

## Comparative Analysis of the Linguoculturological Aspects of the Verbalizers of the "Mood" Concept in English and Uzbek

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### ABSTRACT

*In this article, the verbalizers of the concept of "mood" in English and Uzbek are compared from a linguistic and cultural perspective. The lexical units expressing "mood" in English and Uzbek are identified, and the similarities and differences are analyzed from a linguocultural point of view.*

**Keywords:** Mood, concept, verbalizer, linguoculturology, lexical unit, comparison, similarity, difference

### INTRODUCTION

Linguoculturology, one of the leading directions in anthropocentric linguistics (lingua – language + cultura – cultivation + logos – doctrine), emerged at the intersection of linguistics, cultural studies, ethnography, and psycholinguistics. It examines the interrelation and mutual influence of language, culture, ethnicity, and national mentality based on the principles of the anthropocentric paradigm.

Researchers note that this field took shape in the last quarter of the 20th century, and the term "linguoculturology" appeared in connection with research conducted by the Moscow Phraseological School under the leadership of V. N. Teliya. When discussing the emergence of linguoculturology, almost all scholars trace its roots back to Wilhelm von Humboldt. The formation of this discipline in linguistics has been significantly

influenced by the ideas of scholars such as A.A. Potebnya, L. Weisgerber, H. Glins, H. Hols, W.D. Whitney, J.W. Powell, F. Boas, E. Sapir, B.L. Whorf, G. Brutian, A. Wierzbicka, and D. Hymes.

A prominent researcher in the field, V.A. Maslova, divides the development of linguoculturology into three stages: The initial stage, marked by the works of scholars whose research laid the foundation for the discipline (Wilhelm von Humboldt, Émile Benveniste, Leo Weisgerber, A.A. Potebnya, Edward Sapir, etc.);

The recognition of linguoculturology as a distinct field of study; The phase of its active development.

The primary goal of linguoculturology is to study how culture, national thought, and unique ways of perceiving the world are reflected in language. The object of this field is language and culture, while its subject is linguistic units that convey cultural semantics. Accordingly, linguoculturology examines linguistic units that serve as carriers of cultural information.

Its main tasks include describing the “linguistic worldview,” studying the “conceptual sphere” (which consists of key cultural concepts), analyzing “linguistic consciousness,” and identifying linguistic units that reflect the national-cultural mentality of language speakers. Additionally, linguoculturology investigates cultural archetypes that correspond to ancient human perceptions and national socio-cultural stereotypes inherent in speech communication.

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national socio-cultural stereotypes present in speech communication.

For instance, in English, the word “joy” – one of the lexemes expressing happiness – has the following meanings in dictionaries: “A glad feeling, glad behavior, a strong feeling of pleasure, happiness.” Example: “On with dance. Let joy be unconfined” (Byron).

Another English word that can serve as an example when discussing mood, happiness is “glad.” This lexeme is described as: “Feeling joy, pleasure, or satisfaction; happy, pleased, cheerful, merry; bringing joy, pleasant, bright, willing.” Example: “When Albeon’s listening stories could grieve or glad my eye” (Byron).

#### LITERATURE REVIEW AND METHODOLOGY

In Uzbek, there are numerous words that express *kayfiyat* (mood, happiness), which are widely used in both spoken and written language. Examples include *xursand* (happy), *shod* (joyful), *quvonch* (delight), and *baxt* (happiness). One such word, *shodlik*, is defined in the Uzbek explanatory dictionary as follows: being pleased with something, happiness, joy, delight.

Another synonym, *xursand*, is explained in the Uzbek explanatory dictionary as: “Extremely pleased with life, in a good mood, cheerful, lively, joyful.”

Satisfied with something, pleased, content, grateful. Example: After being appointed as a water distributor, he made his fellow villagers happy (Sh. Rashidov, *Stronger than the Storm*).

In the *Uzbek Dictionary of Synonyms*, the word *kayfiyat* is listed alongside *xursand*, *xushvaqt*, *shod*, *xurram*, *xushnud*, *masrur*, and *sarafroz* – all expressing different nuances of happiness, joy, or a content state of mind.

An analysis of these words and their definitions shows that in English, the concept of *kayfiyat* as happiness is often associated with a good mood, enjoyment, pleasure, delight, success, and fortune, whereas in Uzbek, it also includes cheerfulness, satisfaction, openness, contentment, and gratitude. Additionally,

in both languages, happiness can be temporary or lasting, expected or unexpected, boundless, intense, and so on.

The differences between the expressions of happiness in these languages become more apparent in phraseological units. This is because phraseological units reflect the cultural identity and national mentality of a people.

For example, in English, some idiomatic expressions conveying happiness include:

When one's ship comes home – When luck smiles upon someone.  
 Cakes and ale – A carefree and worry-free life.  
 Grin like a Cheshire cat – To smile widely and happily.

