



Lexical-Semantic Analysis Of Expressions Of Sadness In Uzbek And English

Hamidov Doniyor Sadikovich

Senior Teacher at the Academic Lyceum of the Ministry of Internal Affairs of the Republic of Uzbekistan, Fergana Independent Researcher at Fergana State University

ABSTRACT

This article provides a comparative lexical-semantic analysis of expressions of sadness in Uzbek and English. The study examines the semantic structure, synonymic relations, phraseological units, and linguocultural characteristics of lexical units expressing sadness. Particular attention is paid to the similarities and differences in the representation of sadness in the two languages. The findings demonstrate that although sadness is a universal human emotional state, its linguistic expression is closely connected with the cultural values, worldview, and social experience of a particular community.

KEYWORDS: Sadness, lexical-semantic analysis, emotion, linguoculture, Uzbek language, English language, phraseology, semantics.

INTRODUCTION

In modern linguistics, the study of emotions and their linguistic representation is one of the important research areas of cognitive linguistics, psycholinguistics, and linguocultural studies. Human emotions constitute an essential part of an individual's psychological state, thinking, and cultural experience, and they are reflected through various linguistic means. Among different emotional states, sadness occupies a significant place as one of the fundamental negative emotions. It is associated with experiences of loss, disappointment, grief, loneliness, and psychological suffering.

In language, sadness is expressed not only through individual lexical units but also through phraseological expressions, metaphors, and fixed combinations. Therefore, the lexical-semantic study of expressions of sadness is important for understanding the emotional system of language as well as the national worldview and cultural experience of its speakers.

Although Uzbek and English belong to different language families, both languages possess a rich lexical layer for expressing sadness and related emotional states. However, the semantic content, intensity, sphere of usage, and cultural interpretation of these units may differ considerably. These differences determine the relevance of a comparative study of sadness expressions in the two languages.

The purpose of this article is to comparatively analyze lexical units expressing sadness in Uzbek and English and to identify their semantic features and linguocultural characteristics.

Sadness is a universal emotional state that can be expressed through a variety of lexical means in both Uzbek and English. In Uzbek, such words as qayg'u (sadness, grief), g'am (sorrow), hijron (separation and sorrow), hasrat (longing, regret), alam (pain, anguish), iztirob

(suffering), and ma'yuslik (melancholy) form the central part of the semantic field of sadness. In English, the lexical field includes such units as sadness, sorrow, grief, melancholy, misery, distress, anguish, and despair.

Although these lexemes are semantically related, they differ in emotional intensity and contextual usage. For example, the Uzbek word qayg'u and the English word grief usually refer to deep emotional suffering, particularly in situations connected with loss. The Uzbek g'am and the English sorrow represent a general state of sadness and emotional pain. Meanwhile, iztirob and anguish express intense psychological suffering, whereas ma'yuslik and melancholy describe a quieter and more prolonged state of sadness.

The lexical units expressing sadness also form synonymic relations and represent different degrees and shades of negative emotional experience.

Uzbek	English	Meaning
qayg'u	grief	deep sadness and suffering
g'am	sorrow	general emotional sadness
ma'yuslik	melancholy	a quiet and prolonged sadness
alam	pain / anguish	emotional pain and suffering
hasrat	longing / regret	sorrow connected with separation or unfulfilled desire
iztirob	distress / anguish	intense psychological suffering

These lexemes are close in meaning; however, there are differences in their stylistic and pragmatic usage. For instance, hijron and hasrat are frequently used in Uzbek literary and poetic discourse and often reflect emotional experiences connected with separation from loved ones or the homeland. In English, melancholy is more common in literary and formal contexts, while sadness is widely used in everyday communication.

Phraseological units also play an important role in expressing sadness. In Uzbek, expressions such as ko'ngli cho'kmoq (to become discouraged), yuragi ezilmoq (to have one's heart ache), ko'ziga dunyo qorong'i ko'rinmoq (to see the world as dark), boshi egilmoq (to lower one's head in sorrow), and dili g'ash bo'lmoq (to feel emotionally disturbed) are widely used.

