

**COMPARATIVE ANALYSES ON EMOTIONAL VOCABULARY IN ENGLISH
AND UZBEK: A PSYCHOLINGUISTIC AND CROSS-LINGUISTIC ANALYSIS****Nurbek Ayaqulov**Guliston State Pedagogical Institute, Department of English language and literature.
nurbek.ayaqulov.1992@gmail.com**Sunnatullo Shukurulloyev**Guliston State University, PhD Candidate
sunnat.baxromjonov@gmail.com

Keywords: Emotion words; how we think about language and emotions; the English language; putting emotions into groups; what words mean; how culture affects emotions; showing emotions; how language shapes thought; language about feelings; comparing languages; the Uzbek language.

Abstract: This article looks at how we understand emotion words in English, including their meanings and cultural aspects. It also gives a quick look at the Uzbek language for comparison. While everyone experiences basic emotions, languages show them in very different ways, which affects how we see, sort, and talk about feelings. English has a lot of words for emotions, with small differences, like sadness, melancholy, sorrow, and grief. Using ideas from psycholinguistics, this paper looks at how word choices, word relationships, and metaphors affect how we think about emotions. The study also checks out how English and Uzbek show similar feelings in different ways, because of their different cultural influences. The results of this study show that emotion words not only reflect our feelings but also change how speakers understand, explain, and share emotions.

Introduction

Emotions are a key part of how we think and act. Even though emotions are universal, how we talk about them differs from culture to culture. Psycholinguistics helps us understand these differences cause it looks at how language and our minds work together.

English, a language used all over the world, has a long and interesting past. It has tons of words for feelings. This variety shows how we think, what we believe, and how we talk to each other. Uzbek, a Turkic language with its own history, sorts feelings in its own way.

This study looks into these main questions:

1. How does English group and tell apart words for feelings?
2. How do word choices change how we think about and share our feelings?
3. What's mostly the same and what's different about emotion words in English and Uzbek?
4. How do cultural ideas shape the words used for feelings in both languages? To figure this out, this paper relies on well-known ideas from how we think about language, cultural psychology, and the psychology of language.

The Psycholinguistics of Emotion Vocabulary:**Universality and Linguistic Variation**

How we talk about feelings: What's the same, what's different Psychologists have found that everyone seems to have the same basic feelings: joy, sadness, anger, fear, yuck, and surprise. But, the words we use for these feelings can be very different. English, for instance,

has tons of words for each basic feeling. Take sadness: you could be sad, unhappy, downcast, or even miserable, and more!

Uzbek has lots of words for sadness, like g'am, qayg'u, alam, dard, and hasrat. They don't line up perfectly with English, though. G'am is like a general worry or sorrow, but qayg'u is more like really bad emotional pain.

This shows us that even though everyone feels emotions, different languages break them down in their way.

Semantic Networks of Emotion Terms in English

Emotion words in English form complex semantic networks where meaning is determined by intensity, duration, cause, social context, and cultural framing.

For example:

- Happy → general positive affect
- Content → low-intensity, stable satisfaction
- Joyful → socially oriented, high-energy positivity
- Ecstatic → extreme, overwhelming happiness

Psycholinguistic studies indicate that lexical distinctions influence memory, recall, and interpretation of emotional experiences. Recalling an event as bittersweet, rather than simply sad, activates a more complex emotional schema involving both positive and negative components.

Emotion Vocabulary as a Cognitive Tool:

Lexical Categorization and Thought

The Sapir-Whorf idea says that language affects how we think. Not everyone agrees completely, but studies suggest that the words we use can change how we see things and feel emotions.

For example, if you say grief in English, it makes you think of losing someone forever. If you say melancholy, it sounds more like thoughtful sadness, like when you're enjoying art or feeling nostalgic. But in Uzbek, the word hasrat means a deep longing or sorrow, and there's really no single word for that in English.

So, the words we use for emotions help shape how we understand those emotions because they bring up shared cultural ideas.

Metaphorical Framing of Emotions

Metaphors play a central role in the conceptualization of emotions. English uses embodied metaphors such as:

- burning with anger
- carrying emotional baggage
- falling into depression
- bursting with joy

Uzbek employs comparable metaphors:

- g'azabdan yonmoq (to burn with anger)
- g'am bosmoq (to be pressed by sorrow)
- ko'ngli yorishmoq (the heart becomes bright, i.e., to feel joy)

These metaphors reveal similarities in embodied cognition across cultures while also highlighting language-specific imagery.

