



FEATURES OF POLYSEMANTIC INTERPRETATION OF HEART IN FOLK SONGS

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<https://doi.org/10.5281/zenodo.8227350>

Annotation: the article discusses the personal and figurative meanings of the somatism of the heart, which is one of the organs of the human body, expressed in poetic images in Uzbek folk songs.

Key words: heart, somatism, "touching the heart", "fire on the heart", teacup, charmer, parallelism, Mount Askar, Ali's arrow, tying a stone to the heart

The heart is the main organ of the human body. The fact that it is walking and pounding indicates that a person is alive. A cardiac arrest means that life has died out. On this basis, in the examples of folk creativity, in particular, in folk songs, the expression of human feelings by connecting them to the symbol of the heart is observed more often than other somatisms. Like other somatisms, the heart is given either literally or figuratively:

The heart beats

Let's go to the shore.

I go for the word,

The medicine for the pain is dead. (1; p. 24)

In this song, heart is used in its meaning. The heart of a calm person works slowly and rhythmically. When a person is excited, afraid, or worried, his heart rate reaches an audible level. In the above lines, the same situation is meant, the anxiety and strong excitement of the lover, who is walking towards his beloved, is revealed through the line "the heart is pounding".

Sparrows rot,

It seems to be evening.

Hearts are pounding.

It seems that time has come. (2; p. 71)

In this song, the expression "hearts are pounding" is used to express the passion of a lover who feels the arrival of a lover and is given a strong thrill.

In the folk language, there is also the expression "To touch the heart" and it is used in the sense of knowing someone's heart. The following song uses this phrase:

Put your hand on my heart

I have a heart, but no liver.

If I live another hundred years,

I have dies, I don't have flour. (2; p. 76)

The condition of my heart fluttering also indicates a person's strong excitement:

There's a knock at my door

When I say come in, he chirps.

If you hear from my brother,

My heart flutters. (1; p. 35)

But the fluttering of the heart also indicates the state of its oppression and suffering. Sometimes there is talk about heart palpitations. Of course, the meanings of these two verbs are different from each other. To palpitate from intense excitement or fear. (4; p. 37). "His heart is fluttering. His heart is excited. His heart was pulled behind him. (4; p. 98)

As the ditch is muddy,
It rattles when pressed.
When Yorim remembers,
My heart is giggling. (2; p. 59)

But there are also lines where heartbreak is clearly expressed.

When I enter the garden, the garden wind,
He writes Haydarim.

When I enter the house, my mother is poor,
It breaks my heart. (1; 58-b)

In this song, the lyrical hero, who is mentally tortured by his mother's grief and moans, expresses his situation with the phrase "breaks my heart".

Usually, the heart can bear not only one's own pain, but also the pain of others. Therefore, in some songs, it is observed that the heart is compared to a kettle that makes tea:

Did my heart skip a beat?

Boil a teapot.

My voice was a nightingale,
You walk in the garden. (1; p. 58)

In the vernacular, chajosh is also used in the form of teapot. In some songs, the black tea in the cup is likened to a spot on the heart. This is a psychological parallelism, the tea in the cup can be seen with the eye, but the stain of the heart cannot be seen. It can only be revealed by the sorrow and lamentation of the owner of the heart:

If I look at the color of the bowl,

It looks like my color.

Black tea inside,

My heart is like a spot. (1; p. 66)

Another song expresses the heartbreak of a child for a father in the army:

My shirt is made of white batis,

I can see it.

I have a father in the army,

My heart is crushed. (2; 120-b)

Heart stain is one of the metaphorical compounds used in many songs. For example, in one song it is said that a parrot and a sheep were put in the same cage, that is, two people who did not love were united into a family, leaving a stain on the heart. simile is exaggerated.

Including:

Put a parrot in a cage and a chicken,

Both of them choked and touched the heart. (page 2; 29)

Or

These visible mountains are Mount Askar,

It is the stain of the land that remains in my heart,

Come on, comrades, a guest has arrived.



