



## CONTRASTIVE ANALYSIS OF EMOTIONAL COLLOCATIONS IN ENGLISH AND UZBEK LANGUAGES

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### ABSTRACT

*The paper offers a comparative study of emotional collocations in the English and Uzbek languages, revealing how the corresponding emotions were linguistically represented through word combinations in these two languages with different typological features. The study adopts a corpus-based contrastive analysis of existing lexicographic resources, linguistic corpora, and phraseology and cognitive linguistics theoretical frameworks.*

**Introduction.** Emotional collocations demonstrate a fascinating overlap between lexicology, phraseology, and psycholinguistics because they, together with other speech styles, are the main means through which speakers can express their complex feelings. Collocations are typically regarded as the word partnerships that occur together more frequently than by chance, and they are an important part of both the language speaker's competence and the language used [1]. When these fixed or semi-fixed expressions convey an emotional meaning, they become more powerful for the understanding of the language's skill to encode human affective experiences. The contrastive study of emotional collocations in English and Uzbek proposes a significant research opportunity due to the theoretical distance between the two languages: English, an Indo-European analytic language with vast Germanic and Romance influences, is very different from Uzbek, a Turkic agglutinative language with distinctive morphological and syntactic characteristics. Previous studies in contrastive linguistics have suggested that the expression of emotion is often treated differently in various languages indicating not only the linguistic forms but also the deeper cultural understanding of emotions [2].

**Methodology and Literature Review.** The methodological framework for this study combines corpus-based contrastive analysis with the help of phraseological theory and cognitive linguistics [3]. The contrastive analysis takes a mixed methods approach, quantifying and qualifying the study by looking at one of the collocational frequencies, the structural patterns and the semantic features. The collocation literature has gone through a big change since the days of Firth, who laid down the basis that collocation deserves such an elaborated framework for analysis, with the later researchers sharpening their tools for collocation analysis [4]. Stefanowitsch's studies about the collostructional analysis [5] are the ones that give us the methodological approaches for spotting those significant word

combinations that are statistically significant and these are the same for the emotional collocations.

For Uzbek linguistics, the works of Kononov [6], who studied Uzbek grammar, and Rahmatullaev [7], who worked on Uzbek phraseology, have given the necessary background for the understanding of the collocational patterns in this language. Therefore, the contrastive aspect of the present study has its roots in the linguistic comparison which has been shown to yield at once both universal traits and language-specific ones. The contrastive analysis framework provided by James [8] guides the researcher methodologically in pinpointing the similarities and differences at the different linguistic levels between two or more languages.

**Results and Discussion.** With the help of contrastive analysis, it is possible to see both similarities and differences in the use of emotional collocations in English and Uzbek, and the different factors like structure, meaning, and culture are the basis for the divergence. English collocations made with emotions often show the verb-noun pattern with the words "express joy," "feel sadness," "harbor resentment," etc., and the adjective-noun pattern with "deep sorrow," "intense fear," "profound love," etc. These patterns are indicative of the analytic character of English, which uses separate words to spell out grammatical and semantic relationships [1]. In opposition, Uzbek emotional collocations very often make use of the unique agglutinative morphology found in Turkic languages, where the emotional content is expressed through verb roots with different affixes, as well as through nominal constructions [6].

For instance, the expression of joy in Uzbek utilizes collocations such as "quvonib ketmoq" (to express joy) and "xursand bo'lmoq" (to be happy), where the verbal elements combine with nominal emotional terms in ways that parallel English structures but with different morphological realization. A significant finding concerns the role of body-part metaphors in emotional collocations, where both languages employ somatic imagery but with different preferences [2]. English emotional collocations frequently reference the heart ("heartbroken," "heavy-hearted"), whereas Uzbek similarly employs "yurak" (heart) but also extensively uses "ko'ngil" (an untranslatable concept combining heart, soul, and mind) in emotional expressions like "ko'ngil qolmoq" (to feel hurt, literally "the ko'ngil remains") and "ko'ngil ochmoq" (to console, literally "to open the ko'ngil"). This reveals how Uzbek conceptualizes emotions through culturally specific cognitive frameworks not directly paralleled in English [7]. The analysis of anger-related collocations demonstrates interesting contrasts: English employs metaphors of heat and pressure ("boiling with anger," "blow one's top"), while Uzbek uses similar thermal metaphors but with distinct collocational patterns such as "g'azabdan yonmoq" (to burn with anger) and "jahli chiqmoq" (anger comes out). Fear-related collocations show that English frequently uses intensifying adjectives ("mortal fear," "paralyzing fear") whereas Uzbek tends toward verbal constructions expressing the experience of fear as an action or state change.

Love and affection collocations reveal cultural attitudes toward emotional expression, with English exhibiting a rich inventory of romantic collocations ("head over heels in love," "fall in love") that have distinct Uzbek counterparts often emphasizing different aspects of the emotional experience. The structural analysis indicates that English emotional collocations more frequently employ prepositional phrases and complex verbal structures [4], while

Uzbek achieves similar semantic effects through its morphological resources and through different collocational partnerships. Cultural factors significantly influence collocational choices, with Uzbek showing preference for expressions that align with traditional values emphasizing emotional restraint in certain contexts while allowing elaborate expression in others. Translation equivalence between

**Conclusion.** This contrastive analysis of emotional collocations in English and Uzbek demonstrates that while universal emotional experiences exist across human cultures, their linguistic encoding through collocational patterns reveals significant language-specific and culture-specific variations. The study has identified systematic differences in structural patterns, with English favoring analytic constructions and Uzbek employing agglutinative morphology alongside distinct collocational preferences. The role of cultural conceptualizations, particularly evident in body-part metaphors and culture-specific emotional concepts, underscores that emotional collocations function not merely as linguistic expressions but as windows into culturally situated ways of understanding and experiencing emotions. The findings have important implications for translation studies, suggesting that effective translation of emotional content requires cultural adaptation beyond lexical substitution, and for language pedagogy, indicating that mastery of emotional expression in a second language necessitates learning culturally appropriate collocational patterns rather than merely translating from one's native language.

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