



## Investigation of the Lexical-Semantic Field of “Joy”/ “Shod-Xurramlik” in English and Uzbek Languages

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### **Abstract**

The article deals with structural-semantic, stylistic-functional, linguopragmatic and linguocultural aspects of the constituents of the lexical-semantic field of “joy”/ “shod-xurramlik” in English and Uzbek.

**Keywords:** *Lexical-Semantic Field; Field Constituents; Dominant; Centre; Periphery; Archiseme; Deep Structure; Surface Structure; Linguopragmatic Features; Linguocultural Aspect*

### **Introduction**

Field studies have already become one of the affective methods in the scientific understanding dialectical relations of the world, objective reality, thought and language. Today we have different field paradigms based on semantic relations and language levels: paradigmatic field (Trier, Kosirio, Lounsterry), syntactic field (Portzig, Weisgerber, Filicheva), grammatic fields (Admoni), grammatic-lexical field (Guliga, Shendels), functional semantic field (Bondarko), conceptual field, semantic field (Buslayev, Potebnya, Peshkovskiy), conceptual field (nominative field of the concept) (Yusupov 2010, Babushkin 2018) etc.

Despite achievements in the general field theory a number of issues connected with field theory and practice are still remaining disputable and unsolved. To them belong, for example, the lack of the universal definition of the linguistic field, conceptual and semantic fields as well; absence of the principles or criteria of determining constituent members and their place within the field, systematic (paradigmatic, syntagmatic) relations of the constituents, linguopragmatic, linguocultural and functional aspects of the language and speech means expressing certain semantics (“joy”/ “shod-xurramlik” in our case) etc.

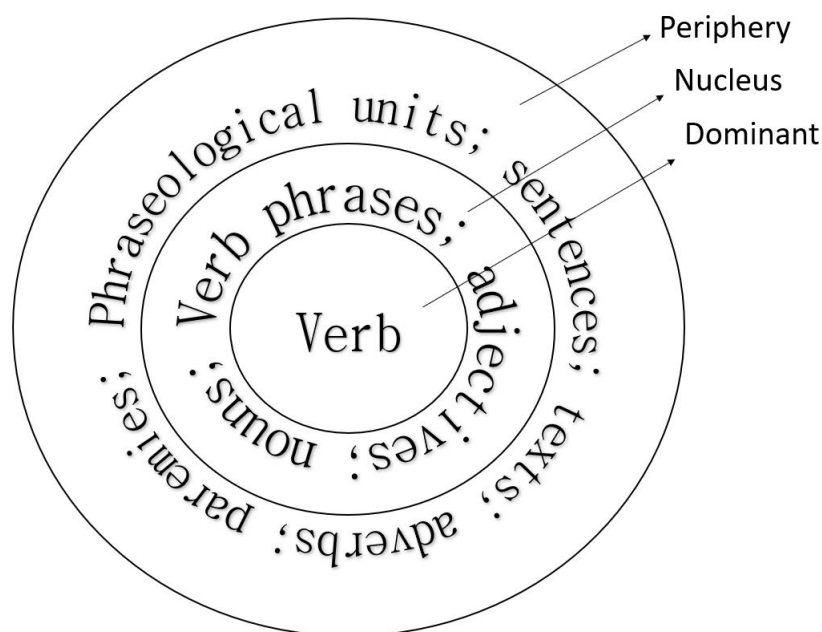
By lexic-semantic field of “joy”/“shod-xurramlik” we understand the system of language and speech units formed on the basis of certain morphological and syntactic models, united around the invariant archiseme of “joy”/“shod-xurramlik”, occupying close and distant positions regarding to the chief meaning, monosemantic and polysemantic, syntagmatic, paradigmatic, symmetric and asymmetric relations with one another, active and inactive, stylistically coloured and neutral.

