

A COMPARATIVE ANALYSIS OF EMOTIONAL AND EXPRESSIVE UNITS IN UZBEK AND ENGLISH

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Abstract. This article provides a comparative analysis of emotional and expressive units in Uzbek and English, focusing on their use in everyday communication and their role in expressing emotions. The study combines linguistic analysis with a survey of university students to identify similarities and differences in the use of emotional expressions in the two languages.

Keywords: Emotional units, expressive units, emotional expressions, Uzbek language, English language, comparative analysis.

O'ZBEK VA INGLIZ TILLARIDAGI EMOTSIONAL-EKSPRESSIV BIRLIKLARNING QIYOSIY TAHLILI

Annotatsiya. Ushbu maqolada o'zbek va ingliz tillaridagi emotsional-ekspressiv birliklarning qiyosiy tahlili amalga oshirilgan bo'lib, ularning kundalik muloqotda qo'llanilishi va his-tuyg'ularni ifodalashdagi o'rni o'rganiladi. Tadqiqotda lingvistik tahlil hamda universitet talabalari o'rtasida o'tkazilgan so'rovnomaga usullaridan foydalanilib, ikki tildagi emotsional ifodalarning o'xshash va farqli jihatlari aniqlanadi.

Kalit so'zlar: emotsional birliklar, ekspressiv birliklar, emotsional ifodalar, o'zbek tili, ingliz tili, qiyosiy tahlil.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ЭМОЦИОНАЛЬНО-ЭКСПРЕССИВНЫХ ЕДИНИЦ В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация. В статье проводится сравнительный анализ эмоционально-экспрессивных единиц в узбекском и английском языках с акцентом на их использование в повседневном общении и роль в выражении эмоций. Исследование сочетает лингвистический анализ с анкетированием студентов университетов, что позволяет выявить сходства и различия в употреблении эмоциональных выражений в двух языках.

Ключевые слова: эмоциональные единицы, экспрессивные единицы, эмоциональные выражения, узбекский язык, английский язык, сравнительный анализ.

Introduction. Emotion is a universal part of human experience, but the way it is put into words differs from one language to another. Over the past decades, the study of emotion in language has become an important area of linguistics, drawing on semantics, pragmatics, cognitive linguistics, and cultural studies (Wierzbicka, 1999; Kövecses, 2000). A key question in this area is whether speakers of different languages express feelings in similar ways, or whether each language has its own system of emotional meanings shaped by culture and worldview.

Two related notions are usually distinguished in this field: emotivity and expressiveness. Emotivity refers to language units that name or convey the speaker's feelings and attitudes, such as joy, anger, and shame in English, or quvonch, g'azab, and uyat in Uzbek. Expressiveness is a broader notion. It covers linguistic means that make speech more vivid, intense, and figurative, whether or not a particular emotion is named directly (Galperin, 1977; Shakhovsky, 1987). Together, emotional and expressive units form a multi-level system that includes words, interjections, affixes, syntactic structures, and idioms.

English and Uzbek belong to different language families and have different structures. English is an Indo-European language with analytic tendencies, while Uzbek is an agglutinative Turkic language. As a result, emotional meaning is expressed differently. In English, it is carried mainly by word choice, intensifiers, exclamatory sentences, idiomatic expressions, and intonation. Uzbek, in addition, uses a rich set of affective suffixes (-cha, -xon, -jon, -oy, -gina), as well as interjections, reduplication, sound-imitative words, and numerous proverbs and set expressions rooted in folk tradition. Forms of address such as aka, opa, and jonim also carry strong emotional meaning and reflect closeness and respect.

Because of these differences, words that seem to be direct equivalents in the two languages may differ in intensity, evaluation, or appropriateness in context. This is especially important for translators, teachers, and learners. Although emotional and expressive vocabulary has been studied separately in both English and Uzbek linguistics, comparative studies that look at several types of units together are still relatively rare. Most existing works focus on a single level, such as phraseology or interjections.

The aim of this article is to compare the main types of emotional and expressive units in Uzbek and English and to identify their common and language-specific features. The article addresses the following questions: which types of units are most productive in each language, and how do structural and cultural differences influence their use? The results may be useful in translation, language teaching, and bilingual lexicography.

Methods

Research design. This study uses a mixed-methods design that combines a qualitative contrastive analysis of language material with a questionnaire survey. The contrastive analysis identifies and classifies emotional and expressive units in Uzbek and English. The questionnaire shows how native speakers of Uzbek perceive, understand, and use such units in real communication. Combining the two makes it possible to support the linguistic description with evidence from speakers' own judgments.

