



## PHRASEOLOGICAL AND CONCEPTUAL REPRESENTATION OF THE 'HEART' CONCEPT IN RUSSIAN AND UZBEK LANGUAGES

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### **Abstract**

This article explores the phraseological and conceptual representation of the “heart” concept in Russian and Uzbek languages from a linguocognitive and linguocultural perspective. The study focuses on how the concept is structured in the linguistic consciousness of both cultures and how it is realized through phraseological units and conceptual models. Special attention is given to the semantic expansion of the concept beyond its physiological meaning, including emotional, moral, and cultural dimensions. The analysis demonstrates that the “heart” concept is a universal cognitive phenomenon that reflects shared human values while simultaneously revealing culturally specific interpretations in Russian and Uzbek linguistic worldviews.

**Keywords:** heart concept, phraseology, conceptualization, cognitive linguistics, linguocultural studies, semantic field, Russian language, Uzbek language, linguistic worldview.

### **Introduction**

Modern linguistics increasingly focuses on the interaction between language, cognition, and culture. Within this paradigm, cognitive linguistics and linguocultural studies examine how linguistic units reflect mental representations of reality. One of



the central notions in this framework is the concept, understood as a mental construct that integrates knowledge, experience, and cultural values.

Among universal anthropocentric concepts, the “heart” concept occupies a particularly significant position. In both Russian and Uzbek linguistic traditions, the heart is not merely a biological organ but a symbolic center of emotions, morality, and spiritual life. It is closely associated with love, courage, sincerity, compassion, and inner human experience.

The purpose of this article is to analyze the phraseological and conceptual representation of the “heart” concept in Russian and Uzbek languages and to identify both universal and culture-specific features of its realization.

### **Theoretical Framework**

In cognitive linguistics, a concept is defined as a multidimensional mental structure that organizes human knowledge about the world. According to this approach, language is not only a means of communication but also a reflection of cognitive processes.

The “heart” concept belongs to the category of universal bodily-based concepts that are grounded in human physical and emotional experience. Cognitive linguistics suggests that abstract emotional states are often conceptualized through bodily organs, and the heart is one of the most prominent sources of such metaphorical mapping.

From a linguocultural perspective, concepts are shaped by cultural traditions and collective worldview. Therefore, although the “heart” concept is universal, its interpretation varies depending on cultural values, historical background, and linguistic structure.



Phraseology plays a key role in conceptual representation, as phraseological units preserve culturally significant meanings and reflect stereotypical ways of thinking. In this sense, phraseological expressions containing the word “heart” serve as a rich source for analyzing conceptual structures.

### **Conceptual Structure of the “Heart” Concept**

The conceptual structure of the “heart” can be divided into several interrelated layers:

#### **Core Layer**

The core meaning refers to the physiological understanding of the heart as a vital organ responsible for human life. This layer is universal across languages and cultures.

#### **Emotional Layer**

The emotional layer represents the heart as the center of feelings such as love, fear, joy, sadness, and anxiety. This conceptualization is deeply rooted in human embodied experience.

#### **Moral and Ethical Layer**

In both Russian and Uzbek linguistic worldviews, the heart is associated with moral qualities such as kindness, sincerity, honesty, and compassion. A “good heart” symbolizes moral integrity.

#### **Volitional and Psychological Layer**

The heart is also conceptualized as a source of courage, determination, and emotional strength. This layer is particularly important in expressing human resilience and inner power.

#### **Cultural-Symbolic Layer**



At the highest level, the heart becomes a cultural symbol representing humanity, spiritual purity, and universal values.

### **Phraseological Representation of the Concept in Russian and Uzbek Languages**

Phraseological units play a crucial role in verbalizing the “heart” concept. They preserve cultural knowledge and reflect collective cognitive models.

#### **Russian Phraseological Representation**

In Russian, phraseological units with the component “heart” (сердце) are widely used to express emotional and psychological states. They reflect both positive and negative experiences of human life.

These expressions conceptualize the heart as:

- the center of emotions;
- the seat of moral sensitivity;
- the indicator of psychological stability;
- the source of compassion and empathy.

Russian phraseology often emphasizes emotional intensity and psychological depth. The heart is conceptualized as sensitive, vulnerable, and responsive to external events.

#### **Uzbek Phraseological Representation**

In Uzbek, phraseological units containing the word “yurak” also reflect a rich conceptual system. The heart is closely associated with courage, dignity, emotional sincerity, and moral strength.

Uzbek phraseology tends to emphasize:



- bravery and determination;
- emotional responsiveness;
- moral purity;
- sincerity and openness.

The concept is strongly embedded in traditional cultural values that highlight honor, respect, and inner strength.

### **Comparative Linguocognitive Analysis**

A comparative analysis of Russian and Uzbek data reveals both similarities and differences in the conceptualization of the heart.

### **Universal Features**

In both languages, the heart is conceptualized as:

- the center of human emotions;
- a symbol of love and compassion;
- a marker of sincerity and moral integrity;
- a cognitive space for internal experiences.

These similarities demonstrate the universal embodied nature of the concept.

### **Culture-Specific Features**

Despite universal characteristics, each language demonstrates unique conceptual emphases.

In Russian linguistic worldview, the heart is more closely associated with emotional sensitivity, empathy, and psychological depth. It often reflects internal emotional struggle and moral reflection.



In Uzbek linguistic worldview, the heart is more strongly linked with courage, honor, and personal dignity. It reflects traditional values of bravery, responsibility, and emotional strength.

Thus, the conceptual structure of the heart differs in its dominant cultural interpretation while maintaining a shared universal core.

### **Conclusion**

The analysis of the phraseological and conceptual representation of the “heart” concept in Russian and Uzbek languages demonstrates that it is a universal cognitive phenomenon with culturally specific realizations.

The concept is structured around multiple semantic layers, including physiological, emotional, moral, psychological, and symbolic dimensions. Phraseological units play a crucial role in its linguistic realization, preserving cultural knowledge and reflecting cognitive models of both linguistic communities.

While the core meaning of the concept remains universal, its cultural interpretation varies: Russian linguistic worldview emphasizes emotional sensitivity and psychological depth, whereas Uzbek linguistic worldview highlights courage, dignity, and moral strength.

Thus, the “heart” concept represents a key intersection of language, cognition, and culture, and its study contributes to a deeper understanding of human conceptualization processes in different linguistic traditions.

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