



# A COGNITIVE AND CULTURAL APPROACH TO TRANSLATING EMOTIONAL METAPHORS FROM ENGLISH INTO UZBEK

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**Annotation.** *This article investigates the translation of emotional metaphors from English into Uzbek from a cognitive and cultural perspective. Emotional metaphors play a crucial role in expressing human feelings, attitudes, and inner experiences, and they are deeply rooted in conceptual systems shaped by bodily experience and cultural norms. Since English and Uzbek belong to different language families and cultural traditions, emotional metaphors often differ in their conceptualization, linguistic realization, and pragmatic use. The study draws on the principles of cognitive linguistics, particularly Conceptual Metaphor Theory, and cultural linguistics to analyze how emotions such as anger, sadness, fear, and happiness are metaphorically expressed in both languages. Through parallel English–Uzbek examples, the article identifies major translation challenges and discusses effective translation strategies, including metaphor preservation, substitution, paraphrasing, and cultural adaptation. The findings show that successful translation of emotional metaphors requires achieving cognitive and cultural equivalence rather than formal similarity, highlighting the importance of cultural awareness and conceptual analysis in translation practice.*

**Key words.** *Cognitive linguistics, cultural linguistics, emotional metaphors, conceptual metaphor theory, English–Uzbek translation, emotion conceptualization, metaphor translation.*

## **Introduction**

In modern linguistics and translation studies, metaphors are no longer viewed merely as decorative or stylistic devices. Instead, they are understood as fundamental cognitive mechanisms through which people conceptualize abstract experiences, including emotions. Emotions such as anger, fear, love, and sadness are intangible and complex, which makes metaphor one of the primary tools for expressing them in language. As a result, emotional metaphors occupy a central place in everyday communication, literature, media discourse, and intercultural interaction.

The translation of emotional metaphors presents a significant challenge, especially when the source and target languages belong to different linguistic and cultural systems. English and Uzbek differ not only structurally but also in terms of worldview, emotional norms, and cultural values. English reflects a largely individual-centered emotional culture, while



Uzbek emotional expression is closely connected to social harmony, moral values, and cultural concepts such as *yurak* (heart) and *ko'ngil* (inner state, soul, mood).

Literal translation of emotional metaphors often results in semantic distortion, pragmatic failure, or loss of emotional expressiveness. Therefore, an effective translation approach must go beyond lexical equivalence and take into account cognitive and cultural dimensions. Cognitive linguistics, particularly Conceptual Metaphor Theory proposed by Lakoff and Johnson, provides a valuable framework for understanding how emotions are structured metaphorically in the human mind. Cultural linguistics further explains how shared cultural experience influences metaphorical meaning.

The aim of this article is to analyze emotional metaphors in English and their translation into Uzbek using a cognitive and cultural approach. The objectives are:

11. to explain the cognitive nature of emotional metaphors;
12. to identify cultural factors influencing emotional metaphor usage in English and Uzbek;
13. to analyze parallel English–Uzbek emotional metaphors;
14. to discuss translation strategies that ensure cognitive and cultural equivalence.

## **Main Part**

### **1. Cognitive Linguistics and the Nature of Metaphor**

Cognitive linguistics views language as an integral part of human cognition and experience. One of its central ideas is that meaning is grounded in bodily experience and conceptualization rather than abstract linguistic rules. According to Lakoff and Johnson (1980), metaphors are conceptual in nature; they allow people to understand abstract concepts in terms of more concrete and familiar experiences.

A conceptual metaphor consists of two domains:

8. **Source domain** – concrete, physical, or familiar experience
9. **Target domain** – abstract concept, such as emotion

For example, in the metaphor **ANGER IS HEAT**, bodily experience with heat and pressure is used to conceptualize anger. Linguistic expressions such as “*boiling with anger*” or “*hot-tempered*” are manifestations of this underlying conceptual metaphor.

Emotions are particularly suitable for metaphorical conceptualization because they are internal, subjective, and difficult to describe literally. Cognitive linguistics emphasizes that emotional metaphors are not random but systematic and motivated by human experience.