Language material. The language material was collected from three groups of sources. The first group consists of explanatory and bilingual dictionaries of Uzbek and English, which were used to identify emotive vocabulary, interjections, affective suffixes, and phraseological units. The second group consists of works of modern fiction in both languages, from which examples of expressive language in context were selected. The third group consists of dialogues and spoken-style texts, including conversations in literary works, films, and media, which illustrate forms of address, exclamations, and other affective expressions. In total, around [number] units were analyzed, [number] in Uzbek and [number] in English.

Questionnaire. The questionnaire was conducted online and consisted of 10 questions. It was completed by 20 respondents, all of whom are native speakers of Uzbek working or studying in the field of linguistics. The group included Master's students and university teachers of linguistics. This group was chosen because its members have the linguistic knowledge to recognize and evaluate emotional and expressive means of language. The questions concerned [e.g., the recognition of emotional units, the perceived intensity of words and suffixes, the choice of expressions in different situations, and the interpretation of idioms and forms of address]. Participation was voluntary and anonymous, and respondents were informed of the purpose of the survey before answering.

Procedure. The study was carried out in four stages. In the first stage, emotional and expressive units were identified in the sources on the basis of three criteria: emotive meaning, evaluative coloring, and stylistic expressiveness. In the second stage, the units were classified by language level: lexical (emotive words and intensifiers), morphological (affective and evaluative suffixes), syntactic (exclamatory and emphatic structures), and phraseological (idioms, proverbs, and set expressions). In the third stage, units with similar meanings in the two languages were compared in terms of their structure, meaning, and pragmatic function. In the fourth stage, the questionnaire data were processed and interpreted together with the results of the language analysis, and the shared and language-specific features were summarized with attention to cultural factors and possible difficulties in translation.

Methods of analysis. Several methods were used. The descriptive method was applied to characterize each group of units. The comparative-contrastive method was used to reveal similarities and differences between Uzbek and English. Componential analysis helped to compare shades of meaning and degrees of intensity in words that appear to be equivalents. Contextual analysis was used to determine the emotional function of a unit in a specific utterance. The questionnaire responses were processed quantitatively by calculating percentages, and the results were then interpreted qualitatively.

Limitations. The study does not claim to cover the entire emotional lexicon of either language, and the language material is limited to selected sources. The questionnaire involved a small group of 20 Uzbek-speaking respondents with linguistic training, so its results reflect the views of this group and cannot be generalized to all speakers. Since English-speaking respondents were not surveyed, the English data come from dictionaries and literary sources. For these reasons, the findings should be regarded as illustrative rather than exhaustive.

Results and discussion

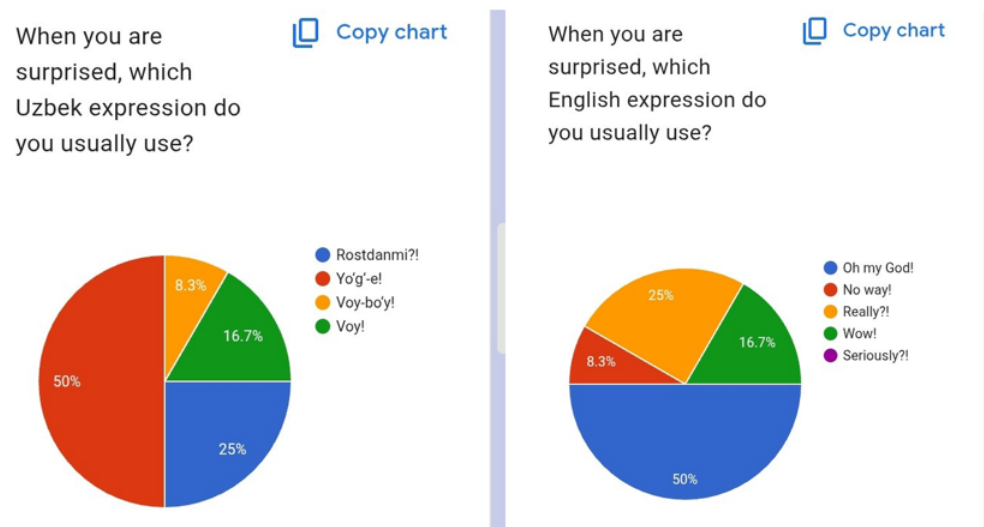
General tendencies. The questionnaire results show that emotional expressions are a regular part of the respondents' everyday communication (Figure 1). Half of the respondents (50%) use them very often and 41.7% use them sometimes, so 91.7% use emotional expressions frequently or at least occasionally. Only 8.3% use them rarely, and nobody chose the option "never."

