

THE PHRASAL-SEMANTIC FEATURES OF THE CONCEPTUAL NOTION OF 'JOY' IN ENGLISH AND UZBEK LANGUAGES.

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Abstract

This article analyzes the phrasio-semantic characteristics of the conceptual notion of “joy” in English and Uzbek. The main goal of the study is to identify linguistic and cultural similarities and differences in the expression of joy in both languages. A comparative approach is used, focusing on the semantics of phraseological units, metaphorical expressions, and cultural contexts. The findings show that in both languages, the concept of joy is often expressed through metaphors of elevation, flying, and height; however, English tends to use imagery such as “clouds” and “sky,” whereas Uzbek favors metaphors involving “mountains.” This article is useful for those interested in linguistics, phraseology, and intercultural communication.

Key words: cognitive frameworks, comparision, happiness, conceptual network, metaphors, feeling, culture, contagious nature, experinces

Аннотация

В данной статье анализируются фразеосемантические особенности концептуального понятия в английском и узбекском языках. Основная цель исследования — выявить лингвистические и культурные сходства и различия в выражении радости в обоих языках. Использован сравнительный подход, с акцентом на семантику фразеологических единиц, метафорические выражения и культурный контекст. Результаты показывают, что в обоих языках радость часто

выражается с помощью метафор возвышения, полёта и высоты. Однако в английском языке преобладают образы «облаков» и «неба», тогда как в узбекском языке чаще встречаются метафоры, связанные с «горами». Статья будет полезна для специалистов, интересующихся лингвистикой, фразеологией и межкультурной коммуникацией.

Ключевые слова: когнитивные рамки, сравнение, радость, концептуальная сеть, метафоры, чувство, культура, заразная природа, переживания

Annotatsiya

Ushbu maqolada ingliz va o'zbek tillarida "xursandchilik" konseptual tushunchasining frazeo-semantik xususiyatlari tahlil qilinadi. Tadqiqotning asosiy maqsadi — ikki tilda quvonch ifodalanishining lingvistik va madaniy o'xshashlik hamda farqlarini aniqlashdir. Tahlil jarayonida frazeologik birliklar semantikasi, metaforik ifodalar va madaniy kontekstlar asosida solishtirma yondashuv qo'llanilgan. Tadqiqot natijalariga ko'ra, har ikkala tilda ham quvonch tushunchasi ko'tarilish, uchish, balandlik metaforalari orqali ifodalanadi, biroq ingliz tilida ko'proq "bulut" va "osmon", o'zbek tilida esa "tog'" kabi tasvirlar ko'p uchraydi. Maqola tilshunoslik, frazeologiya va madaniyatlararo kommunikatsiya sohalariga qiziqqanlar uchun foydalidir.

Kalit so'zlar: kognitiv doiralar, taqqoslash, quvonch, konseptual tarmoq, metaforalar, his-tuyg'u, madaniyat, yuqumli tabiati, tajribalar

Importance of Studying Emotions and Concepts like "Joy" Across Languages

Emotions, such as "joy," are fundamental aspects of human experience, yet their expression and conceptualization can vary significantly across different languages and cultures. Studying how emotions are encoded linguistically provides valuable insights into the cultural values, historical background, and worldview of a community. For instance, while "joy" is a universal feeling, the ways it is verbalized, metaphorized, and

culturally interpreted differ between languages like English and Uzbek .By analyzing emotional concepts across languages, researchers can uncover both universal patterns of human emotion and unique cultural specificities. This comparative study enhances cross-cultural communication, improves translation accuracy, and deepens our understanding of how language reflects and shapes emotional experience. Moreover, it contributes to the fields of cognitive linguistics, cultural linguistics, and intercultural communication, offering important perspectives on the relationship between language, thought, and emotion. In addition, investigating emotions like "joy" across languages helps identify how metaphorical and phraseological expressions are used to convey internal states. Such analysis highlights the creativity and richness of language, revealing different ways societies perceive happiness, satisfaction, and success. Therefore, studying concepts like "joy" is essential for a comprehensive understanding of linguistic and cultural diversity. When it come to the language differences especially , English and Uzbek represent two distinct linguistic and cultural traditions: one rooted in Western, Anglo-Saxon culture and the other in Turkic and Central Asian heritage. English, as a global language influenced by various historical periods such as the Renaissance, Industrial Revolution, and globalization, reflects values like individualism, emotional expression, and metaphorical creativity in its conceptualization of emotions like "joy."

