

LINGUOCULTURAL FEATURES OF EMOTIONAL PHRASEOLOGY IN ENGLISH AND KARAKALPAK LANGUAGES

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Abstract: This article investigates the linguocultural features of emotional phraseology in English and Karakalpak languages. Emotional phraseological units are analyzed as important linguistic structures reflecting cultural worldview, collective emotional experience and national mentality. The study focuses on semantic, metaphorical and cultural characteristics of emotional expressions. The findings demonstrate that emotional phraseology contains both universal cognitive patterns and culture-specific models of emotional interpretation.

Keywords: emotional phraseology, linguoculturology, emotional concepts, phraseological units, Karakalpak language, English language.

Introduction

In contemporary linguistics, phraseological units are regarded not only as expressive language forms but also as important carriers of cultural information. Phraseology reflects historical memory, social experience and collective worldview preserved in language (Kunin, 1984). Emotional phraseological units occupy a special place within phraseology because emotions represent one of the central components of human cognition and communication.

According to cognitive linguistics, emotions are conceptualized through metaphorical thinking and embodied experience. Lakoff and Johnson state that abstract emotional states are understood through concrete physical and sensory experience (Lakoff & Johnson, 1980). Therefore, emotional expressions frequently contain bodily imagery, spatial metaphors and symbolic associations.

The study of emotional phraseology from a linguocultural perspective allows researchers to identify how different linguistic cultures interpret psychological states and emotional behavior. Emotional phraseological units therefore function as indicators of national mentality and cultural worldview (Wierzbicka, 1999).

The aim of this article is to analyze linguocultural characteristics of emotional phraseological units in English and Karakalpak languages and identify universal and culture-specific features of emotional conceptualization.

Emotional Phraseology as a Reflection of Culture

Emotional phraseological units are closely connected with cultural traditions and collective emotional experience. They emerge through long historical development and preserve culturally shaped models of emotional interpretation.

In Karakalpak linguistic culture, emotional phraseology often reflects traditional lifestyle, social relations and ethnocultural consciousness. Emotional suffering, fear or anxiety are frequently verbalized through concrete physical imagery and somatic metaphors. Such phraseological units demonstrate the close connection between emotional interpretation and collective cultural experience.

For example, emotional tension may be expressed through bodily pressure or symbolic danger. These metaphorical structures reveal that emotional states are interpreted through culturally familiar images and everyday experience. According to Kövecses, metaphorical emotional

expressions reflect both universal bodily experience and culturally specific conceptual patterns (Kövecses, 2000).

English emotional phraseology also contains numerous metaphorical expressions representing psychological states. Expressions such as *break someone's heart*, *lose one's temper* or *under emotional pressure* demonstrate metaphorical conceptualization of emotions through physical and psychological imagery.

From a linguocultural perspective, emotional phraseological units function as cultural markers preserving national worldview and collective emotional knowledge. Phraseology therefore reflects not only language structure but also emotional culture.

Universal and Culture-Specific Features

Comparative analysis demonstrates that emotional phraseology in English and Karakalpak languages contains both universal and culture-specific characteristics. Universal features include bodily metaphors, physiological reactions and emotional intensity expressed through figurative language.

For instance, many languages associate emotional suffering with the heart because the heart symbolically represents emotional life. Fear is also commonly conceptualized through trembling, tension or internal instability. Such similarities confirm the universal cognitive basis of emotional conceptualization (Lakoff & Johnson, 1980).

However, cultural differences can also be observed. Karakalpak emotional phraseology frequently preserves ethnocultural symbolism connected with nature, traditional lifestyle and collective social values. Emotional expressions often contain vivid and concrete imagery reflecting national worldview.

English phraseological units, by contrast, frequently demonstrate more abstract psychological interpretation of emotions. Emotional states are often verbalized through concepts related to stress, depression or emotional instability. According to Wierzbicka, emotional vocabulary and phraseology reflect culturally specific emotional models and norms of emotional behavior (Wierzbicka, 1999).

These differences indicate that emotional phraseology develops under the influence of both universal human cognition and culturally conditioned worldview.

Conclusion

The conducted analysis demonstrates that emotional phraseological units represent important linguocultural structures reflecting emotional worldview and collective cultural experience. Emotional phraseology in English and Karakalpak languages contains both universal cognitive mechanisms and culture-specific emotional interpretations.

The study confirms that phraseological units preserve cultural memory and function as important markers of national mentality. Therefore, emotional phraseology represents a significant research domain for understanding the relationship between language, culture and emotional cognition.

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