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INGLIZ VA O‘ZBEK TILLARIDA G‘AZABNI IFODALOVCHI IDIOMATIK IBORALAR VA FRAZEOLOGIK BIRLIKLARNING KOGNITIV-QIYOSIY TAHLILI

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Annotatsiya

Ushbu maqolada ingliz va o‘zbek tillarida g‘azab tuyg‘usini ifodalovchi idiomatik iboralar va frazeologik birliklarning kognitiv-qiyosiy tahlili yoritiladi. Tadqiqotda g‘azab konseptining har ikki tilda obrazli tasvirlar, konseptual metaforalar va tana tajribasi orqali qanday ifodalanishi o‘rganiladi. Natijalar ingliz va o‘zbek tillarida g‘azab asosan issiqlik, bosim, qaynash va portlash obrazlari orqali konseptuallashtirilishini, shu bilan birga ayrim milliy-madaniy farqlar ham mavjudligini ko‘rsatadi. Maqolada g‘azab bilan bog‘liq frazeologik birliklar nafaqat emotsional ma’noni, balki til, madaniyat va dunyoqarash bilan shakllangan kognitiv modellarni ham aks ettirishi asoslab beriladi.

Kalit so‘zlar: g‘azab, emotsiya, idiomatik ibora, frazeologik birlik, kognitiv tilshunoslik, konseptual metafora, ingliz tili, o‘zbek tili, qiyosiy tahlil.

КОГНИТИВНО-СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ ИДИОМАТИЧЕСКИХ ВЫРАЖЕНИЙ И ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ, ВЫРАЖАЮЩИХ ГНЕВ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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Аннотация

В данной статье рассматривается когнитивно-сопоставительный анализ идиоматических выражений и фразеологических единиц, выражающих эмоцию гнева в английском и узбекском языках. В исследовании изучается, как концепт гнева представлен в обоих языках через образные представления, концептуальные метафоры и телесный опыт. Результаты показывают, что в английском и узбекском языках гнев в основном концептуализируется через образы жара, давления, кипения и взрыва, при этом также наблюдаются определённые национально-культурные различия. В статье обосновывается, что фразеологические единицы, связанные с гневом, отражают не только эмоциональное значение, но и когнитивные модели, сформированные языком, культурой и мировоззрением.

Ключевые слова: гнев, эмоция, идиоматическое выражение, фразеологическая единица, когнитивная лингвистика, концептуальная метафора, английский язык, узбекский язык, сопоставительный анализ.

A COGNITIVE-COMPARATIVE ANALYSIS OF IDIOMATIC EXPRESSIONS AND PHRASEOLOGICAL UNITS EXPRESSING ANGER IN ENGLISH AND UZBEK

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Abstract

This article presents a cognitive-comparative analysis of idiomatic expressions and phraseological units expressing the emotion of anger in English and Uzbek. The study explores

how the concept of anger is represented in both languages through figurative images, conceptual metaphors, and bodily experience. The findings show that anger in English and Uzbek is mainly conceptualized through the images of heat, pressure, boiling, and explosion, while at the same time certain national-cultural differences can also be observed. The article argues that anger-related phraseological units reflect not only emotional meaning but also cognitive models shaped by language, culture, and worldview.

Keywords: anger, emotion, idiomatic expression, phraseological unit, cognitive linguistics, conceptual metaphor, English, Uzbek, comparative analysis.

The study of phraseology occupies an important place in modern linguistics because phraseological units preserve not only lexical meaning, but also collective experience, figurative thinking, and culturally shared models of reality. In the Uzbek phraseological tradition, phraseological units are treated as stable, ready-made figurative combinations whose overall meaning is not reducible to the simple sum of their components. The recent O‘zbek tili frazeologik lug‘ati also emphasizes that such units function as stable figurative constructions and are important for understanding national linguistic consciousness.