## Materials and Methods

Our empiric studies showed that the linguistic expressive means of the semantics of “joy” in English and Uzbek can be: **simple words:** *joy, happy, glad, cheer, to cheer, (V) merry, smile, enjoy, quvonch, sevinch, quvnoq, mamnun, xursand, shod, zavq*; **derivative words:** *joyous, joyful, happiness, happily, gaily, pleased, enjoyment*; **compound words:** *joy-ride, happy-going, xurram, xushxabar, vaqti chog’, kongil oro, zavqbaxsh*; **word combinations:** *to make mercy, to have fun, to enjoy oneself, to be glad, to like happily, to grow merry, to give pleasure, to become gay, a gladness of life; xursand bo’lmoq, mazza qilmoq, kayfiyati chog’ bo’lmoq, jon deb o’yinga tushmoq*; **phraseological units:** *to be in pink, to be in the seventh heaven, as gay as a lark; boshi osmonga yetmoq, terisiga sig’may ketmoq, do’ppisini osmonga otmoq*; **Parems:** *No pleasure without pain; He who pleased everybody died before he was born; Baxt kulgu bor uyga kirar; Oyni o’n beshi qorong’u bo’lsa o’n beshi yorug’*. **Sentences:** *I am glad today; Holiday cheer lasted a long time; He gladly received my gift; Sizni ko’rganimdan xursandman; Quvnoq qoshiqlarni tinglang va zavqlaning*; **Two or more semantically connected sentences (text):** *The player kicked the ball into the goal and opened the score. The fans started jumping and playing the drums and horns; To’y boshlandi, quvnoq qo’shiqlar davradagilarni raqsga chorladi*. Besides the above mentioned verbal means there exist nonverbal means smiling, crying (tears) different gestures and movements of the parts of the head and body that show joy (shod-xurramlik) in the compared languages.

The next step of the investigation is the determination of the place of the expressive linguistic means in the lexical-semantic field of “joy”/“shod-xurramlik”. The principles proposed by E.V.Guliga and E.I.Shendels (1969, 182) lie on the basis of the analysis. Specialized and less specialized nature of the units for the expression of “joy/shod xurramlik” (with pure and mixed meanings) frequency of the units in different speech situations are taken into consideration. Works of prominent English and Uzbek writers, explanatory dictionaries served as the sources of the materials. Statistic and componential analyses showed the following results:

Language Units	In English		In Uzbek	
	Number	%	Number	%
Verbs	240	32.56	304	34.78
Verbal phrases	186	25.23	223	25.5
Phraseological Units	5	0.67	3	0.43
Nouns	138	18.72	127	14.53
Adjectives	107	14.5	118	13.5
Adverbs	21	2.8	14	1.6
Parems	4	0.54	3	0.34
Sentences	17	2.3	20	2.3
Word combinations	15	2.03	56	6.4
Texts	3	0.41	6	0.68
Total	737	100 %	874	100 %



Semantic, functional and statistical analyses showed that the language units make up the field on the basis of the archiseme “**joy/shod xurramlik**”, each means has different (close and distance) semantic relations with the archiseme, different functional loads and occurrence in speech. According to the statistical analysis the verbs that express action and state are dominant in the expression of **joy** in English and Uzbek. Nouns, verb phrases, adjectives occupy the central part, phraseological units, sentences, premisses and adverbs occupy periphery zone of the field. So, the semantic field of “**joy/ shod-xurramlik**” can be demonstrated in the following way:

The chief meanings of “**joy/shod-xurramlik**” according to WTNID (1993, 1222) is the emotion excited by the acquisition or expectation of good: pleasurable feelings or emotion caused by well-being, success or good fortune or by the prospect of processing what one loves or desires: *Gladness, delight*.

So, the field of “**joy/shod-xurramlik**” belongs to the semantic field, expressing the spiritual world of the human being.

Our empiric contrastive studies let us discover that the constituents of the field have similar and specific semantic, structural and functional features. The noun *joy*, for instance, possesses 8 integral semantic parts while the verb *to joy*- 7 integral semes, *cheer* - 7, *gay* (adj)-8, *merriment*-3, *amuse* (v)-6. Derivative affixes (-less, -ful, -ly, -ness) form adjective, noun and adverb words the basic models of which can be N, V, N+suf=Adj, N+suf+suf=Adverb, N+suf+suf=Noun. The noun *joy* forms semantic relation with the nouns as *gladness, delight, enjoyment, gaiety, jubilation, merriment* and *pleasure*. But it is synonymous with *bloss* in the meaning of only a state of happiness or felicity. The synonyms of the verb *to joy* are *to delight, to gladden, to enjoy, to rejoice* and *to exult*. But these words differ in the degree of intensity of the meanings and functions. The meaning ‘to enjoy’ of *to joy* is archaic. It is inactive and rarely used nowadays.

In this connection it is desirable to study syntagmatic (combinability) peculiarities of *joy* with other lexemes that form various semantics. The noun *joy house* (slang) means *brothel, joy-juice-alcoholic liquor, joy-pop* (verb) – to use drugs only occasionally. The opposite of *joy* (n) is *sadness*, which has got two integral semes: the quality or state of being sad; as a mood or an appearance of being sad: something powerful, gloomy or depressing: She talked about death as she spoke of the sadness’s of nature (Willar Cather).

