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NATIONAL AND CULTURAL CHARACTERISTICS OF POSITIVE EMOTIONALITY IN THE ENGLISH AND UZBEK LANGUAGES

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ABSTRACT

The present study investigates the linguocultural representation of affectionate forms in English and Uzbek languages from a comparative perspective. Affectionate forms constitute an important part of interpersonal communication and reflect not only emotional attitudes but also the cultural values, worldview, traditions, and social experience of a particular linguistic community. Despite numerous studies on endearment expressions across languages, the linguocultural characteristics of affectionate forms in English and Uzbek have not been sufficiently explored within a comparative framework. Therefore, the main purpose of this research is to identify and analyze the national-cultural semantic components of affectionate forms and determine their universal and culture-specific features in the two languages.

The objectives of the study include examining the theoretical foundations of linguocultural analysis, identifying lexical and phraseological units that express affection, classifying affectionate forms by their semantic sources, and revealing the cultural meanings embedded in these expressions. The research employs comparative-typological, componential, contextual, descriptive, linguocultural, and semantic analysis methods. The empirical material consists of lexical units, phraseological expressions, literary texts, dictionaries, folklore sources, and examples collected from English and Uzbek linguistic corpora.

The findings demonstrate that affectionate forms in both languages are expressed through zoonyms, phytonyms, food-related lexemes, color terms, geographical names, celestial objects, and metaphorical nominations. At the same time, significant differences emerge due to the distinct historical development, cultural traditions, religious beliefs, geographical environment, and social practices of the English and Uzbek peoples. The study reveals that many affectionate expressions contain culturally marked semantic components that reflect national identity and collective cultural memory.

The research concludes that affectionate forms represent an important linguocultural phenomenon whose semantic structure combines universal human emotions with nationally specific cultural meanings. The comparative analysis contributes to the development of linguoculturology, comparative linguistics, intercultural communication, and translation studies.

Key words: affectionate forms, linguoculturology, national culture, semantic component, comparative linguistics, endearment, cultural symbolism, metaphor, English language, Uzbek language.

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INGLIZ VA O'ZBEK TILLARIDA IJOBIY EMOTSIONALLIKNING MILLIY-MADANIY XUSUSIYATLARI

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ANNOTATSIYA

Mazkur tadqiqot ingliz va o'zbek tillaridagi erkalash shakllarining lingvomadaniy ifodalanishini qiyosiy nuqtayi nazardan o'rganadi. Erkalash shakllari shaxslararo muloqotning muhim tarkibiy qismi bo'lib, ular nafaqat hissiy munosabatlarni, balki muayyan til jamoasining madaniy qadriyatlari, dunyoqarashi, an'analari va ijtimoiy tajribasini ham aks ettiradi. Turli tillardagi erkalash ifodalariga bag'ishlangan ko'plab tadqiqotlar mavjud bo'lishiga qaramay, ingliz va o'zbek tillaridagi erkalash shakllarining lingvomadaniy xususiyatlari qiyosiy aspektda yetarli darajada o'rganilmagan. Shu bois mazkur tadqiqotning asosiy maqsadi erkalash shakllarining milliy-madaniy semantik komponentlarini aniqlash va tahlil qilish hamda ikki tildagi universal va madaniyatga xos jihatlarni belgilashdan iborat.

Tadqiqot vazifalari lingvomadaniy tahlilning nazariy asoslarini ko'rib chiqish, erkalash ma'nosini ifodalovchi leksik va frazeologik birliklarni aniqlash, ularni semantik manbalariga ko'ra tasniflash hamda mazkur ifodalarda mujassam bo'lgan madaniy ma'nolarni ochib berishni o'z ichiga oladi. Tadqiqotda qiyosiy-tipologik, komponent tahlili, kontekstual, tavsifiy, lingvomadaniy va semantik tahlil metodlaridan foydalanildi. Empirik material sifatida ingliz va o'zbek tillari korpuslaridan olingan leksik birliklar, frazeologik ifodalar, badiiy matnlar, lug'atlar, folklor manbalari va boshqa misollar xizmat qildi.

Tadqiqot natijalari shuni ko'rsatdiki, har ikkala tilda ham erkalash shakllari zoonimlar, fitonimlar, oziq-ovqat bilan bog'liq leksemalar, rang nomlari, geografik nomlar, samoviy jismlar va metaforik nominatsiyalar orqali ifodalanadi. Shu bilan birga, ingliz va o'zbek xalqlarining tarixiy taraqqiyoti, madaniy an'analari, diniy e'tiqodlari, geografik muhiti hamda ijtimoiy amaliyotlaridagi farqlar tufayli sezilarli tafovutlar ham kuzatiladi. Tadqiqotda ko'plab erkalash ifodalari milliy o'zlik va jamoaviy madaniy xotirani aks ettiruvchi madaniy jihatdan belgilangan semantik komponentlarni o'zida mujassamlashtirishi aniqlandi.

Tadqiqot xulosalariga ko'ra, erkalash shakllari semantik tuzilishida umuminsoniy hissiyotlar va milliy-madaniy ma'nolar uyg'unlashgan muhim lingvomadaniy hodisa hisoblanadi. Qiyosiy tahlil natijalari lingvomadaniyatshunoslik, qiyosiy tilshunoslik, madaniyatlararo muloqot hamda tarjimashunoslik sohalarining rivojlanishiga hissa qo'shadi.

