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SEMANTIC GROUPS OF CONCEPTUAL EMOTIONAL VOCABULARY "HEART" IN ENGLISH AND UZBEK

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ABSTRACT

Linguocultural analysis of the concept of "heart" in the English, Uzbek and Uzbek-speaking worlds of the world forms a wide semantic range for this concept. The importance of the heart makes it the center of human spiritual life, the storehouse of feelings, moods, thoughts, will, and religious beliefs. It should be noted that for linguists the question of the supremacy of this or that function of emotions is of no fundamental importance. Suffice it to say that the essence of human existence is manifested in the human mind through emotions, guided and understood by them.

KEYWORDS

Fear, pain, joy, anxiety, feeling, love, mood ,pain, linguocultural analysis, heart, concept.

INTRODUCTION

Linguocultural analysis of the concept of "heart" in the English, Uzbek and Uzbek-speaking worlds of the world forms a wide semantic range for this concept. The importance of the heart makes it the center of

human spiritual life, the storehouse of feelings, moods, thoughts, will, and religious beliefs. It should be noted that for linguists the question of the supremacy of this or that function of emotions is of no fundamental



importance. Suffice it to say that the essence of human existence is manifested in the human mind through emotions, guided and understood by them.

THE MAIN RESULTS AND FINDINGS

In the linguistic landscape of both worlds, the "heart" is, first of all, a symbol of emotions, a storehouse of emotions. Basic emotions include "fear", "anger", "joy", "pain", "sorrow".

I. Semantic group meaning "fear"-"Қўқув":

- Intimidation; sending fear (e.g., sucking the heart); with a fallen heart — in fear; with a sense of dread;

One's heart leaped into one's mouth (or throat) -fear, too much fear; his heart fell on his heel (i.e. his heart jumped into his mouth (or stuck in his throat));

Heart leap out of his mouth, as well as make somebody's heart leap out of his mouth — too scared; fell on the heel of the abdomen (eg, the heart came out of the throat).

In the examples given, we observe the "consequences" of fear. In both languages, as the inner form of the concept is shown, fear "breaks" the heart, moving it out of place, with the following consequences:

- Heart disappears, the horse does not run.

II. Semantic group meaning "anger"-"Қахп":

One of the lexical meanings of the concept of heart in the Uzbek language is portable-anger, rage: over the heart-anger; in a rage, in a rage:

In the Uzbek language, the component "heart" is directly included in the concept of "anger":

III. Semantic subgroup meaning "pain", "sorrow":

In Uzbek: -қайғу, дард, алам;

- Sorrow, pain, anguish;

Apparently, "grief", "pain" have a destructive nature, their impact on the heart is severe:

"Pain" "beats" the heart, "shrinks" it, "breaks" it, "turns" it.

In English:

heart-ache-deep sorrow (from heart to "heart" and ache "pain");

heart-break-pain, grief ("heart" and break "break");

one's heart is broken; pain is dead;

one's heart is breaking;

cry (weep) one's heart out- bitter weeping; crying all eyes; weeping for one's own pain (eg, weeping with all one's heart);

"Pain" is the same in "heart" in both languages, and its effects are devastating: in English, "breaking someone's heart" means ending that person, and, moreover, it means death.

However, it should be noted that only in the Uzbek language "heart" is part of the concept of "anger".

IV. "Joy" is a semantic group meaning "pleasure"

In Uzbek: - шодлик, яхши кайфият, қувонч;

- Joy, good mood, joy;

In the Uzbek language, "heart" is part of the concept of "joy". It is he who rejoices, but joy does not appear to be sad, it does not turn into laughter, it is "inner":

Also, joy is felt only against the background of sorrow, they are inextricably linked. Everyone's joy is special.

The joy of the rich is wealth, the joy of the poor is children.

In the Uzbek language, the effect of "joy" on the "heart" is observed:

The effect of "joy" on the "heart" is proportional to the English-speaking worldview:

With a light heart-- енгил кўнгил билан

it's a sad heart that never rejoices- to grieve for a heart that is not happy;

a light heart.

V. Semantic group meaning "anxiety"

- Anxiety, anxious state;

From "worries" in Uzbek: хавотир олиш, ташвишли ҳолат;

The heart is falling apart (splitting, disintegrating) - feeling fear, depression, depression;

The heart is not in place- someone is anxious, feels very restless;

Hell in his heart — too heavy for someone;

Grieve from the heart (from the heart) - to feel anxious, restless;

In English:

Devour one's heart (eat one's heart out or eat out one's heart)

Apparently, the effects of "anxiety" are not as destructive as the effects of "pain" or "sorrow" on the heart. However, "anxiety" changes its original form, "squeezes" it, "eats" it, does not give it peace.

