



COGNITIVE FEATURES OF THE CONCEPT OF THE HEART IN THE ENGLISH AND UZBEK LANGUAGES

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Annotation:

This article discusses the concept of " Heart ", an important component of the concept sphere in the English linguoculture, describes its cognitive features through lexico-semantic analysis.

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The most important achievement of modern linguistics is that language is no longer considered "in and for itself"; it appears in a new paradigm from the standpoint of its participation in human cognitive activity.

Language is the verbal treasury of the nation, a means of conveying thought, which it "packages" into a certain linguistic structure. The knowledge used in this is not only knowledge about the language. It is also knowledge about the world, about the social context, knowledge about the principles of verbal communication, about the addressee, background knowledge, etc. None of these types of knowledge can be considered a priority, only studying them all together and interacting will bring us closer to understanding the essence of linguistic communications. [1]

Cognitive linguistics arises on the basis of cognitivism within the framework of the modern anthropocentric paradigm, which significantly expands the horizons of linguistic research. In the second half of the twentieth century. there was a need to look at the language from the point of view of its participation in human cognitive activity. The information received in the course of subject-cognitive activity comes to a person through different channels, but the subject of consideration in cognitive linguistics is only that part of it that is reflected and fixed in linguistic forms.

Cognitive linguistics has firmly taken its place in the paradigm concepts of modern world linguistics. It is its emergence and rapid development at the present stage that are a characteristic feature of linguistics.





Cognitivism is a direction in science, the object of study of which is the human mind, thinking and those mental processes and states that are associated with them. This is the science of knowledge and cognition, of the perception of the world in the process of human activity.

In cognitive science, the main attention is paid to human cognition, not just observed actions are studied, but their mental representations (internal representations, models), symbols, human strategies, which generate actions based on knowledge; i.e., the cognitive world of a person is studied by his behavior and activities, proceeding with the active participation of the language, which forms the speech-thinking basis of any human activity - forms its motives, attitudes, predicts the result.

linguistics is even more obvious in the following statement by I. A. Baudouin de Courtenay : social (public) ".

Thus, central to cognitive linguistics is the category of knowledge, the problem of types of knowledge and ways of their linguistic representation, since it is language that is the main means of fixing, storing, processing and transmitting knowledge. The purpose of cognitive linguistics is to understand how the processes of perception, categorization, classification and understanding of the world are carried out, how knowledge is accumulated, what systems provide various types of information activities.

A wide range of studies on the study of cognitive processes accompanying the communication of people belonging to different linguistic and cultural communities allows us to speak about the formation of a cognitive paradigm in the theory of intercultural communication. The cognitive direction is increasingly moving forward to key positions in the study of translation, which is considered today as one of the types of intercultural communication.

At the moment, the study of cognitive linguistics in general and the analysis of Uzbek concepts in particular attracts more and more attention not only of linguists and cognitive scientists, but also of translation experts. Since the quality of translation depends on the knowledge and awareness of the translator about the national and cultural specifics of the language and thinking of the translated text.

The concept "heart" is a combined concept for a number of words that directly or indirectly convey its main meaning.

To explore a concept, it is necessary to explore all its interpretations, which as a result will allow you to see all the changes that the concept and its meaning undergo. Thus, we can talk about all possible variations that can modify the meanings of the concept in one direction or another from the center.





In order to reveal the structure of the concept, it is necessary to investigate the compatibility of the corresponding linguistic signs. For the study, the entire language corpus of the language is needed. In turn, it is made up of lexical units, phraseology, paremiological fund, including a system of stable comparisons that capture the standard images that are characteristic of this particular language. Significant assistance will also be provided by the works of writers and poets who use the language fund, varying the forms of expression of one or another feature of the concept.

A scenario is an event that unfolds in time and/or space. It is these events that serve as the reasons for the emergence of a particular concept. For example, the formation of new words by adding two (or several) words is called the "addition" method:

heartbeats - heartbeat;

heartburn - heartburn;

heartache - heartache.

Speaking about the motivating sign, first of all, we should talk about causes and time of occurrence of a certain fragment of the world. At the same time, it must be said that, depending on the tense category of a word, there may be several motivating features. Studies have shown that the older the word, the more motivating features it has at its core.

