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INGLIZ VA O‘ZBEK TILLARIDA “SMILE/TABASSUM” KONSEPTINING DIAKRONIK KESIMDA ASOSIY NOMINANTLARI

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Annotatsiya. Ushbu maqolada ingliz va o‘zbek tillarida “tabassum” konseptining tarixiy, etimologik va madaniy rivojlanishi o‘rganiladi. So‘zning kelib chiqishi, leksik evolyutsiyasi, ma’nolar kengayishi va ijtimoiy ahamiyati tahlil qilinadi. Tadqiqot biologik, psixologik va madaniy omillarni yoritib, tabassumning ijobiy, salbiy va neytral konnotatsiyalarini ko‘rsatadi.

Kalit so‘zlar: konsept, tabassum, etimologiya, madaniy ahamiyat, ijobiy konnotatsiyalar, salbiy konnotatsiyalar, neytral konnotatsiyalar.

БАЗОВЫЕ НОМИНАНТЫ КОНЦЕПТА «SMILE/TABASSUM» В ДИАХРОНИЧЕСКОМ АСПЕКТЕ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

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Аннотация. В этой главе исследуется историческое, этимологическое и культурное развитие понятия «улыбка» в английском и узбекском языках. Рассматриваются происхождение, лексическая эволюция, расширение значений и социальное значение. Исследование показывает биологические, психологические и культурные аспекты улыбки, её позитивные, негативные и нейтральные коннотации в языке, литературе и общении.

Ключевые слова: концепт, улыбка, этимология, культурное значение, позитивные коннотации, негативные коннотации, нейтральные коннотации.

BASIC NOMINEES OF THE CONCEPT “SMILE/TABASSUM” IN A DIACHRONIC SECTION IN ENGLISH AND UZBEK LANGUAGES

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Abstract. This article examines the historical, etymological, and cultural development of the concept “smile” in English and Uzbek. It examines origins, linguistic evolution, semantic expansion, and social significance. The study highlights psychological, and cultural factors shaping smiling, illustrating its positive, negative, and neutral connotations in language, literature, and human interaction.

Key words: concept, smile, etymology, cultural significance, positive connotations, negative connotations, neutral connotations.

The concept of the “smile” represents a highly intriguing subject, possessing its own distinct historical evolution and developmental trajectory. This topic investigates the historical evolution of the term “smile” in the English and Uzbek language. Etymological and comparative-historical approaches, together with etymological dictionaries, are utilized for this purpose. The primary objective is to ascertain the evolution of these emotional notions and the expansion of their meanings over time. Etymology aids in identifying the archaic forms and

original significations of words, so enhancing comprehension of their contemporary applications. The historical culture and worldview of any nation are manifested in its vocabulary; hence, the emotional lexicon is likewise ethnospecific. Alterations in lexical meanings are intricately linked to transformations in a society's perspective. Each notion possesses an own “history”: comprehending its semantic evolution is essential for completely grasping its contemporary significance. Etymological sources elucidate the origins of concepts, their associations with cognate languages, and the phases of their evolution. Emotional notions evolve in meaning and expression in alignment with social and cultural advancement. In conceptual analysis, it is essential to examine how concepts are manifested through language, specifically which lexical units convey them, as language serves as the primary medium for cultural transmission. The creation of lexical units is affected by phonetic alterations, interactions with cognate languages, loanwords, and various historical influences. Borrowed elements also signify crucial phases in linguistic history. Etymology aids in developing semantic structures, however the ultimate interpretation frequently relies on the researcher’s intuitive judgment. Consequently, certain researchers do not see etymology as a completely exact science.

