

Linguistic Features Specific To “Freedom” Concept In “Narrative of A Journey from Heraut To Khiva, Moscow, And St. Petersburg...” By James Abbot

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Abstract: This article explores the concept of freedom among the peoples of Central Asia through the lens of the travelogue of English traveller James Abbott, *Narrative of a Journey from Heraut to Khiva, Moscow, and St Petersburg during the Late Russian Invasion of Khiva: With Some Account of the Court of Khiva and the kingdom of Khaurism*. Abbott's journey to Central Asia and Russia in 1839 reveals political intrigues between Russia and Great Britain, as well as his observations of the everyday lives of the local population. Using methods of qualitative text analysis in cognitive linguistics, particularly Lakoff and Johnson's (1980) theory of conceptual metaphors, we tried to identify how language reflects perceptions of freedom, autonomy, and rights in cultural contexts. The paper highlights the role of bodily experience in shaping abstract concepts such as freedom, illustrated by examples from Abbott's travelogue.

Keywords: Source domain, target domain, qualitative analysis, milk fee, carpet money, conceptual metaphor, autonomy, empowerment, embodiment.

Introduction: Several valuable examples of the attitude towards the concept of “freedom” among the peoples of Central Asia can also be found in the travelogue “*Narrative of a Journey from Heraut to Khiva, Moscow, and St Petersburg during the Late Russian Invasion of Khiva: With Some Account of the Court of Khiva and the kingdom of Khaurism*” written by the English traveler James Abbott. This two-volume travelogue tells the story of a diplomatic mission undertaken by James Abbott (1807-1896) through Central Asia and Russia in 1839. Abbott, an officer in the Bengal Artillery, first traveled to Central Asia in 1838 and soon became involved in the political struggle between Russia and Britain for influence in the region. In 1839, when Russia launched an expedition against Khiva under the pretext of freeing Russian slaves, Abbott was sent to Khiva by the British government to advise and guide the Khan, and then traveled to Russia as a British spy. During his travels in Central Asia, he recorded his impressions of

the lifestyle of the local population in his diaries.

METHODS

We conducted a qualitative textual analysis of the article to explore how conceptual metaphors represent cognitive states related to freedom and its associated domains. The text chosen serves as a rich source of linguistic and metaphorical constructs, providing insight into historical and cultural perspectives regarding notions of liberty, autonomy, and empowerment. This study draws upon theories of Cognitive Linguistics, particularly Lakoff and Johnson's Conceptual Metaphor Theory (1980). We also incorporate elements of Embodied Cognition (Varela et al., 1991) to analyze how bodily experiences shape abstract concepts such as freedom. By applying these frameworks, we aim to identify patterns in how language reflects mental mappings between concrete source domains (e.g., physical bravery, legal authority)

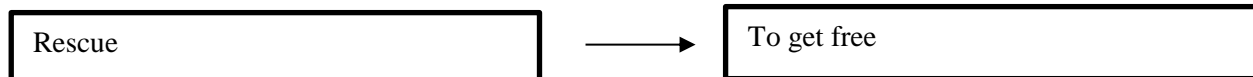
and abstract target domains (e.g., independence, rights). The cognitive representation of the conceptual metaphors in the work can be described as follows:

RESULTS

1. "On reaching Heraut we had found a large number of children, who had been rescued from slavery by the exertions of Major Pottinger." [1,167]

Source domain (to move from vulnerable state)

Target domain (positive state)

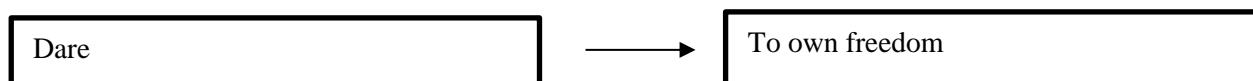


Postulate: to get free is to move from vulnerable state

2. No one dares to mention the circumstance at Khiva, especially since your arrival, for your case is exactly like theirs.[1,233]

Source domain (physical bravery)

Target domain (right)



Postulate: to own freedom is to own physical bravery

He staggered forward, saying to each of the brigands in turn "Have the goodness to untie my hands," as if it were a request which could not be refused. [1,328]

