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## USE OF THE CONCEPTS OF "HEART" AND "LIVER" IN THE KARAKALPAK PROVERBS

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### ABSTRACT

The article develops a linguocultural analysis of the concepts “heart” and “liver” in Karakalpak proverbs. The difference between proverbs and phraseological units, their meaning and the use of phraseological units in them has been proven by scientific and theoretical data.

### KEYWORDS

Concept, linguoculturology, psyche, understanding of proverbs, phraseology, grammar, custom, faith, feeling, behavior.

### INTRODUCTION

The fact that the concept of "concept" is very abstract is due to the fact that the "mental structure" at its core does not have a clear material appearance, but is a structure in the mind that arises in the intellectual process. Also, the term "concept" stands in line with other mental phenomena such as concept, meaning, content. There was also a problem of identifying their

relationships and distinguishing their distinctive features.

The term "concept" is derived from the Latin word "concupere" (to collect, to think, to start). This word is borrowed from French into English in the form of "understanding." In essence, the transformation of the word "conceptus" into a term is linked to the emergence of the concept of conceptualism in

philosophy. The founders of this trend, Pierre Abelyar (1079-1142) and John Locke (1632-1704), show that there are special objects in the objective world, and as a result of the reflection of the connections between them in the mind, universalia are born and the concept is formed.[1:55]

On the one hand, the complexity of the concept, on the other hand, as K. Hardy said, each concept "is a constellation of all existing elements and types of processes, so that any abstract concept is connected to its own sense."

A completely different definition from the principle point of view belongs to A. Solomin. According to him, the concept is an abstract scientific concept formed on the basis of concrete life concepts (Solomin, 1995: 246). Such an approach corresponds to the opinion of S.D.Cacnelson, that is, the formal and substantive comparison of everyday knowledge given in explanatory dictionaries with the first-level concepts, and the second-scientific, that is, opposed to the knowledge given in encyclopedic dictionaries. [4]

As a linguocognitive phenomenon, a concept is a unit of information that reflects our consciousness through mental or psychological means, human experience and knowledge; there are new mental concepts that are important for memory, mental vocabulary, the language of consciousness and the conceptual system, those or other groups within culture and, of course,

the individual. Such an understanding of the concept allows us to combine different approaches.

The concept has dual characteristics. On the one hand, culture enters the mental world of a person in the form of a concept, on the other hand, a person enters culture through a concept and sometimes influences it. The interpretation of the concept in cognitive linguistics, linguoculturology, and literary studies differs. The concept, as a linguistic and cultural unit, reflects the specific aspects of the culture of one or another people. Taking this approach into account, in our article, we analyzed the phraseological units with the concept of "heart" and "liver" in the language of Karakalpak literary works, in proverbs and sayings that have a wide range of meanings and different structural features, related to the muscles of the human body, from a scientific point of view, as well as their conceptual meanings on the example of proverbs and sayings. Proverbs are not always the subject of linguoculturology. In particular, proverbs do not belong to any people, culture, but are equally relevant to all ethnic groups. The proverb should be closely connected with the history, culture, way of life, spirituality of any people.

Proverbs and sayings serve to convey generalized meanings more figuratively and figuratively. It comes in the form of a sentence and expresses a completed thought, in most cases expressing the meaning of propaganda.

In B. Yusupova's article "Phraseologisms in Karakalpak folk proverbs," Professor Zh. Eshbaev proves the qualitative features and differences of proverbs and idioms in the Karakalpak language by dividing them into:

1) Phraseological word combinations have the same meaning. That is, the individual words included in the composition lose their meaning, and the entire chain becomes equal to the meaning of one word.

In proverbs and sayings, words retain their personal meaning, and their meaning depends on the meaning of these words.

2) Proverbs in most cases express a specific thought and come in the form of a sentence.

3) Proverbs are taken from life, requiring thought.

4) Proverbs often have a moral meaning.[5]

Taking these variables into account, we can see that proverbs and sayings are not the object of research of phraseological units.

Phraseologisms, on the other hand, come in the form of the most artistic, expressive figurative and deeply meaningful ready-made word models of the folk language and in the form of a chain of words and adopt grammatical forms of related word branches. Therefore, idioms participate as components in the structure of proverbs and sayings. For example:

"Kitap sózi qulaq qurshin qandirar,

Aqmaq sózi júrek-bawırırdi jandirar.[6:177]

in the proverb, the idioms "qulaq qurshin qandirar," and "júrek-bawırırdi jandirar" are used. If we look at the literal meaning of the word "heart," the heart and liver of a person are an important part of life, and any person whose heart is alive will continue to live. If we look at the concept of "heart" from the linguocultural point of view, it is primarily a sign of feeling, a base of emotions. The concept of "Liver" expresses the meanings of closeness and brotherhood. In the above-mentioned example, both the person who reads a book and his words are wise and meaningful to the soul, and the person who does not read a book is stupid.

Also, the heart is located in the middle part of the body on the inside of the body compared to other parts of the body. The heart is the soul of a person. If the heart beats, a person will live. From this point of view, the heart is the center of basic feeling, where feelings and emotions are combined. It should also be noted that the heart is not only a place where feelings and love are located, but also a center where human needs are filled with spiritual world, various thoughts, endurance, courage and courage are concentrated.