Etymologically, the verb *smile* (c. 1300, *smilen*) means “to adopt a facial expression showing amusement or pleasure.” It likely comes from Middle Low German *smilen* or Scandinavian languages (e.g., Danish *smile*, Swedish *smila*), ultimately from Proto-Germanic *smil-* and the Proto-Indo-European root *smei-* meaning “to laugh or smile.” Related words include Sanskrit *smayate* (“smiles”), Latvian *smiēt* (“to laugh”), Latin *mirari* (“to wonder”), and Old English *smerian* (“to laugh at, scorn”). Originally, it gradually replaced the Old English term *smearcian* (modern *smirk*), which acquired a negative sense. Figurative uses, such as denoting favor or encouragement, date back to around 1400. The phrase “smile and the world smiles with you” appeared in 1884 in newspapers. In Romance, Celtic, and Slavic languages, diminutive forms of words for “laugh” (e.g., Latin *subridere*) often signify “smile,” implying a “small” or “soft” laugh

[<https://www.etymonline.com>]. Accordingly, the phrase “smile” refers to a facial expression marked by the upward curvature of the mouth, usually indicating pleasure, friendship, or amusement. Serving as both a noun and a verb, it expresses emotion, social connection, and verbal intent. The term “smile” originates from Middle English “*smilen*”, tracing back to Old English “*smilian*” and is connected to Old Norse “*smila*” and Middle Low German “*smelen*”, highlighting its enduring significance in human emotional expression. “The term is extensively utilized in quotidian, social, psychological, and literary contexts to denote both physical and metaphorical manifestations of joy. Synonyms such as *grin*, *beam*, and *smirk*, together with related terms like *laugh* or *giggle*, enhance its use, highlighting the intricate ways in which smiles convey emotion and social significance” [<https://the-dictionary.fandom.com>]. *Tabassum* (pronounced *tah-BAH-soom* / *tæ' bæ.s.əm*) is a name derived from Arabic and Persian, signifying “smile” in Arabic and “flower” in Persian. The etymology of the name “*tabassum*” may be traced to its Arabic root, from whence it was adopted into the Uzbek language. The term originates from the Arabic verb *basama*, signifying “to smile”, and leads to the noun *tabassumun*, which denotes “smiling” or “laughter”. In Uzbek, it denotes a soft, silent grin conveyed by the facial features, lips, and eyes. In classical literature, *tabassum* is also referred to as *nimtabassum* (“half-smile”) and is linked to beauty, modesty, and courtesy, highlighting its cultural and artistic importance. It originates from the Arabic verb *tabassama*, meaning “to smile”, which signifies joy and cheerfulness. The name is prevalent in areas affected by Arabic culture, especially in South Asia, where it is favored for females. Its incorporation into English and other languages frequently transpires via cultural interchange and the dissemination of Islamic literature. In Muslim communities, names often highlight positive qualities such as joy, virtue, and commendable character. “*Tabassum*” represents these

principles, signifying happiness and social elegance. Their usage may be traced through centuries of Islamic poetry, literature, and academia, wherein names frequently embody virtues and commendable attributes. The core of “tabassum” is intrinsically linked to happiness, transcending linguistic boundaries. In literature and art, the depiction of a smile amplifies the cultural significance of the name, rendering it a profound and lasting selection for families [<https://parentingpatch.com>]. From a historical perspective, the word smile has undergone a long evolutionary process. It first appeared in the English language in the 14th century. Within the Indo-European language family, the origin and pronunciation of the smile concept are remarkably similar, although its usage and contexts vary across languages. In Old English, *bismerian*, and in Old High German, *bismerōn*, the terms conveyed meanings related to mocking or insulting.