Kalit so'zlar: erkalash shakllari, lingvomadaniyatshunoslik, milliy madaniyat, semantik komponent, qiyosiy tilshunoslik, erkalash ifodalari, madaniy ramziylik, metafora, ingliz tili, o'zbek tili.

НАЦИОНАЛЬНО-КУЛЬТУРНЫЕ ОСОБЕННОСТИ ВЫРАЖЕНИЯ ПОЛОЖИТЕЛЬНОЙ ЭМОЦИОНАЛЬНОСТИ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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АННОТАЦИЯ

Исследование посвящено лингвокультурной репрезентации ласкательных форм в английском и узбекском языках в сопоставительном аспекте. Ласкательные формы являются важным компонентом межличностной коммуникации и отражают не только эмоциональное

отношение говорящего, но и культурные ценности, мировоззрение, традиции и социальный опыт определённого языкового сообщества. Несмотря на наличие многочисленных исследований, посвящённых выражениям ласкательности в различных языках, лингвокультурные особенности ласкательных форм английского и узбекского языков в сравнительном плане до настоящего времени изучены недостаточно. В связи с этим основной целью данного исследования является выявление и анализ национально-культурных семантических компонентов ласкательных форм, а также определение их универсальных и культурно-специфических особенностей в двух языках.

Задачи исследования включают рассмотрение теоретических основ лингвокультурологического анализа, выявление лексических и фразеологических единиц, выражающих ласкательное отношение, классификацию ласкательных форм по их семантическим источникам, а также раскрытие культурных смыслов, заключённых в данных выражениях. В работе использованы сравнительно-типологический, компонентный, контекстуальный, описательный, лингвокультурологический и семантический методы анализа. Эмпирический материал исследования составили лексические единицы, фразеологические выражения, художественные тексты, словарные источники, фольклорные материалы и примеры, собранные из английских и узбекских языковых корпусов.

Результаты исследования показывают, что ласкательные формы в обоих языках представлены зоонимами, фитонимами, лексемами, связанными с пищей, цветообозначениями, географическими наименованиями, названиями небесных объектов и метафорическими номинациями. Вместе с тем выявлены существенные различия, обусловленные особенностями исторического развития, культурных традиций, религиозных представлений, географической среды и социальных практик английского и узбекского народов. Установлено, что многие ласкательные выражения содержат культурно маркированные семантические компоненты, отражающие национальную идентичность и коллективную культурную память.

Сделан вывод о том, что ласкательные формы представляют собой важный лингвокультурный феномен, семантическая структура которого объединяет универсальные человеческие эмоции и национально-специфические культурные смыслы. Проведённый сравнительный анализ способствует дальнейшему развитию лингвокультурологии, сопоставительного языкознания, межкультурной коммуникации и переводоведения.

Ключевые слова: ласкательные формы, лингвокультурология, национальная культура, семантический компонент, сопоставительное языкознание, выражения ласки, культурный символизм, метафора, английский язык, узбекский язык.

INTRODUCTION

Language is not only a means of communication but also a repository of the cultural memory, values, traditions, and worldview of a nation [Humboldt, 1988; 24; Maslova, 2001; 15]. Modern linguistic studies increasingly focus on the interaction between language and culture, emphasizing that linguistic units often serve as reflections of collective cultural experience. Within this framework, linguoculturology has emerged as an interdisciplinary field that investigates the relationship between language, culture, and human cognition. One of the central tasks of linguocultural studies is to identify how cultural meanings are encoded in linguistic structures and how language reflects national identity and cultural consciousness. Affectionate forms constitute a particularly valuable object of such investigations because they combine emotional, cognitive, pragmatic, and cultural dimensions within a single linguistic phenomenon.

The expression of affection is a universal human need. Every linguistic

community possesses specific linguistic means through which speakers convey love, tenderness, care, sympathy, emotional attachment, and positive evaluation. However, despite the universal nature of affection, its linguistic realization varies considerably across languages and cultures. The differences arise from diverse historical experiences, cultural traditions, religious beliefs, social structures, geographical environments, and national mentalities. Consequently, affectionate forms represent a productive area for comparative linguistic and linguocultural research [Wierzbicka, 1992; 113; Lakoff, 1975; 45].

In contemporary linguistics, affectionate forms are examined from various perspectives, including semantics, pragmatics, sociolinguistics, cognitive linguistics, ethnolinguistics, discourse analysis, and linguoculturology [Holmes, 2013; 41; Crystal, 2003; 214; Hymes, 1974; 66]. Scholars such as R.Lakoff, A.V. Kunin, N.Sh. Nishinadze, V.A. Maslova, O.K. Yusupov, B.Ismailova, R.R. Khadyatullayev, O.Safarov, and others have made important contributions to the study of emotional vocabulary and affectionate expressions. Nevertheless, previous studies have mainly focused on grammatical, lexical, stylistic, gender, or folkloric aspects of affectionate forms. The linguocultural characteristics of affectionate forms in English and Uzbek languages remain insufficiently investigated in a comparative framework.

