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SEMANTIC AND METAPHORICAL ASPECTS OF THE HEART CONCEPT IN UZBEK AND ENGLISH LANGUAGES

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Annotation: This article analyzes the semantic and metaphorical aspects of the lexeme heart in two unrelated languages, and in the process of research it became clear that the word heart has its own etymology in both languages, but their semantics and metaphorical aspects are similar and different in many ways. A common characteristic for both languages under analysis is the social and cultural world views of the representatives of each language.

Keywords: Culture, language, semantic, metaphoric, character, attitude, soul, heart, chest, joy, bravery, boldness, dirty heart, fraud, pilferer, swindler

I. INTRODUCTION

It is known that the entire content expressed through language or any of its units (word, its grammatical form, phraseology, word combination) is called semantics in linguistics. At the same time, everyday communication is full of metaphors. To understand the cognitive models underlying culture and language, it is necessary to analyze the use of metaphors in everyday communication. Metaphor is manifested in conceptual everyday life. In linguistics, metaphor refers to seeing one object through another object and reflecting knowledge in linguistic form. Based on this, it can be said that the relationship between polysemous words and metaphorical expressions is the reflection of conceptual metaphor in language.

II. LITERATURE REVIEW

The following scholars have considered semantic and metaphorical aspects of the heart concept in Uzbek and English languages in their research: Arutyunova N. [2], Kunin A. [3], Stepanov YU. [4], Telya V[5], Khadjiev A. [6], Black M. [7].

III. RESEARCH METHODOLOGY

In this research, we used methods of scientific observation, abstract logical reasoning, statistical and systematic analysis, as well as selective observation and social survey.

IV. ANALYSIS AND RESULTS

As early as Aristotle's time, understanding and using metaphor was considered to be the highest level of thinking. Today, metaphor forms the basis of tests used to assess a person's intellectual

potential. Metaphors are widely used in literature, religion, philosophy, law, theoretical linguistics, and in everyday life.

It is impossible to imagine a person's life without metaphors.

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From the point of view of linguists, metaphors are considered primary linguistic expressions, they are created by speakers and popularized by listeners.

Researchers conducting research on the analysis of metaphor as a linguistic phenomenon study the structure of metaphorical expressions, their differentiation in literary and oral language, and the process of understanding metaphors differently from their meaning during conversation.

According to N.D. Arutyunova, metaphor is a universal phenomenon in language and is characteristic of all languages. Some linguists say that language is a "graveyard" of metaphors. Although the problem of metaphor has haunted mankind for 2,000 years, it is often considered a stylistic device or artistic technique.

Only in the last decade, the attention of linguists and philosophers has been focused on research on the ontology of metaphor [2,176].

V. N. Teliya explains metaphor as a synthesis of a figurative circle, a place where two spiritual areas are interconnected [5,141].

The birth of a metaphor is related to the conceptual system of the speakers, their perception of the world. The mechanism of metaphor formation is as follows: two different objects are taken from two logically different classes and their similarities are compared. The English scientist M. Black gave a new interpretation to the metaphor. He defines metaphor as a conceptual structure underlying words, that is, a linguistic phenomenon that occurs in interactions [7, 47].

According to M. Black's theory, the qualities of two events are compared and a new event is created. In this case, the focus is on the semantic interaction of objects or events that are not close to each other in essence. Although Black's views on metaphor originated from a philosophical-psychological perspective, these views formed the basis for the future cognitive study of metaphor. In this article, we tried to compare the semantic and metaphorical aspects of the heart lexeme in two unrelated languages, relying on the dictionaries and fiction literature available in the two languages.

First of all, we will give an explanation of the lexeme "heart" in the Uzbek language.

In Azim Hajiev's "Annotated dictionary of Uzbek synonyms", "heart" and its synonyms, such as *qalb, dil, ko'ngil, siyna, ko'krak* etc., are said to be the symbolic center of a person's feelings, mood, spirit, and experiences.

