



## **THE MORPHOLOGICAL STRUCTURE OF EMOTION-EXPRESSING PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK**

**Abdalyazova Yulduzoy Kaxramon qizi**

*1<sup>st</sup> year Master's student,  
Faculty of English linguistics,  
Uzbek State World Languages University  
Scientific adviser:  
Abduvaxobova Maxina Azatovna*

### **Annotation**

This article examines the morphological structure of phraseological units (PUs) that express emotions in English and Uzbek. It explores how these multi-word idiomatic expressions—categorized into verbal, noun-based, and adjectival units—differ structurally across the two languages. English, as an analytic language, relies heavily on fixed syntactic forms and metaphorical imagery, often externalizing emotion through action-based expressions. In contrast, Uzbek, an agglutinative language, demonstrates significant morphological flexibility, using rich affixation, possessive forms, and emotional intensifiers to encode subtle shades of feeling. The study highlights culturally rooted metaphors involving the heart, soul, liver, and other symbolic organs, which serve as cognitive anchors in both languages. Comparative analysis reveals how morphological typology shapes the way emotions are framed and perceived in linguistic contexts. By drawing on theoretical and practical examples, this research contributes to a deeper understanding of how linguistic structure, metaphor, and cultural worldview intersect in emotional phraseology.

**Keywords:** Phraseological units; morphology; emotion; idioms; English; Uzbek; verbal expressions; noun-based idioms; cultural metaphors; comparative linguistics.

### **Introduction**

Phraseological units are an essential part of a language's expressive and idiomatic richness. Among their many communicative functions, the expression of human emotions stands out as particularly significant. These idiomatic combinations are deeply rooted in culture and cognition, reflecting the worldview, psychological states, and cultural values of a speech community. Through their fixed structure and figurative meaning, phraseological units encapsulate emotional experiences in vivid, metaphorical terms. These units are not merely combinations of lexemes; they are symbolic carriers of emotion and cultural meaning. Their use allows speakers to express feelings and attitudes with brevity and expressive power. Studying their



morphological structure offers insights into how different languages encode emotional meaning and what structural patterns emerge across linguistic systems. In this regard, the comparative analysis of English and Uzbek phraseological units is particularly instructive. English and Uzbek represent two distinct language types: English is predominantly analytic, favoring fixed word order, auxiliary constructions, and syntactic regularity. Uzbek, in contrast, is an agglutinative language that employs a rich system of affixation, vowel harmony, and morphological inflection to build meaning (Kunin, 1996, p. 222; Komilova, 2020, p. 101). These typological differences profoundly influence how emotional content is constructed within idiomatic expressions. While English idioms often remain morphologically fixed and rely on syntactic patterns, Uzbek phraseologisms display a high degree of morphological flexibility, allowing for nuanced and context-sensitive emotional expression. This article explores the morphological classifications of emotion-expressing phraseological units in English and Uzbek. It analyzes verb-based, noun-based, and adjectival phraseological constructions and investigates how grammatical structures and cultural imagery influence their formation and interpretation. Through this comparative lens, the study aims to deepen our understanding of how language reflects and shapes emotional experience, revealing the interplay between linguistic form, cultural identity, and psychological perception (Akhmedova, 2015, p. 66).

Phraseological units (PUs), including idioms, collocations, and fixed expressions, are multi-word lexical items whose meanings cannot be deduced from the meanings of their components. Morphologically, they can be grouped according to their core part of speech: verbal, nominal, adjectival, and adverbial. Emotional phraseologisms are especially noteworthy due to their metaphorical richness and cultural significance. They often involve metaphors related to the heart, mind, or internal organs, indicating how societies conceptualize emotions and communicate psychological states. These units serve not only communicative but also cognitive and aesthetic functions.

### **Verbal Phraseological Units**

Verbal phraseological units are particularly effective in conveying emotional dynamics. In English, such idioms often combine action verbs with metaphors of bodily or psychological responses, typically representing sudden or intense emotions:

- “blow one’s top” – to become very angry
- “burst into tears” – to start crying suddenly
- “lose heart” – to become discouraged

These constructions externalize emotion through metaphorical imagery of eruptions or breakdowns. The verb is the semantic nucleus, and the structure is often rigid. In Uzbek, verb-based phraseologisms frequently center around “ko‘ngil” (soul/heart/mood), reflecting cultural values and emotional subtleties:



- "ko'ngli to'lmoq" – to feel satisfied
- "ko'ngli qolmoq" – to feel disappointed
- "ko'ngli buzilmoq" – to feel offended

The infinitive form is marked by the suffix “-moq,” while tense and aspect are conveyed through markers such as “-di,” “-gan,” “-moqda,” and “-yapti.” Emotional nuance may be further enriched through reduplication or intensifying adverbs.

### **Noun-Based Phraseological Units**

Noun-based idioms often rely on culturally symbolic organs or objects tied to emotional experience. In English, commonly used nouns include “heart,” “stomach,” “throat,” and “nerves,” highlighting the physical embodiment of emotion:

- “a heavy heart” – sorrow
- “butterflies in the stomach” – nervousness
- “a lump in the throat” – emotional distress

These idioms are typically morphologically stable and context-dependent, often involving definite or indefinite articles. In contrast, Uzbek noun-based phraseological units are both culturally rich and morphologically productive. They use emotionally charged terms such as "yurak" (heart), "dil" (soul), "jigar" (liver), and "ko'z" (eye), which resonate deeply with Uzbek cultural and poetic traditions:

- "yurak og'rig'i" – heartache or emotional suffering
- "ko'z yoshi" – tears symbolizing sadness or grief
- "dil iztirobi" – spiritual or inner torment
- "jigar pora" – someone beloved, often a child (literally: piece of liver)
- "ko'ngil xira" – emotional dullness or sadness

Uzbek idioms show a higher degree of morphological variation. Affixes like "-i" (possessive), "-lik" (denoting a state or quality), and possessive constructions allow for personalized and intensified emotion. For example, "dilimning og'rig'i" (my heartache) adds a subjective, emotionally intimate dimension that is both syntactically and semantically rich.