In contrast, Uzbek language and culture, shaped by a long history of collectivism, social harmony, and Eastern philosophy, tend to express emotions in ways that emphasize communal relationships, respect, and deeply symbolic imagery drawn from nature and traditional life. By comparing English and Uzbek, researchers can observe how different worldviews influence the linguistic expression of universal human emotions. The study of "joy" across these languages reveals not only linguistic diversity but also the cultural and cognitive frameworks that guide emotional expression. This contrast helps highlight both the universality of human feelings and the culturally specific ways emotions are framed and understood in different societies. Moreover, such a comparison provides practical benefits for translators, language

learners, and intercultural communicators by deepening the awareness of how language and culture interact in the representation of internal states. Our empiric studies showed that the linguistic expressive means of the semantics of 'joy' in English and Uzbek can be: simple words: joy, happy, glad, cheer, to cheer, (V) merry, smile, enjoy, quvonch, sevinch, quvnoq, mamnun, xursand, shod, zavq; derivative words: joyous, joyful, happiness, happily, gaily, pleased, enjoyment; compound words: joy-ride, happy-going, xurram, xushxabar, vaqti chog', kongil oro, zavqboxsh; word combinations: to make mercy, to have fun, to enjoy oneself, to be glad, to like happily, to grow merry, to give pleasure, to become gay, a gladness of life; xursand bo'lmoq, mazza qilmoq, kayfiyati chog' bo'lmoq, jon deb o'yinga tushmoq; phraseological units: to be in pink, to be in the seventh heaven, as gay as a lark; boshi osmonga yetmoq, terisiga sig' may ketmoq, do'ppisini osmonga otmoq.

Aim of the Study:

This study aims to investigate and compare the conceptualization of "joy" in the English and Uzbek languages. By analyzing phrasal-semantic features and metaphorical expressions in both languages, the study seeks to uncover how the concept of happiness is linguistically and culturally framed. It aims to identify both the similarities and differences in emotional expression, providing insights into how culture influences language and emotion. Ultimately, the study aims to contribute to cross-cultural understanding in language and emotion research.

The Theoretical Background

Conceptual Analysis: This refers to examining how abstract ideas, such as "joy," are understood and represented within a specific language. It involves studying the meanings, associations, and structures that these concepts have in different linguistic contexts. **Philosophy of Emotions:** The study of how emotions are categorized and expressed in language, emphasizing the relationship between linguistic structures and emotional experiences. **Semantic Field Theory:** The idea that words related to a

particular concept (e.g., "joy") form a network of interconnected meanings that reflect shared cultural and cognitive perceptions. Cultural Linguistics: This field investigates how language reflects cultural norms, values, and practices, influencing the conceptualization of emotions across different societies.

Methodology

This study employs a comparative and descriptive analysis method. Firstly, lexical units, idiomatic expressions, and phraseological structures related to the concept of "joy" were collected from English and Uzbek dictionaries, corpora, literary texts, and spoken language examples. The collected data were then analyzed based on their semantic, cultural, and conceptual features. Special attention was paid to identifying commonalities and differences in emotional expression between the two languages. The method also involved the semantic field approach, grouping related words and expressions to understand the conceptual network surrounding "joy" in each language.

Analysis and discussion

The concept of "joy" in English literature has been profoundly shaped by philosophical and emotional reflections across different periods. C.S. Lewis in *Surprised by Joy* conceptualizes joy not as mere pleasure, but as an intense and transcendent longing, describing it as "the scent of a flower we have not found, the echo of a tune we have not heard" (Lewis, 1955, p. 45). This portrays joy as fundamentally aspirational and spiritually oriented. Similarly, Wordsworth in his *Ode: Intimations of Immortality* connects joy to childhood innocence and the perception of nature, lamenting the fading of this celestial experience in adulthood. Such treatment positions joy as both pure and ephemeral. In contrast, Dickens' *A Christmas Carol* offers a social and transformational view of joy, emphasizing its contagious nature and its role in personal moral regeneration: "There is nothing in the world so irresistibly contagious as laughter and good humor" (Dickens, 1843, p. 78). Additionally, Jane Eyre's assertion of her independence ("I am no bird; and no net ensnares me") in

