

LINGUOCULTURAL SPECIFICITY OF EMOTION VERBALIZATION: A COMPARATIVE STUDY OF ENGLISH AND UZBEK IDIOMATIC EXPRESSIONS

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Abstract: This article examines the linguocultural specificity of emotion verbalization through a comparative analysis of English and Uzbek idiomatic expressions. Idioms serve as important linguistic tools for expressing emotions and reflect the cultural values, beliefs, and cognitive patterns of a speech community. The study explores similarities and differences in the representation of emotions such as happiness, sadness, anger, fear, and love in English and Uzbek idioms. The findings reveal that while some emotional concepts are universal, their linguistic realization is strongly influenced by cultural and historical factors. The research contributes to the fields of linguoculturology, cognitive linguistics, and cross-cultural communication.

Keywords: emotion verbalization, idiomatic expressions, linguocultural specificity, English language, Uzbek language, comparative linguistics, cultural semantics.

Introduction

Language is not only a means of communication but also a reflection of a nation's culture, worldview, and emotional experience. Emotions constitute an essential part of human cognition and social interaction, and their verbalization varies across languages and cultures. Idiomatic expressions are particularly valuable in studying emotional concepts because they preserve cultural knowledge and collective experiences.

English and Uzbek belong to different language families and cultural traditions. English, a Germanic language, has developed under the influence of Western cultural values, whereas Uzbek, a Turkic language, reflects Central Asian traditions and social norms. Therefore, examining emotional idioms in these languages provides insight into how different cultures conceptualize and communicate emotions.

The purpose of this study is to identify linguocultural similarities and differences in the verbalization of emotions through English and Uzbek idiomatic expressions.

Main Part

Theoretical Background of Emotion Verbalization

Emotion verbalization refers to the linguistic expression of emotional states and feelings. According to cognitive linguistics, emotions are conceptualized through metaphorical and symbolic structures that are deeply rooted in cultural experience. Idioms often contain figurative meanings that reveal how speakers perceive and interpret emotions.

Linguoculturology studies the interaction between language and culture, emphasizing that linguistic units carry cultural information. Emotional idioms are among the most culturally marked elements of language because they reflect traditional values, beliefs, and social practices. Emotion verbalization is one of the most significant aspects of human communication because emotions influence people's behavior, relationships, and perception of reality. Language serves as the primary means through which emotions are expressed, interpreted, and transmitted. Among various linguistic units, idiomatic expressions occupy a special place because they reflect not only emotional experiences but also the cultural values and worldview of a speech community. The study of emotional idioms from a linguocultural perspective allows researchers to identify the relationship between language, culture, and cognition.

In cognitive linguistics, emotions are often understood through conceptual metaphors. These metaphors emerge from human bodily experiences and become embedded in language over time. As Lakoff and Johnson (2003) note, abstract concepts such as emotions are frequently conceptualized through more concrete domains, including movement, temperature, physical strength, and bodily organs. Consequently, many emotional idioms contain metaphorical imagery that reveals how speakers of a particular language understand and categorize emotional states.

A comparison of English and Uzbek idiomatic expressions demonstrates that happiness is commonly associated with upward movement and elevation. English expressions such as *on cloud nine*, *walking on air*, and *over the moon* portray happiness as a state in which a person rises above ordinary reality. Similarly, Uzbek idioms such as *boshi osmonga yetmoq* (one's head reaches the sky) and *quvonchdan uchib yurmoq* (to fly from joy) express the idea of emotional uplift and excitement. These similarities indicate the existence of a universal conceptual metaphor, namely "HAPPINESS IS UP." Nevertheless, Uzbek idioms often focus more on visible manifestations of happiness and social interaction. For example, the expression *og'zi qulog'ida bo'lmoq* literally describes a smiling face and emphasizes the outward expression of joy.

The verbalization of sadness in both languages reveals another set of metaphorical patterns. English idioms such as *down in the dumps*, *have a heavy heart*, and *cry one's eyes out* depict sadness through images of weight, emotional burden, and tears. Uzbek idioms, however, frequently employ the concept of the heart as the center of emotional suffering. Expressions such as *yuragi ezilmoq* (the heart is crushed),

yuragi siqilmoq (the heart is compressed), and *ko'ngli cho'kmoq* (the soul sinks) represent sadness as an internal emotional condition affecting a person's spiritual state. The frequent use of heart-related imagery demonstrates the important role of emotional sincerity and inner feelings in Uzbek culture.