The choice of language for emotional expression was more varied. Uzbek was the most frequent answer (41.7%), followed by the combination of Uzbek and Russian (25%) and by English (8.3%); a further 25% chose a third option. When asked which language feels most natural for expressing strong emotions, half of the respondents (50%) named Uzbek, one third (33.3%) said that all their languages feel equally natural, and 16.7% chose English. Russian was not chosen as a separate answer. These results show that Uzbek remains the main language of emotional expression, but a notable part of the respondents are comfortable expressing emotions in more than one language.



(Figure 1)

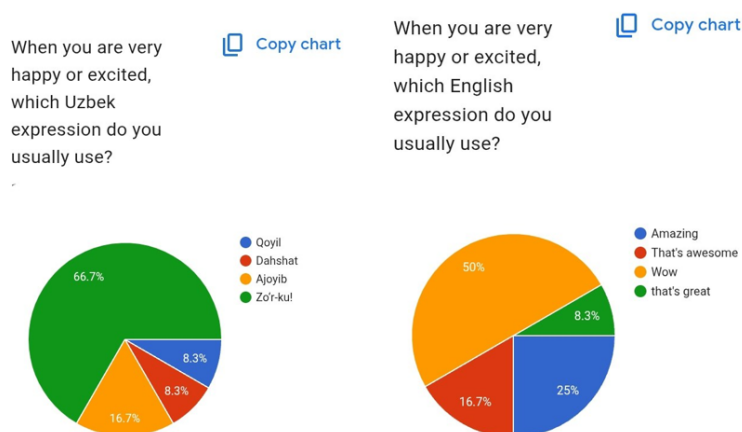
Expressions of surprise. In Uzbek, the most popular expression of surprise was the interjection Yo'g'-e! (50%), followed by Rostdanmi?! (25%), Voy! (16.7%), and Voy-bo'y! (8.3%)



(Figure 2).

Three of the four options are interjections (Yo'g'-e, Voy, Voy-bo'y), and together they were chosen by 75% of the respondents. Only Rostdanmi?! is a question-type expression, which asks for confirmation of what was heard. In English, Oh my God! was the leading expression (50%), followed by Really?! (25%), Wow! (16.7%), and No way! (8.3%). Seriously?! was not chosen. Both languages therefore combine two strategies: pure exclamation (Yo'g'-e!, Wow!) and expressions that question the information (Rostdanmi?!, Really?!). The difference is that in Uzbek the interjection dominates, while in English the exclamation of religious origin, Oh my God!, is the main choice.

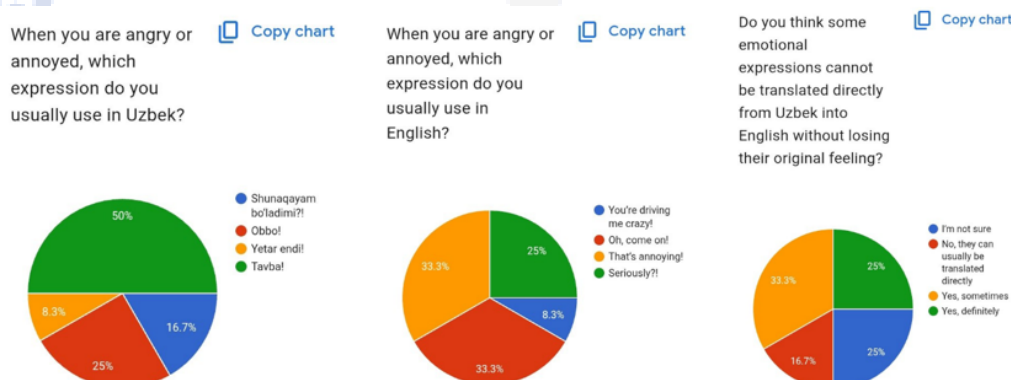
Expressions of joy and excitement. Here the Uzbek answers were clearly concentrated around one expression: Zo'r-ku! was chosen by 66.7% of the respondents, while Ajoyib (16.7%), Dahshat (8.3%), and Qoyil (8.3%) were much less frequent (Figure 3).



