BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg
BG PULSE JOURNAL

FEATURES OF EMOTIONAL EXPRESSION IN RUSSIAN AND UZBEK

Nematjonova Nafisa Bohodirovna
Lecturer, Department of Russian Philology
Isomiddinova Imrona
Second-year student, Faculty of Philology
doi:https://doi.org/10.5281/zenodo.24005574

Abstract. This article examines how emotions are expressed in Russian and Uzbek. Drawing on vocabulary, interjections, phraseological units, and conventional speech formulas, it identifies similarities and differences in the expression of joy, regret, surprise, and other feelings. Particular attention is paid to the ways in which grammar, intonation, and the communicative situation shape the emotional meaning of an utterance. The analysis shows that translation requires consideration not only of lexical meaning but also of the relationship between interlocutors. These findings can be applied in teaching Russian to Uzbek-speaking students.

Keywords: Russian language, Uzbek language, emotions, emotive vocabulary, interjections, phraseology, intonation, speech etiquette, translation.

Introduction

The emotional content of an utterance is not always conveyed by explicitly naming a feeling. A listener may perceive approval, hurt, or mockery in otherwise neutral words when they are spoken with a particular intonation. In Russian and Uzbek, feelings are expressed through vocabulary, fixed expressions, grammatical forms, and the organization of communication itself. A comparative analysis should distinguish between naming an emotional state, evaluating an event, and influencing the listener emotionally. For instance, the Russian phrase «Я огорчена» («I am upset») describes the speaker's state, whereas «Как неприятно!» (How unpleasant!) primarily evaluates the situation.

The theoretical framework draws on V. I. Shakhovsky's research into emotional semantics [1], A. Wierzbicka's studies of the relationship between language and culture [2; 3], and V. N. Teliya's work on figurative meaning in phraseology [4]. The aim of the article is to identify similarities and differences in the use of emotional expressions in the two languages. Comparative and contextual methods are employed. The material consists of commonly used words, fixed expressions, and illustrative utterances; consequently, the observations are not intended to describe the speech of all language users.

Vocabulary and Interjections

Emotion terms in the two languages often correspond in their general meanings: Russian «радость» and Uzbek quvonch (joy), «страх» and qo'rquv (fear), and «гнев» and jahl (anger). Their semantic boundaries, however, do not always coincide. In certain contexts, the Russian word «обидно» emphasizes a sense of unfair treatment, while Uzbek xafa may refer to sadness or

displeasure [5]. The grammatical form of emotional statements also differs. Russian «Я рад» and «Я рада» (I am glad) mark grammatical gender, whereas Uzbek Men xursandman does not. Likewise, the Russian forms «Я рассердился» and «Я рассердилась» (I got angry) may both correspond to Uzbek Jahlim chiqdi.

Evaluative words do not necessarily name emotions directly. Russian adjectives such as «прекрасный» (wonderful) and «замечательный» (excellent), as well as Uzbek ajoyib and go‘zal, acquire emotional force in context. The Russian exclamation «Какая хорошая новость!» (What good news!) and Uzbek Qanday yaxshi xabar! can convey joy, yet similar evaluations may sound restrained in a formal text. Such vocabulary therefore cannot be adequately understood in isolation from the situation in which it is used.

Context can alter even an utterance that explicitly names a feeling. After hearing that a friend has recovered, «Я так рада!» (I am so glad!) expresses personal concern, while the same words following news of one's own achievement convey satisfaction with the result. The Uzbek utterance Juda xursandman! also gains a more precise meaning from the occasion and the addressee. When teaching this vocabulary, it is useful to offer students short dialogues with identifiable participants rather than isolated sentences.

Interjections are particularly sensitive to intonation. Russian «Ой!» and Uzbek Voy! may express surprise, pain, or fear. Regret can be conveyed by «Эх!» and Attang!, as in «Эх, не успели!» ('Oh, we did not make it in time!') and Attang, kech qoldik! (What a pity, we are late!). The questions «Неужели?» and Nahotki? frequently express emotional surprise, whereas Rostdanmi? (Really?) more often asks for confirmation. A literal dictionary equivalent therefore does not always convey the meaning of a speaker’s reaction.

Phraseology and Forms of Address

Phraseological expressions allow speakers to describe feelings through vivid images. The Russian idiom «быть на седьмом небе от счастья» (to be on cloud nine) is comparable to Uzbek boshi osmonga yetmoq, which literally evokes a person's head reaching the sky. In both expressions, height symbolizes intense joy. Fear can be expressed by «душа ушла в пятки» (one’s heart sank into one’s boots) and yuragi orqasiga tortmoq. The expressions «выйти из себя» ('to lose one’s temper) and jahli chiqmoq convey anger through images of movement or leaving a state. Here, similarity of communicative function matters more than a word-for-word match [4; 7].