In English, similar emotional states are expressed through such phraseological and metaphorical expressions as feel blue, be down in the dumps, have a heavy heart, be heartbroken, and feel low. These expressions demonstrate that sadness in both languages is frequently conceptualized through bodily sensations, downward movement, darkness, and physical pain.

For example, the English expressions feel down and feeling low are based on the metaphorical association of negative emotions with downward orientation. Similarly, in Uzbek, expressions such as ko'ngli cho'kdi and ruhi tushdi also represent sadness as a downward movement. This similarity may be explained by universal cognitive patterns in human perception and emotional experience.



Another common metaphorical model is the representation of sadness as physical pain or damage. Expressions such as *yuragi ezilmoq* in Uzbek and a broken heart or heartbroken in English demonstrate the close relationship between emotional suffering and bodily experience. In both languages, the heart is often represented as a symbolic center of emotions and inner feelings.

However, significant linguocultural differences can also be observed. In Uzbek linguoculture, sadness is often associated with separation, family relationships, destiny, patience, and collective experience. Lexical units such as *hijron*, *hasrat*, and *dard* frequently occur in connection with love, separation from relatives, and difficult life experiences. In addition, Uzbek cultural traditions often emphasize patience and endurance when dealing with sorrow.

In English linguistic culture, sadness is frequently represented as an individual psychological experience. Expressions related to loneliness, personal disappointment, depression, and emotional isolation occupy an important place in the semantic field of sadness. Thus, while both languages share universal ways of expressing negative emotions, the cultural interpretation and contextual emphasis of sadness may vary.

The comparison also reveals that the semantic field of sadness has a complex internal structure. Some lexical units denote temporary emotional states, while others refer to deep and long-lasting psychological suffering. For example, sadness may indicate a general negative emotional state, whereas grief usually implies a deeper experience connected with loss. Similarly, in Uzbek, *ma'yuslik* may describe a temporary feeling of emotional gloom, while *qayg'u* and *iztirob* can represent more intense and profound emotional experiences.

From a lexical-semantic perspective, the meaning of sadness expressions is influenced by several factors, including emotional intensity, duration, cause, and cultural context. Therefore, the comparative analysis of such units makes it possible to identify both universal and culture-specific features of emotional vocabulary.

Conclusion

The results of the study demonstrate that lexical units expressing sadness in Uzbek and English share a common semantic basis; however, certain differences can be observed in their usage, semantic nuances, and linguocultural characteristics. Both languages possess a rich system of lexical and phraseological means for expressing emotional suffering, grief, disappointment, and melancholy.

The analysis shows that universal cognitive models play an important role in the linguistic representation of sadness. In both Uzbek and English, sadness is frequently conceptualized through metaphors of downward movement, darkness, physical pain, and damage to the heart. At the same time, cultural values and social experience influence the specific interpretation of emotional states.

In Uzbek, expressions of sadness are often connected with family, separation, destiny, patience, and collective cultural values. In English, greater emphasis is frequently placed on individual emotional experience, personal loss, loneliness, and psychological states.

The lexical-semantic analysis of sadness expressions is important for determining the role of emotional vocabulary in the language system. It also contributes to comparative linguistics, linguocultural studies, translation studies, and the investigation of the relationship between language, emotion, and culture.

References

1. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.
2. Wierzbicka, A. (1999). *Emotions Across Languages and Cultures*. Cambridge: Cambridge University Press.
3. Kövecses, Z. (2000). *Metaphor and Emotion: Language, Culture, and Body in Human Feeling*. Cambridge: Cambridge University Press.
4. Ekman, P. (1992). An Argument for Basic Emotions. *Cognition and Emotion*, 6(3–4), 169–200.
5. Fillmore, C. J. (1982). Frame Semantics. In *Linguistic Society of Korea*.
6. Evans, V. (2007). *A Glossary of Cognitive Linguistics*. Edinburgh: Edinburgh University Press.

