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LINGUACULTURAL AND COGNITIVE-METAPHORICAL FEATURES OF THE CONCEPT "TOMIR/DAMAR" IN TURKISH AND UZBEK LANGUAGES

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Abstract

This thesis presents a comparative analysis of the semantic structure and cognitive-metaphorical characteristics of the somatic units tomir/damar ("vein/vessel") in Turkish and Uzbek. The theoretical framework relies on Conceptual Metaphor Theory, particularly the premise that metaphor is intrinsically grounded in human physical experience and embodied cognition. The study investigates how the tomir/damar component conceptualizes psychological traits, inherent inclinations, underlying causes/foundations of phenomena, natural-geological structures, and vital social systems. Comparative findings reveal that alongside conceptual commonalities rooted in shared somatic experience, a distinct linguacultural asymmetry exists in the semantic evolution of the damar/tomir image across both languages.

Keywords: somatism, somatic metaphor, conceptual metaphor, embodiment, tomir, damar, cognitive model, conceptualization, linguaculturology.

Introduction

In modern cognitive linguistics, metaphor is treated not merely as an ornamental or stylistic device of speech, but as a fundamental cognitive mechanism through which humans perceive and conceptualize reality. According to George Lakoff and Mark Johnson's Conceptual Metaphor Theory, abstract concepts are comprehended through direct physical experience: a concrete, experiential source domain provides the cognitive foundation for structuring an abstract or complex target domain [1; 2].

The human body serves as one of the most primary and natural source domains in this process. Through bodily interaction, humans directly experience motion, pain, heat, pressure, flow, and physical force. Consequently, body part terms frequently map onto psychological states, social relations, natural phenomena, and other abstract spheres. As somatisms, these units constitute an archaic and active stratum of the lexicon, where somatic metaphors operate as linguacognitive bridges connecting bodily experience with abstract thought [3].

From this perspective, the circulatory lexemes tomir/damar are of particular scholarly interest. Functioning anatomically as the conduit system facilitating blood circulation, the vessel is associated in daily physical experience with flow, movement, vitality, internal connectivity, and supply. On this experiential basis, tomir/damar units extend beyond purely anatomical denotations to convey psychological, natural, social, and systemic meanings.

This study aims to conduct a comparative analysis of metaphorical extensions derived from tomir/damar in Turkish and Uzbek, identify their underlying cognitive models, and explicate the linguacultural convergences and divergences between the two languages.

Main Body

Empirical analysis indicates that units built on the damar/tomir somatism in Turkish and Uzbek can be systematized into three primary cognitive-metaphorical models:

1. TOMIR/DAMAR → HUMAN INTRINSIC QUALITY AND PSYCHOLOGICAL DISPOSITION

While Turkish and Uzbek share a common target domain in conceptualizing human inclinations and behavioral traits, a salient linguacultural asymmetry emerges in their somatic verbalization. This semantic content is mapped predominantly through damar in Turkish, whereas Uzbek relies primarily on the somatism qon ("blood").

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In Turkish, expressions such as kötülük damarı ("inclination toward malice"), iyilik damarı ("disposition toward kindness"), inat damarı ("stubborn streak"), and şairlik damarı ("poetic flair, creative vein") use damar to conceptualize an innate human tendency. Here, the embodied experience of an anatomical vessel—an internal structure essential to vital processes—is projected onto latent psychological and behavioral traits.

Conversely, Uzbek structures character traits and behavioral dispositions through qon: yomonlik qonida bor ("evil runs in one's blood"), mehribonlik qonida bor ("kindness is in one's blood"), and qoniga singgan ("deeply ingrained in one's nature/blood"). In these expressions, blood as an internal substance conceptualizes deeply rooted character. Specifically, the qonida bor ("in one's blood") model denotes the enduring presence of an intrinsic trait.

Thus, the shared target domain—**HUMAN INTRINSIC DISPOSITION AND CHARACTER TRAITS**—is realized via distinct somatic source domains:

- **Turkish:** DAMAR → INTRINSIC DISPOSITION / TRAIT
  - kötülük damarı — disposition toward malice
  - iyilik damarı — disposition toward kindness
  - inat damarı — stubborn streak
  - şairlik damarı — creative/poetic disposition
- **Uzbek:** QON → INTRINSIC NATURE / DISPOSITION
  - yomonlik qonida bor — inclination toward malice
  - mehribonlik qonida bor — inherent kindness
  - qoniga singgan — deeply ingrained trait

This comparative distribution demonstrates divergent cognitive profiling of shared embodied experience: Turkish conceptualizes internal dispositions via damar, whereas Uzbek routes them through qon.

2. TOMIR → ROOT, FOUNDATION, AND ORIGIN

A key metaphorical pathway for Uzbek tomir involves denoting the deep root, fundamental cause, or foundation of an entity or phenomenon. In this model, the embodied experience of an anatomical vessel intersects with phytomorphic concepts of plant roots embedding into the earth.

