THE LINGUISTIC REPRESENTATION OF EMOTIVENESS: LEXICAL AND STYLISTIC DEVICES IN ENGLISH AND UZBEK

Shukurova Madina Askarovna
Associate Professor of English Linguistics Department, PhD
Bukhara State University
Mustafoeva Umida Komiljon kizi
1st year master's student of the specialty "Linguistics: English language"
English Linguistics Department
Bukhara State University

Annotation: *This article examines the linguistic representation of emotiveness through lexical and stylistic devices in English and Uzbek. The research is based on examples drawn from literary texts, spoken discourse, and media language, analyzed through descriptive, comparative, and contextual methods.*

Keywords: *emotiveness, emotional expression, lexical devices, stylistic means, comparative linguistics, English language, Uzbek language, discourse pragmatics*

ЛИНГВИСТИЧЕСКАЯ РЕПРЕЗЕНТАЦИЯ ЭМОТИВНОСТИ: ЛЕКСИКО-СТИЛИСТИЧЕСКИЕ ПРИЕМЫ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Шукурова Мадина Аскаровна
доцент кафедры английского языкознания
Бухарского государственного университета, PhD
Мустафоева Умида Комилжон кизи
Магистрант 1-го курса специальности «Лингвистика: английский язык»
кафедры английского языкознания
Бухарского государственного университета

Аннотация: *В статье исследуется языковое представление эмоциональности через лексические и стилистические средства в английском и узбекском языках. Анализ основан на примерах из литературных текстов, устной речи и медиатекста, изученных с помощью описательных, сравнительных и контекстуальных методов.*

Ключевые слова: *эмоциональность, выражение эмоций, лексические средства, стилистические приемы, сравнительная лингвистика, английский язык, узбекский язык, прагматика дискурса*

EMOTIVLIKNING LINGVISTIK IFODALANISHI: INGLIZ VA O'ZBEK TILLARIDA LEKSIK HAMDA STILISTIK VOSITALAR

Annotatsiya: *ushbu maqolada ingliz va o'zbek tillarida leksik va stilistik vositalar orqali emotivlikning lingvistik tasviri ko'rib chiqilgan. Tadqiqot badiiy matnlar, og'zaki nutq va media tilidan olingan, tavsiflovchi, qiyosiy va kontekstli usullar orqali tahlil qilingan misollarga asoslangan.*

Kalit so'zlar: *emotivlik, emotsional ifoda, leksik vositalar, stilistik vositalar, qiyosiy tilshunoslik, ingliz tili, o'zbek tili, diskurs pragmatikasi*

INTRODUCTION

In modern linguistics, the study of emotiveness has gained particular importance due to the growing interest in the anthropocentric paradigm, where language is viewed primarily as a means of expressing human experience, cognition, and emotion. Emotions are an integral part of communication, influencing meaning construction, interpretation, and interpersonal interaction. Language does not merely transmit factual information; it also conveys speakers' emotional attitudes, subjective evaluations, and affective states. This expressive dimension of language is commonly referred to as emotiveness [1, 46-48].

Emotiveness as a linguistic category reflects the ability of language units to express or evoke emotions. It is closely related to, but not identical with, expressiveness and evaluation. While expressiveness emphasizes intensity and imagery, and evaluation focuses on value judgment, emotiveness foregrounds emotional content as such [2, 12-15]. The linguistic representation of emotiveness varies across languages, as it is shaped by cultural norms, communicative traditions, and structural features of each language system.

English and Uzbek present an interesting contrast in this respect. English, as an analytic language with a global communicative function, has developed a rich system of lexical and stylistic devices to express emotions, often relying on metaphor, idiomatic expressions, and prosodic features. Uzbek, as an agglutinative Turkic language with strong oral and literary traditions, demonstrates distinctive emotive mechanisms, particularly through affixation, diminutives, and culturally specific evaluative lexemes. Despite the relevance of this topic, comparative studies focusing specifically on emotiveness in English and Uzbek remain limited [3, 897].

The present article seeks to address this gap by analyzing the lexical and stylistic devices used to express emotiveness in English and Uzbek. The research aims to identify common and language-specific patterns, clarify the role of emotive units in discourse, and highlight the influence of cultural factors on emotional expression [3, 897]. The following research questions guide the study: how is

emotiveness linguistically encoded in English and Uzbek, what lexical and stylistic means are most productive in each language, and what similarities and differences can be observed in their use.

Methodology: The methodological framework of this study is based on a combination of descriptive, comparative, and contextual analysis. The descriptive method is used to identify and classify emotive lexical and stylistic devices in both languages [8, 55-58]. Comparative analysis allows for the systematic comparison of English and Uzbek data, revealing typological correspondences and divergences. Contextual analysis is applied to examine how emotive units function in real discourse and how their meaning is shaped by communicative context [7, 133-136].

The empirical material includes examples from English and Uzbek fiction, journalistic texts, and conversational speech. Literary texts are particularly valuable as they provide a wide range of emotionally charged language and stylistic variation. Media discourse offers insight into contemporary emotive usage, while spoken language reflects spontaneous emotional expression. The selection of examples is guided by their relevance to emotiveness and representativeness for each language [5, 102-105].

