2. Comrie B. Language Universals and Linguistic Typology: Syntax and Morphology. 2nd ed. – Chicago: University of Chicago Press, 1989.
3. Newmark P. A Textbook of Translation. – New York: Prentice Hall, 1988.
4. Omonturdiyev A. O‘zbek nutqining evfemik asoslari. – Toshkent, 2000.
5. Shamsiddinov H. So‘zlarning evfemik funksional-semantik sinonimlari // O‘zbek tili va adabiyoti. – 1997. – № 6.
6. Qodirova X. O‘zbek tilida evfemizm va disfemizm. – Toshkent: Bookmany Print, 2022.
7. Shomaqsudov A., Rasulov I., Qo‘ng‘urov R., Rustamov H. O‘zbek tili stilistikasi. – Toshkent: O‘qituvchi, 1983.

ISOMORPHIC FEATURES OF EMOTION-RELATED IDIOMS IN ENGLISH AND UZBEK: SEMANTIC SIMILARITIES AND COMMON FIGURATIVE IMAGES

Sattorova Dilrabo Umidovna
Jizzakh Branch of the National University of Uzbekistan named after Mirzo Ulugbek
dilrabosattorova62@gmail.com

Abstract. This article examines the isomorphic features of emotion-related idioms in English and Uzbek, with particular attention to semantic similarities and shared figurative images. Although English and Uzbek belong to different linguistic and cultural traditions, both languages employ similar conceptual mechanisms to express human emotional experience. The study focuses on idioms denoting happiness, anger, fear, sadness, anxiety, and other emotional states. The analysis demonstrates that body parts, the heart, blood, heat, cold, vertical orientation, movement, and spatial relations are among the most productive figurative sources in both languages. Examples such as make one's blood boil – qoni qaynamoq, have one's heart in one's mouth – yuragi og‘ziga kelmoq, and be over the moon – boshi ko‘kka yetmoq illustrate different degrees of semantic and figurative correspondence. The findings indicate that many similarities between English and Uzbek idioms are motivated by shared human bodily experience, while differences in their lexical realization reflect the cultural and phraseological specificity of each language. The study is relevant to comparative phraseology, cognitive linguistics, translation studies, and intercultural communication.

Keywords: emotion-related idioms, English, Uzbek, isomorphism, semantic similarity, figurative image, phraseology, conceptual metaphor, embodied experience, comparative linguistics.

Introduction

Phraseological units constitute an important and expressive part of every language. Unlike free word combinations, idioms often convey meanings that cannot be fully understood from the meanings of their individual components. They also reflect culturally established ways of interpreting human experience. Among different types of phraseological units, emotion-related idioms are particularly

significant because they demonstrate how abstract psychological states are represented through concrete images and everyday physical experience.

The comparison of English and Uzbek emotion-related idioms is of considerable linguistic interest. The two languages differ in their grammatical structures, historical development, and cultural backgrounds. Nevertheless, their phraseological systems demonstrate a number of common patterns in the conceptualization of emotions. These similarities suggest that certain aspects of emotional experience are based on universal human perception and bodily experience.

The concept of isomorphism in this study refers not to complete formal identity but to similarity in semantic structure, conceptual organization, or figurative representation. Thus, two idioms may be considered isomorphic when they express a similar emotional meaning and are based on comparable conceptual associations, even if their lexical forms are different.

The theoretical foundation of the study is related to cognitive approaches to metaphor and embodied cognition. Abstract concepts such as emotions are frequently understood through concrete domains including the human body, temperature, movement, space, and physical pressure. Emotional experience is therefore reflected in language through images that are familiar from everyday bodily experience.

The purpose of this study is to identify the major isomorphic features of emotion-related idioms in English and Uzbek and to analyze the common figurative images underlying their meanings.

Main part

Semantic Similarities of Emotion-Related Idioms

One of the most noticeable isomorphic characteristics of English and Uzbek phraseology is the presence of idioms with closely related emotional meanings. Both languages possess phraseological expressions for such basic emotions as happiness, anger, fear, sadness, anxiety, and jealousy.

The following examples demonstrate several types of correspondence:

The examples indicate that English and Uzbek often employ comparable conceptual mechanisms when describing emotions. For instance, make one's blood boil and qoni qaynamoq both refer to an extremely angry emotional state. In both cases, blood and heat constitute the central figurative components.

A similar relationship can be observed in have one's heart in one's mouth and yuragi og‘ziga kelmoq. Both expressions represent intense fear or anxiety by describing an unusual movement or position of the heart. The similarity between the two expressions is therefore both semantic and figurative.

However, semantic similarity does not always result in identical phraseological imagery. For example, be over the moon and boshi ko‘kka yetmoq both denote extreme happiness, but they use different lexical images. This demonstrates that a shared emotional concept may be expressed through different cultural and linguistic representations.

