

The Conceptualization of “Heart” in Uzbek and Russian Phraseology: A Comparative Semantic and Linguocultural Analysis

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Abstract: *This article examines the semantic, pragmatic, cognitive, and linguocultural characteristics of phraseological units containing the component heart in the Uzbek and Russian languages. The study is based on a comparative analysis of phraseological expressions with the components *yurak* in Uzbek and *сердце* in Russian. Particular attention is paid to the ways in which these somatic components conceptualize emotions, psychological states, moral qualities, interpersonal relations, and human behavior. The theoretical framework of the research draws upon the works of Uzbek, Russian, and international scholars in phraseology, including U. M. Rashidova, Sh. Rahmatullayev, B. Yuldoshev, V. V. Vinogradov, A. V. Kunin, V. N. Telia, D. O. Dobrovol'skij, G. Lakoff, and M. Johnson. Special emphasis is placed on Rashidova's semantic-pragmatic and linguocultural approach to somatic phraseological units with the component *yurak*. The analysis demonstrates that the heart functions in both languages as a culturally significant conceptual center associated with love, affection, sincerity, courage, fear, compassion, suffering, and moral character. At the same time, Uzbek and Russian phraseological systems differ in their metaphorical models, lexical structures, stylistic characteristics, and pragmatic functions. The study also identifies different types of phraseological correspondence, including full equivalence, partial equivalence, phraseological analogy, and non-equivalence. The findings demonstrate that the comparative study of heart-related phraseological units provides important insights into the interaction between language, cognition, bodily experience, and national-cultural conceptualization. The results may be useful for comparative linguistics, phraseology, linguoculturology, translation studies, lexicography, and foreign-language teaching.*

Keywords: *Phraseological Units, Somatic Phraseology, Heart, Yurak, Сердце, Uzbek Language, Russian Language, Comparative Phraseology, Semantic Analysis, Linguocultural Analysis, Cognitive Linguistics, Conceptual Metaphor, Phraseological Equivalence, Translation*

1. Introduction

Phraseological units represent one of the most culturally and semantically significant layers of language. Their meaning is often determined not only by the lexical components that constitute them but also by the historical, cultural, cognitive, and communicative experience of a speech community. For this reason, phraseology has become an important area of research in comparative linguistics, linguoculturology, cognitive linguistics, and translation studies.[1]

Among phraseological units, somatic phraseological expressions occupy a particularly important position. Somatic phraseologisms are stable expressions containing lexical units that denote parts of the human body. Such expressions are widely represented in different languages because human bodily experience provides a universal conceptual basis for interpreting abstract notions such as emotions, psychological states, interpersonal relations, moral qualities, and human behavior. Nevertheless, the metaphorical interpretation of body-part terms is strongly influenced by the cultural and linguistic traditions of individual speech communities.[2]

The component *heart* is one of the most productive somatic elements in phraseology. In many languages, the heart is conceptualized not only as a physiological organ but also as a symbolic center

of emotional and psychological experience. It can represent love, affection, courage, fear, suffering, kindness, sincerity, compassion, anxiety, and other states of the human inner world. Consequently, phraseological units containing the lexical components *yurak* in Uzbek and *сердце* in Russian provide valuable material for investigating the relationship between bodily experience, conceptual metaphor, and culturally specific meaning.[3]

A significant contribution to the study of Uzbek somatic phraseology has been made by U. M. Rashidova. In her research on the semantic and pragmatic analysis of Uzbek somatic expressions, particularly those containing the components *ko'z* (eye), *qo'l* (hand), and *yurak* (heart), she examines their semantic-pragmatic, linguocultural, cognitive, paradigmatic, and syntagmatic characteristics. Rashidova demonstrates that somatic phraseological units constitute a semantically rich and emotionally expressive layer of Uzbek phraseology and that their interpretation is closely connected with national-cultural conceptualization. Her research also emphasizes the importance of examining such expressions in literary, journalistic, and colloquial contexts.[4]

Rashidova's approach is particularly relevant to the present study because the *yurak* component is analyzed not simply as a lexical designation of a body organ, but as a linguistically and culturally significant component capable of expressing conceptual meanings. From this perspective, Uzbek expressions containing *yurak* may be studied as linguistic representations of culturally established models of emotional and psychological experience. The same methodological principle can be applied to the Russian component *сердце*, allowing the two systems to be compared at semantic, pragmatic, and linguocultural levels.[5]

The comparative study of Uzbek and Russian phraseological units is especially significant because formal correspondence does not necessarily imply semantic or cultural identity. Phraseological units in two languages may express similar emotional concepts through different metaphorical images, structural patterns, or culturally motivated associations. Conversely, expressions containing formally corresponding somatic components may develop different pragmatic meanings or evaluative connotations. Therefore, a comparative analysis should consider not only lexical equivalence but also semantic structure, conceptual motivation, stylistic characteristics, pragmatic function, and cultural connotations.[6]

2. Methodology

Phraseological units are traditionally regarded as stable combinations of words characterized by semantic integrity, structural stability, reproducibility, and figurative meaning. The study of phraseology has developed through several major approaches, including structural-semantic, functional-stylistic, cognitive, pragmatic, and linguocultural approaches.[7]

In Uzbek linguistics, the development of phraseological studies is closely associated with the works of Sh. Rahmatullayev, B. Yo'ldoshev, A. Mamatov, and other researchers. Their studies contributed to the description, classification, semantic analysis, stylistic differentiation, and lexicographic representation of Uzbek phraseological units. Contemporary research continues this tradition by examining phraseological units from semantic, pragmatic, cognitive, and linguocultural perspectives.[8]