The heart is bookish. Siyna is characteristic of poetic style.

Siyna, ko'krak is rarely used in this sense.

From that day, a new, pleasant and heart-warming feeling appeared in his heart [6,235].

As a synonym of the lexeme of the heart, in Arabic it means soul, heart, middle center.

It is used in the following two different senses.

1. In a figurative sense: a symbol of a person's spiritual or spiritual world, the center of his inner feelings; it comes in meanings such as *yurak, dil, ko'ngil*. For example: it is used in the meanings of a person with a *pure heart, a heart commanding, a heart full of joy*.

2. Although it is used as a the physiological organ, sometimes emotions are understood figuratively. So, in the interpretation, it is possible to distinguish two main ways of conceptualizing the lexeme of the heart: anatomical-physiological and emotional, i.e. the properties of the heart as an organ will be known.

The historical and etymological analysis shows that we cannot say that the lexeme *heart* in English is derived from the word *heart*, which exists on the basis of Indo-European languages.

In the development of this root Germanic languages, in the past, *hairto* in Goth, later *hairto*, formed *herza* in Old German, from which arose the modern German *herz* and the English *heart*. It means *herdcor* in Latin. The lexeme *Cor* is widely used in Romance languages, and in English, *cordial* (from *the heart*) is part of the word form and the words *cordiality, cordialby* were formed from it.

This word entered the English language in the 14th century from the later Latin word *cordialis* (*sincere*). *Cor* – root words usually have a figurative meaning:

cordial is available in English, *cordial* - from the heart, from the soul, from the bottom of the heart; *cordiality/cordialite* - warmth, sincerity; *sor* - expresses metaphorical derivatives of the Latin language in root words; Latin *concord* (agreement), English;

Cor + cord – literal translation in the sound of a single heart; *accord ad + cord*, record (Latin *recordare* - in the heart - to restore in memory); English *courage* means bravery, boldness, boldness [3,168].

In English, *cordial* is found in the meanings of stimulant, balm, liqueur. In general, there are exceptions to any rule in these languages. The English lexemes *heart* and *soul* are considered nuclear synonyms and can often be used interchangeably.

There are the following synonyms of the word *Heart*, which are more suitable, such as *Soul-qalb, frankly-chin dildan, sincerely- sofdildan, to fall in love- ko'ngil bermoq*. Also, the lexeme "heart" is found in oral and written speech in the form of a compound word with the following words.

For example, *dirty heart* - malice, (*dirty*) - malice, (*fraund*) - fraud, (*pilferel*) - steal, (*swindler*) - extortionist, deceiver, etc. The original dictionary meaning of the concept "soul-heart" is used in two different meanings in English and Uzbek: the shape of the heart is basically an organism; and the soul, in a figurative sense, also means the heart, the soul.

In English, the word *heart* is used as a human organism. In the Uzbek language, the word *heart* is also used as one of the internal physiological organs of a person [4,226].

The metaphorical nature of the lexeme *heart* in English and Uzbek has its own significance.

1. The emotional center, that is, the place of experiencing feelings, including the place where the warm feelings of love are located, the meaning in the English address *dear heart* is in the form of transfer (metanomic).

2. Basic characteristics such as character in terms of human tendency.

3. Feelings of sympathy, sharing in grief.

4. Courage, feelings characteristic of courage.

5. Such as having vital or more valuable feelings.

It can be seen that the concept of the heart has a lot of conceptual signs of a human feeling - emotion, and four of them are widely used in English and Uzbek languages:

1. Understanding the heart as a physiological organ (an internal physiological organ in the chest area).
2. The summation of human feelings and emotions.
3. An important central part of human feeling in this area.
4. Symbolic image of the heart [4,85].

According to the anatomical interpretations of the heart, its following characteristics are known:

1. Geographical center means the central part of the country (city). The word heart is one of the central organs in the human body. In this respect, expressing the heart as the center of the country, that is, the geographical center, the central part, is characteristic of the English and Uzbek languages.