Affectionate forms of address hold a special place in both languages. Russian «мамочка» (dear mum), «солнышко» (sunshine), and «родная» (my dear), along with Uzbek onajon, jonim, and bolajon, can express affection and closeness. In Russian, this emotional coloring is often associated with diminutive suffixes; in Uzbek, the element jon plays an important role. Yet affection is not the fixed meaning of every such form. For example, Russian «милочка» (my dear) may sound patronizing when used by someone who is not close to the addressee. Translation must therefore take account of familiarity, age, and the communicative situation.

Intonation, Speech Etiquette, and Translation

Emotion may be conveyed without explicitly evaluative vocabulary. The Russian sentence «Ты пришёл» (You came) simply states a fact, while «Ты всё-таки пришёл!» (So you did come

after all!) may express joy, relief, or reproach, depending on the situation. «Как вовремя!» (Just in time!) can be sincere praise or an ironic remark addressed to someone who is late. A similar ambiguity is possible in Uzbek Yaxshi qilibsan! (You did well!). In spoken communication, such shades of meaning are created through speech rate, pauses, and intonation; in writing, the surrounding context helps clarify them.

Speech etiquette also shapes how emotions are perceived. The Russian pronouns «ты» and «Вы» are comparable to Uzbek sen and siz, but the choice of form depends not only on age, but also on familiarity and the circumstances of communication. Expressions such as «Мне очень жаль» (I am very sorry), «Держись» (Stay strong), and Omad tilayman ('I wish you good luck') are used in different situations. A translator should convey their communicative function rather than reproduce their wording mechanically. Thus, Attang, imkoniyatni qo‘ldan boy berdik! is naturally rendered as «What a pity, we missed our chance!»

Translation becomes especially challenging when conveying sympathy or forms of address used within a family. In an informal family conversation, Uzbek onajon naturally corresponds to Russian «мамочка» (dear mum), but using such a form in a neutral official statement may alter the style. Similarly, «Мне очень жаль» (I am very sorry) and «Держись» (Stay strong) represent different ways of offering support. Translators need to establish the relationship between the speakers and the attitude that the speaker intends to communicate.

In language teaching, short dialogues are useful for comparison. Students can first identify the feeling expressed, then determine the linguistic means used, and finally discuss whether the utterance is appropriate to the situation. Working with pairs such as «Я рада» and Men xursandman, or «Эх!» and Attang!, helps learners distinguish a grammatically correct translation from natural communicative behavior. These observations are relevant to translation practice and the development of intercultural competence [6].

Conclusion

Russian and Uzbek offer a wide range of resources for expressing emotions, but the same feeling may be expressed in different ways. Differences are especially evident in grammatical forms, figurative language, and the choice of expressions governed by speech etiquette. The emotional meaning of an utterance can be understood fully only in relation to the addressee, the situation, and intonation. The findings are limited to the examples examined here.

References

1. Shakhovsky, V. I. Linguistic Theory of Emotions: A Monograph [in Russian]. Moscow: Gnozis, 2008. 414 pp.
2. Wierzbicka, A. Language. Culture. Cognition [in Russian]. Ed. M. A. Krongauz. Moscow: Russkie Slovari, 1996.
3. Wierzbicka, A. Emotions Across Languages and Cultures: Diversity and Universals. Cambridge: Cambridge University Press, 1999.
4. Teliya, V. N. Russian Phraseology: Semantic, Pragmatic, and Linguocultural Aspects [in Russian]. Moscow: Shkola 'Yazyki Russkoi Kul'tury', 1996.

5. O‘zbek tilining izohli lug‘ati [Explanatory Dictionary of the Uzbek Language]. Tashkent: O‘zbekiston Milliy ensiklopediyasi, 2006-2008.
6. Sladkoedova, I. A., Permyakova, K. V., and Oripzhonova, M. I. Ways of Expressing Emotions in Russian, Uzbek, and English Linguocultures as a Source of Translation Difficulties [in Russian]. Philology: Theory & Practice, 2025, vol. 18, no. 11. DOI: 10.30853/phil20250671.
7. Azizova, N. B., Milovanova, E. V., and Kalinina, Yu. M. Linguocultural Methods of Explaining Phraseological Units: Evidence from Russian and Uzbek Phraseology [in Russian]. Cuadernos de Rusística Española. DOI: 10.30827/cre.v21.32580.