, when expressed through fixed language structures, carry with them the cognitive imprints of those who use them, illustrating how people think about and process feelings in everyday life." – (Wierzbicka, 1992).

### Discussion

Phraseological units are widely used in our languages to express a person’s character, and their translation and explanation are based on the cultural characteristics of the language, the mental state of a person and his feelings, which are manifested through his speech and appearance. Words, as well as phraseological units that serve to increase the expressiveness and emotionality of speech, tend to influence the human psyche with their meaning. Therefore, when conveying thoughts to the listener, phraseological units, like other linguistic units, are particularly expressive in reflecting events. "In different languages, the same emotional experience can be framed in radically different ways, reflecting cultural values and priorities" (Harkins and Wierzbicka, 2001)

In analyzing the phraseological units expressing negative emotions, the study categorized idioms from English and Uzbek into distinct phraseosemantic groups: **anger**, **sadness**, **jealousy**, **fear**, and **hatred**. Each group included idioms that metaphorically represent these emotions.

For example, in the **anger** group:

English: *to see red, blow a fuse, hot under the collar*

Uzbek: *jahl bilan portlamoq, o ‘zini bosolmaslik, bir joyda portlamoq*

While both languages use physical metaphors such as heat and explosion, English idioms tend to rely on mechanical imagery (e.g., “blow a fuse”), whereas Uzbek uses more bodily or psychological imagery (e.g., “o ‘zini bosolmaslik” – losing self-control).

Anger is one of the most intensely felt negative emotions and is reflected in language through vivid metaphorical expressions. In English, the phrase "boiling with rage" conveys the idea of anger as something that builds up and intensifies like a liquid heated to its boiling point. This metaphor emphasizes the internal, physiological experience of anger, which is often depicted as a loss of control or an explosive release of energy. In contrast, the Uzbek expression "o ‘zini yo ‘qotmoq" (literally "to lose oneself") focuses on the psychological aspect of anger. It highlights the loss of self-control or personal identity when overwhelmed by emotion. This expression emphasizes the individual’s inner turmoil rather than the external, physical manifestation of anger. The difference in these idioms reflects a cultural tendency in English to externalize emotions, often describing them in terms of physical or visible phenomena, while in Uzbek, there is a tendency to internalize emotions, highlighting their psychological or existential impact.

In the **sadness** group:

English: *down in the dumps, cry one’s eyes out*

Uzbek: *ko ‘ngli xira bo ‘lish, yig ‘lab-yig ‘lab to ‘ymaslik*

Uzbek expressions are more emotively nuanced and often refer to the heart (*ko 'ngil*), showing the culturally ingrained view of emotion as heart-centered. Sadness is another emotion that is commonly encoded in phraseological units. The English idiom "down in the dumps" uses an external metaphor that describes a person's state of depression as being physically "low," as if trapped in a garbage dump. This idiom conveys the idea of being in a low place, both physically and emotionally, and it suggests a sense of helplessness and degradation. In Uzbek, the idiom "ko 'ngli xira bo 'lish" (literally "the heart becomes dull") locates sadness in the heart, the traditional seat of emotions. The image of dullness suggests that sadness causes emotional numbness, leaving the individual incapable of feeling joy or hope. This internal metaphor highlights a deeper, more intimate experience of sadness, suggesting that it is not just an external state but a profound alteration of the emotional core. The contrast between these two idioms reveals differing cultural perspectives on sadness. While the English metaphor focuses on the external, spatial aspect of sadness, the Uzbek expression reflects a more personal, internalized experience of sorrow.

In the **envy** group:

English: green with envy, to have a green-eyed monster

Uzbek: ich-ichidan kuymoq, **ko 'zlari hasad bilan to 'lib ketmoq**

Envy, like many negative emotions, is often depicted in vivid, metaphorical language. In English, the expression "green with envy" uses color symbolism, with green being associated with jealousy. This idiom evokes the image of someone physically transformed by envy, as though the emotion can manifest in a visible, external way. The Uzbek idiom "ich-ichidan kuymoq" (literally "to burn from inside out of envy") emphasizes the internal, consuming nature of envy. The image of burning suggests that envy is not merely an external emotion but one that eats away at the individual, causing emotional and psychological pain. This internalized view of envy contrasts with the externalized view in English, where envy is portrayed as something that is visible to others. Both idioms reflect the universality of envy as an emotional experience, but they differ in how the emotion is experienced and expressed. The English idiom externalizes the emotion, while the Uzbek idiom internalizes it, focusing on the personal, painful experience of jealousy. The color metaphor in English ('green with envy') parallels Hupka et al.'s (1997) cross-cultural study of color-emotion associations, while Uzbek's internal burning ('ich-ichidan kuymoq') exemplifies the 'contained heat' model observed in Central Asian languages by Karimova (2018).