English *heart* and Uzbek word *heart* in the sense of geographical center, in relation to the center of a city, village, district or region, It is also used in the sense of the heart, that is, the center of military operations. But its meaning does not always correspond to the concept of geographical center. For example, *the heart of America* means the states located in the center of the continent, the lexeme of the heart in the Uzbek language means the capital (center) of the country or the center of the city, as in the English language.

2. The center of the temporal part is also understood. This meaning is unique to the English language. In English, the heart lexeme can be used for the criteria of time, quality and quantity of the peak of the season. For example, *heart of a season* does not exist in the Uzbek language. This shows the difference between the two languages.

3. It is also found in the sense of the highest point, the main center of a case, quarrel, dispute: In English, the term heart is widely used to describe the heart of a scandalous event in a case, court, or political action. For example, *heart of matter* (English) can be found in cases where it means the center of military action planning, *heart of the action*. Expression of such conceptual meanings in the word heart is not typical for the Uzbek language. Conceptual features understood by the above-mentioned word heart in English, meanings related to human feelings are almost not found in Uzbek language. Because such conceptual features of human feeling are not unique to the Uzbek language. But sometimes it is observed that emotional experiences are understood through the word heart. Therefore, in the conceptualization of the heart in scientific sources, it can be divided into the following groups according to the functional method:

1. Depicting the heart as the center of emotional life is characteristic of English and Uzbek languages. The heart is similar to the soul, that is, these two lexemes are used synonymously to express human feelings and inner experiences: (also in English, *heart aches*—someone's heart aches; and the figurative meaning is that *the heart hurts* - the meaning of *the torture of the soul* is understood).

It is important to note that "soul" as a concept, as used in human language, corresponds to a variety of mental processes. In this case, *the heart* as a material substance, It is also understood as a "platform" for *the soul* and the events related to it: *the heart is beating hard*, *the heart is full of blood*, *the heart is happy*, *pain in the heart*, *the heart feels like there is a stone in the heart*, *the heart is like a stone*.

Such concepts refer to non-physical (physical) feelings that test a person's heart area, with emotional tortures and experiences: *heart bleeds, heart aches, etc.*

When it is said that *someone's heart is beating, heart palpitates, throbs, beats* means the English *heart is beating*. Apparently, such conclusions are drawn on the basis of pulse measurements. When talking about a cruel person, the word "heartless" is used. In this, it does not mean that he does not have a heart as a physical organ; rather, they are talking about the pains in the heart, and the lexeme heartless is used in the meaning of merciless.

2. An important functional part of the unit is also understood. When thinking about the center, an important part of an existence, the heart is expressed in component expressions with its peculiarities as an anatomical and physiological organ: *The heart is located very deep, it is very important for life, it beats and has a pulse.*

In our colloquial language, there are sometimes pragmatic thoughts that even inanimate objects can have a heart. For example, the engine is the heart of the car. *The heart of the car (engine) is working smoothly.* Hence, the heart-center metaphor is based on a physiological understanding in a functional aspect. That is why the car engine is likened to the human heart. Or vice versa, the human heart is likened to a car engine. In other words, the human heart is likened to an engine that drives blood, and the meaning of the heart is used metaphorically.

3. The heart as a physical object. In the English and Uzbek languages, the heart is defined with sufficient precision as an object whose physical characteristics correspond to the personal qualities and emotional state of a person.

a). The heart is expressed in the following terms: Mass - the quality of being light, as if *bursting from the chest (heart)*, the quality of trying to fly or being heavy *merciless-with a heavy heart-* as if there is a stone in the heart, with a light heart *light heart-* with a pure heart, means freedom and a sense of duty.

