

PHRASEOLOGICAL REPRESENTATION OF HUMAN EMOTIONS IN
ENGLISH AND KARAKALPAK LANGUAGES

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Summary: The expression of human emotions plays an important role in language and reflects the cultural and psychological characteristics of a nation. Phraseological units are one of the most effective linguistic means used to convey emotions, feelings, and attitudes in speech. The main aim of the research is to study the field of phraseology, which mainly includes human emotions in the English and Karakalpak languages. The present study discusses how English phraseological units expressing human emotions are formed, their structures, and the similarities and differences between these phrases and their equivalents in the Karakalpak language. The research is based on comparative semantic, and linguocultural methods of analysis. As a result of the study, it was found that emotions such as **happiness** are commonly expressed in both languages, but its figurative meanings and cultural differences vary.

Key words: human emotions, English, Karakalpak, language, structure, equivalents, happiness.

Phraseology (from Greek phrases – “ way of speaking” and logia – “ study of”) is a scholarly approach to language which developed in the twentieth century. It took its start when Charles Bally’s notion of locutions phraseologiques entered Russian lexicology and lexicography in the 1930s and 1940s and was subsequently developed in Russia and other Eastern European countries.

Phraseological units exist in the language in a ready-made form and are not formed a new in the process of speech, like free word combination, but are used in a ready-made form stored in memory. For example, phraseologisms such as “ to reach the sky with one’s head”, “to rise like a mountain”, “to fall like a snow on one’s forehead” are used in a ready-made form. The meaning of phraseological units is not a simple sum of the words that make them up, but a holistic, portable meaning. For example, in the phraseologism “to touch the eye” means “to be envied”, “to harm”, here it is not directly related to the meanings of the word “eye” and “touch”. The words that make up phraseological units usually do not change or can change within a very limited range. For example, in the phraseologism "long arm" the word "arm" can not be replaced by another word. Most phraseological units are based on a figurative meaning. For example, the phraseologism "to bend one's neck" is used in the meaning of "to obey"[2].

Phraseological units usually have an emotional-expressive coloring, giving speech imagery and expressiveness. For example, the phraseologism "in the mouth and in the ear" expresses the meaning of "very happy" and has expressiveness. Phraseological units reflect the national-cultural characteristics, lifestyle, customs, historical experience of a particular people. For example, the phraseologism "to bend one's neck" is used in the meaning of "to obey".

Certainly, these phrases play a key role in Phraseology. During this research, we many have analyzed articles.

Comparative analysis of Phraseological units.

In this section, we focus on their grammatical structures, their meaning, and whether they are equivalents of each other.

1. When comparing the emotion of Happiness, we can observe interesting similarities. For instance, the English phrase "The pursuit of happiness"[5,3] and the Karakalpak expression "Baxti ashiliwi"[3,57] are partial equivalents. On the ground that, "The pursuit of happiness" phrase primarily signifies the active process, effort, and movement toward achieving a state of well-being. It emphasizes the activity and personal agency of the individual as the primary driver of the outcome "Baxti ashiliw" expression refers more to a fortune turn of events, the "opening" of one's path, or a stroke of luck. It describes a condition dependet on external factors or unexpected positive changes in destiny rather than individual striving. For example, "While these kinds of experiments contradict the notion that the persuit and achievment of personal happiness somehow lead to selfishness and self-absorption, we can all conduct our own experiment in the laboratory of our own daily lives"(the pursuit of happiness means that the active and purposeful efforts to create a fulfilling life and achieve a lasting state of well-being)[5,3].

Moreover, "You mean when we talked about the importance of learning about how the negative emotions and behaviors are harmful to our pursuit of happiness, and the positive emotions are helpful"(The sentence suggests that negative behaviors act as obstacles or "roadblock" on this path, while positive emotions act as "fuel" to help you move forward).[5,12].

In Karakalpak, "Baxtin' asgilsin, alla razi bolsa, men razi, basina dawran kelipti..."(The phrase "baxtin' ashilsin" serves as a heartfelt blessin or well-wish, meaning "may their path to happiness be opened" or "may they find great fortune and success in life")[11,285].

"Baxtin' ashilip man' layin'a quyash tu'setug'in ku'n bolsa, menin' jolima bir iyis pisir, quran ayt"(In this context, this phrase's meaning "your happiness being opened" and it suggests that person's "path" or "fortune", which was previously closed or hidden, has now been revealed by destiny)[11.26]. Grammatically, the English phrase is a Noun Phrase. It does not contain a verb, so it acts as a "title" or a "concept".

It represents an activity. The structure suggests that “Happiness” is a destination or a prize, and the human is the one “running” toward it. In Karakalpak, this is a Verb Phrase. Unlike the English noun phrase, this contains an action. The noun Baxit(Happiness) . Ashiliw this is a verb meaning to “to be opened”. It is passive and internal. In this structure, “Happiness” is not something you chase, it is something that “opens up” for you. Conceptually, both languages use the phrase “Happiness”. In English, if people want to be happy they try and try, while Karakalpak, when people want to be joyful they believe every door opened and they feel success and satisfied. Although, their structures are different but main idea is the same.

