

LINGUOCULTURAL FEATURES OF PHRASEOLOGICAL UNITS EXPRESSING NEGATIVE PSYCHOLOGICAL STATES IN “A ROSE FOR EMILY” BY WILLIAM FAULKNER

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Abstract. *This thesis investigates the linguocultural features of phraseological units that express negative psychological states in William Faulkner's short story A Rose for Emily. Drawing on theories from phraseology, cognitive linguistics, and linguoculturology, the study examines how idioms, metaphorical constructions, and culturally fixed expressions contribute to the representation of psychological deterioration, emotional repression, and social isolation. The research demonstrates that phraseological units in the text function not merely as stylistic devices but as culturally encoded signs that mediate between individual mental experience and collective Southern American cultural values.*

Keywords: *Negative, psychological, emotions, Phraseological units, William Faulkner.*

Introduction. Language serves as a powerful medium through which literature encodes psychological experience. In literary discourse, especially in psychologically complex narratives, authors often rely on indirect linguistic strategies to represent inner states. Phraseological units—idioms, fixed expressions, and conventional metaphors—are particularly effective in conveying emotions that are socially suppressed or culturally taboo. In A Rose for Emily, William Faulkner avoids explicit psychological exposition and instead constructs the protagonist's mental world through culturally loaded phraseology and symbolism.

The relevance of this research lies in its interdisciplinary approach, combining linguistics, cultural studies, and literary analysis. By focusing on negative psychological states such as loneliness, denial, obsession, repression, and emotional stagnation, the thesis highlights how linguistic choices reflect broader cultural attitudes of the postbellum American South. The study also situates Faulkner's phraseological strategies within a wider cross-cultural perspective, briefly contrasting English and Uzbek phraseological representations of psychological states.



Theoretical Framework. The theoretical foundation of this study is based on linguocultural theory, which views language as a repository of cultural knowledge and collective experience. According to Halliday (1978), language functions as a social semiotic system, encoding meanings shaped by social structures and cultural practices. Phraseological units, as relatively fixed linguistic constructions, are particularly rich in cultural information (Moon, 1998; Cowie, 2001).

Cognitive linguistics further contributes to the analysis by explaining how metaphor structures human thought. Lakoff and Johnson (1980) argue that abstract concepts, including emotions and psychological states, are understood through embodied metaphors. Kövecses (2010) extends this idea by emphasizing cultural variation in emotional metaphors, suggesting that while certain metaphorical patterns may be universal, their linguistic realization is culture-specific.

From a literary-linguistic perspective, stylistic and discourse approaches (Leech & Short, 2007; Simpson, 2004) provide tools for analyzing how phraseological units function within narrative structure. These approaches enable the identification of recurring metaphorical motifs—such as decay, dust, darkness, and immobility—that linguistically signal Emily Grierson's psychological decline.

Phraseological Representation of Negative Psychological States

In *A Rose for Emily*, negative psychological states are rarely named directly. Instead, Faulkner relies on phraseological patterns associated with physical decay and temporal stagnation. Expressions linked to dust, darkness, and stillness operate as extended metaphors for emotional repression and mental immobility. Such phraseological choices reflect a cultural tendency toward emotional restraint, particularly within the rigid social codes of the Southern aristocracy.

Loneliness and social isolation are conveyed through repeated references to Emily's physical separation from the community and the closed, stagnant space of her house. Phraseological descriptions of the house as dusty, decaying, and resistant to change parallel Emily's inner psychological state. Obsession and denial are linguistically framed through euphemistic and indirect expressions, avoiding overt emotional vocabulary and reinforcing the theme of repression.

These phraseological units also reflect collective cultural memory. The Southern American emphasis on tradition, honor, and resistance to social change is embedded in the language used to describe Emily and her environment. As a result, her psychological deterioration appears not merely as an individual pathology but as a culturally conditioned phenomenon.

Linguocultural and Cross-Cultural Perspective

From a linguocultural standpoint, the indirectness of English phraseological expressions in Faulkner's narrative contrasts with the more explicit emotional idioms

found in Uzbek. Uzbek phraseological units often verbalize psychological distress through direct references to the heart (ko'ngil, yurak) and emotional pain, reflecting a cultural norm of overt emotional expression. In contrast, English literary discourse, particularly within the Southern tradition, favors understatement, symbolism, and implication.

This contrast supports the Sapir–Whorf hypothesis (Sapir, 1921; Whorf, 1956), which suggests that language influences habitual thought and emotional conceptualization. The comparative perspective underscores that psychological states are not only universal human experiences but also culturally interpreted and linguistically shaped.

Discussion

The findings of this study confirm that phraseological units in *A Rose for Emily* function as a bridge between individual psychology and collective culture. Faulkner's linguistic strategy demonstrates how culturally embedded phraseology can communicate complex emotional states without explicit psychological terminology. This indirectness intensifies the narrative's psychological depth and invites the reader to actively interpret meaning.

Moreover, the analysis illustrates that phraseological units serve an evaluative function, subtly guiding the reader's attitude toward the protagonist. Through culturally resonant metaphors of decay and immobility, the text constructs Emily's psychological state as both tragic and inevitable within her social context.

Conclusion. The linguocultural analysis of phraseological units in *A Rose for Emily* reveals that negative psychological states are conveyed through culturally specific linguistic patterns rather than direct emotional labeling. These phraseological units encode Southern American cultural values, social norms, and historical memory, shaping the reader's understanding of psychological experience. The study demonstrates that phraseology plays a crucial role in literary representation, functioning as a mediator between language, culture, and psychology.

The research contributes to linguocultural studies by highlighting the importance of phraseological analysis in literary texts and by emphasizing cross-cultural variation in the linguistic conceptualization of emotions. Future research may expand this approach by incorporating corpus-based methods or by conducting a more detailed comparative analysis between English and Uzbek literary texts.

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