

## LINGUOCULTURAL FEATURES OF NEGATIVE PSYCHOLOGICAL STATES IN ENGLISH AND UZBEK PHRASEOLOGICAL UNITS

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**Abstract:** *This thesis investigates the linguocultural features of negative psychological states such as anger, fear, and sadness through a comparative study of English and Uzbek phraseology. The primary objective is to identify how these two distinct cultures articulate internal struggle through specialized linguistic expressions. The study begins by examining why phraseological units serve as authentic repositories of a nation's soul, storing historical, geographical, and social values. A side-by-side evaluation illustrates how English and Uzbek speakers describe emotional distress. The research explores the dominance of the "heart" in English emotional discourse compared to the central role of the "liver" and "soul" in Uzbek traditional expressions. The final sections discuss the origins of these linguistic differences. This work demonstrates that while the experience of negative psychological states is a universal human reality, the methods used to communicate that pain remain unique cultural reflections. By decoding these linguocultural patterns, a deeper understanding of empathy and cross-cultural communication is achieved.*

**Key words:** *Linguoculturology, Phraseological Units, Negative Psychological States, Comparative Analysis, Somatisms, National Worldview, English Idiomatic Imagery, Uzbek Cultural Codes, Emotive Vocabulary.*

### INTRODUCTION

The study of linguistics has long recognized that language is not merely a system of signs, but a living archive of a nation's history, philosophy, and collective spirit. Among the various layers of language, phraseology stands as the most culturally dense. Phraseological units, or idioms, act as "cultural codes" that encapsulate the unique worldview of a people. When these expressions are used to describe negative psychological states such as grief, resentment, or anxiety they reveal the specific ways a society perceives and manages emotional distress.

The cultural spirit of a nation is woven into the metaphors used in daily speech. In English phraseology, many expressions originate from the nation's maritime history, the industrial revolution, or a long-standing tradition of emotional restraint. Consequently, negative states are often framed as mechanical failures or atmospheric changes. For instance, the concept of "losing one's cool" or "blowing off steam" reflects a culture that views the mind through the lens of pressure and containment.

Main part. In the Uzbek linguistic tradition, the cultural spirit is deeply rooted in ancient Eastern philosophy, nomadic heritage, and a communal social structure. The Uzbek language often externalizes internal pain through vivid, high-stakes imagery involving vital organs and the natural world. Expressions such as "yuragi qinidan chiqib ketmoq" (the

heart leaving its sheath) demonstrates a worldview where emotions are tied to physical existence and metaphysical balance.

Comparing English and Uzbek phraseology allows for a clearer understanding of how geography, religion, and social values influence the “emotional vocabulary” of a nation. While the biological experience of a negative psychological state is universal, the linguistic manifestation of that state is strictly cultural. This article seeks to analyze these differences to highlight the “national character” embedded within the idioms of both languages. By examining these linguistic patterns, researchers can gain deeper insight into the psychological landscape of English and Uzbek speakers, ultimately bridging the gap in cross-cultural communication.

Anger is a universal emotion, yet the linguistic “tools” used to describe it vary significantly between the two cultures. Expressions like “to hit the ceiling” or “to blow a fuse” suggest a culture influenced by industrial and mechanical metaphors. Anger is viewed as internal pressure that must eventually be released to avoid a breakdown. The phrase “tepa sochi tikka bo’lishi” (hair standing straight up on the head) or “ko’ziga qon to’lmoq” (eyes filling with blood) focuses on the immediate physical change in the person.

The English language often treats the angry person like a machine under pressure, whereas the Uzbek language treats the angry person like a living being undergoing a terrifying physical change. This reflects a linguocultural focus on the outward, visible intensity of emotion in Uzbek culture versus the internal, pressurized model in English culture.

When describing sorrow or depression, the two languages choose very different symbols to represent the “weight” of the feeling. The use of the color blue, as in “feeling blue,” is a classic example. Sadness is also linked to weight, such as having a “heavy heart” or being “down in the dumps.” Sorrow is almost always felt in the vitals. The expression “qon yig’lamoq” (to weep blood) or “bag’ri qon bo’lmoq” (the liver/bosom turning to blood) shows that sadness is not just a “mood,” but a deep internal wound. English phraseology uses abstract concepts like color and gravity to describe sadness. Uzbek phraseology, however, uses the most vital parts of the body the liver and blood to show that grief is a matter of life and death. This indicates a culture where emotional pain is deeply connected to physical survival.

Fear is perhaps the most visceral of the negative psychological states, leading to very specific linguistic choices. Fear is often described as a loss of warmth or stability, such as “getting cold feet” or “blood running cold”.

These idioms suggest a temporary paralysis of the body. The idiom “zahراسi uchmoq” (the gall bladder bursting) or “yuragi orqasiga qarab ketdi” (the heart moved to the back) shows a complete displacement of the internal self. For an English speaker, fear is a chilling of the senses. For an Uzbek speaker, fear is a violent disruption of the internal organs.

The Uzbek “gall bladder” metaphor is particularly interesting as it stems from ancient medical beliefs that this organ controlled courage; its “bursting” represents a total loss of the spiritual shield.

Conclusion.

The comparative study of English and Uzbek phraseology reveals that while negative psychological states are a universal aspect of the human experience, the linguistic manifestation of these states is deeply rooted in national culture. Through the analysis of various idioms, several distinct patterns emerge.

English phraseology tends to favor abstract metaphors involving color, weather, and mechanical pressure, reflecting a history of industrial development and a cultural preference for emotional containment. In contrast, Uzbek phraseology relies heavily on visceral, somatic imagery, where internal organs like the liver and heart serve as the primary sites of emotional trauma.

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