Although "anxiety" is perceived as a negative emotion, there are two different approaches to it in the Uzbek-speaking world.

In English, "anxiety" "eats" the heart.

VI. A semantic group meaning "doubt"

Doubt poisons the heart and weakens it. In other languages, no aspects of the concept of "heart" meaning "doubt" have been observed—"Шубҳа" "юррак"ни захарлайди, уни кучсизлантиради. Бошқа тилларда "юррак" концептининг "шубҳа" маъносини билдирувчи томонлари кузатилмаган

VII. A semantic group meaning "calm down", "light weight"

- Calm down ("calm down");

If the "negative" emotions are destructive and "break" or "excite" the "heart", then "calm down" replaces it: "passes", "puts down", "calms down".

Your profession is your peace of mind.

- Stranger hands - rest on the hands, but not on the heart.

Beautiful words are pleasing to the heart.

- Kind words ease the pain.



As can be seen from the examples, calming down can also be found at work. Moreover, the “heart” cannot be at peace. We have to do it all ourselves: alien hands, no matter how much they help, remain alien anyway. Sweet words also bring calm.

In this sense, rest brings "relief" to the "heart", takes away the worries and emotions that affect it. It is noteworthy that the calming of the heart also brings peace of mind, that is, the heart and soul are closely intertwined, which is especially characteristic of the Uzbek-speaking worldview.

Calming in English affects the heart in a similar way:

Set one's heart at rest- тинчланиш, ҳаяжонланмаслик, хавотир олмаслик (айн.: юракни оромга бериш).

VIII. A semantic group meaning “compassion”

The concept of "heart" in the Uzbek language includes:

- Mercy mercy; mercy

The semantic field of the concept of "heart" in the Uzbek language also includes the concept of "compassion": “юрак” концептининг семантик майдонида, шунингдек “шафқат” концепти ҳам килади:

In other words, you need to have a “compassionate”, “kind” heart to help others. The meaning correlated with the meanings in the Uzbek language has the following concepts: Compassion is empathy for the plight of others; Compassion, compassion, emptiness.

Thus, it is not enough to have a compassionate, compassionate heart, it is also necessary to sincerely grieve for others.

No such meaning of the concept of "heart" has been observed in English.

IX. A semantic group meaning “feeling”

1. In Uzbek, the concept of "feeling" itself has a "heart" component:- туйғу;

севги;

1. feeling;

2. love;

But the feeling, in general, is what lies in the heart:

A feeling kept secret in the heart, a dream; love

In other words, the small form of the word is directly related to the feeling inside the heart, exactly "heart", "feels", exactly the heart "feels".

Thus, emotions "grow" in the heart, "enter" it, "sink" it, "are done in it", "he knows them", "pass through it", forcing him to go astray. It is the location of emotions in the "belly" that keeps them secret.

In this case, emotions can have a different nature, each word has its own meaning: - feeling, love; - a feeling hidden in the heart, a dream; love, that is, a relatively wide, thin layer that requires a separate, careful love.

In Uzbek, feelings fill the "heart":

In English, perceptions play on the "strings" of the heart:

Heart-strings tongue strings, deep feelings.

As they open their hearts, they talk about their feelings:

open (uncouver) one's heart to smb (e.g. pour out one's heart to smb) - to open one's heart, to pour out one's heart (i.e., one's heart to smb)

one's heart warms towards her (him);

move (stir or touch) smb's heart - to impress someone, to touch someone's heart;

lay one's heart bare;

have smth at heart- to get close to the heart (e.g. to have something around the heart);

have a soft (warm) spot in one's heart for smb- feeling excited, feeling emotionally weak; come (go) home to smb's heart, i.e. go to smb's heart- touch to the bottom of the heart; reaching the heart; echoing someone's heart (e.g., reaching someone's heart home);

bring home to smb's heart; touching the bottom of the heart; to reach the heart; to resonate with someone; in the fullness of one's heart;

Feelings warm the "heart", and the warmer the feelings, the higher the "temperature" of the heart. In both languages, opening the "heart" means pouring out feelings.