Within cognitive linguistics, phraseological units are especially significant because they reveal how abstract experiences are understood through more concrete and embodied domains. As Kövecses explains, conceptual metaphor involves understanding one domain of experience in terms of another, usually more concrete one. In work on conceptual metaphor, anger has repeatedly been described through patterns such as heat, fire, and a hot fluid in a container; Cambridge summaries of cognitive-linguistic scholarship also note that anger may be conceptualized as a “heated fluid in a container.”

Uzbek phraseology offers equally expressive units for anger, including achchig‘i keldi, jahli keldi, qahri keldi, g‘azabi keldi, qoni qaynadi, achchig‘i qistadi, zahri keldi, zahrini sochmoq, chapaqay jahli chiqmoq, and tepa sochi tikka bo‘ldi. The Uzbek phraseological dictionary explicitly groups several of these as synonymous or closely related forms denoting anger, irritation, or emotional intensification.

The relevance of this article lies in the fact that anger-related phraseology has not only semantic value, but also cognitive and cultural significance. By comparing English and Uzbek, it becomes possible to see which conceptual models are shared across languages and which reflect particular historical, social, and cultural preferences. The present study therefore aims to analyze the cognitive foundations of anger phraseology in the two languages and to identify the metaphorical and image-based structures that organize this emotional domain.

Materials and Methods

This study employs a qualitative, descriptive, and comparative method. The material consists of representative anger-related idioms and phraseological units drawn from English lexicographic sources and the Uzbek phraseological dictionary. English examples were selected from Cambridge Dictionary entries and related usage notes; Uzbek examples were selected from O‘zbek tili frazeologik lug‘ati, which documents stable figurative combinations and their semantic relations.

The analysis is based on the principles of cognitive linguistics, especially conceptual metaphor theory. In this framework, phraseological meaning is not treated as arbitrary. Instead, idioms are motivated by embodied experience, cultural knowledge, and recurring image schemas. Earlier scholarship on anger idioms in English has similarly focused on identifying the conceptual pathways behind idiomatic meaning. One recent study of English anger idioms, for instance, analyzes 37 idioms in terms of their underlying conceptual mappings.

The procedure of analysis involved three steps. First, the selected expressions were grouped semantically according to whether they described anger as heat, pressure, explosion,

poison, bodily disturbance, or visual change. Second, their figurative motivation was interpreted cognitively. Third, the English and Uzbek units were compared in order to establish common metaphorical patterns and culture-specific preferences. Since the purpose of the article is interpretive rather than statistical, the focus remains on semantic-cognitive explanation rather than corpus quantification.

Results and Discussion

The most obvious shared pattern in both English and Uzbek is the conceptualization of anger as heat. Cognitive-linguistic research repeatedly associates anger with heat, fire, and hot fluid imagery, and standard presentations of conceptual metaphor theory use anger among the clearest examples of embodied metaphorical mapping. The reason is transparent: angry states are associated with warmth, increased blood flow, physiological arousal, and a subjective feeling of internal intensity.

In English, this model appears clearly in expressions such as make one's blood boil and hot under the collar. Cambridge Dictionary defines make someone's blood boil as making a person extremely angry, while hot under the collar refers to being angry or upset. These idioms represent anger as increasing bodily heat. In one case, the heat is localized in the blood; in the other, it is visible on the surface of the body. Such expressions reflect the embodied perception that anger rises in temperature before it is externally displayed.

Uzbek phraseology demonstrates an equally strong thermal model. The dictionary records qoni qaynadi and qonini qaynatmoq in contexts of anger and agitation. It also presents achchig‘i keldi, jahli keldi, qahri keldi, and g‘azabi keldi as interrelated expressions of becoming angry. In addition, achchig‘i qistadi and jahli qistadi express a sharpening or pressing intensification of irritation. These forms show that Uzbek anger phraseology often combines heat imagery with pressure and internal movement.

Thus, both languages rely on the shared embodied model anger is heat, yet Uzbek more often fuses bodily and inner-emotional space, while English tends to foreground observable bodily symptoms or generalized physical intensity.