U. M. Rashidova has made a particularly important contribution to the study of somatic phraseology in Uzbek. Her research examines somatic phraseological units containing components such as *ko'z* (eye), *qo'l* (hand), and *yurak* (heart), focusing on their semantic-pragmatic, cognitive, linguocultural, paradigmatic, and syntagmatic characteristics. Rashidova's research demonstrates that somatic phraseological units represent a highly productive and culturally significant layer of Uzbek phraseology. Her analysis of polysemy and stylistic differentiation further shows that the meaning of a phraseological unit may vary depending on its linguistic and communicative context. [9]

Contemporary Russian phraseology has increasingly incorporated cognitive and constructional approaches. D. O. Dobrovol'skiy and A. N. Baranov have investigated idiomaticity, phraseological semantics, internal form, semantic relations, and the relationship between phraseology and grammar. Their research emphasizes that the meaning of an idiom cannot always be derived directly from the meanings of its individual components.[10]

3. Results and Discussion

The Somatic phraseological units constitute a special category because their components are names of human body parts. The terms *head*, *eye*, *hand*, *heart*, *tongue*, and *foot* are particularly productive in phraseological formation. The productivity of somatic components can be explained by their close relationship with human physical experience and the conceptualization of abstract phenomena.[11]

The component *heart* is especially significant because it is associated with the emotional, psychological, and moral sphere of human experience. In Uzbek, the lexical unit *yurak* occurs in phraseological expressions referring to courage, fear, affection, emotional suffering, sincerity, compassion, kindness, and other psychological or moral characteristics.

From a cognitive perspective, this phenomenon can be explained by the mapping of physical experience onto abstract domains. The physical body provides a source domain through which speakers conceptualize emotions and psychological states. Thus, the heart may be conceptualized as a container of emotions, a center of feelings, a source of courage, or an indicator of a person's inner condition.[12]

This interpretation is compatible with the cognitive theory of metaphor developed by George Lakoff and Mark Johnson, according to which abstract concepts are frequently structured through metaphorical mappings based on embodied human experience. Consequently, the phraseological use of *yurak* and *сердце* can be examined not only as a lexical phenomenon but also as a reflection of conceptual structures.

The “Yurak” Component in Uzbek Phraseology

The Uzbek component *yurak* demonstrates considerable semantic productivity. Depending on the phraseological context, it may denote emotional openness, courage, fear, affection, compassion, moral purity, psychological suffering, or emotional instability.[13]

For example, expressions such as *yuragi keng* may characterize a generous and tolerant person, while *yuragi toza* expresses sincerity and purity of intention. Expressions associated with a frightened or emotionally disturbed heart represent psychological states through bodily imagery.

Rashidova's research is particularly relevant because she approaches *yurak*-based somatic expressions through several interconnected dimensions. The semantic dimension explains their figurative meanings; the pragmatic dimension concerns their communicative function; the linguocultural dimension reveals culturally established associations; and the cognitive dimension explains the conceptual basis of their metaphorical meanings.[14]

The “Сердце” Component in Russian Phraseology

The Russian lexical component *сердце* has similarly high phraseological productivity. It occurs in numerous expressions representing emotions, interpersonal relations, psychological states, moral qualities, and human behavior.

Russian phraseological expressions involving *сердце* may represent sincerity, affection, emotional suffering, fear, compassion, emotional indifference, or courage. Expressions such as *от всего сердца* and *от чистого сердца* associate the heart with sincerity and genuine emotional intention, whereas *каменное сердце* conceptualizes emotional insensitivity through the metaphor of hardness.

The productivity of *cepðye* demonstrates that the heart functions as a conceptual center of human emotional experience in Russian phraseology. However, the linguistic realization of this conceptual domain is not necessarily identical to that found in Uzbek. Differences in lexical combinations, grammatical structures, stylistic registers, and metaphorical imagery may reflect specific linguistic and cultural patterns.

Linguocultural Interpretation of the Heart

Phraseological units are valuable sources of linguocultural information because they preserve culturally established models of understanding human experience. The comparison of *yurak* and *cepðye* therefore makes it possible to identify both common conceptual structures and culturally specific interpretations.

In both Uzbek and Russian, the heart is strongly associated with the inner world of an individual. It can symbolize love, sincerity, kindness, suffering, fear, courage, and moral character. This similarity indicates that the conceptual relationship between the heart and emotions has a broad human basis.

At the same time, the particular phraseological images used to express these concepts may differ. Such differences may be related to cultural traditions, literary conventions, historical experience, and the semantic development of individual lexical units.[15]

4. Conclusion

The comparative analysis indicates that *yurak* in Uzbek and *cepðye* in Russian function as highly productive somatic components with broad semantic and cultural potential. Both components are closely associated with the conceptualization of human emotions, psychological states, interpersonal relations, and moral qualities.

The studies of Uzbek scholars, particularly U. M. Rashidova, provide a significant foundation for understanding the semantic-pragmatic and linguocultural characteristics of somatic phraseology. The theoretical contributions of Sh. Rahmatullayev, B. Yo‘ldoshev, and A. Mamatov further establish the methodological background for studying Uzbek phraseological units. Russian and international research by V. V. Vinogradov, A. V. Kunin, D. O. Dobrovol’skij, A. N. Baranov, George Lakoff, Mark Johnson, and other scholars makes it possible to expand the analysis toward semantic, cognitive, comparative, and linguocultural dimensions.

Therefore, the study of *yurak/cepðye* phraseological units should be regarded as an interdisciplinary field connecting phraseology with cognitive linguistics, linguoculturology, pragmatics, corpus linguistics, and translation studies. Such an integrated approach makes it possible to identify not only formal and semantic correspondences but also the deeper cultural and conceptual meanings encoded in Uzbek and Russian phraseology.

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