In Charles Darwin’s theory, the origin, formation, development of the smile, and the stages through which it transforms into laughter are described in detail. “A smile represents the earliest and mildest form of laughter. In infants, a smile appears first and gradually develops into full laughter. This process is shaped by biological, evolutionary, and social factors”[Ch.Darvin.1897. 209pp]. The findings suggests that smiling and laughter are emotional manifestations with biological roots, which have evolved over time. Darwin's observations suggest that smiling comes first in infants and then develops into laughter, demonstrating that these responses are intrinsic, not learnt by imitating others. The processing of surplus neuronal excitement into muscle action explains why laughing occurs in reaction to unexpected or slightly incongruous stimuli, particularly when a person is in a good emotional state. The natural and universal nature of these manifestations is further supported by evidence from infants, those who are blind or deaf, and those with cognitive impairments. The occurrence of spontaneous smiles or laughter suggests that these behaviors develop independently of social learning. Laughter and smiling, which share physiological traits with reflexes like those triggered by tickling, illustrate the important significance of body reflexes in forming emotional behaviors. These expressions serve as fundamental psychophysiological systems that assist emotional control, facilitate social connection, and permit successful communication among humans [Ch.Darvin.1897. 211-214pp].Based on the examination of various sources, a smile is regarded the main and most common facial expression of good emotion. “This expression, which is predominantly shown by the upward movement of the lip corners, becomes more sophisticated as growth progresses. Studies show that smiling may be seen before a baby is born, and its frequency, how long it lasts, and its importance all increase as the infant develops. Moreover, smiles are classified into numerous forms. These include the simple grin, which may not involve the eyes, the Duchenne smile, which involves the muscles surrounding the eyes, and the open-mouth “play smile”. These many forms are key psychophysiological processes that help build social bonds, express emotions, and regulate feelings. Smiling, a behavior seen in many cultures, is molded by biological, evolutionary, and social factors. It plays a crucial part in human communication and emotional development”[D.S.Messinger, K.L.Dickson, A.Fogel.1999,701-705pp]. In linguistics, “smile” has been traditionally and etymologically regarded as a diminished or attenuated type of laughing. Sources say that in Romance languages, the terminology for “smile” are directly derived from verbs meaning “to laugh”. The Italian term *sorridere* (“to smile”) derives from the Latin *subridēre*. The Latin origin comprises two elements: *sub* - signifying “under” or “below,” and *ridēre* - denoting “to laugh”. The original linguistic definition of *tabassum* refers to “a process occurring beneath laughter”, specifically a silent, subdued, or gentle kind of laughter. This phenomenon is equally seen in other languages. For example, the German term *lächeln* (“to smile”) originates from *lachen* (“to laugh”), whereas in Turkish, the concept of “smile” is created by appending a diminutive suffix to the verb “to laugh” (*gülmek*, *gülümsemek*) [C.F.Hempelmann, E.Gironzetti. 2015,148-150pp].

After examining the historical development and origin of the word "smile," we may now explore its connected meanings. Usually, the concept of a smile usually brings about happy feelings in humans. However, in specific situations, it can also lead to negative or neutral emotional reactions. These connections can be methodically examined using a tabular format.

Table 1

Positive connotations	English meaning	Uzbek meaning	Description and examples
Beautiful and sincere	Bright smile, Sincere smile, Broad smile, Sunny smile	Yorqin tabassum, Samimiy tabassum, Keng tabassum, Quyoshli tabassum	These terms signify genuine, warm, and physically pleasing expressions. Other examples include happy, dimpled, and gentle smiles [N.Juraeva, 2023, 36p]
Approval and kindness	Amiable smile, Encouraging smile, Indulgent smile	Taskin beruvchi tabassum, Dalda beruvchi tabassum, Xushmuomala tabassum	These reflect a demeanor used to support, motivate, or show a polite and accommodating nature toward others
Charming and radiant	Beatific smile, Charming smile, Winning smile, Dazzling smile	Ajoyib tabassum, Maftunkor tabassum, G'olib tabassum, Ko'zni qamashtiruvchi tabassum	These describe exceptionally attractive smiles that are enchanting, blissful, or even blindingly beautiful [N.Juraeva, 2023, 36p]
Literary and cultural	Sweet smile	Shirin tabassum	Used in literature to describe a pleasant or lovely expression, such as "Hayat's face was lit with a sweet smile" [N.Juraeva, 2023, 36p]
Persistent and joy	"Put a smile on someone's face"	"Labidan tabassum arimaydi"	This Uzbek phrase signifies a person who is constantly cheerful or whose smile never leaves their lips
Proverbs and metaphor	"A smile opens many doors"	"Tabassum ko'p eshiklarni ochadi"	This implies that a positive attitude and kindness facilitate social connections and open opportunities [N.Juraeva, 2024, 225p]