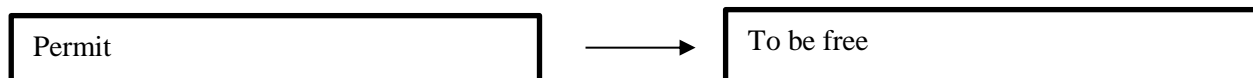
The combination "to untie my hands" in this example is a syntactic unit that, according to the theory of

"Cognitive embodiment", means the conceptual meaning "to achieve freedom". That is, "hand" is a body part that is important for human movement. The fact that the hand is tied is a sign of inaction. Based on this, we can conclude that "FREEDOM – ACTION".

3. I was permitted to consult a few guides, supplied by the Mehtur, and also a very intelligent Hindoo merchant, named Diaram.[1,154]

Source domain (legal authority)

Target domain (independence from oppression)

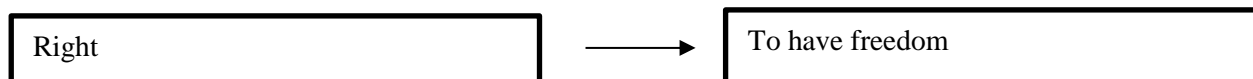


Postulate: Being free is to gain legal authority

4. They conceive, that they are under no obligation to answer questions, which the interrogators have no right to ask.[1,148]

Source domain (power)

Target domain (to be in a positive state)

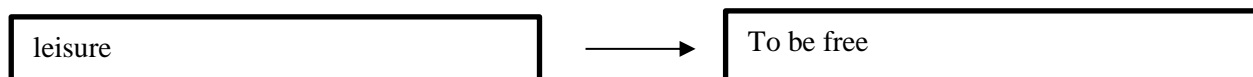


Postulate: Having freedom is having power

5. ... at Heraut, found no leisure for research; my new duties fully engrossing me.

Source domain (time)

Target domain (positive state)



Postulate: to be free is having time

The above examples are considered cognitive expressions of the concept of "freedom" in the thinking of an English-speaking person, in which the process is perceived based on the frames and scenarios in

thinking after the above-mentioned conceptual metaphors are accepted in the human mind. More precisely, conceptual metaphors are perceived in each person's mind in their own way. This is because people have different linguistic and cognitive capabilities. This

is explained by the differences in the scripts and frames in their minds. It follows that the above conceptual analysis is also relative and it is also a mistake to say that they are reflected in the minds of all people in the same way.

Analysis. In addition, this travelogue by James Abbot also provides valuable sources related to the culture of the peoples of Central Asia. The analysis of the following examples is devoted to this:

1. "This anecdote has for foundation the tradition that king Solomon having been placed by the Almighty in sovereignty of men." In this passage, the lexeme "sovereignty" expresses the concept of "freedom" and performs the function of a conceptual container. J. Lakoff and M. Johnson in their book "Metaphors we live by" include this type of conceptual metaphors in the group of "container metaphors". That is, if freedom is viewed as a container, it can be said that the state of a person inside it means freedom from any obstacles. The following example can also be given as a conceptual metaphor in the function of a container: "The horses piquetted to short iron pegs driven into the earth, which offered no resistance whatsoever to any efforts to get free, and unaccustomed to pass the night in the open air." According to Lakoff's analysis, the combination "open air" is a "source domain", and its underlying intended meaning, i.e. "target domain", is the concept of "freedom". The conceptual metaphor "open air" served as a container metaphor.

2. "...Her master has lost two children to the Persians, and is trying by this horrible trade to raise money for the purchase of their freedom." This example is interpreted as a right that could be purchased in the 19th century Khiva Khanate. This indicates that the signs of the slave system were still preserved in the Central Asian countries at that time. It should also be noted that the attitude towards slave women who did not have freedom was deplorable. James Abbot describes this as follows: "One poor female was mounted astride upon a camel behind her master. Her child, an infant, was lodged in a grain bag hanging from the saddle. This poor wretch has an inhuman master, and is the picture of misery."

