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THE EMOTIONAL-EVALUATIVE COMPONENT OF “HAPPINESS” IN
ENGLISH AND UZBEK POETIC DISCOURSE



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Abstract. This article explores the emotional-evaluative component of the concept “happiness” within English and Uzbek poetic discourse. The study examines how emotive lexicon, evaluative markers, metaphorical patterns, and cultural symbols contribute to the conceptual representation of happiness in poetry. The findings reveal that while English poetic texts often represent happiness through personal emotional fulfilment and imagery of freedom, Uzbek poetic discourse articulates happiness via collective values, spiritual dimensions, and culturally specific symbols. The research emphasizes the cultural shaping of emotional meaning in linguistic expression and contributes to linguocultural and poetic discourse analysis.

Keywords: *happiness, emotional-evaluative meaning, poetic discourse, linguocultural analysis, metaphor, translation studies, emotive lexicon.*

Annotatsiya. Ushbu maqolada ingliz va o‘zbek she’riy diskursida “baxt” kontseptsiyasining emotsional-baholovchi komponenti tahlil qilinadi. Tadqiqot paytida emotsional leksika, baholovchi markerlar, metaforik modellar va madaniy ramzlar orqali baxtning poetik ifodalanishi o‘rganildi. Tadqiqot shuni ko‘rsatdiki, ingliz she’riyatida baxt ko‘proq individual his-tuyg‘ular va erkinlik bilan bog‘liq bo‘lib, o‘zbek she’riy diskursida esa baxt ko‘pincha jamoaviy qadriyatlar, ma’naviyat va madaniy kontekst orqali konseptuallashtiriladi.

Kalit so‘zlar: *baxt, emotsional-baholovchi komponent, she’riy diskurs, lingvomadaniy tahlil, metafora, tarjimonlik tadqiqotlari, emotsional leksika.*

Аннотация. В статье исследуется эмоционально-оценочный компонент концепта «счастье» в английском и узбекском поэтическом дискурсе. Анализ проводится с позиции эмотивной лексики, оценочных маркеров, метафорических моделей и культурных символов. Результаты показывают, что в английской поэзии счастье часто представлено через индивидуальные эмоциональные переживания и образы свободы, тогда как в узбекской поэзии счастье описывается через коллективные ценности и культурные символы.

Ключевые слова: *счастье, эмоционально-оценочный компонент, поэтический дискурс, лингвокультурный анализ, метафора, исследования в переводоведении, эмотивная лексика.*



INTRODUCTION. Language is not only a means of communication but also a cultural phenomenon that preserves national identity and collective worldview. In modern linguistics, conceptual analysis occupies a central position because concepts reflect culturally significant mental structures encoded in language [1]. Among universal concepts, “happiness” is of particular importance, as it expresses emotional experience, moral ideals, and value orientations of human consciousness.

The concept of happiness is multidimensional and includes notional, figurative, and axiological layers. The emotional-evaluative component functions as one of the most essential aspects because it reflects how happiness is emotionally perceived and socially evaluated within a particular linguoculture. Poetic discourse is especially valuable for such research because poetry accumulates emotive vocabulary and expressive devices that intensify evaluative meaning. Within the cognitive approach, abstract concepts are structured through metaphorical models. G. Lakoff and M. Johnson argue that metaphor is not only a stylistic device but also a fundamental cognitive mechanism shaping human thinking and linguistic conceptualization [2].

The emotional-evaluative component of happiness is realized through linguistic means that express feelings, attitudes, and value judgments. A. Wierzbicka emphasizes that emotions are culturally coded and that emotional vocabulary differs across languages depending on cultural worldview [3]. Therefore, happiness cannot be interpreted as a purely universal category, since its emotional and evaluative content is shaped by national mentality and cultural norms.

English poetic discourse contains a wide range of emotive lexemes that verbalize happiness. Words such as joy, bliss, delight, pleasure, peace, and harmony function as core emotional markers and represent happiness as a desirable psychological condition. These lexemes are frequently supported by evaluative adjectives such as bright, golden, sweet, pure, endless, and peaceful, which strengthen the positive axiological value of happiness. Such lexical choices reflect the tendency of English poetic worldview to associate happiness with inner harmony, personal fulfilment, and emotional richness.

