



THEORETICAL ASPECTS OF LEXIS OF “SURPRISE” IN THE UZBEK AND ENGLISH LANGUAGES

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Abstract: This article highlights the study and theoretical aspects of lexical units related to surprise in English and Uzbek, presenting and analyzing scientific views on this topic through examples.

Key words: concept, surprise, human emotion, emotions, psychology, linguistics, lexical, specific expression, differences, cultural, intercultural.

The concept of "surprise" is a universal human emotion, experienced and expressed across various cultures and languages. This article explores the lexical manifestations of surprise in Uzbek and English, examining how these two languages convey the nuances of this emotion through their respective vocabularies.

The study of emotions from psychological and linguistic perspectives has long attracted attention from scholars both domestically and internationally. The literature on this topic has been reviewed in Uzbek and English, focusing on linguistics related to emotions and the psychology of emotions. V.I. Shakhovsky partly explains this interest by noting the importance of understanding "the role of emotions in comprehending the world, their place in the lexical meaning of words, and their status from the perspectives of physiology, psychology, philosophy, and linguistics" [1; p.35].

As noted, "the peculiarity of emotions lies in their nature as evaluative personal attitudes of the subject toward developing or potential situations and their manifestations"



[2; p.15]. Emotions connect individuals with the world around them, including people, objects, and events [3; p.122].

The theory of basic emotions is evident in the works of various scholars. Turner and Ortony argue that "focusing on 'basic' emotions offers limited insight into a wide array of significant issues in the psychology of emotion" [4; p.570]. They further assert that the basic emotions approach, exemplified by Ekman and Izard, can detract from the exploration of emotions that lack unique facial expressions, such as pride, admiration, and envy. While they do not dismiss the usefulness of focusing on basic emotions, they acknowledge that this approach has spurred the development of techniques for analyzing facial expressions as indicators of emotional states.

A biological criterion has been proposed for distinguishing between basic and non-basic emotions. Turner and Ortony emphasize that the existence of universal and unique facial expressions for certain emotions supports the notion that these emotions are biologically basic [4; p.566]. Rivera echoes this sentiment, referencing James's theory: "... the bodily posture is a component of emotion that reinforces or provokes the emotion as a whole due to the posture's structural similarity. [...] Emotions are always embodied" [5; p.21].

Emotions, defined as "complexly organized behavioral and experiential procedures," represent "internally represented and subjectively experienced syndrome categories." They can be experienced consciously and unconsciously, both mentally and physically, and are related to an individual's physical and mental well-being, environmental situations, and personal thoughts. Emotions can accompany, precede, or follow their triggers, manifesting as states, reactions, and processes that are represented mentally.

In discussions about the relationship between cognition and emotion, which initially emphasized the autonomy of both systems, the perspective that cognition and emotion are guided by shared principles has gained traction. Neurobiological findings indicate that the same brain regions (medial prefrontal cortex and amygdala) control both cognitive and



emotional processes. Today, emotions are regarded as integral components of cognition, forming a "set of mental structures and processes that relate cognitive and emotion-based information in an integrated manner, linking them and managing their processing."

Conceptualizations that are part of human cognition become meanings through verbalization. These meanings, embedded in physical, sensorimotor experiences, are evident in metaphors such as GOOD IS UP and BAD IS DOWN, which stem from human bodily experiences associated with well-being and discomfort. Such metaphors also influence metaphorical verbalizations of emotional states and reactions, like being "on top" or "depressed" and the mood "rising" or "falling."

The examples above illustrate the inseparability of language and the processes of perception, categorization, and memory in conceptualizing emotions.

The Uzbek language offers a rich array of lexical items to express surprise. Common Uzbek words and phrases conveying surprise include:

- **Hayratlanish:** A general term for surprise or astonishment.
- **Ajablanish:** Implies a sense of wonder or amazement.
- **O'z-o'zini yo'qotish:** Literally "to lose oneself," conveying extreme surprise or bewilderment.
- **Og'iz ochib qolish:** Translates to "to leave one's mouth open," signifying sudden and unexpected surprise.
- **Ko'zlarga ishonmaslik:** Meaning "not to believe one's eyes," suggesting disbelief or incredulity.

English, a Germanic language with a global reach, also provides diverse expressions for surprise, including:

- **Surprise:** A general term for unexpected wonder or astonishment.
- **Amazement:** Implies awe or wonder.
- **Astonishment:** Suggests a strong feeling of surprise or disbelief.
- **Bewilderment:** Conveys confusion or perplexity.



- **Incredulity:** Indicates disbelief or skepticism.

While both Uzbek and English offer a variety of lexical items to express surprise, notable differences exist in their usage:

1. Certain expressions may be more or less common in one language due to cultural factors; for instance, Uzbek may include more specific terms related to traditional customs or beliefs.
2. Some words in both languages may share similar meanings, yet there may be subtle differences in their connotations or contexts.
3. The grammatical structures used to express surprise may vary; for example, Uzbek may utilize specific verb conjugations or sentence patterns, while English may rely more on adverbs or adjectives.

The lexical expressions of surprise in Uzbek and English reflect the unique cultural and linguistic contexts of these languages. While similarities exist in how these languages convey this emotion, distinct nuances differentiate them. Understanding these differences enhances intercultural communication and appreciation of the diverse ways in which humans express their emotions.

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