



COGNITIVE AND CULTURAL ASPECTS OF TRANSLATING EMOTIONALLY CHARGED PHRASEOLOGICAL UNITS FROM UZBEK INTO ENGLISH

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Abstract

This research work uses empirical analysis to investigate how cognitive and cultural aspects are linked to body-part metaphors interpreted in terms of the semantic aspects of translation of anthropocentric idioms in Uzbek and English languages. Drawing on Conceptual Metaphor Theory (Lakoff & Johnson, 1980) and Cultural Linguistics (Sharifian, 2017), it identifies metaphorical motives by referring to body parts, such as head, heart, brain or other parts as expressions of intellect in idiomatic approaches beyond the translation norms. Moreover, these analyses conduct a contrastive investigation using bilingual corpora (collection of passages in two languages with parallel interpretation) and emphasize some valuable idioms which carry deeply rooted cultural meanings in both languages. Meanwhile, this study analyses the importance of Anthropocentric idioms which mainly give cognitive insights based on human-related words and their semantic expression in translation between two languages. Conceptual metaphor theory is used as a guide to illustrate human based idioms which serve a significant framework to propose relevant translations between these languages through cultural patterns. It also provides some vital information about relationship between culture, language and cognition in terms of cognitive linguistics which could be determined as Ethnolinguistics. The study of cultural cognition is an integrated motion of the cognition and culture as they both relate to language which has multifunctional



***Modern American Journal of
Linguistics, Education, and Pedagogy***

ISSN (E): 3067-7874

Volume 01, **Issue** 02, May, 2025

Website: usajournals.org

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and parallel forms that constantly negotiated from our past generation to modern scholars. The most targeted objectives of the study are to define some emotional metaphors through the findings and to dive deeply understanding theoretical framework of the human-based idioms in both language usage. Employing Conceptual Metaphor Theory (Lakoff & Johnson, 1980) and Cultural Linguistics (Sharifian, 2017) as its theoretical frameworks, the paper explores how metaphor, emotion, and culture intersect in idiomatic meaning. Using a bilingual corpus of literary, oral, and audiovisual texts, we analyse patterns of metaphorization, emotional connotation, and pragmatic function to demonstrate how translators manage to preserve or adapt emotional nuance across linguistic boundaries. The results indicate that emotion-laden PUs often require interpretive, adaptive, and culturally sensitive rendering strategies to ensure emotional and pragmatic equivalence.

Keywords: Uzbek phraseology, rendering studies, emotional metaphor, cognitive linguistics, idiomatic expressions, societal equivalence, socio-pragmatic rendering, conceptual metaphor theory

Introduction

Phraseological units (PUs), especially those that carry strong emotional undertones, are among the most challenging elements in rendering. In the Uzbek language, emotion-laden idioms are integral to everyday communication, literature, and folklore...

Theoretical Framework

1.1 Conceptual Metaphor Theory (Lakoff & Johnson, 1980)

This theory posits that human beings understand abstract concepts through metaphorical mappings rooted in bodily experience...

1.2 Cultural Linguistics (Sharifian, 2017)



Sharifian emphasizes that language is not only cognitive but also societal...

1.3 Socio-Pragmatic Function of Idioms

Beyond meaning, idioms often fulfill pragmatic roles such as expressing politeness, social distance, solidarity, or emotional reinforcement...

Emotionally Charged Idioms in Uzbek: A Cognitive and Cultural View

In Uzbek, emotionally loaded idioms frequently involve metaphorical references to:

-Body parts

- Natural elements

- Spiritual or moral states

Examples: Ko'ngli yorishdi – His heart brightened – Felt uplifted – He was overjoyed. Emotionally charged idioms in the Uzbek language represent a rich linguistic and cultural reservoir that encodes the nation's collective experiences, emotional perceptions, and traditional worldview. These idioms often encapsulate feelings such as love, sorrow, anger, pride, anxiety, and joy in metaphorical expressions rooted in embodied cognition and culturally situated conceptualizations.

1. **Body Parts** – Used to express internal emotional states:

Yurak (heart) – Center of emotion, courage, or sorrow.

Ich-et (insides) – Indicator of inner emotional torment.

Ko'ngil (soul/heart/mood) – Reflects personal feelings and mood changes.