Metaphorical models play a crucial role in conceptualizing happiness in English poetry. Happiness is often expressed through images of light and nature, where sunlight, morning, spring, and blooming gardens symbolize hope, renewal, and emotional uplift. Happiness is also associated with freedom through images of wings, flight, and open sky. These metaphoric representations demonstrate that English poetic tradition tends to conceptualize happiness as emotional elevation and individual self-realization.

Uzbek poetic discourse conceptualizes happiness as a culturally significant value closely connected with collective life and spiritual worldview. Lexemes such as *baxt*, *saodat*, *shodlik*, *farg‘at*, and *quvonch* serve as direct verbal markers of happiness. However, Uzbek poetic texts frequently include culturally marked lexemes such as *baraka*, *shukr*, and *taqdir*, which expand the emotional-evaluative meaning and reflect national mentality. Happiness in Uzbek poetic tradition is often represented as a divine gift, moral satisfaction, and spiritual harmony.

Uzbek poetry employs evaluative adjectives such as *muqaddas*, *bebaho*, *beg‘ubor*, *shirin*, and *ulug‘*, which intensify emotional colouring and present happiness as a sacred and socially valuable phenomenon. Metaphorical models in Uzbek poetic discourse are often connected with



home, family, and homeland. Happiness is symbolically expressed through images of mother, child, home, bread, and Vatan. The cultural symbol non (bread) is particularly meaningful because it represents prosperity, blessing, and peaceful life. Therefore, happiness is frequently conceptualized as abundance, domestic harmony, and social stability.

Uzbek poetic discourse also expresses happiness through axiological opposition. Happiness is contrasted with g'am (sorrow), hijron (separation), and sinov (life trials). In many Uzbek poems happiness appears as a reward achieved through patience and endurance, which reflects the national cultural model of moral strength and spiritual stability.

The comparative analysis shows that both English and Uzbek poetic discourses interpret happiness as a positive emotional phenomenon. Nevertheless, the emotional-evaluative component differs due to cultural values. English poetic tradition tends to emphasize individualistic ideals, conceptualizing happiness as inner freedom, harmony, and personal fulfilment. Uzbek poetic discourse reflects collectivist and spiritual values, presenting happiness as family unity, social well-being, destiny, gratitude, and divine blessing.

The emotional-evaluative layer of happiness is expressed in both languages through emotive vocabulary, evaluative adjectives, metaphorical imagery, and symbolic representations. However, English poetic symbols are mainly aesthetic and natural, whereas Uzbek symbols are strongly connected with domestic life and spiritual-cultural values. This demonstrates that poetic discourse reflects national worldview and culturally determined emotional patterns.

Cultural differences in emotional-evaluative representation present challenges for translation and intercultural communication. M. Baker notes that translation of culturally embedded concepts requires adaptive strategies such as explicitation, cultural substitution, and functional equivalence in order to preserve emotional meaning in the target language [4]. Translators must take into account the metaphorical models and symbolic imagery that construct the evaluative layer of happiness in poetry.

D. Katan also highlights that translation functions as cultural mediation because the translator must interpret not only lexical meaning but also cultural worldview and value orientations. In poetic translation, it is essential to preserve emotional intensity and cultural symbolism, since the loss of evaluative meaning may distort the original poetic message [5].

CONCLUSION. In conclusion, the emotional-evaluative component of the concept "happiness" in English and Uzbek poetic discourse reveals both universal and culturally specific characteristics. The analysis demonstrates that happiness is represented through emotive lexicon, evaluative adjectives, metaphorical models, symbolic images, and axiological oppositions. English poetic discourse conceptualizes happiness mainly as an individual emotional achievement connected with freedom, harmony, and psychological fulfilment. Uzbek poetic discourse interprets happiness as a collective and spiritually meaningful value associated with family unity, destiny, gratitude, divine blessing, and social well-being.

The study confirms that poetic discourse reflects national worldview and cultural values, while the emotional-evaluative layer of happiness functions as an important linguocultural marker. The comparative findings contribute to linguocultural studies, cognitive linguistics, and



translation studies, demonstrating the importance of cultural awareness in interpreting and translating poetic texts.

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