In Uzbek, similar expressions include:

*Boshi ko'kda* – (extremely happy).  
*Do'ppisi osmonda* – (full of joy).  
*Bir gapirib, o'n kulmoq* – To laugh ten times after saying one word (excessively joyful).  
*Terisiga sig'may ketmoq* – To be so happy that one cannot contain themselves.

Thus, when analyzing phraseological units expressing *kayfiyat* (happiness) in Uzbek and English, it becomes clear that phraseological expressions are more effective than individual words in distinguishing the cultural and linguistic differences between these languages.

In 'Problems of Translating English Idiomatic Expressions Expressing Mood into Uzbek', we found it necessary to analyze the semantic and phraseological characteristics of idiomatic expressions in Uzbek that express *kayfiyat* (mood) as follows:

1. **Idiomatic expressions expressing happiness** convey temporary or momentary emotional states in a person's psyche, as well as satisfaction with a particular action or situation in various forms. All such expressions are semantically united under one category of phraseological units: *xursand* (happy), *mamnun* (pleased), *xushxol* (joyful),

*xushnud* (cheerful), *xurram* (delighted), *quvnoq* (merry), *shodmon* (joyful), *shod* (happy), *xushchaqchaq* (cheerful), and *masrur* (joyous).

2. **Idiomatic expressions expressing sadness** are also widely used in the Uzbek language: *g'amgin* (sorrowful), *dilgir* (melancholic), *xafa* (upset), *xomush* (gloomy), *ma'yus* (depressed), *giryon* (tearful), *xunibiyron* (grief-stricken), and *diltang* (heartbroken).
  - Differences in their usage can be observed. For example, *xafa*, *g'amgin*, and *xomush* all express visible sadness reflected in a person's facial expressions, while *g'ash* (disturbed) refers to internal emotional turmoil and psychological distress.
3. **Idiomatic expressions expressing anger** include *g'azabnok* (furious), *kinli* (resentful), *darg'azab* (enraged), and *g'azabli* (angry).
  - These words describe a strong emotional reaction caused by dissatisfaction with events, objects, or people's behavior.
  - Example: "Sometimes, the falling arrows were like words of resentment flying from one's lips."
  - The word *kin* (*kinli*) in this example, in addition to expressing resentment and grudge, can also indicate anger depending on the context.

Uzbek linguist N. Z. Pardayev studied the semantic and stylistic properties of adjectives in Uzbek, particularly those related to emotional states. He categorized adjectives expressing mental states **into four** lexical-semantic groups:

1. **Adjectives expressing joy:** *xursand* (happy), *xushnud* (cheerful), *xushhol* (joyful).
2. **Adjectives expressing sadness:** *g'amgin* (melancholic), *xomush* (gloomy), *xafa* (upset).
3. **Adjectives expressing anger:** *darg'azab* (enraged), *g'azabli* (angry).
4. **Adjectives expressing drowsiness or indifference:** *lol* (stunned), *loqayd* (apathetic).

Other related words include *shod* (joyful), *xursand* (happy), *mamnun* (pleased), *xushhol* (joyful), *xushnud* (cheerful), *xurram* (delighted), *quvnoq* (merry), *shodmon* (joyful), *xushchaqchaq* (cheerful), *hushyor* (alert), *qo'rqmas* (fearless), *dovyurak* (brave), *sheryurak* (lionhearted), *botir* (courageous), *masrur* (joyous), and *tetik* (energetic).

The word *xursand* (Happy) conveys the following meanings:

1. Pleased, content with life.
2. Joyful, merry, in a good mood, cheerful, lively.
3. Satisfied with something or someone, grateful, appreciative.

#### RESULTS AND DISCUSSION

The word *xursand* which expresses the semantic unit of "joy", has a universal cultural meaning and conveys a character's cheerful mood. The word *xursand*, which carries the meaning of "joy", represents a general cultural concept and expresses a person's pleasant emotional state.

Uzbek words that convey the semantic unit of "sorrow" include: *g'amgin* (sorrowful), *dilgir* (melancholic), *xafa* (upset), *xomush* (gloomy), *xayolchan* (thoughtful), *ma'yus* (depressed), *giryon* (tearful), *xunibiyron* (grief-stricken), *diltang* (heartbroken), *qayg'uli* (tragic), *loqayd* (apathetic), *lohas* (exhausted), and *aybdor* (guilt-ridden).

A person's emotional state can be expressed through somatic elements such as "eyes," "eyebrows," "forehead," and "face." These expressions are realized through linguocultural elements with specific attributive meanings.