A light heart lives long. Congestion - a strained heart or a frozen heart (*heart of stone / ice-*) applied to a harsh, cruel person. *Mr. Smith has a heart of stone. He whipped his horse until it fell down [9,374].*

b). Comparing *the heart* to a stone is often compared to the negative qualities of a person: a stone is hard and cold. It is also sometimes applied to a good person in the sense of *stony heart, hard heart, strong heart*: English metaphor *stout heart* (literally: hard, strong heart). - is used in the sense of faithful, reliable partner, brave person. *It was difficult for him to forget that his wife had quarreled with him, but he hardened his heart and did his best to forget.*

c). A certain meaning is understood in the application of the ratio of the heart to the volume: *big heart / grand Coeur* – a tolerant, generous, good person has it. The concept of a small heart does not exist in English, so the word *faint hearted* is used in the meaning of a person's small heart. *I am rather afraid of your aunt, he said. It was on the tip of Berth's tongue to say that faint heart never won fair lady, but, for modesty's sake, she refrained [9,373].*

d). When we observe the English and Uzbek texts, there is also a hot-cold duality in relation to the temperature (temperature) of the heart: *cold / warm heart-* In English, in a pragmatic (simile) form, a decrease in heart temperature, coldness or coldness means a negative opinion about a person.

In the Uzbek language, the word "cold heart" also means to be disappointed, that is, to be disappointed with someone, to be upset. It also means the loss of enthusiasm, the occurrence of which is also expressed by the decrease of confidence in *the heart*, the fading of the mood.

For example, *Anvarning yuragi shig' etdi. Why! If the sun fades and life becomes darkness for him. Muhayya wants to say that he was disappointed by the way he treated a half-hearted orphan, and as soon as he spoke, he regretted his actions [1,24].* In this example, the lexeme "*shig'*" expresses the feeling of coldness, lack of confidence, fading in the heart. This feeling in the heart is likened to the "fading of the sun." Through this lexeme of heart, a feeling in a person's heart is expressed, that is, the feeling of anger, coldness that has arisen.

It should be noted that the warmth of the heart is used for people who are devoted to their work and who do their work with great enthusiasm and desire, who are kind to people, especially friends, and similes such as kind or *kind-hearted*, *warm-hearted*, and *hot-hearted* are used. In English, any emotion that arises in the heart is related to human emotions. *To have friendly tender warm feeling*- expressing warm, sensitive feelings towards people, animals, work activities, things and *to grow cool* – getting cold, that is, in a pragmatic sense, expresses the meaning of the cooling of emotions. For example, *For this relief much thanks: 'tis bitter cold, And I am sick at heart* – Thanks a lot for the help bro! I'm cold and there's a feeling of sadness in my heart [10,5]. Constructions with the lexeme of *the heart* are definitely interesting: in English and Uzbek languages, the heart appears as a concrete object, figuratively it can be stolen, conquered, destroyed, given to someone.

In the Uzbek language, the pragmatic form of giving the heart, falling in love means in English *to give heart* support; and falling in love it can be observed that it is expressed in the form *give heart to*.

It should be noted that *lose heart* literally means *to lose heart* - in English, depending on the context, it can also mean to be cowardly, to lose courage or to fall in love. In the semantics of the lexeme "*heart*" in the Uzbek language, he suffers from heartache, in which the absence of a heart means a person distinguished by cruelty; The opposition of heart in Uzbek is also observed in English, then *he has a heart*, namely, he (Alisher) has a heart. This simile speaks of a person who has feelings, feelings of pity, he has no heart - means a person who has no pity. We give the following examples to the above. For example, *If with too credent ear you list his song, or lose your heart, or your chaste treasure open* [9,2]. *Or given my heart a winking, mute and dumb, Or look'd upon this love with idle sight; Or lose your heart, or your chaste treasure open* and etc.[9,44].

V.CONCLUSION/RECOMMENDATIONS

So, in the course of the semantic and metaphorical analysis of the lexemes "heart" in Uzbek and "heart" in English, it was confirmed that the word "heart" has its own etymology, but its semantics and metaphorical aspects are similar and different in many ways. The common feature for both analyzed languages is the typological aspect of the soul -heart metaphor based on the anatomical concepts of the heart as a sphere, it is more developed than the functional aspect.

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