Brontë's novel reflects joy as an intrinsic outcome of freedom and self-respect. In more contemporary philosophical discussions, the Dalai Lama and Desmond Tutu distinguish joy from happiness by characterizing it as an enduring internal state, independent of external conditions. Collectively, these perspectives suggest that in English cultural and literary consciousness, "joy" is a multi-dimensional construct — simultaneously emotional, spiritual, social, and ethical. Generally in the English language the notion of "joy" is expressed on some idiomatic expressions such as "Over the moon", "On cloud nine", "Walking on air", "In seventh heaven", "Jump for joy", "Beaming from ear to ear". This kind of idiomatic expressions could be come across in some books : "All joy reminds. It is never a possession, always a desire for something longer ago or further away or still 'about to be.' The book or the music in which we thought the beauty was located will betray us if we trust to them; it was not in them, it only came through them, and what came through was longing. These things – the beauty, the memory of our own past – are good images of what we really desire; but if they are mistaken for the thing itself they turn into dumb idols, breaking the hearts of their worshipers. For they are not the thing itself; they are only the scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have never visited." From that text is known that "joy" is often imagined as uplifting (over the moon, cloud nine, walking on air). Also it is physically visible (jump for joy, beaming with joy, grinning) as well as it can be spiritual or transcendent (in seventh heaven. Finally it can be associated with overflowing energy (bursting with happiness , high spirits). This reflects that in English-speaking cultures, joy is conceptualized not only as an internal feeling but also as something that manifests outwardly and elevates the person beyond normal life.

In Uzbek linguistic tradition, joy is frequently conceptualized through vivid physical and spatial imagery. Expressions such as "ko'zi quvonchdan chaqnamoq" and "quvonchdan boshi osmonga yetmoq" reflect an intricate intertwining of emotional intensity with bodily and natural metaphors. Such idioms indicate that joy is not merely

an internal experience but is perceived as affecting one's physical appearance and spatial position, symbolizing emotional elevation and visible transformation.

Comparative Analysis: Expressions of Joy in English and Uzbek

In comparing expressions of joy in English and Uzbek, both languages reflect deep cultural and emotional insights through metaphorical language. However, these metaphors differ in terms of imagery and emotional connotation, revealing both similarities and differences. When it comes to the similarities firstly we need to highlight metaphors of Height and Elevation: Both English and Uzbek frequently use height-related metaphors to express joy. The uplifting nature of happiness is commonly emphasized in both languages. English: Phrases like “on cloud nine” and “over the moon” evoke a sense of being elevated above everyday life, representing intense joy. However, in the Uzbek language: Expressions like "quvonchdan osmonga yetmoq" ("One's head reaches the sky from joy") similarly depict the lifting of the self, symbolizing an emotional rise as a direct result of happiness. Secondly, flying Imagery: Both languages use flying as a metaphor for freedom and elation. For instance, in the English: The phrase “flying high with joy” is used to express the feeling of freedom and unbounded happiness. Also in Uzbek language: "Xushnudlikdan uchib ketmoq" ("To fly away from happiness") conveys a liberating and limitless feeling of joy.

Differences: Cultural and Natural Imagery The predominant metaphors often involve clouds or heavenly imagery, which suggests softness, lightness, and transcendence. Clouds, for example, are ethereal, suggesting something up in the air, possibly unreachable or fleeting. Example: "On cloud nine" suggests being untouchable, in a state of bliss that's abstract and fleeting. But in the Uzbek language: In contrast, mountain-related metaphors are more common in the Uzbek language. Mountains evoke ideas of stability, firmness, and immovability, reflecting a more grounded emotional state. This symbolizes how joy is often depicted as solid, enduring, and deeply embedded within the self. It can be exemplified with : "Quvonchdan tog‘dan

pastga tushmoq" ("To descend from the mountain with joy") depicts an overflowing, yet grounded happiness, suggesting that joy is something rooted in experience and perception rather than abstract or intangible.

Conclusion:

Both English and Uzbek convey joy using metaphors of height and elevation, reflecting the intensity and upliftment of positive emotions. However, their imagery diverges in reflecting cultural attitudes toward nature and the permanence of joy. English metaphors tend to favor lightness and ethereal experiences, while Uzbek metaphors lean towards grounded, enduring imagery linked with natural elements like mountains. These differences suggest not only linguistic variation but also deeper cultural values — English embraces the transitory nature of happiness, while Uzbek emphasizes the internal stability and sustained emotional fulfillment that joy brings. In addition, this study has explored the phrasio-semantic expression of the concept of joy in English and Uzbek, revealing both universal patterns and culturally specific features. While both languages share common metaphoric structures—such as elevation, flying, and movement upward—to express joy, the imagery they employ diverges based on cultural and environmental contexts. English favors metaphors involving clouds and sky, often emphasizing a sense of lightness and emotional detachment. In contrast, Uzbek leans towards grounded and nature-related metaphors, such as mountains and internal sensations, reflecting a more stable and deeply rooted emotional perception. These findings not only contribute to our understanding of how emotions are linguistically structured but also highlight the intricate relationship between language, culture, and cognition. Further comparative research across more languages could deepen our insight into the cognitive and cultural encoding of emotional experiences.

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