For instance, in Uzbek, the sadness of the eyes is depicted in the following way:

*Qorong'u osmondagi yolg'iz yulduz misoli, uning ko'zlari mungga to'la edi.*

(Like a lonely star in the dark sky, his eyes were full of sorrow.)

In English, this is expressed as:

His eyes, like a fading sunset, were drenched in melancholy.

Sometimes, words that express human emotional states are metaphorically transferred to objects and living beings through personification.

For example, in Uzbek:

- *Bulut jahldor* (The cloud is angry)
- *Yulduz xafa* (The star is sad)

When comparing words that express mood, contrastive pairs are often used:

#### **In Uzbek**

- *xursand – xomush* (happy – gloomy)
- *xushchaqchaq – g'amgin* (cheerful – sorrowful)
- *quvnoq – ma'yus* (joyful – melancholic)
- *tetik – horg'in* (energetic – weary)
- *dadil – ikkilanuvchi* (bold – hesitant)
- *teran – mavhum* (profound – vague)
- *loqayd – xayrixoh* (indifferent – sympathetic)
- *sergak – mudroq* (alert – drowsy)
- *darg'azab – xushnud* (furious – content)

#### **In English:**

- joyful – melancholic
- elated – somber
- enthusiastic – eerie
- optimistic – pessimistic
- content – anxious

Words expressing mood function as linguocultural markers, enhancing expressiveness and emotional depth.

From the perspective of cognitive linguistics, mental structures (conceptospheres) find expression in language and human speech, where individual concepts form the structure of the conceptosphere. Words, phrases, sentences, and even entire texts can represent an entire concept or highlight specific conceptual features of a mental structure.

By analyzing the meanings of linguistic units and their usage in speech, we can determine the content and structure of individual mood concepts, as well as the principles underlying the overall mood conceptosphere.

#### CONCLUSION

The conceptual analysis of linguistic phenomena serves as a method for studying and describing mental structures that reflect human emotions. A key example of this is the conceptual analysis of English-language concepts and the mood conceptosphere of English-speaking cultures.

Based on *Oxford Dictionary* entries, the core meanings of 113 mood-related concepts were identified and classified into three main categories:

1. The polarity of mood (positive or negative).
2. The primary cause of the mood.
3. The intensity of the mood.

As a result of the study, 12 conceptual groups (mental fields) were identified, each centered around a primary concept.

In English-speaking cultures, the mood conceptosphere is structured around the following core concepts:

1. **Satisfaction** – When a subject's expectations and desires are fulfilled.
2. **Approval** – When the environment aligns with the subject's value system.
3. **Shock** – When an unexpected event occurs.
4. **Wanting** – When a subject lacks something and feels a need for it.
5. **Fear** – When there is a threat of danger, pain, or psychological harm.
6. **Disapproval** – When an object does not conform to the subject's value system.
7. **Guilt** – When a subject realizes their mistake or unfulfilled promise.

8. **Dissatisfaction** – When hopes and desires remain unfulfilled.
9. **Indifference** – When a person lacks interest or emotions.
10. **Disdain** – When an object or event is deemed unworthy of positive evaluation.
11. **Suffering** – When a person experiences pain or harmful effects.
12. **Uncertainty** – When there is a lack of complete information about an outcome or problem.

#### MOOD IN UZBEK AND ENGLISH

*Definition of mood in Uzbek (Based on Uzbek explanatory dictionaries)*

1. **A state of mind** associated with **inner experiences, aspirations, and emotions.**
  - Example: *Xushnud kayfiyat* (cheerful mood), *kayfiyati buzuq* (bad mood), *kayfiyati o'zgarib qoldi* (his mood changed).
  - *Inson kayfiyati, uning ish natijasi mehnat sharoitiga ko'p jihatdan bog'liqdir.* (A person's mood and work performance are largely dependent on working conditions.)
2. **An inner emotional inclination or psychological state that expresses or reflects certain feelings.**
3. **A pleasant or enjoyable situation or state.**
  - *Ularning kayfiyatiga kayfiyat qo'sholgan bo'lsak, o'zimizni baxtiyor hisoblaymiz.* (If we contribute to their good mood, we will consider ourselves happy.)

#### *Mood in English*

Mood: A temporary state of mind or feeling.

- Synonyms: emotion, temper, disposition, frame of mind, state of mind, sentiment, feeling.

In English, mood is often expressed through adjectives (e.g., cheerful, melancholic, anxious) and idiomatic expressions (e.g., on cloud nine, in high spirits, feeling blue).

1. A temporary state of mind or temper a cheerful mood
2. A sullen or gloomy state of mind, esp when temporary she's in a mood
3. A prevailing atmosphere or feeling

“How far they can go and what is the mood like at home?”  
*The Guardian* (2018)

“It just put them in a good mood.”  
*Times, Sunday Times* (2016)

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