The relevance of the present study is determined by several factors. First, increasing globalization and intercultural communication require a deeper understanding of culture-specific linguistic phenomena. Second, affectionate forms represent a unique intersection of language, culture, cognition, and emotion, making them particularly important for contemporary linguistic research. Third, comparative studies of unrelated languages contribute to the identification of both universal and culture-specific mechanisms of meaning formation. Finally, the analysis of affectionate forms can facilitate more accurate intercultural communication and translation practices [Bell, 1976; 41; Brown & Levinson, 1987; 32].

The English and Uzbek languages belong to different language families and developed under distinct historical, geographical, and cultural conditions [Yusupov, 2007; 92; Abduazizov, 2010; 48]. English evolved within the context of Western European civilization and was influenced by Germanic, Romance, and other linguistic traditions. Uzbek, on the other hand, developed within the Turkic linguistic sphere while experiencing significant influences from Arabic, Persian-Tajik, and Russian languages. These differences have contributed to the formation of unique systems of affectionate expressions in each language. Comparative analysis, therefore, provides an opportunity to reveal how different cultures conceptualize affection and encode emotional meanings through language.

The notion of affection has received diverse interpretations in linguistic literature. According to Webster's Dictionary, affection refers to feelings of tenderness, fondness, emotional attachment, and love [Mish, 2001; 34; Kirkpatrick, 2002; 57]. Roget's Thesaurus associates affection with concepts such as endearment, loving words, pet names, and affectionate expressions [Waite, 2004; 64]. In Uzbek linguistic tradition, affection is often connected with the concept of "*erkalash*", which denotes

expressions of love, care, tenderness, and emotional closeness directed toward people, animals, nature, and even inanimate objects. Researchers emphasize that affectionate forms are not limited to lexical items but may also be realized through phraseological units, stylistic devices, and paralinguistic means [Kazakov, 2008; 54].

An important aspect of affectionate forms is their close relationship with culture. Linguocultural studies argue that language reflects not only objective reality but also culturally specific interpretations of reality. According to V.Humboldt, every language embodies a unique worldview and expresses phenomena characteristic of the people who speak it [Maslova, 2001; 67; Vorobyov, 1997; 22]. Consequently, affectionate forms often contain national-cultural markers that reveal the values, beliefs, traditions, and symbolic systems of a particular community. These markers can be identified in lexical meanings, metaphorical extensions, phraseological units, cultural symbols, and communicative practices.

The national-cultural characteristics of affectionate forms become particularly evident in metaphorical nominations [Kövecses, 2010; 91; Ismailova, 2016; 117]. Speakers frequently employ names of animals, plants, food products, celestial bodies, colors, geographical objects, and historical or literary figures to express affection. Such nominations often possess culturally specific connotations. For example, English speakers may use expressions associated with oceans, blue eyes, or certain food products, whereas Uzbek speakers often employ images connected with mountains, gardens, honey, sugar, flowers, and traditional cultural symbols. These differences illustrate the influence of geographical environment, cultural traditions, and collective experience on language use.

Another important feature of affectionate forms is their role in preserving cultural memory. Many affectionate expressions originate from folklore, oral traditions, lullabies, religious discourse, and historical forms of communication [Safarov, 2007; 95]. Some of them remain active in modern speech, while others gradually become archaic. Nevertheless, even obsolete affectionate expressions continue to reflect historical stages of cultural development and provide valuable information about the evolution of social relationships and emotional communication.

The theoretical significance of this study lies in its contribution to comparative linguistics, linguoculturology, cognitive linguistics, and intercultural communication studies. By identifying the national-cultural semantic components of affectionate forms, the research expands our understanding of the relationship between language and culture and provides new insights into the mechanisms of emotional meaning formation [Akbarova, 2013; 54; Yusupov, 2007; 96].

The practical significance of the study is associated with language teaching, translation practice, intercultural communication, lexicography, and discourse analysis. Understanding the cultural meanings embedded in affectionate forms may help translators avoid semantic distortions, assist language learners in mastering authentic communicative behavior, and facilitate successful intercultural interaction [Ashurova, 2012; 87].

The object of the research is affectionate forms in the English and Uzbek

languages. The subject of the study comprises their linguocultural characteristics, national-cultural semantic components, and comparative features.

The research aims to identify and analyze the linguocultural representation of affectionate forms in English and Uzbek languages and to reveal their universal and nationally specific characteristics.

To achieve this aim, the following objectives were formulated:

- to examine theoretical approaches to linguocultural analysis.
- to identify lexical and phraseological units expressing affection in English and Uzbek.
- to determine the national-cultural semantic components of affectionate forms.
- to classify affectionate expressions according to their semantic sources.
- to reveal similarities and differences between the two languages.
- to identify universal and culture-specific features of affectionate forms.
- to evaluate the role of affectionate expressions in representing national identity and cultural values.

The study hypothesises that affectionate forms possess both universal emotional meanings and culturally specific semantic components reflecting the historical, geographical, social, and cultural characteristics of the English and Uzbek peoples.