Common Figurative Images in Emotion-Related Idioms

The analysis demonstrates that several figurative source domains occur repeatedly in both English and Uzbek emotion-related phraseology. The most significant include:

- the human body;
- the heart;
- blood;
- heat and cold;
- vertical orientation;
- movement;
- spatial relations;
- containment.

These source domains transform an abstract emotional state into a concrete and easily understandable image.

The human body represents one of the most productive sources of figurative meaning in emotional phraseology. English and Uzbek idioms frequently refer to the head, heart, blood, eyes, and other parts of the body.

Examples include:

English:

- lose one's head
- have one's heart in one's mouth
- make one's blood boil
- break one's heart

Uzbek:

- o’zini yo‘qotmoq
- yuragi og‘ziga kelmoq
- qoni qaynamoq
- yuragi ezilmoq

These examples demonstrate that psychological states are frequently represented through physical reactions. The human body provides a concrete experiential framework for describing internal emotions that cannot be directly observed.

This relationship between bodily experience and figurative meaning supports the embodied approach to conceptual metaphor. Emotional states are experienced not only psychologically but also physiologically, which explains why bodily vocabulary is so productive in emotional idioms.

The heart is one of the most important figurative sources in both English and Uzbek.

English contains expressions such as:

- break one's heart;
- have a heavy heart;
- open one's heart.

Comparable Uzbek expressions include:

- yuragi ezilmoq;

- yuragi siqilmoq;
- yuragini ochmoq.

The comparison indicates that the heart is commonly conceptualized as the centre of human emotional life.

The underlying conceptual pattern can therefore be represented as:

THE HEART IS THE CENTRE OF EMOTION

At the same time, the Uzbek language also makes extensive use of the concept ko‘ngil. This lexical distinction demonstrates that conceptual similarity does not necessarily lead to identical lexical organization. A similar emotional domain may be distributed among different body-related or culturally significant concepts.

Blood and temperature represent another important area of correspondence.

The English idiom:

make one's blood boil

and the Uzbek expression:

qoni qaynamoq

both describe a high degree of anger through the image of heated or boiling blood.

The conceptual relationship can be expressed as:

ANGER IS HEAT

A more specific formulation is:

ANGER IS A HOT SUBSTANCE IN A CONTAINER

The idea is based on a familiar physiological experience: strong anger may be accompanied by increased body temperature, tension, rapid heartbeat, and other physical reactions. These experiences can then become conventionalized as metaphorical expressions.

The same general principle can be observed in expressions associated with coldness, fear, and shock. Thus, temperature serves as a figurative scale for representing emotional intensity.

Spatial orientation is another important source of emotional imagery.

Happiness is frequently associated with an upward direction. The English expression be over the moon and the Uzbek expression boshi ko‘kka yetmoq both represent a very high degree of happiness, although their specific images are different.

The underlying conceptual pattern can be formulated as:

HAPPINESS IS UP

Sadness, in contrast, is frequently associated with downward movement. English feel down and Uzbek ko‘ngli cho‘kmoq demonstrate this association.

The corresponding conceptual model is:

SADNESS IS DOWN

These patterns are related to everyday bodily experience. Rising, standing upright, and moving upward are commonly associated with positive physical states, whereas falling or moving downward may be associated with weakness, loss, or negative experience.

Another productive conceptual pattern is the representation of emotions as substances located inside the human body.

English expressions such as:

- bottle up one's emotions;
- burst with anger;
- overflow with joy;
- contain one's feelings

represent emotions as something that can accumulate, be controlled, released, or overflow.

Similar conceptualizations can be found in Uzbek phraseology, particularly in expressions describing internal emotional pressure and physical changes caused by strong feelings.

This conceptual pattern can be represented as:

THE BODY IS A CONTAINER FOR EMOTION

The container model is useful for explaining not only the existence of an emotion but also its intensity. An emotion may be weak or strong, controlled or uncontrolled, contained or released.

Degrees of Isomorphism

The comparison of English and Uzbek emotion-related idioms demonstrates that isomorphism may occur at different levels.

The strongest type of correspondence occurs when both languages express approximately the same emotional meaning through a similar figurative image.

For example:

make one's blood boil

→ qoni qaynamoq

Both expressions associate intense anger with boiling blood.

Another example is:

lose one's head

→ o’zini yo‘qotmoq

In both languages, loss of self-control is conceptualized as losing one's head.

These examples indicate that similar conceptual mappings may become conventionalized in different languages on the basis of shared human experience.

The second type is characterized by a similar emotional meaning but a different figurative representation.

For example:

be over the moon

→ boshi ko‘kka yetmoq

Both expressions describe extreme happiness. However, the English idiom refers to the moon, whereas the Uzbek expression uses the image of reaching the sky.

Consequently, the relationship can be summarized as:

similar emotional meaning does not necessarily require identical figurative imagery.