### **2. Emotion as a Cognitive and Cultural Phenomenon**

Although emotions are biologically universal, their interpretation, expression, and evaluation are shaped by culture. Cultural norms determine which emotions are encouraged or restrained, how they should be expressed, and which metaphors are acceptable or preferred.

In English-speaking cultures, emotional expression is often direct and explicit. Emotions are commonly conceptualized as internal psychological states located in the heart or mind. In contrast, Uzbek culture places a high value on emotional restraint, respect, and social



harmony. Emotional metaphors in Uzbek frequently reflect moral qualities such as patience (*sabr*), endurance (*bardosh*), and sincerity.

A key cultural concept in Uzbek emotional discourse is *ko'ngil*. It does not have a direct equivalent in English and combines meanings related to heart, soul, mood, intention, and emotional balance. This cultural specificity plays a crucial role in translating emotional metaphors into Uzbek.

### 3. Emotional Metaphors in English

English emotional metaphors are highly conventionalized and widely used in both spoken and written discourse. Some of the most common conceptual patterns include:

#### 3.1 Emotion as Heat or Fire

- *He was boiling with anger.*
- *She burned with jealousy.*

These expressions are based on physiological responses to strong emotions, such as increased body temperature.

#### 3.2 Emotion as a Container

- *She was filled with joy.*
- *He couldn't contain his anger.*

Here, the human body is conceptualized as a container that holds emotions.

#### 3.3 Emotion as a Physical Force

- *Fear gripped him.*
- *Love struck her suddenly.*

Emotions are viewed as external forces that act upon individuals, emphasizing lack of control.

### 4. Emotional Metaphors in Uzbek

Uzbek emotional metaphors also rely on embodied experience but reveal strong cultural characteristics.

#### 4.1 The Heart (*Yurak*) as an Emotional Center

21. *Yuragi ezildi* (His heart was crushed)
22. *Yuragi to'ldi* (His heart filled up)

The heart symbolizes emotional depth, courage, and moral strength.

#### 4.2 *Ko'ngil* as a Cultural Metaphor

- *Ko'ngli og'ridi* (His feelings were hurt)
- *Ko'ngli ko'tarildi* (His mood lifted)

These expressions reflect emotional, ethical, and relational dimensions.

#### 4.3 Emotion as Weight or Burden

- *Ko'ngliga og'ir botdi* (It weighed heavily on his heart)

This metaphor reflects the cultural view of emotional suffering as something to be endured patiently.

### 5. Parallel English–Uzbek Analysis of Emotional Metaphors

This section provides parallel examples with cognitive and cultural analysis.



### 5.1 Anger: EMOTION AS HEAT

#### English:

*He was boiling with anger.*

#### Uzbek:

*U jahldan qaynab ketdi.*

#### Analysis:

Both languages share the conceptual metaphor **ANGER IS HEAT**, grounded in bodily experience. The metaphor is preserved with minimal change, showing strong cognitive equivalence.

**Strategy:** Metaphor preservation

### 5.2 Sadness: EMOTION AS PHYSICAL DAMAGE

#### English:

*She has a broken heart.*

#### Uzbek:

*Uning yuragi singan.*

#### Analysis:

The heart functions as a universal emotional center. However, in Uzbek culture, *yurak* also implies endurance and sincerity, adding cultural depth to the metaphor.

**Strategy:** Metaphor preservation

### 5.3 Fear: EMOTION AS A PHYSICAL FORCE

#### English:

*Fear gripped him.*

#### Uzbek:

*Qo'rquv uni egallab oldi.*

#### Analysis:

Although the imagery differs slightly, the conceptual metaphor **FEAR IS A FORCE** remains intact. Uzbek prefers less aggressive physical imagery.

**Strategy:** Metaphor substitution

### 5.4 Happiness: EMOTION AS UPWARD MOVEMENT

#### English:

*She was on cloud nine.*

#### Uzbek:

*U juda xursand edi. Or  
Uning ko'ngli ko'tarildi.*

#### Analysis:

The English idiom is culture-specific. Uzbek can either paraphrase the meaning or replace it with a culturally appropriate metaphor involving *ko'ngil*.

**Strategy:** Paraphrasing or metaphor substitution

### 5.5 Emotional Pain and *Ko'ngil*





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