Heart - is a word that originated in the English language quite a long time ago, and its conceptual meaning has developed to a symbolic one: depth, which includes the symbol of the secret, unrevealed, unknown, as well as the abyss, which in its symbolism goes back to the Great Mother Goddess (love, life, creation-birth).[2]

This concept is characterized by such features as conceptual, archaic, holistic-evaluative, symbolic, as well as conceptual.

Under the conceptual features it is customary to understand the actualized features of the concept, in other words, dictionary meanings presented in the form of components (semes/sememes) of the word representing the concept.

The concept of "heart" in English is widely used. With its origins, it goes deep into culture and is a constant for the society of native speakers of this language. This concept contains ancient ideas about the structure of the human inner world, along with more modern knowledge about mental abilities and processes, as well as their physiological effects.

This concept in the context of the English language is presented at different levels and is reflected in proverbs, sayings, phraseological units and phraseological expressions, as well as idioms.





First of all, we note that the concept of "heart" are united by features denoting a physical organ that corresponds to psychological activity. The heart, as an organ, denotes the process of blood circulation, heartbeat, as well as other physical processes and correlates with emotions that form the basic layers of the English concept: suffering, fear and emotional experience. But these are far from all the emotions with which the heart is associated. Note that the very concept of "heart" is based on emotional activity.

In order to find out in what meaning this concept is used, a semantic analysis was carried out on the basis of proverbs, sayings, phraseological units and phraseological expressions.

The analysis made it possible to identify the following cognitive features characteristic of the English language:

1) The heart as a reflection of the emotional and psychological human condition includes:

a) Joy :

Do someone's heart good – quvonch bag'ishlamoq

b) Sadness, suffering :

Die of broken heart - g'amdan o'lish

Heart sinks- qayg'urish

Aching heart- yurak og'riydi

To have a heavy heart - qayg'uga to la og'ir yurak

Hidden in one's heart - yodda, xotirada ;

d) Fear :

Heart in your mouth - qo'rqmoq

Heart stands still – yuragim to'xtab qoldi

To have one's heart in one's mouth\boots – qattiq qo'rqmoq ;

One's heart stood still – qo'rquvdan yurak to'xtab qoldi ;

e) Alarm :

Someone's heart out – yuragim og'riydi

Thus, from the above examples it follows that the concept of "heart" in the English language picture of the world is a symbol in which joyful, sad and disturbing feelings, emotions and experiences are concentrated.

2) The heart, as a sense organ, a symbol of love:

Lose your heart to somebody - qolmoq

Steal somebody's heart – yuragini zabt etmoq

Break somebody's heart – yuragini sindirmoq

After one's own heart - yurakdan ;



To lose one's heart - sevilmuq ;

To have a heart for - yoqtirmuq ;

3) Heart as a display of human character traits:

A heart of gold – oltin yurak

A heart of steel – hissiz odam

Have a heart of stone – tosh yurak

Have one's heart in the right place – mehribon bo'lmoq

a) Sincerity :

With all one's heart (and soul), from the heart, from the bottom of heart – chin yurakdan

To take smth . to heart – yurakka yaqin olmoq

From the bottom of one's heart – chin ko'ngildan

c) Cowardice :

Not to have the heart – qo'rqish

Chicken-hearted - qo'rqoq

d) Essence :

The heart of the matter- ishning mohiyati

To have a change of heart - o'z fikrini o'zgartirmuq :

An analysis of the phraseology of the English language showed that this concept represented to a greater extent by positive traits, those that are socially approved for the British.[4]

Unlike the English language, in the Uzbek language the concept of "heart" in addition to what it means an organ of the human body and is perceived as the center of human feelings and emotions, it also personifies the main wisdom, the wisdom of feelings, as opposed to the rational, rational wisdom of the mind, head. Both ways of feeling are reasonable, but the heart is also love, compassion, understanding, charity.

But despite the fact that the concepts of " heart " are universal for the two languages, they still differ in structure and significance in the language pictures of the world.

Thus, it can be concluded that this the concept of its origin dates back to the period of antiquity, which explains its depth of meaning. In its structure, it is very complex, it includes several motivating signs.

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