(Figure 3)

Two features are worth noting. First, the particle -ku makes the evaluative word zo'r ("great") more emotional and gives it a colloquial, spontaneous tone. This shows the role of particles in Uzbek, which English usually replaces with intonation or intensifiers. Second, dahshat literally means "horror" but is used here as a positive intensifier, an example of semantic shift in emotional vocabulary. In English, half

of the respondents (50%) chose Wow, followed by Amazing (25%), That's awesome (16.7%), and That's great (8.3%). The English answers are mostly an interjection and evaluative adjectives, and the leading word Wow is the same type of unit as the Uzbek Yo'g'-e! in the surprise context.



(Figure 4)

Expressions of anger and annoyance. In Uzbek, the most common expression was Tavba!

(50%), followed by Obbo! (25%), Shunaqayam bo'ladimi?! (16.7%), and Yetar endi! (8.3%) (Figure 4). Tavba! is of religious origin, and its everyday use as an exclamation of annoyance shows how religious vocabulary can become an emotional interjection. This is parallel to the English Oh my God! in the surprise context. The expression Shunaqayam bo'ladimi?! is a colloquial rhetorical question with the particle -yam, which expresses complaint and indignation. In English, the answers were spread more evenly: Oh, come on! and That's annoying! were each chosen by 33.3%, Seriously?! by 25%, and You're driving me crazy! by 8.3%. Unlike the Uzbek answers, which were mainly interjections, half of the English options (That's annoying!, You're driving me crazy!) are full sentences that name or describe the feeling directly.

Translatability. Most respondents believe that emotional expressions are difficult to translate (Figure 4). A quarter (25%) answered "Yes, definitely" and 33.3% answered "Yes, sometimes," so 58.3% in total see a risk of losing the original feeling. Only 16.7% think that such expressions can usually be translated directly, and 25% were not sure. This agrees with the language analysis above: units such as Zo'r-ku!, Tavba!, and Shunaqayam bo'ladimi?! depend on particles, tone, and cultural associations that cannot be reproduced by a word-for-word English equivalent.

Discussion. Taken together, the results suggest that Uzbek speakers rely mostly on interjections, emotional particles, and short colloquial expressions, while the English options more often include evaluative adjectives and complete statements. At the same time, the two languages share universal mechanisms: spontaneous interjections (Yo'g'-e! and Wow!), questions used to express surprise or indignation (Rostdanmi?! and Really?!), and religious expressions that have become emotional exclamations (Tavba! and Oh my God!). The majority opinion on translatability supports the view that emotional meaning is partly shaped by language-specific forms and culture. These findings should be treated with caution. The respondents were a small group of linguists, they chose from options given in advance, and their answers

show self-reported perception rather than recorded speech.

Conclusion. This article compared emotional and expressive units in Uzbek and English, using a questionnaire completed by Uzbek-speaking linguists as its main evidence. The results lead to several conclusions.

First, emotional expressions are an active part of everyday communication: 91.7% of the respondents use them very often or sometimes, and none chose "never." Uzbek is the main language of emotional expression, and half of the respondents find it the most natural language for strong emotions. At the same time, one third feel equally comfortable in all their languages, which shows the growing role of bilingualism and multilingualism in how emotions are expressed.

Second, the two languages share universal mechanisms of emotional expression. These include spontaneous interjections (Yo'g'e! and Wow!), questions used to show surprise or indignation (Rostdanmi?! and Really?!), and religious expressions that became everyday exclamations (Tavba! and Oh my God!).

Third, there are language-specific features. Uzbek speakers rely mostly on interjections, emotional particles (-ku, -yam), and short colloquial expressions, whereas the English options more often include evaluative adjectives and full statements that name the feeling directly (That's annoying! and You're driving me crazy!). Cases such as the positive use of dahshat ("horror") also show that emotional vocabulary can change its meaning in speech.

Fourth, 58.3% of the respondents believe that Uzbek emotional expressions cannot always be translated into English without losing their original feeling. This supports the view that emotional meaning depends on language form, tone, and cultural associations, and it points to the need for careful treatment of such units in translation, language teaching, and bilingual dictionaries.

The study has limitations. The questionnaire involved a small group of Uzbek-speaking respondents with linguistic training, who chose from options given in advance, so the results show perception rather than recorded speech and cannot be generalized to all speakers. Future research could include English-speaking respondents, a larger and more varied sample, open-ended questions, and an analysis of spontaneous speech and social media texts. This would allow a more direct comparison between the two languages.

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