This morphological productivity enables speakers to adapt idioms for specific contexts, making emotional expression highly nuanced and culturally resonant. The presence of poetic and symbolic elements—such as the use of "jigar" to denote deep affection—underscores the cultural embedding of emotions in Uzbek phraseology (Rakhmatullaeva, 2013, p. 88).

### **Adjectival and Participial Units**



Adjectival and participial idioms express emotional states as traits or ongoing conditions. In English, such expressions often arise through compounding and metaphor:

- “heartbroken” – deeply sad
- “tongue-tied” – speechless from anxiety
- “love-struck” – overwhelmed by love

These units are lexically fixed and only morphologically altered in comparative or superlative forms when applicable.

Uzbek equivalents are formed through suffixation, primarily using “-siz” (without) and “-li” (with), which carry evaluative connotations:

- “yuraksiz” – heartless
- “ko‘ngilsiz” – displeased
- “dilsiz” – soulless

The participial form in Uzbek can also take on temporal or causal nuance depending on syntactic context, e.g., “ko‘ngli xira bo‘lgan odam” (a person with a heavy heart).

### **Comparative Analysis**

A comparative perspective reveals that while English and Uzbek share metaphorical conceptualizations—especially the centrality of the heart—they differ markedly in morphological strategy. English idioms are largely fixed and depend on lexical and syntactic conventions. Morphological variability is minimal.

Uzbek idioms, however, demonstrate considerable morphological flexibility. Verb-based expressions vary by tense, aspect, and mood. Noun-based units adapt through possessive and descriptive suffixes. Adjectival idioms are easily derived through affixation.

Examples:

- English: “to feel blue” (adjective phrase)
- Uzbek: “dili xira bo‘lmoq” – to feel sad (verb phrase with possessive and auxiliary components)
- English: “in high spirits” (prepositional phrase)
- Uzbek: “ko‘ngli ko‘tarilmoq” – to feel uplifted (verb phrase with emotional subject and passive morphology)

Culturally, both languages anchor emotional expression in metaphorical organs. However, Uzbek also incorporates “jigar” (liver) and “dil” (inner heart), often drawn from classical literature. For example, “jigarbandim” (my liver-piece) conveys deep



affection for a loved one, with no direct English equivalent.

## **Conclusion**

The morphological structure of emotion-expressing phraseological units in English and Uzbek reveals the intricate relationship between linguistic form and cultural worldview. While English, as an analytic language, tends to favor fixed syntactic constructions and relies heavily on lexical choice and metaphorical context, Uzbek, with its agglutinative nature, allows for extensive morphological variation through affixation and vowel harmony. This flexibility enables Uzbek speakers to express emotional nuances with greater grammatical precision and contextual adaptation.

Despite these structural contrasts, both languages share underlying conceptual metaphors rooted in human cognition most notably, the central role of the heart, soul, and other internal organs in conveying emotional states. Idioms such as “lose heart” in English and “ko‘ngli qolmoq” in Uzbek illustrate how abstract emotions are metaphorically grounded in the physical body, though expressed differently due to grammatical conventions. This comparative analysis underscores the significance of phraseological units as cultural and emotional signifiers. By examining their morphological formation, we gain valuable insights into how speakers of different languages perceive, interpret, and articulate emotional experience. Such understanding contributes to broader fields including comparative linguistics, cognitive linguistics, translation studies, and second language acquisition. Ultimately, recognizing the morphological and metaphorical intricacies of emotion-related phraseology promotes deeper linguistic competence and cross-cultural empathy, equipping learners and translators with tools to navigate meaning beyond literal translation.

## **List of References**

1. Akhmedova, D. *Comparative Phraseology*. Tashkent: Yangi asr avlodi, 2015, pp. 45–79.
2. Bobojonova, N. *Frazeologiya asoslari*. Tashkent: O‘qituvchi, 2009, pp. 102–139.
3. Dubrovina, A. M. *Culture*. Moscow: Prospekt, 2006, pp. 35–72.
4. Halliday, M.A.K. *An Introduction to Functional Grammar*. London: Arnold, 1994, pp. 188–215.
5. Komilova, Z. *O‘zbek tilida emotsional frazeologizmlarning semantik-struktur xususiyatlari*. Tashkent: Fan, 2020, pp. 93–116.
6. Kunin, A.V. *Phraseology of Modern English*. Moscow: International Relations, 1996, pp. 214–265.
7. Mamatov, A. *O‘zbek tilining frazeologik izohli lug‘ati*. Tashkent: Akademnashr, 2008, pp. 37–69.
8. Moon, R. *Fixed Expressions and Idioms in English: A Corpus-Based Approach*. Oxford: Clarendon Press, 1998, pp. 153–197.



9. Palmer, F.R. *Semantics: A New Outline*. Cambridge: CUP, 1981, pp. 67–111.  
10. Sirojiddinov, S. *Tilshunoslikka kirish*. Tashkent: Fan, 2004, pp. 88–106.

**11.** Rakhmatullaeva, F. *Frazeologiyaning lingvokulturologik asoslari*. Tashkent: