

Linguistic Representation of The Concepts of Heat and Cold in English And Uzbek

Nazarova Yulduz Elmurod qizi
Teacher of Karshi State University, Uzbekistan

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Abstract: This article explores the linguistic representation of the concepts of heat and cold in English and Uzbek. The study focuses on temperature-related adjectives such as hot, warm, cold, cool in English and issiq, iliq, sovuq, salqin in Uzbek. These adjectives are analyzed not only in their direct physical meanings but also in their metaphorical, emotional, and cultural uses. The findings show that heat is often associated with emotional closeness, kindness, intensity, anger, and activity, while cold is linked to emotional distance, indifference, fear, and negative evaluation. The comparative analysis reveals both universal cognitive patterns and culture-specific features in the use of temperature adjectives. In Uzbek, warmth is closely connected with hospitality, sincerity, and interpersonal respect, whereas in English, temperature adjectives are widely used in idiomatic and evaluative expressions. The study concludes that the concepts of heat and cold are important linguistic and cognitive categories in both languages.

Keywords: Heat, cold, temperature adjectives, metaphor, cognitive semantics, English, Uzbek.

Introduction: Temperature is one of the basic physical experiences of human life. People experience the world through their bodies, and bodily sensations often become sources for the formation of abstract meanings. Heat and cold are among the most universal sensory experiences; however, their linguistic representation may differ across languages and cultures. In English and Uzbek, words denoting temperature are used not only in their direct physical meaning but also in metaphorical and emotional contexts.

In English, adjectives such as hot, warm, cold, and cool can describe weather, food, objects, emotions, personalities, and social situations. For example, hot weather refers to physical temperature, while hot temper expresses anger or emotional intensity. Similarly, cold water denotes low temperature, whereas cold attitude refers to emotional distance or lack of sympathy. Uzbek also demonstrates similar semantic extensions. The adjective issiq may refer to

temperature in expressions such as issiq choy “hot tea”, but it may also express emotional closeness in issiq munosabat “warm relationship”. The adjective sovuq can describe physical coldness, as in sovuq havo “cold weather”, and negative emotional states, as in sovuq qarash “cold look”.

The relevance of this topic is connected with the growing interest in cognitive linguistics, comparative semantics, and intercultural communication. Temperature adjectives reveal how languages conceptualize human emotions and social relations through physical experience. The study of heat and cold concepts in English and Uzbek helps to understand not only lexical meaning but also cultural perception, metaphorical thinking, and translation challenges.

The aim of this article is to analyze the linguistic representation of heat and cold concepts in English and Uzbek from lexical-semantic and cognitive perspectives. The study uses a qualitative comparative method. The material of the research consists of

temperature adjectives and expressions in English and Uzbek. The English examples include adjectives such as hot, warm, cold, and cool, as well as phraseological units like hot temper, warm welcome, cold heart, and cool head. The Uzbek material includes adjectives such as issiq, iliq, qaynoq, sovuq, and salqin, together with expressions like issiq munosabat, iliq soʻz, sovuq qarash, and qaynoq hayot.

The methodological basis of the study is cognitive semantics and conceptual metaphor theory. According to this approach, abstract concepts are often understood through concrete bodily experiences. Since heat and cold are directly experienced by the human body, they become productive source domains for conceptualizing emotions, social relations, mental states, and evaluation. The analysis was carried out in three stages. First, the direct meanings of temperature adjectives were identified. Second, their metaphorical and phraseological uses were examined. Third, English and Uzbek examples were compared in order to reveal common and culture-specific patterns. The analysis shows that the concepts of heat and cold are represented in English and Uzbek through several semantic domains.

The primary function of temperature adjectives in both languages is to describe the physical state of objects, weather, food, or environment. English uses hot, warm, cold, and cool, while Uzbek uses issiq, iliq, sovuq, and salqin. For example, hot tea — issiq choy, warm room — iliq xona, cold water — sovuq suv, cool air — salqin havo. In both languages, these adjectives form a gradual temperature scale. English hot and Uzbek issiq express a high degree of temperature. English warm and Uzbek iliq usually express comfortable or moderate heat. English cold and Uzbek sovuq denote low temperature. English cool and Uzbek salqin refer to mild coldness, often with a pleasant or neutral connotation.

Both English and Uzbek use heat and warmth to express positive human relations. In English, warm smile, warm welcome, and warm relationship indicate kindness, friendliness, and emotional openness. Uzbek has similar expressions such as iliq tabassum, samimiy kutib olish, and issiq munosabat. For example, She gave me a warm smile. U menga iliq tabassum qildi. In this case, physical warmth is metaphorically transferred to emotional warmth. The human experience of warmth

is associated with comfort, safety, and closeness. Therefore, warm temperature becomes a linguistic symbol of positive interpersonal relations.

Uzbek culture places strong emphasis on hospitality and sincerity. For this reason, expressions connected with warmth often carry cultural meaning. Phrases such as iliq soʻz “kind word” and issiq muomala “warm treatment” reflect not only emotion but also social politeness and respect.

Heat may also express strong emotion, especially anger, passion, or high intensity. English uses expressions such as hot temper, hot argument, and hot debate. Uzbek has similar expressions such as qaynoq bahs, qizgʻin munozara, and jahli chiqmoq. For example, He has a hot temper- U tez jahli chiqadigan odam. The discussion became heated- Munozara qizgʻin tus oldi. Here heat represents emotional or communicative intensity. The metaphor can be explained through bodily experience: anger and excitement are often accompanied by a feeling of increased body temperature. Thus, both English and Uzbek use heat as a metaphor for strong emotional energy.

In Uzbek, the adjective qaynoq is also used to express dynamic and active social life, as in qaynoq hayot “active life” or qaynoq jarayon “intensive process”. This shows that heat can symbolize movement, energy, and liveliness.

Coldness is frequently associated with emotional distance, indifference, and lack of sympathy. English expressions such as cold heart, cold attitude, and cold look have negative meanings. Uzbek also uses sovuq qarash, sovuq munosabat, and sovuq gap to express unfriendly or unpleasant communication. For example, He gave me a cold look- U menga sovuq qaradi. Her words sounded cold- Uning gaplari sovuq eshitildi. In these examples, coldness does not refer to physical temperature but to emotional evaluation. The concept of cold is connected with absence of warmth, and metaphorically it indicates absence of kindness, sympathy, or emotional closeness.

In both languages, cold may be associated with fear, anxiety, or unpleasant emotional states. English expressions such as cold fear or a chill ran through him show the connection between coldness and fear. Uzbek also has expressions such as eti jimirlab ketdi or

sovuq xabar to indicate fear, shock, or unpleasant news. The metaphorical connection between cold and fear is based on bodily reaction. When a person is frightened, the body may experience trembling or a feeling of coldness. Therefore, cold becomes a linguistic marker of psychological discomfort.

In English, the adjective cool has developed a wide range of meanings. It may describe mild temperature, but it can also mean calm, controlled, fashionable, or impressive. Expressions such as keep cool and a cool head show emotional control and rational thinking. Uzbek salqin mainly denotes mild physical coldness and is less frequently used to express personality or social evaluation. For emotional control, Uzbek usually uses expressions such as o'zini bosmoq, vazmin bo'lmoq, or bosiq odam. This difference shows that English cool has broader metaphorical and evaluative functions than Uzbek salqin.

The findings indicate that English and Uzbek share many universal patterns in the conceptualization of heat and cold. In both languages, heat is connected with closeness, kindness, intensity, and activity, while cold is associated with distance, indifference, fear, and negative evaluation. These similarities can be explained by common bodily experience. All humans experience heat and cold physically, and these experiences become the basis for abstract meanings.

However, the two languages also show culturally specific features. In Uzbek, warmth is strongly connected with hospitality, sincerity, and respectful interpersonal communication. Expressions such as iliq so'z, issiq muomala, and iliq kutib olish are culturally important because Uzbek communication values politeness, emotional closeness, and respect for others. In English, temperature adjectives are widely used in idiomatic and evaluative expressions. The adjective cool is especially important because it has extended meanings such as calm, stylish, attractive, and socially approved. For example, cool person may mean a calm or fashionable person. In Uzbek, the direct equivalent salqin odam does not have the same meaning. This creates difficulties in translation because literal translation may sound unnatural or incorrect.

Another important point is the polysemy of temperature adjectives. A single adjective may have several meanings depending on context. For example,

English hot can mean high temperature, spicy, angry, popular, or intense. Uzbek issiq can mean physically hot, emotionally close, or familiar. Similarly, sovuq can mean low temperature, unpleasant, unfriendly, or frightening. Therefore, temperature adjectives are semantically rich and context-dependent. From a cognitive perspective, heat and cold function as source domains for understanding abstract target domains. The concept heat is often mapped onto emotion, closeness, intensity, and activity. The concept cold is mapped onto distance, indifference, fear, and negative evaluation. These conceptual mappings help speakers understand abstract experiences through concrete physical sensations.

The comparative analysis also shows the importance of context in translation. For example, warm welcome can be translated as iliq kutib olish or samimiy kutib olish, depending on the context. Cold attitude can be translated as sovuq munosabat. However, cool idea should not be translated as salqin fikr. A more natural Uzbek translation would be zo'r fikr or ajoyib g'oya. This proves that metaphorical meanings require cultural and contextual interpretation.

The concepts of heat and cold occupy an important place in the linguistic worldview of English and Uzbek speakers. They are represented not only as physical temperature categories but also as cognitive and cultural tools for expressing emotions, social relations, evaluation, and human character. The study has shown that both English and Uzbek use heat to represent emotional closeness, kindness, intensity, anger, and activity. Cold is used to express emotional distance, indifference, fear, and negativity. At the same time, each language has its own cultural and semantic features. Uzbek emphasizes warmth in relation to hospitality, sincerity, and interpersonal respect, while English demonstrates broader idiomatic development, especially in the case of the adjective cool.

The results of the study confirm that temperature adjectives are semantically complex and metaphorically productive units. Their analysis is important for cognitive linguistics, comparative semantics, translation studies, and intercultural communication. Further research may focus on corpus-based analysis of temperature adjectives in literary texts, media discourse, or spoken communication.

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