Anger is another emotion that shows remarkable similarities between English and Uzbek idiomatic expressions. In both languages, anger is conceptualized through metaphors of heat, pressure, and fire. English idioms such as *blow one's top*, *hot under the collar*, and *see red* portray anger as an intense force that grows until it becomes uncontrollable. Comparable Uzbek expressions include *qoni qaynamoq* (blood boils), *g'azabdan yonmoq* (burn with anger), and *jahli chiqmoq* (anger emerges). Such idioms are motivated by physiological reactions associated with anger, including increased body temperature and blood circulation. However, Uzbek culture traditionally places greater emphasis on emotional restraint and respect in social relationships; therefore, expressions related to anger often carry implicit moral evaluations.

The expression of fear in English and Uzbek idioms also demonstrates the influence of embodied experience. English speakers describe fear through expressions such as *shake like a leaf*, *get cold feet*, and *scared stiff*. These idioms emphasize physical symptoms such as trembling, paralysis, and hesitation. Uzbek idioms employ similar physiological imagery. Expressions such as *yuragi tushib ketmoq* (the heart falls), *qo'rqqanidan qaltiramoq* (to tremble from fear), and *rangi oqarib ketmoq* (to become pale) reflect bodily reactions associated with fear and anxiety. Such examples indicate that both linguistic communities conceptualize fear through observable physical changes, although Uzbek expressions once again demonstrate the central role of the heart as an emotional symbol.

Love and affection occupy a particularly important place in both English and Uzbek linguistic cultures. English idioms such as *fall head over heels in love* and *have a soft spot for someone* focus primarily on personal emotions and individual attachment. Uzbek expressions, including *ko'ngil bermoq* (to give one's heart), *ko'ngli yaqin bo'lmoq* (to feel emotionally close), and *ko'nglidan joy olmoq* (to gain a place in one's heart), emphasize sincerity, emotional intimacy, and interpersonal relationships. A distinctive feature of Uzbek emotional language is the concept of *ko'ngil*, which combines meanings associated with the heart, soul, emotions, and inner world. This concept reflects the importance of spiritual values and social harmony within Uzbek culture.

The comparative analysis reveals that many emotional metaphors are universal because they are based on shared human experiences. Happiness is associated with upward movement, sadness with heaviness and descent, anger with heat and fire, and fear with bodily reactions. At the same time, significant cultural differences can be observed. English idioms often emphasize individual emotional experiences and

personal psychological states, reflecting the influence of individualistic cultural values. Uzbek idioms, by contrast, frequently highlight interpersonal relationships, collective harmony, and spiritual dimensions of emotional life. The concepts of *yurak* and *ko'ngil* occupy a central position in Uzbek emotional discourse and appear in a wide range of idiomatic expressions describing different emotional states.

Therefore, emotional idioms can be regarded as linguistic manifestations of cultural cognition. They preserve historical experience, cultural traditions, and socially accepted ways of interpreting emotions. The comparative study of English and Uzbek idiomatic expressions demonstrates that language not only communicates emotions but also shapes the way emotions are understood and experienced within a particular cultural environment.

Linguocultural Peculiarities

The analysis reveals several linguocultural features:

1. **Universality of emotional metaphors:** Both languages associate happiness with upward movement, sadness with heaviness, anger with heat, and fear with physical reactions.
2. **Importance of the heart in Uzbek culture:** Uzbek idioms extensively use the concept of *yurak* (heart) as a symbol of emotions and spirituality.
3. **Collectivist orientation:** Uzbek emotional expressions often reflect social harmony and interpersonal relations.
4. **Individualistic orientation:** English idioms tend to emphasize personal feelings and individual emotional experiences.
5. **Cultural symbolism:** Many idioms preserve traditional cultural values and historical experiences unique to each linguistic community.

Conclusion

The comparative study of English and Uzbek idiomatic expressions demonstrates that emotion verbalization is both universal and culturally specific. While speakers of both languages employ similar conceptual metaphors to describe emotions, the linguistic realization of these emotions reflects distinct cultural worldviews. Uzbek idioms reveal the central role of the heart and social relationships in emotional life, whereas English idioms often focus on individual emotional states and physical reactions. Understanding these linguocultural differences enhances intercultural communication and contributes to the broader study of language, cognition, and culture.

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