3. "The women of the Oozbegs are said to be lovely, but neglected by their brutal lords. Peer Muhummud Khaun declares that they are not without their revenge, being allowed to drive where they like, in covered carts, with the male slaves of the family, and having entire charge of the purse. That a handsome male slave will, in consequence, often refuse his freedom when it is offered him." James Abbott, with this description of the situation, illustrated that even noble women were given the concept of "freedom" with certain limits.

However, even if women were allowed to drive where they like with a full purse (having entire charge of the purse), they could go in special carts accompanied by male slaves. However, a male slave also had the right to refuse this offer (a handsome male slave will, in consequence, often refuse his freedom when it is offered him). It is clear from this that in the 19th century Khiva Khanate and, following its example, in other Uzbek states, gender superiority was always on the side of men. Even a male slave serving under a noble, free woman had the right to refuse an offer made to him.

4. "The daughters of Toorcumuns are always purchased. If respectable, at not less than 100 Tillas, about 700 Co.'s Rupees, or 701. If the first wife die, the widower must pay double for a second, although the husband should still be a child. In return for the price bestowed, the bride is generally provided by her parents, with furniture of proportionate value." James Abbot, a representative of European culture, interpreted the bride as "sold" among the Turkmen peoples living in the Khiva Khanate. That is, the bridegroom had to give a gift of one hundred gold or an equivalent value to the bride. If the groom's first wife died, he had to pay double the amount for the second. The bride's parents had to give her furniture of a proportional value or other gift. This tradition was interpreted in the linguistic and cultural imagination of the English traveler as the sale of a girl by her parents to another man. However, in the Uzbek language, the concepts of "milk fee", "carpet money" mean a material gift paid to the parents for washing and combing the girl when she is given away, raising her and bringing her up. These conceptual units are a characteristic feature of the traditions of the Uzbeks and are still considered a concept denoting culture and nationality. It follows that the lexeme "purchased" used by James Abbot is an incorrect interpretation of Uzbek national traditions and was used inappropriately.

5. It should also be noted that this travelogue written by James Abbot is a work that comparatively studies the concept of "women's freedom" in English and Uzbek national cultures. It is said that when James Abbott spoke about Queen Victoria of England, his companion (called "Birdler Beeg" in the travelogue) could not even imagine that a woman was given the right to rule the state:

"- Oh! yes! yes! your king, being a woman, cannot of course confer honour, but her Vuzeer will."

When I informed him, that beside the honour which the Queen and her Ministers confer, there was a society, a public, whose opinion was of the utmost consequence

to an English man, the idea was incomprehensible. There being in Toorkestaun neither aristocracy nor people, nor any right nor honour but the king's pleasure." In another place, it is said that in James Abbott's conversation with the Khan of Khiva, the depiction of a woman as the head of state was perceived as an unnatural phenomenon.

"Is your king really a woman?"

"She is."

The Khaun smiled, and all his satellites, as in duty bound, giggled.

"How," he inquired, "can she rule, being roo-posh (concealed?)"

"Our females, like those of the Toorcumuns, are not concealed. The Queen of England has ministers, who transact business for her."

"Are they women?"

"No! they are men. They receive their general instructions from the Queen, and act accordingly."

The implicatures "giggled" and "smiled" in this example mean that the position of a woman in the state administration, as a representative of the Uzbek national culture, is perceived as an unreal phenomenon. The implicature "Roo-poosh" ("face covered" is a specific phonetic interpretation of the Persian-Tajik combination "ro'y po'sh") means that in the linguistic mind of a man belonging to the Uzbek national culture, all women are imagined with a veil wrapped around their faces.

CONCLUSION

By examining both contemporary conceptualizations of freedom ("time as freedom") and historical perspectives drawn from James Abbot's writing, you demonstrate the multifaceted nature of freedom. Whether it is viewed as unbounded time, a physical space, or a socio-economic construct, freedom remains a profoundly personal and context-dependent notion. Your analysis underscores the importance of recognizing cultural, historical, and individual factors in shaping our collective understanding of this elusive yet vital concept.

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