## Results and Discussions

Synonym words with the semantics of joy may differ in the expression of this or that seme. We demonstrate it in the following table (in the example of happiness and its synonyms):

N	Synonyms	Similar semes	Differentiating semes
1	Happiness	It denotes enjoyment of or pleasurable satisfaction in well-being sincerity or fulfillment of wishes	-
2	Fecility	It denotes a higher, more lasting happiness	More perfect happiness, more booking, the process of prospering, long term
3	Beatitude	The quality or state of being blessed	The highest happiness
4	Blessedness	It suggests the deep joy of peer affection or of acceptance	By God
5	Bliss	A state of complete or ecstatic happiness	Joy of saved souls

In this connection it is worth pointing out the fact that the adjective happy may acquire the seme feeling of well-being as a result of drink in definite speech contexts: *He came home a bit happy* (U uya biroz kayfi chog' keldi). It is homonymous with the verb *to happy* (dialectal word, which is rarely used today): *Successful marriage happied the couple*. The adjective *happy* in combination with other words produces mainly nouns, sometimes adjectives with a variety of meanings: *happy dust* means *cocaine* or *heroin*, *happy family* (noun, Australian) means an Australian tabbler of sociable habits, especially *groy around tabbler*, *hunting ground* means American-Indian paradise conceived as a region of which souls of warriors and hunters pass after death for the purpose of spending a happy life after hunting and feasting. The following compounds explicitly express joy: *merry-andrew* (n) one that clowns publicity, *merry-go-round* (n) a circular platform having seats in the form of horses or other animals and relating around a fixing center, found at amusement parks. *Merry man* is archaic which means a jester. *Merry-meeting* is also archaic that means a festive gathering, *merry night* (British dialectal noun). The present word stock of the Uzbek language possesses a great number of simple structured words, derivative, compound and composite words that function as the expressive means of the semantics of "joy"/"shod-xurramlik". Like English lexemes, they also express different degrees of joy.

The derivative noun "*shodlik*" is the equivalent of the English noun joy. It is close in meaning with *quvonch*, *sevinch*, *shod-xurramlik*, *xursandlik* (Butayev, 2013, 394).

The word "**shod**" is an adjective which means *xursand*, *quvonch*, *xushchaqchaq*, *mamnun*, *quvonchga to'la*, *ko'ngli shod*. It becomes a verb when it combines with verbs *bo'lmoq*, *ermoq*, and *qilmoq*: *Ona og'lidan xat olibdi. Ona o'zida yo'q shod ekan*. Verb phrases *shod bo'lmoq*, *xursand bo'lmoq* and the verbs *shodlanmoq*, *sevinmoq*, *quvonmoq* are synonym units.

The adjective **shodiyona** means a happened or happening gayety or festivity: *Uydan shodiyona qichqiriqlar ko'tarildi*. The noun *shodiyona* is rarely used in Uzbek, the meaning of which is gift given to a man who brings a good news. The basic models of the unit with *shodlik* are Adj+suf=N; Adj+bo'lmoq (ermoq)=V.

The noun *quvonch* means *quvonish his tuyg'usi*, *xursandlik*: *Boltaboy otaning quvonchidan Shirmonxon ham bexad shod edi* (S. Zunnunova, Olov)

The word combination with “**quvonch**” (quvonchi ichiga sig’maydi, quvonchi diliga sig’maydi) means a higher degree of joy (juda xursand (very happy), *g’oyat shod* (extremely joyful (cheerful, gay): “*Birov yor-yor o’qib, tag’in bittasining quvonchi ichiga sig’may, xoxolab dunyoni buzadi*” (A. Qodiriy, “O’tgan kunlar”))

The word **quvonchiq** is a dialectal word (adjective). It means: *kishiga shodlik, quvonch bag’ishlaydigan, ko’nglini ko’taradigan, xursand qiladigan eng aziz kimsa, narsa: Tohirjon mening ovunchog’im, otasining quvonchig’i bo’lib qoldi.* (M. Jo’ra. Iztirob). The verb **quvonchiq** means **xursand bo’lmoq** (to be glad–happy): *Ota-onam har bir muvaffaqiyatimdan quvonardi.* The verb **quvontirmoq** (to cause to have fun) means, *kimnidir quvonishiga sabab bo’lmoq: Uning g’alabasi millatni, xalqni quvontirdi.* And the verb “**quvnamoq**” means *xursand, shod kayfiyatda bo’lmoq* (to be in a gay, good mood). *Besh o’rtoq rossa quvnadik* (We, five friends enjoyed ourselves very much).

