

A Study of "Laughter" and "Crying" Concepts in English and Uzbek Linguacultures

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Abstract: *This article focuses on one of the most essential questions in modern linguistics; that is related to linguacultural units. Being the main, central part of conceptual linguistics, the concepts of "laughter" and "crying" are considered to be essential, cultural, traditional complex lexical units that are passed from generation to generation, from mouth to mouth for centuries. These concepts can contain important data related to various functions of emotional expressions including their usage as a methodological tool. Emotional concepts can be regarded as means of folklore, literature and language, in this work their functions in linguistics are studied through a comparative study of English and Uzbek linguacultures.*

Keywords: *Cultural Artifacts, Societal Expectations, Unwritten Communication, Social Hierarchies, Figurative and Deep Meaning, Memorable Lessons and Warnings, Foster a Shared Identity, Social System of The Society, Historical and Spiritual State*

1. Introduction

The concepts of laughter and crying are traditional, deeply rooted expressions that serve as a cultural mirror, reflecting a community's collective wisdom, values, beliefs, and traditions. They act as cultural artifacts, preserving heritage and fostering a sense of identity by transmitting emotional knowledge and social advice across generations.[1] Understanding a culture's emotional concepts provides deep insight into its mindset, worldview, and societal expectations, making them essential tools for both cultural preservation and intercultural communication.[2]

Laughter and crying are a simple way of expressing a well-known psychological truth or reaction based on common sense or experience. They are usually considered to be imbued with ancestral wisdom, passed down from generation to generation until they become part of a society's oral tradition and linguistic system. This article will explore what anthropology, psychology, and the ethnographic record can offer to the field of linguaculturology, which is dedicated to the collection and study of conceptual expressions in different languages.[3]

2. Methodology

A form of verbal arts or oral literature alongside poetry, songs, riddles, myths, and jokes, emotional concepts are typically reflected in a form of unwritten communication, such as idioms and proverbs. Stylistically set apart from regular speech, they are often metaphorical or symbolic in nature. Speakers can use the concepts of laughter and crying to impart knowledge, offer advice, teach or reinforce morals, make an argument, relieve interpersonal tensions, aid in understanding, or to console or inspire others.[4]

It is essential to find out how emotional concepts reflect culture: cultural values - these concepts often reveal a society's most cherished principles, such as the importance of individual autonomy and psychological restraint in English culture or the deep affection for collective empathy and moral moderation in Uzbek culture.[5] Collective wisdom - they capture the accumulated knowledge and practical experiences of a community over generations, offering timeless advice on life and human behavior through emotional balance. Traditions and customs - laughter and crying can highlight specific traditions, customs, and social hierarchies, like the traditional practice of organising ritual crying or evaluating public laughter based on social status.[6] Mentality and worldview - by examining a culture's emotional concepts, one can better understand how its members perceive and navigate the world around them.[7]

The role of emotional concepts in society is also great. Cultural preservation: concepts of joy and sorrow act as a vital link between generations, ensuring that the wisdom of the past informs the present and future, thereby maintaining cultural continuity. Identity and belonging: they foster a shared identity and sense of belonging within a community by reinforcing its unique heritage and collective memory.[8] Intercultural understanding - exchanging these concepts can promote greater understanding and appreciation between different cultures, encouraging dialogue and collaboration. Education and guidance - emotional expressions offer concise, memorable lessons and warnings, teaching people how to live life and conduct themselves appropriately.[9] In essence, laughter and crying are more than just biological reactions; they are linguistic and cultural artifacts that offer profound insights into the heart of a people and their way of life.[10]

3. Results and Discussion

The concepts of laughter and crying, which are reflected in the oldest examples of folklore and phraseology, differ from other genres by their short, concise, figurative and deep meaning.[11] These concepts show the ancient and rich spirituality of each nation. They are very rich and varied in subject matter, and can be used in their own right or in their figurative sense. Emotional concepts combine the life experiences, dreams and aspirations of ancestors, their attitude to the state and society, historical and spiritual state, philosophical, ethnic and aesthetic feelings, positive qualities.[12] These concepts have been polished over the centuries to form a concise and simple poetic form in language. They represent a set of wise realizations that represent the conclusion of a person's life experiences.[13]

There are several types of emotional concepts that can be translated into other languages:

- Using phraseological Equivalent;
- Absolute Equivalent;
- Similar Equivalent;[14]
- Use direct translation.

There are the same proverbs and expressions about laughter and crying in English and Uzbek which can be translated into absolute style. For example:

- *Too much laughter brings tears* - *Ko'p kulgi — ko'z yoshi.*
- *Unadvised laughter leads to crying* - *Bemaslahat kulgi — yig'iga yetaklar.*
- *He laughs best who laughs last* - *Eng oxirgi kulgan yaxshi kuladi.*
- *The one who cries speaks with truth* - *Yig'igan topib gapirar, kulgan — qolib.*[15]

4. Conclusion

In conclusion, many Uzbek and English concepts on Laughter and Crying have the same meaning. Only words in both languages are different. Concepts that have different meanings in the process of semantically analysis are observed the same meaning. In all English and Uzbek traditions,

uncontrolled emotional outbursts or disrespectful laughter are shown as the most vile and disgusting side. We can mention that there are some expressions which are very difficult to translate, in some cases almost impossible, as they are narrowly linked to the cultural and social system of the society, such as English expressions related to the stoic idea of the "stiff upper lip" or Uzbek local phrases reflecting "andisha".

Concepts of emotion can be a teaching tool in foreign language teaching process. Wolfgang Mieder says that cultural expressions are useful for teaching because they contain valuable lessons. When learning a new language, emotional concepts help us understand the culture and meanings behind words.

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