METHODS

Research design

This study adopts a qualitative-comparative and linguocultural approach to investigate affectionate forms in English and Uzbek languages. The research is based on the assumption that affectionate forms represent not only linguistic units expressing positive emotions but also important carriers of national-cultural meanings. Therefore, the study combines methods of comparative linguistics, linguoculturology, semantics, cognitive linguistics, and discourse analysis to reveal the cultural and semantic features of affectionate expressions in the two languages. The methodological framework is grounded in contemporary theories of linguoculturology, according to which language serves as a repository of cultural knowledge and collective national experience [Maslova, 2001; 36; Vorobyov, 1997; 44].

The research follows the principles of comparative-typological analysis, which make it possible to identify both universal and culture-specific features of affectionate forms. Since English and Uzbek belong to different language families and developed under different socio-cultural conditions, their comparison provides valuable insights into the interaction between language, culture, and emotional expression [Yusupov, 2007; 92].

Research material

The empirical material of the study consists of lexical units, phraseological units, metaphorical nominations, literary texts, folklore samples, explanatory dictionaries, thesauri, and corpus examples containing affectionate meanings in English and Uzbek.

The research corpus was compiled from several categories of sources: English explanatory dictionaries and thesauri [Simpson & Weiner, 1998; 11]; Uzbek explanatory

dictionaries; Literary works in English and Uzbek; Folklore texts, including lullabies and children's songs; Phraseological dictionaries; Internet-based language materials; Examples collected from colloquial speech; Materials presented in previous linguistic studies devoted to affectionate forms.

Special attention was paid to lexical units expressing affection through metaphorical nomination [Kunin, 1996; 83; Nishinadze, 1999; 51]. The collected material includes affectionate expressions based on: zoonyms; phytonyms; food names; celestial objects; geographical names; colors; personal characteristics; literary and historical images.

The selection of examples was guided by three criteria: Presence of explicit or implicit affectionate meaning, frequency of use in contemporary communication; Linguocultural significance within the language community.

The principal research method employed in this study is comparative-typological analysis. This method allows the identification of similarities and differences between affectionate forms in English and Uzbek. Through systematic comparison, the research reveals universal mechanisms of emotional expression as well as culture-specific semantic structures [Yusupov, 2007; 92; Abduazizov, 2010; 77]. Comparative analysis was conducted at several levels: lexical level, semantic level, phraseological level, discourse level, and linguocultural level.

At the lexical level, affectionate words such as *dear, darling, honey, sweetheart, baby* and *asalim, jonim, shakarim, novvotim* were compared according to their meanings and usage. At the semantic level, attention was focused on metaphorical transfers and symbolic meanings. At the linguocultural level, national-cultural connotations and cultural symbols embedded in affectionate forms were examined.

The comparative-typological method is especially effective for identifying allomorphic and isomorphic features of unrelated languages. It also helps reveal how different cultural environments influence the formation of affectionate expressions [Yusupov, 2007; 101].

Componential analysis [Lyons, 1977; 103; Palmer, 1981; 89] was employed to identify the semantic structure of affectionate lexical units. This method involves decomposing lexical meaning into smaller semantic components (semes) and determining the relationships between them [Bondarko, 1987; 58; Rasulov, 2010; 111].

The analysis focused on [Lyons, 1977; 124]: archisemes; integral semes; differential semes; cultural semes.

For example, affectionate lexical units were examined to identify core semantic components such as *love, tenderness, care, sympathy*, and *emotional attachment*. In addition, national-cultural semantic markers embedded in lexical meanings were identified and classified.

The procedure included [Palmer, 1981; 96]:

- identifying dictionary definitions;
- extracting semantic components;
- determining dominant and peripheral meanings;

- comparing semantic structures across languages;
- identifying culturally specific semantic elements.

This method made it possible to establish how affectionate meanings are represented in lexical systems and how cultural factors influence semantic development.

Linguocultural analysis constitutes the central methodological component of the research [Maslova, 2001; 78]. It is based on the principle that language and culture are inseparable phenomena and that linguistic units contain information about the cultural experience of a speech community.

The linguocultural analysis focused on identifying national-cultural semantic components in affectionate forms. Particular attention was paid to: cultural symbols; national stereotypes; cultural values; traditional beliefs; folklore images; metaphorical models [Akbarova, 2013; 61].

The study investigated how cultural knowledge is reflected in affectionate expressions and how different linguistic communities conceptualize affection through culturally meaningful images [Vorobyov, 1997; 57].

For example, affectionate forms *based on honey, sugar, flowers, mountains, gardens, oceans, and colors* were analyzed [Ismailova, 2016; 117] as cultural symbols reflecting specific features of English and Uzbek worldviews.

Special emphasis was placed on the identification of national-cultural markers, which reveal the influence of geographical conditions, traditional lifestyles, religious beliefs, and historical development on affectionate vocabulary.

Since affectionate meanings are often context-dependent, contextual analysis was used to examine the functioning of affectionate forms in actual discourse [Halliday, 1994; 93].

The method involved analyzing: literary contexts; conversational situations; family discourse; romantic discourse; folklore texts [Fairclough, 1995; 71].