2. The second phrase in English is “Genuine happiness”[5,3] and the Karakalpak expression “Gu’lala gu’l boliw”[3,66] can be considered partial equivalents. For example, “..It is our hope that you can apply the ideas presented in this book to your own life, and thereby discover a way to transcend suffering and adversity”(This phrase means true, real and lasting happiness, not just temporary pleasure or short moment of joy)[5,3].

“Achieving genuine happiness may require bringing about a transformation in your outlook, your way of thinking, and this is not a simple matter”(In this sentence, “genuine happiness” serves as the ultimate objective or “final destination” that requires a deep, internal shift in perspective, suggesting that true fulfillment is not a superficial or accidental feeling, but a deliberate mentak achievmen gained through hard work and cognitive change)[5,3].

In Karakalpak, “Onin’ bir jag’inda baspashi amekiler burig’i saltanatin qaytarip berse, gu’lala gu’l”(In this specific context, the phrase “gu’lala gu’l” functions as a conditional ideal, suggesting that if the old authorities(the baspashi amekiler) could restore their former power and glory, life would reach a state of absolute perfection and flourishing)[4,66].

”Abirayli ake bolg’anda, ana bolg’anda, mal-daske bolg’anda ba’ri gu’lala gu’l bolar edi”(In this context, the phrase “gu’lala gu’l boliw” represents a state of idealized social and domestic harmony, suggesting that if the pillars of a perfect life – honorable(abirayli ake-ana) and material stability (mal-du’nya) were all present, life would be flawlessly complete and beautiful)[4,66]. Grammatically, the English phrase is a “adjective + noun” structure, whereas the Karakalpak phrase is a “noun+verb” combination. Conceptually, in English phrase describe real happiness in humans insight and Karakalpak language phrase shows that phrase is rooted in nature and growth. It suggests that happiness is not just internal: it is visible. Like a flower in full of bloom, the person radiates health success, and peace. While “Genuine happiness” is the internaal engine, “Gu’lala gu’l boliw” is the beautiful garden that grows because that engine running.

3. The English phrase “On cloud nine”[1] and the Karakalpak expression “To’besi ko’kke jetti”[4.99] are partial equivalents. For example, “Gatsby was on cloud nine after meeting Daisy”(In this context, man have never seen her for 5 years then he saw her and he feel like his on cloud)[8,95].

In Karakalpak, “Aqir ol ku’ni to’bem ko’kke jetkendey bolip sezildi mag’an” (In the sentence that means to be extremely happy or proud about something)[3,144]. Furthermore, “Xalmurattin’ to’besi ko’kke jetse, endi “elden saylap qiz alaman” dep Sabirdin’ ko’zi ayg’a tigildi”(In this context, the metaphorical phrases “to’besi ko’kke jetiw” functions as a vivid hyperbole for supreme pride and overwhelming joy, suggesting a state of exultant triumph where an individual feels so successful that they transcend ordinary human limits)[9].

Grammatically, the English phrase is a prepositional phrase – preposition+noun+number, while Karakalpak one follows a noun+verb structure. Conceptually, both language use the metaphor “Happiness is up” in English, the person is on a “cloud”, while in Karakalpak, their “bead reaches the sky”. This shows that bot cultures associate extreme joy with reaching a high physical point.

4. The idiom in English language “the height of happiness” [6.78] and the Karkalpak language “Baxiti jandi”[4.22] are partial equivalents. For example, “...for while we were yet in the height of our excitement, hope, and wonder....”(The height of excitement=the height of happiness – describes the absolute pinnacle of emotional intensity, where a person is consumed by anticipation and joy that they have reached the ultimate peak of their feelings)[7,1059].Furthermore, “An azure infinity encompassed her, the height of sentiment sparkled under her thought, and ordinary existence appeared only afar off, down below in the shade...”(In this specific sentence, “the height of sentiment sparkled” functions as a luminous metaphor for the zenith happiness, suggesting that peak joy is a radiant, elevated of ordinary existence)[12,214]. In Karakalpak, “...Solay etip G’arip manzil-muratina jetti, ko’p jilliq ayriliqtan son’ baxiti janip, Shaxsanemine qosildi”(This word takes from Karakalpak epic. It means that at the end of epic he achieved that he wants)[10]. Grammatically, first idiom’s structure is a noun phrase. It acts subject or an object in a sentence. In Karakalpak, this is a Complete Predicate. It consists of a subject(baxiti) and a verb(jandi). Conceptually, both languages treat extreme happiness as a vertical journey. In English, we speak of the “height of happiness” visualizing a peak. In Karakalpak, this is expressed through “to’bem ko’kke jetti”, where the individuals grows so tall from joy.

In conclusion, our linguistic journey through the expressions of happiness in both language reveals a profound truth: while our word may differ, the “architecture” of our emotions is remarkably similar.

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