

## CORPUS-FOCUSED INSIGHTS INTO EMOTIONAL LEXICON IN ENGLISH AND UZBEK

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Corpus evidence shows that English encodes emotional granularity through a dense network of near-synonyms, each occupying slightly different semantic and pragmatic space. For example, sadness can be expressed as sad, upset, miserable, heartbroken, devastated, or down, with each word reflecting intensity, duration, or cause. Anger ranges from annoyed and irritated to furious and outraged, while happiness includes happy, joyful, delighted, thrilled, and content.

Core emotion	English variant	Typical contextual nuance
sadness	Sad, upset, miserable, heartbroken, devastated, down	Degrees of intensity, duration and cause
anger	Angry, annoyed, irritated, furious, outraged	Strength of anger+ social evaluation
happiness	Happy, joyful, delighted, thrilled, content	Excitement, vs. calm satisfaction

Uzbek, by contrast, often uses fewer single-word distinctions and instead refines meaning through modifiers and constructions. For instance, xafa (sad/upset) becomes juda xafa (very sad) or xafa bo'lib qoldi (became upset). Similarly, g'azab (anger) is intensified in qattiq g'azablandi (became very angry), and quvonch (joy) appears in cheksiz quvonch (boundless joy). Thus, English tends to lexicalize emotional intensity, while Uzbek often grammaticalizes or phraseologizes it.

Uzbek base word	Literal meaning	Nuance via construction
Xafa	Sad/upset	Juda xafa(very upset), xafa bo'lib qoldi(became upset)
G'azab	anger	Qattiq g'azablandi(became very angry)
quvonch	joy	Cheksiz quvonch(boundless joy)

Collocation analysis reveals how emotional meaning is activated by surrounding words. In English, emotional words frequently co-occur with psychological triggers (deeply worried, terribly upset), causative structures (made her angry, filled with joy), and metaphorical intensifiers (bursting with excitement, boiling with anger). These reflect conceptual metaphors such as EMOTION IS HEAT and EMOTION IS A FLUID IN A CONTAINER.

Uzbek shows parallel but culturally shaped collocations. Heart-centered metaphors are common, such as yuragi ezildi (heart was crushed → deep sorrow) and yuragi orziqdi (heart longed → yearning). Soul and patience metaphors include joni qiyndaldi (soul suffered) and sabr kosasi to'ldi (cup of patience filled → lost patience). Religious-cultural framing also appears: Allohga shukr, xursandman (Thanks to God, I am happy) and Tavakkal qilib tinchlandim (I trusted in God and calmed down).

A major difference emerging from corpus observation is where emotional meaning is stored in the language. English often encodes emotion in single lexical items such as frustrated, ecstatic, or anxious. Uzbek frequently expresses similar meanings through phraseological

constructions. For example, instead of saying She felt anxious, Uzbek discourse may use Yuragi hapriqib ketdi (Her heart began pounding). English names the emotion directly, while Uzbek describes a physiological metaphor, reflecting a more experiential framing of affect.

English corpora display frequent scalar modifiers such as slightly annoyed, deeply saddened, and absolutely thrilled, suggesting that emotional experience is often conceptualized along a measurable scale. Uzbek more frequently uses reduplication (xursand-xursand – very happy) or idiomatic escalation (ich-etini yeb qo'ydi – extreme worry, literally 'ate his insides'). Intensity is therefore expressed metaphorically rather than numerically.

Corpus contexts reveal differences in where emotional words appear. English speakers often use direct statements such as I was scared or I felt relieved, even in semi-formal settings. Uzbek discourse frequently relies on metaphorical descriptions like Yuragim tushib ketdi (my heart dropped) in personal narratives. In formal writing, English may include moderated emotional vocabulary, whereas Uzbek often implies emotional stance indirectly. Religious or social contexts in Uzbek also show frequent emotional framing through faith expressions.

Shared cross-linguistic features include heart metaphors for emotion, heat metaphors for anger, and weight metaphors for sadness. However, English tends to present emotion as an internal psychological state and encourages direct self-expression. Uzbek more often conceptualizes emotion as a bodily or spiritual experience, favoring indirect, socially moderated expression and a rich inventory of idiomatic metaphors.

Summing all we mentioned, we emphasize that corpus evidence shows that English favors lexical precision and psychological labeling, while Uzbek relies more on metaphorical, phraseological, and culturally embedded expression. Although both languages share cognitive metaphor bases, cultural values determine how frequently and in what form those metaphors appear. Emotional lexicon, therefore, represents not only vocabulary but also a cultural model of feeling encoded in grammar, metaphor, and discourse practice.

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