The equivalent of the English word **happy-xursand** (means *mamnun, qanoatlangan, shod, quvnoq* (to be glad-happy), to be satisfied, joyful, merry): *Hayotdan juda mamnun, kayfiyati juda yaxshi, shod-xurram, xushchaqchaq: Ozod yoshlarning ruhlari tetik va o’zlari xursand edilar.* (N. Fozilov. Diydor)

The noun **xursand**, it is a name of a man or woman, is homonymous with *xursand*. Compare the following example: *Men Xursandman* → *Men xursandman*. The first sentence is the answer to the question *Who are you?* and the second – to the question: *Are you happy?* or *Who is happy?* The noun **xursandchilik**, which is made of Adj+suf+suf=N means **vaqtini xursand, shod, o’yin –kulgu bilan o’tkazish**. *Vaqtichog’lik* to have a good time, to spend time gayly, merry making: *Xursandchiligimiz ichimizga sig’mayapti.*

The adjective **xush** means *yoqimli, yaxshi, quvnoq*. It can express different meanings in combination with different words: *Ko’ngli xush, xush kelmoq, xush ko’rmoq, xush qolmoq, xushi yo’q* etc: *Men asalli choyni xush ko’raman.* (I like tea with honey). *Xush kelibsizlar!* (You are welcome!) But the construction **xush qoling** is used while parting. It is said by the speaker who is leaving someone. The construction **xushi yo’q** means “**yoqtirmaslik**” (I do not like (want) black tea)

It is quite different with **xushi kelmoq**, which means **kayfiyati yaxshi bo’lmoq**: *Xushi kelganda undan quvnoq odam yo’q* (when he is in a good mood, he is the happiest man in the world). The combination **xushiga kelsa** is homonymous with **xushiga kelmoq**. (to come to conscious). **Xushiga kelsa** means **xohlasa, yoqtirsa**. *If he wants he comes, if he does not he won’t.*

The phrase **baxt qushi boshiga qo’nmoq** means **lucky moments have come, happy day have come to him**. But in the sense **omadi kelmoq, baxti kulmoq, ishi o’ngidan kelmoq, baxti kelmoq, baxti yorishmoq** are the synonyms of this phrase.

The lexeme **omad**, as an expressive means of joy means **ishining o’ngidan kelishi, ilgari bosishi, baxt, tole**. *Har yigitga bir omad* (Maqol)

The word combination **omadi ketmoq** is the opposite of **omadi kelmoq**. (*ishi o’ngidan kelmaslik, ishi orqaga ketmoq, baxt yo’li to’silib qolmoq*) The form of **omad** joins with **-li**: *Dunyoda omadli odamlar ko’p* (There are so many lucky people in the world). The basic model for both of them can be N+suf=Adj. The word **xuzur** means **yuqori darajadagi qanoat, qoniqish hissi, kishi vujudi, a’zolarining ayrim holati, rohat** (high degree satisfaction, of some parts of body (pleasure): *Dehqonchilikning azobi ham bor, huzuri ham bor* (Agriculture has both painful and pleasant sides. It often comes with such words as **bag’ishlamoq, bor bo’lmoq, qilmoq** (to get pleasure, to feel the state of enjoyment). Its adverb form is formed with the help of *qilib*: *Huzur qilib nafas olmoq* (to breathe with pleasure), *suvni huzur qilib ichmoq* (to drink water with pleasure), *huzur qilib kulmoq* (to laugh with pleasure). The compound adjective **huzurbaxsh** is made of **huzur** and **baxsh**: N+V=Adj. It means **huzur bag’ishlovchi** or **xuzur bag’ishlaydigan**. *Huzurbaxsh navolar har bir joyda yangramoqda.* The verb **huzurlanmoq** is rarely used in Uzbek. Its synonyms **huzur qilmoq** (to get pleasure) is comparatively often used in communication: *Bo’layotgan ishlardan Saida xuzurlanadi, tabassum qildi.* The verb **rohatlanmoq** and the phrase **mazza**

**qilmoq** are also synonyms of the verb **huzurlanmoq**. Accordingly they are interchangeable: *Kuydan huzurlandim=Kuydan rohatlandim=Kuydan mazza qildim*.

The compound noun **rohat-farog'at** means **tinch va farovon hayot** (peaceful and a-well-to-do life), **huzur-xalovat**: *U rohat farog'atda yashadi*. The noun **rohat** is the homonym of **rohat**, which means an Uzbek melody. The same refers to the homonymous adjective **rohatbadan** and the noun **rohatbadan**.