Cultural Influences on Emotion Vocabulary:

English Cultural Models of Emotion

English words for feelings show what Westerners care about, like being yourself, thinking about your feelings, and knowing who you are. Words such as sad, missing something, and being angry show the small parts of what we feel inside, which you can often find discussed in books and deep thoughts.

Also, English gets feeling-words from other languages—like *schadenfreude* from German (feeling good when someone else feels bad), *amae* from Japanese (loving someone because you need them), or *saudade* from Portuguese (missing something sadly)—making it even better at showing feelings.

Uzbek Cultural Models of Emotion

Uzbek emotional terminology reflects collectivist cultural values, emphasizing family relationships, respect, patience, and community.

Terms such as:

- *oriyat* (sense of honor)
- *qadr* (value, dignity)
- *andisha* (social caution or consideration) express culture-specific emotional norms that have no direct English equivalents.

Similarly, Uzbek categorizes negative emotional states with strong social orientation: *uyat* (shame), *kodirlik* (feeling unappreciated), and *hasad* (envy) have broader social dimensions than their English counterparts.

Comparative Analysis: English and Uzbek Emotion Vocabulary:

Differences in Semantic Granularity

English tends to divide emotional categories into fine-grained distinctions. For example, the English anger domain includes: annoyed, irritated, frustrated, angry, furious, enraged, and livid.

Uzbek typically uses fewer terms: *jahli chiqqan*, *g'azablangan*, *achchiqlangan*, though multiple metaphorical or contextual markers may modify intensity.

Cultural Specificity of Emotion Terms

Some Uzbek terms reflect culturally embedded emotional states that lack precise English equivalents:

- *ko'ngil* → a complex emotional-psychological concept involving heart, spirit, mood, and interpersonal intention
- *oriyat* → moral and emotional sense of honor tied to social reputation
- *dard* → emotional pain intertwined with destiny or life suffering

English, conversely, has unique terms such as melancholy, nostalgia, resentment, and embarrassment, each with distinct connotations.

Emotional Expression and Social Norms

English encourages direct verbal expression of emotions, while Uzbek often prefers indirectness and contextual communication.

For example:

- English speakers commonly verbalize: "I feel anxious."
- Uzbek speakers may imply emotion: "*Ko'nglim biroz notinch.*" (My heart/mind is a bit unsettled.)

These patterns shape how individuals conceptualize emotional states.

Implications for Communication, Education, and Mental Health

Knowing a lot of feeling words really helps with talking to people, understanding feelings, and just feeling good in general.

When doctors and therapists are trying to figure out what's going on with someone, having very specific feeling words in English—like stress, anxiety, panic, and frustration—helps them make a clear diagnosis. But in Uzbek, people might use more general words like xavotir, qo'rquv, or dard, and you need to understand the situation to know exactly what they mean.

No matter what language you speak, if you know more feeling words, you'll be better at understanding your own feelings and controlling them.

Conclusion

Emotion vocabulary serves as both a reflection of universal psychological processes and a culturally shaped linguistic system. English provides a highly differentiated lexicon that facilitates fine-grained emotional expression, whereas Uzbek offers culturally rich terms grounded in social meaning and interpersonal relations. Psycholinguistic analysis demonstrates that lexical choices, metaphorical framing, and cultural norms influence how speakers of both languages conceptualize and experience emotions.

Understanding these dynamics contributes to cross-cultural linguistics, translation studies, psychology, and education. Future research may involve corpus-based analyses, experimental studies on emotional priming, and deeper cross-cultural comparisons to further illuminate the relationship between language and emotion.

References

1. Barrett, L. F. (2017). How emotions are made: The secret life of the brain. Houghton Mifflin Harcourt.
2. Kövecses, Z. (2015). Where metaphors come from: Reconsidering context in metaphor. Oxford University Press.
3. Pavlenko, A. (2008). Emotion and emotion-laden words in the bilingual lexicon. *Bilingualism: Language and Cognition*, 11(2), 147–164.
4. Plutchik, R. (2001). The nature of emotions. *American Scientist*, 89(4), 344–350.
5. Russell, J. A. (2003). Core affect and the psychological construction of emotion. *Psychological Review*, 110(1), 145–172.