Jigitte júrek bolsa,

Basta qayğı bolmas.[6:147]

Erlík júrekte emes, bilekten.[6:114]

Attan atım nesi artık,

Ózi tarlanır kók bolsa,

Torsılda qaqır ne qılsın.

Jigittiń júregi joq bolsa[6:115]

In the first example given above, the courage of a young man is expressed through his words that he is not afraid of anything, and the young man is brave. And in the second example, it is shown that the courageous heart is not in the heart, but in the wrist is strong, in order to be brave, the fearless heart itself is not enough, and there must be strength in the wrist.

Kazakh linguist B. Bekniyazov in his dissertation "Linguistic and Cultural Analysis of Somatic Phraseological Units in the Language of the Kazakhs of Karakalpakstan" notes that "Phraseological units with the concept of "heart" refer to a person's behavior, coming to life, passing away from life, feelings of joy, food-related illness, unpleasant emotions and their influence on pleasant emotions." [8:64]

Jawdan qaytpağan júregim,

Bir urtlam maydan qayta ma? [7:67]

Er-jigittiń júregine,

Er-júwenli at jaygasadı.[7:66]

In the above examples, the concept of "heart" is used in relation to a person's character. In the first example, the refractory heart refers to a stubborn young man. The second example represents a young man with a broad heart, a white chest, and a generous demeanor.

Moreover, the concept of "heart" encounters negative emotions in proverbs and sayings, and unpleasant emotions in different meanings. For example, we can see that it is used in the meanings of "heart," "pain" and "soul."

Jaqsı sóz kewilge unar,

Jaman sóz- júrekti tırnar.[6:69]

Qulaqtan kirgen gıybat sóz,

Júreкке qatar muz bolıp.[6:114]

Mıyrimlilik-júrekten,

Mıyrimsizlik-bilekten.[6:74]

Jırawlar jıraw bola almas,

Júreginde nama-xatı bolmay,

Jawgerler jawğa baralmas,

Jeteginde jaraw at bolmay.[6:92]

The first and second examples mentioned above express negative emotions. The word " Júrekti tırnar " means touching the heart, being upset by a hard word, getting upset. In the second example, the word "

júrekke qatar muz" means that the heart is an unquenchable pain, a wound in the heart. The third type of kindness comes from the heart through inner feeling. And in our last narrative, it is concisely conveyed through the word "heart" that if there is no melody in his heart, he cannot be there without desire, pain, and anxiety.

It is known that the heart is the main organ for a person to live in this life, while the liver is located close to the heart in the upper part of the human body, which in medicine secretes the necessary hormones for digestion and growth. Therefore, the words "heart" and "liver" are used together, grammatically in the form of a pair of words, lexically and semantically, they are found in different conceptual meanings.

Qızdı berseñ mártke ber,

Júrek-bawırın janbasın.[7:57]

"Kitap sózi qulaq qurshin qandırar,

Aqmaq sózi júrek-bawırındı jandırar.[6:177]

Jağ degende jat jaqsı,

Qan jutqanda qarındas,

Júrek-bawırın eljirer.[7:67]

In the aforementioned examples, the word "heart-liver" is grammatically used in the form of a paired word, and lexically and semantically in the sense of

kinship, affection, and is used in the meanings of suffering, sorrow for a relative or child. The word "heart-liver" in the second form is conceptually used in the meanings of suffering from the inside.

We can see the concept of "liver" in proverbs and sayings, which means kinship, brotherhood, closeness, recognizing one person as close, expressing that another father is born from one mother.

Jatta júrgen bawırlastan,

Jağındağı dos artıq.[6:88]

Ağa-bawırdan, ini tastan.[6:66]

Anası ólgen jetimge,

Qayıtıp ana tabılmas.

Ákesi ólgen jetimge,

Anası bolar bawırlas.[6:38]

Bawırına basqandı

Tósiñ menen sıypala.[6:99]

The Karakalpak people are a people rich in their many customs and traditions. The place of these traditions in the life of us people is special. Although the Karakalpak customs and customs are an unwritten law, they still live among the people without losing their national culture and identity. We can see that traditions have been

preserved in the composition of proverbs and sayings, which are considered oral folk art.

Ókpe ber, bawır ber,

Sıbağamdı táwir ber.[6:95]

In the aforementioned parable, the concept of "Liver" comes from the meaning of a gift. As the Karakalpak people have long been livestock breeders, there is a tradition of giving a guest who comes home "ustıqan," like their father, that is, considering the meat part of the dish as the guest's payi. "Ustıxan" means bone meat, that is, "sıbağa." When they go to a place for the first time to visit, they cook bone meat as a special dish and feed it to that guest separately. However, if the guest doesn't have time to eat as a special dish, they should go to your house and eat "ustıqanlı gósh" in order not to leave our house, and eat it as a special dish. This is a sign of honor, the fact that our skeletal meat is given to itself in the same way. In the parable, if the skeletal meat is not given, it will be given in the same way as the skeletal meat is given in the same way as the skeletal meat is given in the same way. In conclusion, the national culture, values, and customs of the Karakalpak people are reflected in proverbs and sayings involving the words "heart" and "liver."

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