The loved ones who did not take a step came. (2; p. 34)

A stain on the heart can appear or increase not only because of love, but also because of social damage, suffering, and discrimination. This is reflected in the following song:

Whose gardens are these gardens?

The garden of a gardener like me.

A thousand praises from ladies and gentlemen,

The stain of the heart is gone. (2; p. 59)

But it is often expressed that spots in the heart appear due to the inability to reach the heart:

Comes in "Pobeda".

Eyebrow pencils.

He won't give it to my lover

Parents.

Parents, if you don't give my love,

It will remain in my heart

Dogi brothers. (2; p. 131)

Love pain is a bad pain. If its pain falls on the heart, it disturbs the heart and causes it to suffer. In general, heart disease is also the name of the disease. The doctor treating it is called a cardiologist in the scientific language, but in the popular language it is known as a heart lifter. In the following song, a lover promises a cure for a lover's heartache:

Zebijo has a garden and no gardener.

There is a heartache, there is no cure.

Be the gardener of Zebijan's garden,

Be a medicine for heartache. (2; p. 36)

But there can be a lot of pain and sorrow in the heart, so in folk songs, the abundance of pain and sorrow in the heart is compared to the layers of a red flower bud. If the owner of the heart begins to express his pains, his tongue will open like a red flower and his face will light up. The artistic expression of this situation can be observed in the following song:

Red flower bud by bud,

There is a lot of pain in the heart.

Come and kill me

Until the flowers bloom! (1; p. 67)

In many songs, heart is paired with the word bagir. This means that the heart and the liver, that is, the liver, are connected to each other, and both are very important for human survival:

Tagdoz cap for black eyebrows,

It's a wonderful harmony.

When I see someone like you,

My heart and soul are connected. (1; p. 69)

Or again:

My white robe is dirty,

Justify me, my friend.

My heart is bleeding,

Come and play, my friend. (p. 2; 79)



In the first song, the words heart and heart are used as a synecdoche for a person. Both of them together are equal to the person himself. In the second song, the pair of heart and liver indicates that both the heart and the liver are crushed due to separation and boredom. That's why it is observed that in romantic songs, instead of lover and mistress, the words "heart with heart" are used. The proof of this is expressed in the following song:

My heart ached in longing for you,
I expressed my love for the country.
In the end, I let you go.

You're gone, I'm gone too.
Fresh flowers are blooming in the gardens,
My heart is full of spots.
Where do you carelessly walk,
You're gone, I'm gone too. (p. 2; 36)

In songs depicting mental torture, it is usually lamented that the heart is filled with blood or serum:

I sing from the black plague,
My heart is full of blood
My wrist is full of gold,
My heart is filled with whey. (2; p. 14)

Especially in mourning songs, it is emphasized that the heart is filled with blood;
My shirt is made of black lace,
My heart is full of blood.

My yellow dress
My dreams are yellow. (2; p. 110)

Or:
My song of black satin, oh my father,
My heart is filled with blood, woe to my father.

Woe to my father who destroyed the doors,
Woe to my father, who was surprised by his children. (2; p. 218)

The following song is written by a girl whose heart is burning after the death of her mother:

My heart burns from beyond,
Do you have any news from my mother's town?
If there is any news from my mother's town,
I would escape from this world. (1; p. 206)

While this song talks about a burning heart for a mother, some songs describe a burning heart for a husband:

He is my beloved, my friend,
Would you like a photo?

Your heart is burning
Would it be clean? (p. 1; 16)

Sometimes even a mother who sings to her child expresses her sorrow, even though she does not understand her because of her heartache. The following is an example of this.

I burned myself, alla,
Please show me your burning heart.