Contextual analysis made it possible to determine: communicative functions; pragmatic meanings; emotional intensity; speaker intentions; interpersonal relations.

Many lexical items acquire affectionate meanings only within specific communicative contexts. Therefore, contextual examination was essential for interpreting implicit emotional and cultural meanings.

The descriptive method was employed to classify and systematize affectionate forms according to their structural and semantic characteristics.

The classification included: lexical affectionate forms; phraseological affectionate forms; metaphorical affectionate forms; culturally marked affectionate expressions; universal affectionate expressions.

Descriptive procedures were also used to present linguistic examples and explain their meanings within the framework of the study.

Although the research is primarily qualitative, quantitative methods were applied to support the findings statistically. The frequency of affectionate lexical units was examined based on the collected material. Previous observations demonstrate that in English, the most frequent affectionate words include *dear* (28%), *darling* (20%), *sweet* (20%), *honey* (10%), *baby* (7%), and *love* (5%). In Uzbek, the most frequent

affectionate units include *asalim* (32%), *jonim* (30%), *shakarim* (10%), *shirinin* (8%), and *novvotim* (8%).

These statistical data provide additional evidence regarding the dominant lexical means of expressing affection in both languages and contribute to a more objective interpretation of research results.

The reliability of the study is ensured through:

- the use of diverse linguistic sources;
- the application of multiple complementary research methods;
- the analysis of authentic language material;
- the comparison of findings obtained from different data sources;
- the inclusion of both qualitative and quantitative procedures.

The validity of the research is strengthened by the use of recognized linguistic theories and by grounding the analysis in authentic examples from dictionaries, literary texts, folklore materials, and naturally occurring speech. The combination of comparative, semantic, contextual, and linguocultural methods allows for a comprehensive examination of affectionate forms as complex linguistic and cultural phenomena.

RESULTS

National-cultural semantic components of affectionate forms

The comparative analysis revealed that affectionate forms in English and Uzbek represent a complex functional-semantic field characterized by both universal and culture-specific features [Rasulov, 2010; 111; Maslova, 2001; 87]. The collected linguistic material demonstrates that affectionate expressions are not limited to interpersonal communication but also serve as linguistic reflections of national culture, worldview, and collective social experience. The study confirms that affectionate forms contain semantic components associated with love, care, tenderness, emotional attachment, and positive evaluation. However, the linguistic realization of these meanings differs significantly across the two languages due to distinct cultural traditions and historical development.

The analysis identified two major groups of affectionate forms:

Universal affectionate forms are found in both languages.

Nationally specific affectionate forms reflecting unique cultural characteristics [Yusupov, 2007; 92].

Universal forms are based on common human experiences and emotions, whereas nationally specific forms emerge from cultural, geographical, historical, and social conditions.

Affection through zoonyms

One of the most productive sources of affectionate expressions in both languages is the animal world. Zoonyms are frequently employed as metaphorical nominations to express love, tenderness, and emotional closeness (See Table 1):

Table 1. *Zoonyms used in affectionate expressions*

Semantic Source	English examples	Uzbek examples
Domestic animals	lamb, bunny, kitten	qo'zichog'im, toychoq, qulunim
Birds	dove, lovebird	kaptarim, bulbulim
Young animals	kitten, puppy	qo'zichoq, toychoq
Mythological creatures	fairy bird	pariqushim

The findings indicate that both languages associate young and harmless animals with positive emotional evaluation. Nevertheless, Uzbek affectionate forms demonstrate a stronger connection with traditional pastoral culture and livestock breeding [Safarov, 2007; 95]. Expressions such as *qo'zichog'im* and *qulunim* reflect the historical importance of animal husbandry in Uzbek culture.

English affectionate zoonyms tend to emphasize emotional intimacy and personal attachment, whereas Uzbek forms often carry additional cultural connotations related to family values, care, and traditional lifestyles.

Affection through phytonyms

Plant names constitute another important source of affectionate nomination [Ismailova, 2016; 117]. The analysis shows that both English and Uzbek speakers frequently use flowers and other plants to symbolize beauty, tenderness, purity, and admiration (See Table 2):

Table 2. *Phytonyms in affectionate forms*

English	Uzbek
rose	gulim
flower	gullola
blossom	rayhonim
Lily	gulchehram

Phytonym-based affectionate expressions reveal the aesthetic values of both cultures. In English, flowers generally symbolize romantic affection and beauty. In Uzbek, floral imagery is strongly associated with femininity, elegance, purity, and family affection. The high frequency of flower-related affectionate expressions in Uzbek reflects the important role of gardens, agriculture, and nature in traditional cultural consciousness.

Confectionery-based affectionate forms

One of the most distinctive findings concerns the extensive use of food-related lexical units in expressing affection [Lakoff & Johnson, 1980; 56] (See Table 3):

Table 3. *Confectionery metaphors in affectionate forms*

English	Uzbek
Honey	asalim
Sweetie	shirininim
Sugar	shakarim
Candy	novvotim

The results demonstrate that sweetness functions as a universal metaphor of

affection [Kövecses, 2010; 102]. However, the lexical realization differs according to national culinary traditions.