The verb **kulmoq** expresses one's happiness and joy with various movements of eyes and lips. The verb, in combination with other lexemes, can express various degrees of laughing: **xoholab kulmoq**, **qahqaha urib kulmoq**, **muloyim kulmoq**, **miyig'ida kulmoq**: *Uning qo'pol hazilidan u miyig'ida kulib qo'ydi*. The next meaning of **kulmoq** can be **masharalamoq**, **mazax qilmoq**, (to ridicule, make fun). So in this case **kulish-laugh** (laughing) does not express joy or happiness but making fun: *Men bu ishlarni qilmayman. Odamlar orqamdan gapirishadi, kulishadi* (Oybek). Study of the gestures of the expressive means of joy is also important not only for the theory but for the theory of foreign language learning and translatology.

Our empiric observations practice let us come to the conclusion that the main bulk of lexemes expressing semantics of “**joy/shod xurramlik**” are characteristic to belles-lettres style which includes units belonging to literary (joy, delight, full of cheerfulness, exhilaration, hilarity, happiness, felicity (archaic), bliss (archaic) rejoice, exult, jubilate, jubilation, cheerful) *shod, shodlik, quvonch, sevinch, quvonchi ichiga sig'maydi, tabassum, baxt iqbol, baxti kulmoq, omad qushi boshiga qo'nmoq, mamnun, xurram, xush ko'rmoq, zavqlanmoq, vaqti xushlik, xuzurini ko'rmoq, xuzurbaxsh, rohat, rohatbaxsh, quvonchdan sakramoq, tantana*:

Colloquial (merry nights) (dialectal word), joy, stik, merry andrew, joy-juice, cheers, joy-pop, joy-popper, buff (dial), gay dog, gay science (poetry), gay (dial), to happy, to be at the top of ladder. (do'ppisini osmonga otmoq, terisiga sig'maslik, boshi osmonga yetmoq, suyuntirmoq, iljaymoq, og'zi qulog'iga yetmoq, o'yin-kulgi, bir qop semirmoq) neutral (to please, glad, to gladden, happy, satisfied, pleased, cheerleader, to make glad, to cause to be happy, merry, xursand, xursand bo'lmoq, kulmoq, quvnagani kelmoq, xursandligidan dovdirab qolmoq, mazza qilmoq, jilmaymoq, bayram, layers).

The above mentioned means except colloquial ones are also characteristic to newspaper and publicistic styles. It is interesting to point out the fact that some of these lexemes can have expressive and emotional colouring. We shall try to distinguish functions, emotive meanings in the semantic structure of the language units expressing “**joy**”/“**shod-xurramlik**” and those units which acquire the meaning in the context, I. R. Galperin writes: “Interjections are words we use when we express our feelings strongly and which may be said to exist in language as conventional symbols of human emotions” (Galperin 1977, 154)

The noun **joy** can be used interjectionally as an exclamation of delight, especially in the phrase of joy in English. Some units, with joy semantics may possess the status of interjections: *Joy! Sadness!* (They never leave each other) *Quvonch! Shodlik! Qayg'u! Doim ular yonma-yon*.

Words with the semantics of joy are often accompanied by attribute words that add a feature to the word, that is unexpected for the reader and strikes him: *a heart burning smile* (yurakni yondiradigan kulgu), *happy dust* (kokain, heroin), *happy hunting ground* (Shimoliy Amerika hindulari, jannat), *a laughing frog* (Yevropa baqasi), *a laughing goose* (old tomoni oq g'oz), *the shadow of a smile, merry hours* (quvnoq tarona, mamnun ko'ngillar, orombaxsh, kulgi.)

Meaning intensifiers, in the function of an adjective mostly, with certain lexemes, meaning of which are opposite, make up the so called oxymoron (adjective+noun) in the compared languages: *deadly happy* (extremely, excessively happy), *a sad smile* (xafagg'an kulgu, o'lguday xursand, zavqli tashvishlar) etc. Simile is not a comparison. When we use simile as a stylistic device we characterize one object or person by bringing it into contact with another object belonging to an entirely different group of

things: *She was gay like the shining sun in the sky. Uning ko'zlari kunning yoritgan oydek kulib turardi. Qizning tabassumi roxatijon buloq suvidek musaffo edi.*

### **Conclusion**

Merry songs and music were as loud as speaking trumpets. Concluding the work we would like to point out the fact that contrastive study the constituents of the field of “**joy/shod-xurramlik**”, their structural semantic, functional, pragmatic and lingua-cultural pragmatic features should be the object of special linguistic investigations.

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