



A COGNITIVE LINGUISTIC STUDY OF EMOTIVE VERBS IN ENGLISH AND UZBEK LANGUAGES

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Abstract: This article presents a cognitive linguistic analysis of emotive verbs in English and Uzbek languages, examining how emotional experiences are conceptually structured and linguistically encoded in both languages. Drawing on conceptual metaphor theory and cognitive grammar, the study reveals that while both languages reflect embodied emotional cognition, they differ in their construal of agency, process, and contextuality. The findings highlight the role of cultural and cognitive models in shaping emotive verb usage and offer insights relevant to comparative linguistics, translation studies, and language pedagogy.

Key Words: cognitive linguistics, emotive verbs, emotion conceptualization, conceptual metaphor, cognitive grammar, cross-linguistic analysis, emotion and language, cultural cognition;

Introduction

In recent decades, cognitive linguistics has emerged as a productive framework for understanding the relationship between language, thought, and human experience. Within this paradigm, emotions are no longer treated as purely psychological states but as conceptual structures that are systematically encoded and reflected in language. Emotive verbs, which denote emotional states, processes, or reactions (such as fear, enjoy, regret, love, or xafa bo'lmoq, quvonmoq, afsuslanmoq), occupy a central position in the linguistic representation of emotions.

Both English and Uzbek languages possess a rich inventory of emotive verbs; however, they differ significantly in how emotional experience is conceptualized, grammatically structured, and culturally framed. English tends to lexicalize emotions through stative and experiential verb constructions, while Uzbek frequently relies on derivational morphology, aspectual markers, and auxiliary constructions to encode emotional meaning. These differences are not accidental but are rooted in distinct cognitive and cultural models.

The present study aims to conduct a cognitive linguistic analysis of emotive verbs in English and Uzbek, focusing on how emotional experiences are



conceptualized, structured, and linguistically encoded. By adopting a comparative perspective, the research seeks to reveal universal cognitive patterns as well as language-specific conceptualizations of emotions.

Literature Review

The cognitive study of emotion in language has its theoretical foundations in the works of Lakoff and Johnson, who demonstrated that abstract concepts, including emotions, are structured metaphorically through embodied experience. Their conceptual metaphor theory established that emotions are often understood via concrete domains such as heat, pressure, motion, or containment. Subsequent research expanded this approach to include emotion-specific metaphors, such as ANGER IS HEAT or FEAR IS A PHYSICAL FORCE.

Another significant contribution comes from Wierzbicka's work on the Natural Semantic Metalanguage, which emphasizes the cultural specificity of emotion terms and challenges the idea of universal emotional concepts. According to this view, emotive verbs are deeply embedded in cultural norms and value systems, making cross-linguistic comparison essential for understanding emotional meaning.

Within cognitive grammar, Langacker highlights the role of construal, emphasizing that linguistic expressions reflect how speakers mentally structure and profile emotional experiences. Emotive verbs, in this sense, encode not only emotional states but also perspective, agency, and control.

In Turkic linguistics, including Uzbek studies, emotive verbs have traditionally been analyzed from morphological and semantic perspectives, focusing on derivational suffixes and grammatical categories. However, cognitive interpretations of Uzbek emotive verbs remain relatively underexplored. Existing comparative studies between English and Uzbek have largely concentrated on syntax or translation equivalence, leaving a gap in cognitive-semantic analysis.

This study seeks to bridge that gap by integrating cognitive linguistic theory with comparative analysis, offering new insights into how emotive verbs function as reflections of mental and cultural models in both languages.

Research Methods

The research employs a qualitative, comparative cognitive-linguistic methodology. The data consist of commonly used emotive verbs selected from authoritative English and Uzbek dictionaries, as well as contextual examples drawn from literary and descriptive sources. Rather than focusing on frequency or corpus statistics, the study prioritizes semantic structure and conceptual motivation.



The analysis is conducted in three stages. First, emotive verbs are classified according to their dominant emotional domains (e.g., joy, fear, anger, sadness). Second, their conceptual structures are examined in terms of embodiment, metaphorical motivation, and construal patterns. Third, cross-linguistic comparison is carried out to identify similarities and differences in emotional conceptualization.

The theoretical framework integrates Conceptual Metaphor Theory, Cognitive Grammar, and elements of cultural semantics. This interdisciplinary approach allows for a nuanced interpretation of emotive verbs beyond surface-level grammatical description.

Analysis and Results

The analysis reveals that both English and Uzbek conceptualize emotions as dynamic experiences rather than static states; however, the linguistic realization of this dynamism differs significantly.

In English, emotive verbs frequently construe emotions as internal states experienced by an individual, often emphasizing psychological immediacy and subjectivity. The experiencer is typically foregrounded, and emotions are conceptualized as conditions that affect the individual. This reflects a cognitive model in which emotions are viewed as internal, self-contained phenomena.

In contrast, Uzbek emotive verbs often conceptualize emotions as processes that develop, intensify, or result from external circumstances. Morphological markers and auxiliary constructions contribute to portraying emotions as gradual, causally motivated, or socially embedded experiences. This suggests a cognitive model in which emotions are closely linked to context, interaction, and consequence.

Metaphorically, both languages employ embodied schemas; however, Uzbek shows a stronger tendency to conceptualize emotions through physical change and movement, while English more frequently relies on containment and state-based metaphors. These differences point to distinct cultural construals of emotional control, responsibility, and expression.

Another significant finding concerns agency. English emotive verbs often reduce the agentive role of the experiencer, presenting emotions as something that happens to the individual. Uzbek, by contrast, more readily encodes agency or responsibility, even in emotional experiences, reflecting a culturally grounded view of emotional regulation.



Overall, the results demonstrate that emotive verbs serve as linguistic windows into deeper cognitive and cultural models, revealing how speakers of each language perceive, interpret, and manage emotional experience.

Conclusion

This cognitive linguistic study of emotive verbs in English and Uzbek has shown that while emotional experience is a universal aspect of human cognition, its linguistic conceptualization is shaped by language-specific and culture-specific factors. English emotive verbs tend to emphasize internal psychological states and subjective experience, whereas Uzbek emotive verbs foreground process, causality, and contextual embeddedness.

By applying cognitive linguistic theory to comparative analysis, the study contributes to a deeper understanding of how emotions are structured in language and thought. The findings have implications for translation studies, intercultural communication, and language teaching, particularly in highlighting potential areas of conceptual mismatch between English and Uzbek emotional expressions.

Future research may expand this approach through corpus-based analysis or experimental methods to further explore the interaction between cognition, culture, and emotion in language

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