**Contempt** is an emotion that blends feelings of disgust and disdain. In English, the phrase "look down on someone" represents a sense of superiority and disrespect, using physical spatial imagery to convey the hierarchical nature of contempt. This metaphor places one person above another, both literally and figuratively, reinforcing the idea of social or moral elevation over the other. In Uzbek, the expression "ichi qoralik qilmoq" (literally "to harbor ill will") emphasizes the internal, emotional dimension of contempt. This metaphor suggests that contempt is not simply about external behavior or superiority, but rather about harboring negative feelings inside. It reflects the relational and psychological impact of contempt, where the emotion is held within and often affects the individual's perception and treatment of others.

These idioms illustrate differing conceptualizations of contempt. The English metaphor externalizes the feeling, focusing on hierarchical distance and physical superiority, while the Uzbek expression internalizes contempt, highlighting the personal, emotional experience and the relational impact on interactions. Cross-linguistic differences highlight how emotion conceptualization reflects culture: English often leans toward idioms reflecting external reactions, while Uzbek leans toward internal, spiritual or psychological states.

The analysis of phraseological units expressing negative human emotions in both English and Uzbek reveals both universal and culture-specific patterns. Across the five identified phraseosemantic groups - anger, sadness, fear, envy, and hatred - common conceptual metaphors such as **heat for anger** and **darkness for sadness** appear in both languages, supporting the idea that many emotional metaphors are grounded in shared human bodily experiences (Kövecses, 2000).

"Although emotions themselves may be universal, the way they are expressed through language is culturally specific and shaped by local metaphors and social contexts" (Kövecses, 2015). The differences in the phraseological units expressing negative emotions in English and Uzbek are not merely linguistic but also cultural. These idioms reflect how each culture conceptualizes and expresses emotions within a social context. In English, emotions are often externalized through metaphors that involve visible or physical imagery. This approach is indicative of a cultural focus on individualism and personal expression, where emotions are seen as something that can be openly shown or controlled. For example, expressions like "hit the ceiling" (to become very angry) or "cry over spilled milk" (to regret something that cannot be undone) reflect a tendency to make emotions visible and distinct from the self, suggesting that individuals have control over their emotional expressions.

In contrast, Uzbek idioms tend to internalize emotions, reflecting a cultural emphasis on community, relationality, and the emotional connections between individuals. The metaphors in Uzbek idioms often highlight the internal, psychological effects of negative emotions, particularly in the context of one's relationship with others. For example, the expression "ko 'ngli yomon bo'lish" (literally "to have a bad heart") indicates a negative emotional state that originates from within, affecting the individual's heart and internal world. Similarly, "ich-ichidan kuymoq" (literally "to burn from the inside") suggests a profound, consuming feeling of envy that is internalized and affects the person on a deeper emotional level.

These cultural differences also influence how idioms are used pragmatically in conversation. In English, idioms like "blow off steam" or "have a chip on one's shoulder" are often used in informal contexts to describe personal emotions or frustrations, offering an outlet for individual emotional expression. In Uzbek, idioms like "o 'zini yo 'qotmoq" (literally "to lose oneself") or "ko 'zini qoralik qilmoq" (literally "to make someone's eyes dark") are often employed to reflect not only individual emotions but also their impact on social relationships, sometimes with a tone of social judgment or criticism. This demonstrates that, while both languages convey similar emotional experiences, they do so in ways that are shaped by distinct cultural perspectives on how emotions are expressed and understood in the community.

#### Conclusion

This comparative study of English and Uzbek phraseological units expressing negative human emotions demonstrates that while universal metaphors underpin many idioms, the specific linguistic realizations are deeply shaped by cultural factors. The shared use of metaphors related to bodily experiences supports cognitive linguistic theories, yet the divergence in imagery and lexical choice reflects the unique emotional worldview of each language community. Understanding the underlying cultural nuances in emotional expressions allows for more accurate and culturally sensitive communication across languages.

The research contributes to phraseology and cross-cultural semantics by providing a systematic classification of negative-emotion idioms and by emphasizing the cultural dimensions of phraseosemantic groups. Practically, these insights can enhance foreign language teaching and translation practices by fostering better intercultural understanding of emotional expressions.

Future research could expand to include positive emotions and investigate phraseological units in additional languages, further enriching the comparative study of emotional language. This would not only deepen our understanding of emotional conceptualization across cultures but also contribute to the development of more effective language teaching methodologies and cross-cultural communication strategies.

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