2. **Natural Elements** – Reflect emotional volatility:

Olov (fire) – Represents passion, jealousy, or burning sorrow.

Suv (water) – Often connotes tears, fluidity of mood, or purification.

Shamol (wind) – Can symbolize confusion or instability.

3. **Spiritual or Moral States** – Express honour, conscience, or inner peace:

Or (shame) and **nomus (honor)** – Relate to self-respect and emotional trauma.

Tavba (repentance) – Reflects emotional remorse with moral overtones.



These idioms, when taken literally, may confuse non-native speakers. However, within Uzbek sociocultural context, they are immediately understood through shared cultural cognition and collective metaphorical structures.

These emotionally charged PUs are not merely linguistic artifacts—they are culturally embedded constructs that reflect emotion conceptualization in Uzbek society. For instance:

- The heart (yurak) is often a metaphorical locus of emotion, similar to many cultures, but it extends further in Uzbek to represent courage, pain, excitement, and moral sensitivity.
- The soul (ko‘ngil) carries semantic nuances that blend feelings, mood, and interpersonal sensitivity—unlike the English “soul,” which is more spiritual and abstract.
- The concept of “ich-eti kuyish” (burning insides) does not have a direct emotional equivalent in English and often must be paraphrased or domesticated in translation.

These differences necessitate not just linguistic transfer, but cultural and cognitive negotiation to achieve emotional resonance in the target language. Readers must choose between:

- **Literal translation** (often inadequate),
- **Functional equivalence** (preserves emotional impact),
- **Cultural substitution** (matches metaphorical domain in TL), or
- **Descriptive paraphrasing** (clarifies nuanced emotion).

Socio-Pragmatic Functions of Emotionally Charged Idioms. Beyond emotion, such idioms serve **pragmatic purposes** in communication:

- To **intensify** the message (Ich-eti kuydi = strong regret),
- To **mitigate** directness (Ko‘ngli qolgan = disinterest with emotional politeness),
- To **signal empathy** (Ko‘ziga yosh keldi = emotional connection),
- To **invoke shared values** (Nomusga tegdi = collective sense of shame).



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Linguistics, Education, and Pedagogy***

ISSN (E): 3067-7874

Volume 01, **Issue** 02, May, 2025

Website: usajournals.org

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Such idioms play an important role in literary discourse, emotional storytelling, and conversational nuance. In translation, their communicative function is just as important as their semantic content.

Conclusion

The translation of emotionally nuanced phraseological units (PUs) from Uzbek into English requires more than mere linguistic conversion—it necessitates a deep cognitive and cultural engagement. These idioms, which often reflect profound emotional and social experiences, are embedded within culturally constructed metaphorical systems and communicative practices. They serve not only to convey meaning but also to express emotional tone, social relationships, and shared cultural values. This investigation has revealed that such idioms are largely grounded in metaphorical representations tied to bodily experiences and internal states. For instance, idioms referencing the “heart” or “insides” are emblematic of emotional turmoil or affection in Uzbek but may lack direct counterparts in English. Consequently, direct translation often fails to preserve the intended emotional effect, necessitating functional, cultural, or paraphrastic strategies. Moreover, these idioms fulfil crucial pragmatic roles—modulating politeness, showing empathy, or enhancing expressiveness—within Uzbek discourse. This underlines the necessity for translators to interpret not only what is said, but how and why it is said in its cultural context. The successful translation of such units involves preserving this socio-pragmatic force through culturally and emotionally appropriate equivalents. The findings suggest that an effective approach to translating emotionally loaded PUs includes three essential dimensions: cognitive insight into metaphor and emotion, cultural sensitivity to local norms, and pragmatic awareness of speech function. In this sense, translation becomes a process of interpreting cultural meaning and emotional subtext, rather than substituting words alone. Ultimately, translators are required to act as mediators between emotional worlds, carrying the psychological depth and cultural significance of idioms across linguistic borders. This study



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Linguistics, Education, and Pedagogy***

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underscores the importance of training translators to be not just linguistically competent but also cognitively and culturally attuned. It calls for the integration of cognitive and cultural models into translator education and the use of bilingual corpora to inform practical strategies for handling emotionally charged expressions.

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Linguistics, Education, and Pedagogy***

ISSN (E): 3067-7874

Volume 01, **Issue** 02, May, 2025

Website: usajournals.org

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