Power of kindness	"A smile melts stone" (Not explicitly translated in sources, used as conceptual equivalent)	"Tabassum toshni eritar"	This suggests that a positive expression can soften even the hardest hearts [N.Juraeva, 2023, 37p]
Invaluable value	"A smile costs nothing, but gives much"	"Tabassum tekin, biroq bahosiz"	This highlights the immense value of a simple, positive gesture that requires no financial cost [N.Juraeva, 2024, 225p]

Table 2

Negative connotations	English meaning	Uzbek meaning	Description and examples
Deceitful and fake	Fake smile, Artificial smile, Crocodile smile, Forced smile	Soxta tabassum, Sun'iy tabassum, Yolg'on tabassum, Majburan tabassum	These describe "social" or masked smiles that are insincere or unnatural. Other examples include affected, fixed, phoney, and tight-lipped smiles [N.Juraeva, 2023, 36p]
Arrogant and mocking	Smirk, Sardonian smile, Mocking smile, Supercilious smile	Kibrli kulish, Sarkastik tabassum, Istehzoli tabassum, Takabbur tabassum	These reflect superiority or bitterness. A smirk specifically denotes an arrogant or self-satisfied expression [N.Juraeva, 2023, 35p]
Sad and grim	Grim smile, Ghastly smile, Joyless smile, Rueful smile	Qo'rqinchli tabassum, Dahshatli tabassum, Quvonchsiz tabassum, Qayg'uli tabassum	These expressions are linked to pain, horror, or grief rather than happiness. Other terms include humourless, mirthless, and sad smiles
Scheming and dangerous	Conspiratorial smile, Beguiling smile	Fitnali tabassum, O'ziga moyil qiladigan (ammo xavfli) tabassum	These suggest hidden agendas, plots, or a charm that is deceptively dangerous

Table 3

Neutral connotations	Eanglish meaning	Uzbek meaning	Description and examples
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Mysterious or modest	Enigmatic smile, Shy smile	Sirli tabassum, Uyatchan tabassum	An enigmatic smile is one that is mysterious or hard to interpret. A shy smile reflects a personality trait rather than a specific intent. [N.Juraeva, 2023, 36p]
Weak or faint	Faint smile, Thin smile, Weak smile	Behush kulgu, Nozik tabassum, Zaif tabassum	These describe smiles that are barely visible, subtle, or lack emotional energy [N.Juraeva, 2023, 36p]
Physical action (Uzbek)		Tirjaymoq, Miyig'ida kulmoq (Descriptive actions)	Tirjaymoq describes smiling silently by moving the lips/eyes or showing teeth. Miyig'ida kulmoq refers to smiling in the corner of one's mouth. [N.Juraeva, 2023, 35p]
Historical physicality	Grin (Original meaning)		While often used positively now, the word grin originated from expressions of pain or anger where the teeth were shown. [N.Juraeva, 2023, 35p]

In conclusion, the concept of the "smile" has a long history and a complex origin. Employing etymological, comparative-historical, and lexical-analytical approaches, the study traced the origins, semantic shifts, and cultural significance of these concepts. In English, "smile" emerged in the 14th century, deriving from Middle English *smilen*, Old English *smilian*, and related Germanic and Scandinavian roots, reflecting both literal and figurative emotional expressions. In contrast, the Uzbek term *tabassum*, originating from the Arabic *basama/tabassama*, emphasizes subtle, culturally nuanced expressions of joy, beauty, and courtesy, often manifest in classical literature as *nimtabassum* or "half-smile." Both terms illustrate the interplay between biological, social, and cultural factors in emotional expression, as supported by developmental and psychophysiological studies, including Darwin's observations on infants. Moreover, smiles encompass positive, negative, and neutral connotations, ranging from genuine warmth and approval to deceit, arrogance, or modesty, highlighting the complex social and psychological functions of these expressions. Ultimately, understanding the historical, linguistic, and cultural dimensions of smiles enhances comprehension of their contemporary uses, revealing their enduring significance as universal markers of emotion, social connection, and human interaction across languages and societies.

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