A second major conceptual pattern is the treatment of anger as pressure that builds up and then erupts. In the cognitive-linguistic tradition, anger is often described as a hot fluid in a container. When pressure increases, the container risks bursting; this motivates many anger idioms. This model is explicitly associated with anger in cognitive-metaphor scholarship.

English idioms show this pattern vividly. Blow your top means to suddenly become very angry; hit the roof means to become extremely angry; and related forms such as hit the ceiling express a similar explosive reaction. These idioms lexicalize anger as a sudden discharge of force directed upward or outward. The person is metaphorically imagined as a pressurized object that can no longer contain emotional energy.English anger phraseology also includes strong visual coding. One of the clearest examples is see red, which Cambridge defines as becoming very angry. The idiom is cognitively interesting because anger is projected onto perception itself: the emotional state colors the person's visual experience. This pattern reflects the association of anger with redness, danger, arousal, and loss of neutral judgment. This specific color-based idiom is more salient in English than in the Uzbek examples examined here. Uzbek anger phraseology, at least in the dictionary sample used for this study, more often highlights internal affective experience than color symbolism. The difference suggests that English idioms in this area may prefer externally graspable visual metaphors, while Uzbek more frequently relies on felt inner disturbance, bodily intensity, and affective-social interaction. This does not mean that color symbolism is absent in Uzbek, but it is less central in the selected phraseological cluster.

Another relevant point is the effect of anger on reasoning. Uzbek phraseological usage around jahl and achchiq often presupposes temporary loss of restraint, while English explosive idioms imply a similar failure of emotional control. In both languages, anger is not conceptualized

as a cold and reflective state; it is portrayed as something that disrupts proportion, self-command, and balanced judgment. The figurative structure therefore links emotion and cognition rather than separating them.

This metaphor is cognitively powerful because it encodes two aspects of anger at once: internal corrosion and external damage. A poisonous emotional state harms the speaker internally, but it can also be released onto others through speech or behavior. Compared with English examples such as blow your top or hit the roof, Uzbek poison-based imagery places greater emphasis on the social consequences of anger and the ethically negative quality of hostile emotional discharge. At the same time, English does preserve traces of a similar logic in broader figurative language, where anger can be discussed as bitter, toxic, or venomous. Yet in the core idioms examined here, the English system appears more kinetic and energetic, while the Uzbek system is more affective and morally shaded. This difference is important for linguocultural interpretation: the same emotion can be conceptualized either as forceful release or as dangerous inner bitterness.

Conclusion

The analysis carried out in this article shows that idiomatic expressions and phraseological units expressing anger in English and Uzbek are motivated by systematic cognitive models rather than by arbitrary lexical convention. In both languages, anger is conceptualized through heat, boiling, pressure, and bodily disturbance. These shared patterns support the cognitive-linguistic view that abstract emotions are structured by embodied experience. At the same time, the two languages differ in their preferred figurative emphases. English anger idioms tend to highlight explosion, upward motion, and visual intensity, whereas Uzbek phraseological units more often foreground internal burning, boiling blood, bodily agitation, and poison-like hostility. These differences reflect distinct linguocultural preferences in representing emotional experience. Therefore, the cognitive-comparative study of anger phraseology is valuable in at least three ways. First, it clarifies the metaphorical mechanisms that motivate idiomatic meaning. Second, it reveals how language stores culturally shaped emotional knowledge. Third, it contributes to comparative linguistics, phraseology, and translation studies by showing that equivalence between anger expressions must be understood not only at the semantic level, but also at the conceptual and imagery-based levels.

In sum, anger phraseology in English and Uzbek confirms that emotion is verbalized through a close interaction of body, mind, and culture. Future research may expand this model by using larger corpora, discourse data, and literary texts in order to examine contextual variation, pragmatics, and degrees of emotional intensity across genres.

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