It is noteworthy that the English word "heart" is translated into Uzbek as "heart". This confirms our view that the Uzbek "heart" plays the role of the English "heart".

The English landscape describes the "heart" as home. The house is sacred with all its possessions, they always return home. Reaching the home of the heart means reaching the center of man, his essence.

X. A semantic group meaning "love"

The concepts of "love" and "heart" are observed in both languages.

1. In Uzbek, we return to concepts: 1.Туйғу; 2. Севги;

1. Emotion; 2. Love;

In the passion of love, we go through many paths, and the important thing is to find the path that leads to the "heart", that is, to love. To love and be loved is to be in each other's hearts. The heart burns with love,

In English: **Steal smb's heart**- stealing someone's heart;

Lose one's heart to smb; 1) (smth) to give one's heart to someone; to fall in love with someone (e.g. give one's heart to smb); 2) (smth) to be interested in someone, to love something (eg, to give one's heart to someone, to lose, to give);

go in smb's heart - to reach someone's love; to win someone's heart (e.g., to win someone's heart);

When you fall in love, you lose your heart, but in return you win the heart of the person you love. It is impossible to go out against love.

lie near one's heart (of) - to be close to someone's heart. In Uzbek, people are spiritually close, in English - "with their hearts." Love cannot be forgotten:

The heart that once truly loves never forgets (old love never rusts)

XI. "Ranj" means semantic group

The component "heart" in the Uzbek language is part of the concept of "ranj":

- Resentment, sadness

sandness remains in his heart without giving him peace:

In other languages, this semantic field is not defined.

XII. Semantic group meaning "mood", "state".

- In Uzbek: хуш кайфият; ёмон кайфият;
- Good mood;
- Bad mood;

The mood and condition of a person is reflected in the heart, at the same time subject to it. If it is bad for the heart, it is bad for the person, if the heart is "cleansed", "flies", "grows" - the mood rises. In this case, the person is inspired ("heartbroken", "uplifted").

In Uzbek, a boring mood affects the "heart" in a similar way:

Disruption of the rhythm of the "heart" leads to a violation of the balance of the whole state of mind.

In English, if the heart is broken, the "heart" hurts, it gets worse:

heartsickness (from heart to "heart" and sickness to "disease");

with a heavy (sore) heart;

And, conversely, to please the "heart" is to please man:

cheer (delight, gladden, rejoice, warm) the cockles of one's heart (t.j. do one's heart good) cheer the heart (e.g. do good); to please someone; To see you all so happy cheers the cockles of my heart

XIII. Semantic group meaning "kindness", "care"

In the Uzbek language, the concept of "heart", "kindness" includes: "юрak", "эзгулик"

- Compassionate, compassionate;

For the Uzbek Academy of Sciences, "compassion" is a special nature of the "heart", along with mercy and compassion.

English "warms" the heart of kindness:

heart warming - warm, affectionate (from heart to "heart" and warm "warmth");

A "cold" heart also means tolerance:

cold-heartedness- coldness, tolerance (from cold "cold" and heartedness "willingness").

XIV. Semantic group meaning "anger"

An angry man in Uzbek LPW is a ruthless man;

- Compassionate, ruthless;

An angry man in English LPW is a heartless, ruthless man.

XV. A semantic group meaning "hate"

Dislike and dislike of the Uzbek-speaking LPW change the "heart".

In Uzbek science, the concept of "heart" is used to increase the power of emotion; There is hatred in the heart.

XVI. Semantic group meaning "pleasant / unpleasant"- "Ўқимли\ёқимсиз"

At the Uzbek University:

- Cute, pleasant, sincere, voluntary, close

In other words, it's close to the heart.

They also follow their own heart in the English LPW:

after one's heart (soul) - from the heart.

Our attention is again drawn to the fact that in this context, the concepts of "heart" and "language" can be interchanged.

It should be noted that in the languages studied, different grammatical forms of the concept of "heart" are observed, which is evidence of its effectiveness.

CONCLUSION

Thus, the common semantic groups of the concept of "heart" in Uzbek and English, meaning "fear", "pain", "joy", "anxiety", "feeling", "love", "mood", "compassion". However, despite the semantic commonality of the given concepts, the concept of concepts in the LPW studied is different. In the Uzbek and English worldview, "heart" is, first of all, a storehouse of feelings and emotions. In other words, the "heart" is the center, spiritual, emotional, spatial and ethical orientation of the Uzbek mentality.

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