This distinction is particularly important in translation because literal translation may not communicate the intended idiomatic meaning naturally.

Partial correspondence occurs when the general emotional meaning is shared but certain aspects differ. These differences may concern emotional intensity, pragmatic usage, stylistic value, or cultural associations.

Therefore, comparative phraseological analysis should consider not only dictionary equivalents but also contextual meaning and conceptual imagery.

Conclusion

The comparative analysis demonstrates that English and Uzbek contain a considerable number of emotion-related idioms characterized by semantic and conceptual similarities. The human body, heart, blood, heat, cold, movement, vertical orientation, and containment are among the most productive figurative sources in both languages.

Three major types of correspondence can be distinguished: close semantic and figurative correspondence, semantic correspondence with different figurative images, and partial correspondence. Examples such as make one's blood boil – qoni qaynamoq illustrate close semantic and figurative similarity, while be over the moon – boshi ko‘kka yetmoq demonstrates semantic similarity realized through different images.

The findings suggest that isomorphism between English and Uzbek emotion-related idioms should primarily be understood as semantic and conceptual correspondence rather than formal identity. Shared bodily and emotional experience provides a common cognitive foundation, while linguistic and cultural factors determine the particular phraseological forms used in each language.

The study may contribute to comparative phraseology and cognitive linguistics and may also be useful in translation studies, foreign-language teaching, and intercultural communication. Further research could examine larger corpora of English and Uzbek idioms and focus separately on such emotional domains as love, fear, anger, happiness, sadness, and jealousy.

References

1. Fernando, C. (1996). Idioms and Idiomaticity. Oxford: Oxford University Press.

2. Kövecses, Z. (2000). Metaphor and Emotion: Language, Culture, and Body in Human Feeling. Cambridge: Cambridge University Press.

3. Kövecses, Z. (2010). Metaphor: A Practical Introduction. 2nd ed. Oxford: Oxford University Press.

4. Lakoff, G., & Johnson, M. (1980). Metaphors We Live By. Chicago: University of Chicago Press.

5. Mamatqobulova, M. M. (2026). A comparative study of idioms related to emotions in Uzbek and English. World of Philology, 5(1), 85–87.

6. Pulatova, K. G. (2025). Phraseological units expressing emotions in English and Uzbek: A contrastive study. SHOKH LIBRARY.

7. Sattorova, D. U. (2026). A comparative analysis of English and Uzbek idioms related to emotions. International Conference on Linguistics, Literature and Translation, 24, 31–34.

8. Shafoatova, K., & O‘ralova, O. (2026). A linguocultural comparative analysis of idiomatic expressions representing emotional states in English and Uzbek languages. Xorijiy lingvistika va lingvodidaktika.

9. Šeškauskienė, I. (2020). Emotion or reason? Heart as a container in English and Lithuanian. Kalbotyra, 73, 132–149.

10. Mustafayev, E. O. (2026). Comparative analysis of concepts in English and Uzbek verbal phraseological units. Central Asian Journal of Literature, Philosophy and Culture, 7(2).

POLITENESS AS A PRAGMATIC CATEGORY: CONTEXT, INTENTIONALITY, AND COMMUNICATIVE COMPETENCE

Absamatova Nargiza Botirxon qizi
Jizzakh Branch of the National University of Uzbekistan
Master’s student in Linguistics (English)
botirxonovna001@gmail.com

Abstract. In linguistic pragmatics, politeness transcends mere social etiquette or normative behavior; it functions as a core pragmatic category governing human interaction. This paper explores politeness as a dynamic mechanism through which speakers balance communicative efficiency, social relationships, and interpersonal goals. By examining foundational models—including Robin Lakoff’s politeness rules, Geoffrey Leech’s Politeness Principle, and Penelope Brown and Stephen C. Levinson’s Face-Management Theory—this paper analyzes how contextual parameters, speaker intentions, and cultural norms interact during speech events. Furthermore, the paper highlights the crucial role of politeness within communicative competence, demonstrating that linguistic success relies not only on grammatical precision but also on sociopragmatic appropriateness. Finally, a comparative cross-cultural analysis of English and Uzbek pragmalinguistic realizations illustrates how positive and negative politeness strategies operate across distinct linguistic structures.

Keywords: Pragmatics, Politeness, Face Theory, Communicative Competence, Face-Threatening Acts (FTAs), Context, English, Uzbek, Cross-Cultural Pragmatics.

1. Main part

Traditional formal linguistics long prioritized grammar, syntax, and semantics, treating language primarily as an abstract system of signs isolated from its situational contexts. Under structuralist and early transformational-generative paradigms, the ideal speaker-listener was studied in a homogenous speech community, focusing almost exclusively on grammaticality and propositional truth values. However, the pragmatic turn in language studies during the mid-to-late twentieth century radically shifted focus toward language in use—how utterances