I loved you, alla

Let's go to sleep, alla. (2; p. 140)

The mother confesses that she wants to connect her heart with her child's heart, i.e. to connect soul to soul, by expressing her pain in such prayers:

I'll kill you in the head

All night long, allah.

graft my heart

My soul is for you, alla. (2; p. 142)

Connecting heart to heart means the pairing of two people:

To the end of my scarf

I tied sugar,

Heart to heart

I connected it.

Heart to heart

As long as there is taffeta,

You fell in love with us

He is lucky. (2; p. 132)

In folk spells, in order to make a boy fall in love with a girl, the girl tied sugar to the end of her scarf and went to him. With this, he wanted their relationship to be sweet and warmth to appear between them. The song above refers to this irim. The phrase "heartbreak" used in this quoted song also attracts special attention. This phrase expresses warm feelings in the heart. It means the love and warm attitude of a person to a person. That's why this phrase is more common in songs about love, and often it is compared and exaggerated by comparing the taft of the heart to the taft of the oven:

A duck swims to the tears of my eyes, what can I do?

My heart is burning hot, don't do it. (2; p. 22)

In the vernacular, bravery and fearlessness are described by words such as hearty, brave, brave, and on the contrary, the word heartless is used for cowardly people. In this case, sarcasms such as "Do you have a heart?" and "He gave it from his heart" are used. A similar irony is reflected in the following song:

A bush of cotton on the bank of the river,

There is a golden jug under the cotton.

Where is the one holding the golden jug?

Where is the heart to play with girls? (2; p. 26)

In some songs, the state of a person falling in love is given by the expression "fire falls into the heart". For example, in the following song, the movement of the yor that fell in love with the lover's heart is expressed in the way that it sets fire to the heart:

While I was standing under a red flower, you whipped your horse

Do you have a word, do you have something to say? (2; p. 29)

In the folk language there is an expression "the heart is like a horse's head". In the songs that were created due to separation, there are lines that show that a heart as big as a horse's head or a sheep's head melts like lead due to grief:

My heart is like a horse's head,

The sheep did not stop.

My heart is like a sheep

It did not remain like lead. (1; p. 204)

In relation to the heart, it is observed that verbs similar to water, such as to overflow, to ripple, to flow, to freeze, to boil, are also used. The following song talks about an unbroken heart:

Apple leaf three ears,

If I miss it, my country is far away.

There is a stone spring in between.

Our heart is not overflowing. (2; p. 58)

In some songs, it is observed that curses with the word heart are included in its composition:

I have a scarf

Let him tie it around his waist.

If the rope does not reach the waist,

Let his heart be connected with blood. (p. 2; 63)

Or:

Pour it on the flower bed,

May our country prosper.

Yashshamagur printer,

May his heart be filled with blood. (2; p. 110)

The expression "let the heart bleed" in these songs has the spirit of cursing.

I put a beautiful flower on my wrist,

I wish you didn't fall in love with me,

If you don't come to my heart,

May Ali's arrow touch your heart. (1; p. 148)

In this song, the mistress curses her lover, who is not fit to be a support for her heart, and intends for Ali's arrow to hit his heart.

In some songs, on the contrary, it is observed that the heart is given in the spirit of applause. The fourth line of the following song can be a proof of our opinion:

Bekasam's son is reconciled,

Learn from your height.

He sighed that he didn't have a girlfriend

Learn by heart. (1; p. 58)

The phrase to tie a stone to the heart means the concept of indifference. Among the people, the combinations of heart stone and heart stone are among these. This phrase can also be found in folk songs:

I looked at you, putting soup on your path,

You leave a stone in my heart.

I couldn't sleep, I put my head on a pillow,

My friend, I have no more patience. (1; p. 119)

So, as long as poetic images are formed in folk songs by means of heart somatism, they acquire symbolic meaning in revealing the true content of the song. Artistic and descriptive tools, beautiful allusions, parallelisms related to the somatism of the heart in the songs provide an opportunity to vividly describe the experiences of the lyrical hero, reveal his mental state, and understand his thoughts.



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