

THE SEMANTIC FIELD OF LEXICAL UNITS EXPRESSING MENTAL STATES  
(A COMPARATIVE STUDY OF ENGLISH AND UZBEK)

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**Annotation:** *This thesis examines the semantic field of lexical units expressing mental states in English and Uzbek from a comparative perspective. The aim of the study is to identify and analyze similarities and differences in the structure and semantic organization of emotion-related lexical units in two languages. The importance of the research lies in revealing how universal human emotions are shaped by linguistic and cultural factors, contributing to comparative linguistics, semantic theory, and intercultural studies.*

**Key words:** *semantic field, mental state, emotional vocabulary, English and Uzbek, comparative semantics*

Based on semantic field theory, words expressing human psyche and emotions form an interconnected system within the lexicon of every language. Within this semantic field, important semantic relations are observed, such as general-specific relations (hyponymy/hyperonymy), meanings that are close yet subtly differentiated (synonymy), and oppositional meanings (antonymy). In order to compare the lexicon of mental states in English and Uzbek, a methodology is applied that involves delimiting the field, identifying the relevant lexical units and their position within the system, and examining differences in the structure of the fields of the two languages within a cultural context.

The basis of the words used in the exchange of opinions is their meaning, semantic content. Having expanded the meanings of words that serve to denote the psychological state of a person to others, the words are also used in different meanings. More precisely, extended semantic meanings of the word takes place. Omuralieva in 2005 noted: "The word is a material reflection of the truth of society, life, ideas, phenomena, and events. Thus, a seme occurring between a certain word and the designated object or phenomena is considered the semantic meaning of the word". Each word conveys an object, refers to an action, in connection with the position, creating an image of a particular object. Thus, when expressing a word, a person pictures a specific object, a vision<sup>5</sup>.

In English, words denoting positive states such as joy, happiness, bliss, and euphoria are frequently used to convey emotional intensity and diversity, whereas in Uzbek the concept of baxt ("happiness") carries a deep cultural meaning by combining notions of happiness-prosperity and fate-fortune. Lexical units such as xursandchilik ("joyfulness") and shodlik ("gladness") denote more specific, situational pleasure. In the field of sorrow and sadness, unlike the numerous fine-grained synonyms in English such as sadness,

<sup>5</sup> Sartbekova, N. K., Ryskulova, G. U., & Orozbaeva, G. A. (2021). Semantics of lexical means expressing the position of a person. *Journal of Language and Linguistic Studies*, 17(S2), 1470-1477.

sorrow, grief, and melancholy, the Uzbek word *qaygʻu* tends to express a deep, contemplative inner melancholy, while *gʻam* conveys sadness mixed with worry and anxiety; thus, these words have broader semantic coverage.

The domain of strong emotions such as fear and anger is differentiated by degrees of intensity in both languages (fear – terror; *qoʻrquv* – *vahima*). However, the Uzbek concept of *jahl* may encompass not only anger but also informal connotations such as revenge, zeal, or determination arising from it, which is related to the culturally accepted expression of emotion. In the sphere of hope and desire, the Uzbek word *umid* (“hope”) represents not merely an emotion but an important cultural value closely connected with life philosophy and patience (*sabr*). The word *ixtiyor* does not denote an emotion itself, but rather the ability to control emotions, willpower, and self-restraint, indicating particular attention to cognitive and volitional aspects in the understanding of mental states.

Complex emotions such as *muhabbat* (“love”), *sharm* (“shame”), and *faxr* (“pride”) possess strong moral and social components in the Uzbek language and culture. *Muhabbat* is interpreted as the highest, most devoted and courageous form of love, while *sharm* reflects an individual’s emotional reaction to collective norms. In English, these concepts may be regarded more as individual emotions. Lexical units expressing mental states are among the most important linguistic means for reflecting a person’s inner experiences and emotional and affective conditions. According to semantic field theory, such units are united around a common semantic feature—“mental state”—and form systematic relations based on semantic proximity.

In Uzbek, central lexical units expressing mental states include *quvonch* (joy), *qoʻrquv* (fear), *iztirob* (anguish), *hayajon* (excitement), and *sogʻinch* (longing). In English, units such as joy, fear, anxiety, despair, and excitement constitute the core of this semantic field. These units are characterized by their direct nomination of mental states.

In general, the Uzbek language has an extensive and complex system of mood units, and the study of their semantic and contextual aspects is of great importance not only from the point of view of linguistics, but also from the point of view of psychology and cultural studies<sup>6</sup>.

In the peripheral layer of the semantic field are lexical units that express mental states indirectly. For example, in Uzbek expressions such as *yuragi siqildi* (“his/her heart tightened”) and *koʻngli choʻkdi* (“his/her spirits sank”), and in English expressions such as *to feel blue* and *to lose heart*, convey mental states in a figurative and metaphorical manner. Comparative analysis shows that in English mental states are more often expressed individually and directly, whereas in Uzbek indirect, metaphorical forms enriched with national and cultural imagery tend to predominate.

In conclusion, although the semantic fields of mental states in English and Uzbek reflect universal human psychological experience, they differ significantly in their systemic organization, degree of lexical nuance, and relationship with cultural values. English has developed rich synonymic series for abstract emotions under the influence of diverse literary, philosophical, and scholarly traditions, whereas the Uzbek lexical system has been

<sup>6</sup> Akhmedova, N. (2025). LEXICAL-SEMANTIC ANALYSIS OF UNITS EXPRESSING A PERSON'S MENTAL STATE IN THE UZBEK LANGUAGE. *Modern Science and Research*, 4(5), 1676-1682.

shaped by distinctive cultural, social, and moral perspectives. Promising directions for further research include word association experiments, the study of emotion concepts in metaphors and proverbs, and corpus-based analysis of word usage.

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