In English discourse, words such as *honey*, *sweetheart*, *sweetie*, and *sugar* are among the most frequent affectionate expressions. In Uzbek, similar functions are performed by *asalim*, *shakarim*, *novvotim*, and *shirininim*. The popularity of these expressions reflects the positive symbolic value of sweetness in both cultures.

Frequency analysis revealed that *asalim* accounts for approximately 32% of affectionate lexical units in Uzbek speech (total number 160 out of 500), while *dear* (total number 130 out of 500) and *darling* (total number 120 out of 500) dominate English affectionate discourse.

Colour symbolism in affectionate forms

The study identified important national-cultural differences in the use of color symbolism [Maslova, 2001; 112] (See Table 4):

Table 4. Colour terms expressing affection

English	Uzbek
my blue-eyed	qora ko‘zim
blue world	oppoq qizim
blue-eyed Jane	ko‘zimning oqu-qorasi

Color terms carry culturally specific emotional associations. English examples frequently employ the color blue as a positive symbol associated with beauty and affection. In contrast, Uzbek affectionate expressions often emphasize white and black colors as markers of beauty, purity, and emotional value.

For example, the English expression *my blue-eyed Jane* reflects cultural perceptions of attractiveness linked to eye color, whereas Uzbek expressions such as *qora ko‘zim* and *oppoq qizim* emphasize other culturally significant beauty standards. These findings demonstrate that color symbolism functions as an important carrier of national-cultural meanings.

Geographical images in affectionate forms

The analysis revealed considerable differences in the use of geographical imagery [Geeraerts, 2010; 134] (See Table 5):

Table 5. Geographical metaphors

English	Uzbek
my ocean	suyangan tog‘im
my sail	ishongan bog‘im
my ship	tog‘dek suyanchig‘im

English affectionate expressions frequently utilize maritime imagery, reflecting the historical and geographical relationship between British culture and the sea. Examples such as *my ocean* and *my sail* symbolize emotional dependence, admiration, and affection.

Uzbek affectionate expressions, on the other hand, often incorporate images of mountains, gardens, and agricultural landscapes. Such metaphors reflect the

geographical environment and traditional economic activities of Central Asian societies. The findings confirm that geographical conditions significantly influence the conceptualization of affection.

National-cultural markers in affectionate forms

The research identified several categories of national-cultural markers [Vorobyov, 1997; 65] (See Table 6):

Table 6. National-cultural sources of affection

Source	English	Uzbek
Nature	ocean, sky, star	bogʻ, togʻ, rayhon
Food	honey, sugar	asal, novvot, shakar
Animals	bunny, lamb	qoʻzichoq, qulun
Colors	blue	qora, oppoq
Social traditions	sweetheart	jonim, aylanay

These markers demonstrate that affectionate forms function as repositories of cultural information. They encode values, beliefs, and experiences that characterize a particular linguistic community.

Universal and culture-specific features

The comparative analysis revealed several universal characteristics:

- affection is expressed through metaphorical nomination;
- sweetness symbolizes positive emotional evaluation;
- Young animals frequently represent tenderness and care;
- Nature serves as a source of affectionate imagery;
- Affectionate forms strengthen interpersonal relationships.

At the same time, significant culture-specific features were identified:

- English-specific characteristics
- frequent use of maritime imagery;
- A greater influence of French, Italian, Spanish, and Arabic borrowings;
- widespread use of lexical forms such as *dear*, *darling*, *honey*, and *sweetheart*.

Uzbek-specific characteristics:

- extensive use of suffixes expressing affection;
- strong influence of pastoral and agricultural culture;
- frequent use of food-related metaphors;
- A greater representation of family-centred values;
- active use of culturally marked forms such as *jonim*, *asolim*, and *aylanay*.

Summary of findings

The results demonstrate that affectionate forms in English and Uzbek constitute a linguocultural phenomenon combining universal emotional meanings with nationally specific cultural content. The analysis confirms that affectionate expressions are closely connected with the historical development, cultural traditions, social practices, geographical environment, and worldview of their speakers. While both languages share common mechanisms of emotional expression, they differ significantly in the

cultural symbols and metaphorical models employed to represent affection. These findings provide a foundation for further discussion of the linguocultural significance of affectionate forms and their role in intercultural communication.

DISCUSSION

The results of the present study demonstrate that affectionate forms constitute a complex linguocultural phenomenon that reflects not only emotional relationships between individuals but also the cultural values, historical experience, and collective worldview of a speech community. The findings support the view that language functions as a repository of cultural knowledge and that affectionate expressions represent one of the most culturally marked components of the lexical system [Maslova, 2001; 15]. The comparative analysis of English and Uzbek affectionate forms confirms the hypothesis that these linguistic units combine universal emotional meanings with nationally specific semantic components.

The obtained results correspond with the fundamental principles of linguoculturology, according to which language and culture develop in close interaction and mutually influence one another. The present study confirms this theoretical position by demonstrating that affectionate forms in English and Uzbek reveal different patterns of conceptualizing love, tenderness, care, and emotional attachment. Although the emotional basis of affection remains universal, its linguistic realization is significantly shaped by cultural factors.

