

Date: 1st November-2025

**SEMANTIC VARIATIONS OF EMOTION-RELATED IDIOMS IN ENGLISH
AND UZBEK**

Qurbonova Malohat Jalil qizi

Tashkent State Dental University

Assistant teacher

Abstract: Language is deeply intertwined with culture, influencing how we perceive and express emotions. Each language encapsulates unique cultural values, historical contexts, and social norms, shaping its speakers' emotional expressions. This article explores the semantic differences in emotional expressions between English and Uzbek, focusing on how these two languages reflect distinct cultural views on feelings, social relations, and identity.

Keywords: Language, society, idiom, language unit, vocabulary, linguistics, emotion.

Literary translation is the only and unique means of conveying the national mentality, psychology, lifestyle, morals and culture of any nation, its experience and attitude to reality. In particular, the translation of expressions, proverbs and sayings that reveal the spiritual world and national psychology of the nation allows the reader to feel and perceive the national images of the nation. V.G. Belinsky believes: "Translating the literary works of one nation into another brings them closer together and ensures the exchange of ideas." Translation theory is not always ready-made and cannot always prepare sufficient recipes in advance. However, many proverbs and sayings have corresponding structural and semantic equivalents in other languages. The translator must find, select and correctly use them. Only then will the literary translation made by the translator become eternal and have a large number of readers. V.N. As Komissarov noted, "knowledge of phraseological units and their adequate translation is very demanding; this requires the translator to know the meaning of expressions and the method of their use." If the translator selects a proverb or idiom from the original and uses the one that is most suitable in meaning and content when translating, he will be able to convey the essence of the work to the reader. It should be noted that the main indicator in the process of translating idioms, proverbs and sayings is figurative meaning. Therefore, it is very important to convey their meaning and dialectic taking into account the characteristics of the language being translated. Thus, when translating idioms from one language to another, it is important to find a suitable equivalent to convey the mentality and spirit of the nation or situation. If the idiom is translated in simple words, this is not a successful translation. However, in some cases we may encounter a modest translation of a number of idioms from the works of Erkin A'zam, translated by A. Obidov.

Ideographic dictionaries play a unique role in linguistics, as they reflect the multifaceted structures of language, including the semantic and writing systems of words.



Date: 1st November-2025

Ideographic dictionaries of English and Uzbek differ from each other in terms of their meaning formation, semantic connections, and relationships between words.

Semantic variations in English and Uzbek emotion-related idioms reflect cultural differences, with English idioms often being more direct and individualistic, while Uzbek idioms tend to be more indirect, subtle, and collective, drawing on different cultural metaphors like nature, social honor, and physiology. For example, English uses spatial metaphors like "over the moon" for happiness, whereas Uzbek uses metaphors like "ko'ksi keng" (broad-hearted) or "gulday ochilmoq" (to blossom like a flower).

Key distinctions in expression

Direct vs. Indirect: English often favors direct emotional expression, particularly in informal contexts, while Uzbek tends to use softened or indirect expressions to maintain politeness and social harmony.

Individual vs. Collective: English idioms frequently emphasize individual experience and achievement, whereas Uzbek idioms are more likely to reference collective honor, family, or social context.

Imagery: English frequently uses spatial metaphors (e.g., "down in the dumps"), while Uzbek idioms more often draw on natural imagery (e.g., "ko'ngli xira" - cloudy heart) or the body (e.g., "ko'ksi keng" - broad heart).

1. The Cultural Framework of Emotions in Language In both English and Uzbek, emotions are central to communication, but cultural distinctions lead to unique expressions and nuances. English, as an individualistic language shaped by Western culture, often emphasizes self-expression and personal experiences. Emotions in English tend to be direct, with a focus on individual feelings and autonomy. In contrast, Uzbek, influenced by Central Asian and Islamic culture, reflects a more collectivistic and communal orientation. Emotional expressions in Uzbek emphasize group harmony, respect, and social values over individual desires. This cultural backdrop influences not only which emotions are expressed but also the manner of their expression.

2. Directness vs. Indirectness in Expressing Emotions

One of the key differences between English and Uzbek emotional expression is the level of directness. English speakers are more inclined to use direct language to convey emotions. For instance, phrases like "I am angry" or "I feel happy" are common and accepted. English emphasizes clarity and forthrightness, with individuals encouraged to share their emotional state directly. In Uzbek, however, expressing emotions directly, especially strong negative emotions, may be perceived as socially inappropriate or impolite. Instead, emotions are often conveyed through subtler language, with euphemisms or indirect references. For example, rather than saying "I am angry," an Uzbek speaker might say something closer to "I am uncomfortable" or "I am not pleased." This difference reflects a cultural preference for harmony and avoidance of direct confrontation.

3. Lexical Differences: Vocabulary of Emotion

The vocabulary available for expressing emotions can differ significantly between English and Uzbek. English has a vast lexicon for nuanced emotional expression, often



Date: 1st November-2025

with multiple words to capture different shades of the same emotion, such as "joy," "happiness," "contentment," and "bliss." This abundance allows for precise distinctions in emotional description, aligning with English speakers' focus on self-awareness and psychological introspection. Uzbek, on the other hand, may use fewer words to describe similar emotions, but with culturally rich meanings. For instance, the Uzbek term "xafa bo'lish" roughly translates to "becoming sad or disappointed," but it often implies an interpersonal or social disappointment, not just a personal feeling. Similarly, "xursand" translates to "happy," but it can also indicate a collective sense of joy tied to communal achievements or celebrations, underscoring the communal focus of Uzbek culture.

4. Contextual and Situational Sensitivity in Emotion Expression

Both English and Uzbek speakers adjust their emotional expressions based on social contexts, but they do so in distinct ways. In English-speaking societies, while politeness and appropriateness are valued, personal emotions are often shared openly in various settings. Self-expression is seen as an assertion of identity and individuality, sometimes leading to open discussions of emotions in work, social, or family contexts.

The semantic differences in emotional expressions between English and Uzbek provide valuable insight into the cultural foundations of each language. English reflects individualism through direct, varied, and self-centered expressions of emotion, while Uzbek mirrors its collectivist heritage with restrained, contextually sensitive, and socially attuned emotional language. These linguistic differences reveal how culture shapes not only what we feel but also how we communicate those feelings to others. Understanding these distinctions enriches cross-cultural communication and fosters greater empathy in multilingual contexts.

REFERENCES:

1. Biber, D., Conrad, S., & Reppen, R. (1998). *Corpus Linguistics: Investigating Language Structure and Use*. Cambridge University Press.
2. Kunin A.V. *The English Phraseology*. M., 1970.
3. Ekman, P. (1992). An Argument for Basic Emotions. *Cognition & Emotion*, 6(3-4), 169- 200.
4. Goddard, C. (2006). *Ethnopragmatics: Understanding Discourse in Cultural Context*. Mouton de Gruyter.
5. Abduazizov A., Sodiqov A., Bashakov N. *General Linguistics T.*, 1979.
5. Abdullayev F. *Works of the Institute of Language and Literature on some issues of the lexicon of the Uzbek language*. Tashkent: Science, 1949.