In the sentence "Biz taqdir taqozosi bilan mehmondo‘st yurtda tomir otdik" ("By twist of fate, we took root in a hospitable land") [8], the somatism tomir otmoq ("to strike roots / take root") fuses with the botanical image of a plant anchoring itself into the soil. Consequently, the unit metaphorically denotes settling, assimilating, and establishing stable roots within a new environment.

Furthermore, in collocations like yovuzlikning tomiri ("the root of evil") and tag-tomiri bilan yulib tashlamoq ("to eradicate root and branch"), tomir represents an unseen yet foundational cause sustaining an abstract phenomenon. Here, the concrete sensory experience of a subterranean root provides the cognitive scaffolding for abstract causal reasoning.

This macromodel is motivated by the structural-functional isomorphism between anatomical vessels and plant roots: both involve internal placement, nutrient transport, vitality maintenance, and systemic stability:

TOMIR → INTERNAL FOUNDATION → ROOT → STABILITY / ULTIMATE CAUSE

In Turkish, this semantic sphere is primarily mediated by the direct phytomorphic lexeme kök ("root"). The Uzbek expression tomir otmoq cognitively corresponds to Turkish kök salmak ("to take root"), while Uzbek tag-tomiri bilan yo‘q qilmoq parallels Turkish kökünü kazımak ("to uproot / eradicate completely"):

- **Uzbek:** TOMIR (SOMATIC + PHYTOMORPHIC SYNTHESIS) → STABILITY / DEEP FOUNDATION
  - tomir otmoq — to take root, settle firmly in a place
  - yovuzlikning tomiri / tag-tomiri — the ultimate root or cause of a phenomenon
- **Turkish:** KÖK (PHYTOMORPHIC SOURCE DOMAIN) → STABILITY / DEEP FOUNDATION

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- kök salmak — to take root, firmly establish oneself
- kökünü kazımak — to eradicate a phenomenon root and branch

Thus, while Uzbek unifies somatic and phytomorphic imagery within a single lexical vehicle (tomir), Turkish delegates this function directly to the phytomorphic marker kök.

3. TOMIR/DAMAR → VITALITY, SUPPLY, AND SYSTEMIC FOUNDATION

At higher levels of abstraction, tomir/damar signifies the indispensable lifeline that sustains biological life as well as socioeconomic networks. The uninterrupted flow of blood through vessels is directly tied to the maintenance of life. Drawing on this embodied experience, key conduits that sustain operations, vitality, or structural integrity are metaphorically mapped as vessels.

Uzbek hayot tomiri / jon tomiri and Turkish yaşam damarı / can damarı ("lifeline / vital artery") represent parallel lexical-semantic realizations of this model. In these units, tomir/damar sheds its purely anatomical meaning to denote an existential foundation.

This model extends naturally into socioeconomic and infrastructural discourse. Units like Uzbek iqtisodiyotning jon tomiri ("the lifeblood/lifeline of the economy") and Turkish ulaşım damarı ("transport artery"), sistemin şah damarı ("the main artery of the system"), and sanayi damarı ("industrial lifeline") map cardiovascular dynamics onto transport networks and economic stability:

BLOOD FLOW → VITAL SUPPLY → STRATEGIC SUPPORT → SYSTEMIC STABILITY

Comparative Results

The analysis demonstrates that shared embodied experience governs the metaphorical development of damar/tomir in both languages: each treats the vessel as an internal, concealed, yet critical conduit sustaining essential functions.

Cognitive Model	Turkish	Uzbek	Core Conceptual Feature
Internal disposition and trait	şairlik damarı, inat damarı	qonida bor, qoniga singgan	Expressed via damar in Turkish, and via qon in Uzbek
Root and ontological foundation	kök salmak, kökünü kazımak	tomir otmoq, tag-tomiri	Phytomorphic code (kök) in Turkish; fused somatic-phytomorphic code (tomir) in Uzbek
Vital and systemic foundation	can damarı, yaşam damarı, ulaşım damarı	jon tomiri, hayot tomiri, iqtisodiyotning jon tomiri	Motion, resource distribution, and continuous systemic stability

The shared conceptual chain for tomir/damar is characterized by: **INTERNAL CONDUIT → FLOW → VITALITY → STRATEGIC FOUNDATION**. However, this shared physical baseline is verbalized through distinct semantic focal points in each language.

Conclusion

A comparative analysis of the somatism tomir/damar in Turkish and Uzbek confirms that human physical experience serves as a productive source domain for structuring abstract concepts. The anatomical status of blood vessels as vital internal systems facilitates their metaphorical transfer to psychological, ontological, and systemic-infrastructural domains.

In Turkish, damar gravitates toward expressing personal dispositions, sensitivities, and character inclinations; in Uzbek, tomir actively conveys ancestral lineage, root causes, origins, and systemic supply. Notably, the semantic expansion of Uzbek tomir into "root/origin" and "lifeline" demonstrates

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its progression from a physical somatism into an abstract conceptual model of causality and systemic reliance. Consequently, tomir/damar illustrates both the universality of embodied cognition across cognate languages and the distinct linguacultural filters through which that experience is encoded.

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