One of the most important findings concerns the role of metaphorical nomination in expressing affection. The analysis revealed that both English and Uzbek employ metaphorical transfers from various semantic domains, including animals, plants, food products, colors, geographical objects, and natural phenomena. This observation supports cognitive linguistic theories developed by Lakoff and Johnson, who emphasize that human conceptualization is largely metaphorical in nature [Lakoff & Johnson, 1980; 56]. The affectionate forms identified in the present study demonstrate how abstract emotions become understandable through concrete cultural images. For example, sweetness serves as a universal metaphor of affection in both languages, while particular lexical realizations differ according to cultural traditions and everyday experiences.

The results also correspond to the ideas of A.V. Maslova [Maslova, 2001; 78] concerning the cultural symbolism of linguistic units. According to A.V. Maslova, words frequently acquire additional cultural meanings through historical development and collective cultural experience. Our findings confirm this observation. For instance, English speakers often employ maritime imagery such as *ocean*, *ship*, and *sail* in affectionate discourse, whereas Uzbek speakers prefer images related to mountains, gardens, flowers, and agricultural landscapes. These differences can be explained by geographical conditions and traditional lifestyles characteristic of each linguistic community.

Particularly significant is the role of food-related metaphors in the expression of affection [Kövecses, 2010; 102]. The analysis revealed that both languages utilize

concepts associated with sweetness to convey positive emotional evaluation. English speakers frequently use *honey*, *sweetheart*, and *sugar*, whereas Uzbek speakers employ *asalim*, *shakarim*, *novvotim*, and *shirinim*. The prevalence of these expressions confirms the universal cognitive association between sweetness and positive emotional experience. However, the specific lexical choices reflect national culinary traditions and cultural symbolism. In Uzbek culture, honey and traditional sweets possess strong positive connotations and are therefore naturally extended to affectionate discourse.

The findings further demonstrate the importance of zoonyms in affectionate nomination [Safarov, 2007; 95]. Both languages use names of animals, particularly young and harmless animals, to express tenderness and emotional attachment [Kilichev, 2002; 76]. This phenomenon supports observations made in ethnolinguistic studies concerning the anthropomorphic interpretation of animals in human communication. Nevertheless, important differences were identified. Uzbek affectionate zoonyms often reflect the pastoral traditions of Central Asian society, where livestock breeding historically played a crucial role in economic and cultural life. Consequently, expressions such as *qo'zichog'im* and *qulunim* possess stronger cultural associations than many of their English counterparts.

Another noteworthy result concerns the cultural symbolism of colors. Previous linguocultural studies have demonstrated that colors frequently function as carriers of symbolic meanings. The present research confirms this observation. English affectionate discourse often utilizes blue as a symbol of beauty and emotional closeness, whereas Uzbek expressions emphasize white and black colors as markers of beauty, purity, and emotional value. Such differences illustrate how cultural perceptions influence semantic development and contribute to the formation of culturally specific affectionate expressions.

The study also provides additional support for Wierzbicka's theory of cultural scripts. According to Wierzbicka [Wierzbicka, 1992; 113], different cultures organize emotional experiences through culturally specific semantic patterns. The affectionate forms examined in this research clearly reflect such patterns. Uzbek affectionate expressions frequently emphasize family relationships, respect, care, and emotional closeness within social groups. English affectionate forms, while similarly expressing intimacy, often focus more strongly on individual emotional relationships. These tendencies reflect broader cultural differences between collectivist and individualist orientations.

The findings regarding national-cultural markers are particularly important from the perspective of comparative linguistics. O.K. Yusupov [Yusupov, 2007; 92] emphasizes that comparative studies should investigate linguistic phenomena comprehensively and identify both common and distinctive features. The present research follows this principle by demonstrating that affectionate forms contain both universal semantic components and culturally specific connotations. Universal elements include the concepts of love, tenderness, care, emotional attachment, and positive evaluation. Nationally specific elements arise from historical, religious, geographical, and social factors that shape cultural consciousness.

The role of borrowings in the development of affectionate vocabulary also deserves special attention. The analysis revealed that English affectionate forms have been influenced by French, Spanish, Italian, and Arabic sources, while Uzbek affectionate vocabulary contains numerous borrowings from Arabic, Persian-Tajik, and Russian. This finding illustrates how cultural contact contributes to lexical enrichment and semantic development. At the same time, borrowed lexical items often acquire new cultural meanings after integration into the receiving language [Crystal, 2003; 214].

From a sociolinguistic perspective, the results indicate that affectionate forms function across various communicative domains, including family discourse, romantic communication, friendship, folklore, and literary texts. This observation supports previous sociolinguistic studies suggesting that emotional language reflects social relationships and communicative purposes. The widespread use of affectionate expressions across different social contexts demonstrates their importance in maintaining interpersonal solidarity and emotional connection [Holmes, 2013; 64].

The study additionally confirms that affectionate forms cannot be fully understood through purely lexical or grammatical analysis. Their interpretation requires consideration of cultural knowledge, contextual information, and pragmatic factors. Many affectionate expressions derive their emotional meaning from specific communicative situations and shared cultural assumptions. Consequently, [Fillmore, 1982; 118; Langacker, 2008; 136; Geeraerts, 2010; 201; Hymes, 1974; 94] linguocultural analysis provides a more comprehensive understanding of affectionate vocabulary than approaches limited to structural description.