Emotiveness is analyzed at two main levels: the lexical level, which includes emotionally marked words and expressions, and the stylistic level, which encompasses figurative language, syntactic structures, and intensification strategies that enhance emotional impact. Special attention is paid to culturally marked units and language-specific morphological features, especially in Uzbek. The analysis does not focus on quantitative measurement but rather on qualitative interpretation of linguistic phenomena [6, 87-90].

Results: The analysis of English and Uzbek data reveals that emotiveness is expressed through a wide range of lexical and stylistic devices in both languages. At the lexical level, emotionally marked words constitute the core means of expressing feelings. In English, such words include adjectives like happy, angry, terrified, and delighted, as well as nouns and verbs that directly name emotional states. These lexemes often function as explicit indicators of emotion and are widely used in both written and spoken discourse [4, 22-25].

Uzbek likewise possesses a rich inventory of emotive lexemes, such as quvonch, g'azab, dard, and mehr. However, Uzbek emotive vocabulary is often characterized by strong evaluative coloring and cultural connotations. Many emotive words carry implicit social and ethical meanings that reflect traditional values, respect norms, and interpersonal relationships. This feature makes Uzbek emotive lexicon particularly expressive in contexts involving family, community, and moral judgment.

A notable difference between the two languages emerges in the role of morphology. Uzbek extensively uses affixes to express emotional nuances, including diminutives, affectionate forms, and intensifiers. Suffixes such as -gina, -cha, and -jon add shades of tenderness, familiarity, or emotional closeness. These morphological devices allow speakers to encode emotiveness directly into word structure. English, by contrast, relies less on affixation and more on lexical choice and syntactic construction to achieve similar effects [9, 210-215].

At the stylistic level, both languages employ figurative language as a powerful tool for emotional expression. Metaphors, similes, and personification are widely used in English to convey complex emotional experiences, often drawing on bodily sensations or spatial imagery. For example, emotions are conceptualized as forces, containers, or burdens, which enhances their vividness and communicative impact.

Uzbek stylistic emotiveness is strongly influenced by poetic tradition and oral storytelling. Figurative expressions frequently involve nature imagery, kinship terms, and culturally significant symbols. Emotional intensity is often reinforced through repetition, parallelism, and rhythm, which contribute to the expressive quality of discourse [4, 22-25]. While English also uses repetition for emphasis, it tends to be more restrained compared to Uzbek expressive patterns [10, 145-150].

Syntactic structures play an important role in expressing emotiveness in both languages. Exclamatory sentences, rhetorical questions, and ellipsis serve to convey emotional tension, surprise, or involvement [5, 102-105]. In English, word order variation and emphasis through auxiliary verbs are common strategies. Uzbek, with its relatively flexible word order, uses sentence-final particles and intonation patterns to express emotional stance and speaker attitude.

Discussion: The findings suggest that emotiveness is a universal linguistic phenomenon, yet its realization is deeply language-specific. Both English and Uzbek demonstrate a clear interaction between emotiveness, evaluation, and expressiveness, but the balance between these components differs. English emotiveness often appears more implicit, relying on context, metaphor, and pragmatic inference. Uzbek emotiveness tends to be more explicit and morphologically encoded, reflecting a communicative culture that values emotional openness and relational sensitivity.

Cultural factors play a decisive role in shaping emotive expression. English-speaking discourse, particularly in formal contexts, often favors emotional restraint and indirectness. Emotional meaning is frequently conveyed through subtle lexical choices or stylistic understatement. Uzbek discourse, influenced by collectivist values and strong interpersonal bonds, allows for more overt emotional expression, especially in familiar or narrative contexts.

The comparative perspective highlights the importance of considering emotiveness in translation, language teaching, and intercultural communication. Direct translation of emotive units may lead to loss of emotional nuance or pragmatic mismatch if cultural and stylistic differences are ignored. Understanding how emotiveness is encoded in each language can enhance communicative competence and interpretative accuracy.

The study also demonstrates that emotiveness cannot be reduced to isolated lexical items. It emerges from the interaction of lexical meaning, morphological structure, stylistic devices, and discourse context. This integrated nature of emotiveness supports the view that emotional expression is a complex, multi-level phenomenon embedded in the overall language system [7, 56-57].

Conclusion: The present study has explored the linguistic representation of emotiveness through lexical and stylistic devices in English and Uzbek. The analysis shows that both languages possess rich and diverse means of expressing emotions, yet they differ in the relative prominence of specific devices and in the cultural meanings attached to them. English emotiveness is characterized by lexical variety, metaphorical richness, and syntactic expressiveness, while Uzbek emotiveness is distinguished by morphological productivity, evaluative depth, and culturally grounded imagery.

These findings contribute to the understanding of emotiveness as a key category in comparative linguistics and discourse analysis. They underscore the need to consider emotional meaning as an essential component of language structure and use. Future research may extend this study by incorporating corpus-based analysis, examining additional language pairs, or exploring emotiveness in specific genres such as digital communication or educational discourse. Such investigations would further illuminate the dynamic relationship between language, emotion, and culture.

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