From the perspective of translation studies, the findings highlight significant challenges associated with rendering affectionate forms across languages. Because many affectionate expressions contain culturally specific connotations, direct lexical equivalents do not always preserve their emotional and cultural meanings. Translators must therefore consider not only denotative meaning but also cultural symbolism, pragmatic function, and emotional intensity. The results of this study may contribute to the development of more effective translation strategies for culturally marked lexical units.

The pedagogical implications of the research are equally significant. Foreign language learners often encounter difficulties in understanding culturally specific affectionate expressions because such forms are rarely explained through ordinary vocabulary instruction. Incorporating linguocultural information into language teaching may improve communicative competence and facilitate intercultural understanding. Knowledge of affectionate forms can help learners better understand authentic discourse and avoid pragmatic misunderstandings.

Despite its contributions, the present study has several limitations. First, the analysis focuses primarily on English and Uzbek and therefore does not address affectionate forms in other linguistic and cultural traditions. Second, although the research includes a substantial corpus of examples, additional quantitative investigations involving larger corpora may provide more detailed frequency data.

Third, psycholinguistic experiments could further clarify how speakers perceive and interpret culturally marked affectionate expressions.

Future research may explore the cognitive mechanisms underlying affectionate nomination, investigate the pragmatics of affectionate discourse in digital communication, and conduct broader cross-cultural comparisons involving additional languages. Such studies would further contribute to understanding the relationship between language, emotion, and culture.

Overall, the discussion confirms that affectionate forms represent a linguocultural phenomenon in which universal emotional experiences are intertwined with culturally specific semantic structures. Their study provides valuable insights into national identity, cultural symbolism, interpersonal communication, and the cognitive organization of emotional meaning. The comparative analysis of English and Uzbek demonstrates that while human emotions may be universal, their linguistic expression remains deeply rooted in culture and collective experience.

CONCLUSION

The present study investigated the linguocultural representation of affectionate forms in English and Uzbek languages through a comparative analysis of their national-cultural semantic components, metaphorical models, and communicative functions. The research has demonstrated that affectionate forms constitute a complex functional-semantic field reflecting not only emotional relationships but also the cultural values, historical experience, worldview, and collective consciousness of the linguistic communities under investigation.

The analysis confirmed that affectionate forms in both languages are based on the universal human need to express love, tenderness, care, emotional attachment, and positive evaluation. Despite this universal foundation, their linguistic realization differs considerably due to cultural, historical, geographical, social, and religious factors. The findings support the hypothesis that affectionate forms simultaneously possess universal emotional meanings and nationally specific semantic features.

The study established that affectionate expressions in English and Uzbek are realized through various semantic sources, including zoonyms, phytonyms, food-related lexical units, color terms, geographical names, celestial objects, and metaphorical nominations. These linguistic units function not only as means of emotional communication but also as carriers of cultural information. The analysis revealed that affectionate forms preserve important elements of national culture and reflect culturally specific ways of conceptualizing interpersonal relationships.

One of the major findings concerns the role of food-related metaphors. In both languages, sweetness serves as a universal symbol of affection. However, English speakers predominantly employ lexical units such as *honey*, *sweetheart*, and *sugar*, whereas Uzbek speakers prefer expressions such as *asalim*, *shakarim*, *novvotim*, and *shirinim*. This demonstrates how universal emotional concepts become linguistically encoded through culture-specific lexical choices.

The research also showed that animal-based affectionate expressions occupy

an important position in both languages. Nevertheless, Uzbek affectionate zoonyms display stronger connections with pastoral traditions and the historical significance of livestock breeding. Similarly, differences were identified in color symbolism and geographical imagery. English affectionate discourse often reflects maritime culture through expressions involving oceans and ships, whereas Uzbek affectionate expressions frequently utilize mountains, gardens, flowers, and agricultural symbols.

The linguocultural analysis revealed that affectionate forms contain numerous national-cultural markers. These markers reflect cultural values, traditions, social norms, and collective historical experiences. Their identification contributes to a deeper understanding of the interaction between language and culture and supports contemporary linguocultural theories emphasizing the inseparability of linguistic and cultural phenomena.

From a theoretical perspective, the study contributes to comparative linguistics, linguoculturology, cognitive linguistics, ethnolinguistics, and intercultural communication studies. It expands existing knowledge concerning the functional-semantic field of affection and demonstrates the importance of cultural factors in semantic development and emotional communication.

The practical significance of the research lies in its potential applications in foreign language teaching, translation studies, lexicography, discourse analysis, and intercultural communication. Understanding the linguocultural features of affectionate forms can facilitate more effective communication across cultures and improve the accuracy of translation involving emotionally marked vocabulary.

In conclusion, affectionate forms in English and Uzbek languages represent a unique linguocultural phenomenon in which universal human emotions are combined with culturally specific meanings. Their study provides valuable insights into national identity, cultural symbolism, emotional cognition, and the relationship between language and culture. Future research may further explore cognitive, pragmatic, and discourse-related aspects of affectionate forms in broader cross-cultural contexts.

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