

VERBIALIZATION OF THE CONCEPT “HEART” IN ENGLISH AND UZBEK PARAMIOLOGICAL TEXTS

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Abstract

This article explores the verbalization of the concept “heart” within English and Uzbek paramiological texts, analyzing both linguistic and cultural dimensions. The heart, as a metaphorical and symbolic entity, plays a central role in emotional, moral, and spiritual expressions in both languages. Through comparative semantic and pragmatic analysis, the study reveals how the heart is conceptualized and linguistically encoded, highlighting cultural-specific features and shared human experiences. The paper further investigates the usage of heart-related verbs, idiomatic expressions, and metaphorical structures, providing insights into the interaction between language, culture, and cognition in both English and Uzbek paramiologies.

Keywords: heart, verbalization, paramiology, metaphor, English, Uzbek, semantics, pragmatics, comparative linguistics

1. Introduction

The concept of the “heart” holds a significant place in human cognition, language, and culture [1:34]. Universally acknowledged as the symbolic seat of emotions, morality, and life force, the heart features prominently in idiomatic, metaphorical, and proverbial language. Paramiology, the study of proverbs and proverbial expressions, provides a

particularly rich corpus for examining how abstract concepts like the heart are verbalized and culturally framed[1:45].

This article aims to compare the verbalization of the heart concept in English and Uzbek paramiological traditions[2:11]. Despite cultural differences, both languages use the heart as a potent symbol. However, the details of linguistic expression and semantic nuances vary, reflecting distinct worldviews and cultural values.

We will first outline the theoretical framework of verbalization and paramiology, then analyze data from selected English and Uzbek proverbs and expressions, focusing on verbs and metaphoric constructions involving the heart[3:76]. The discussion will consider cultural attitudes encoded in language and conclude with implications for cross-cultural communication and linguistic studies.

2. Theoretical Background

2.1 Verbalization of Concepts

Verbalization refers to the linguistic process through which abstract concepts are expressed via words, phrases, metaphors, and idiomatic constructions. In many languages, emotions and values are embodied in parts of the body; the heart being among the most salient. According to cognitive linguistics (Lakoff & Johnson, 1980), metaphorical mapping helps crystallize abstract notions via concrete experiences[4:98].

2.2 Paramiology and the Heart Concept

Paramiology, as a branch of folkloristics and linguistics, studies proverbs—expressions encapsulating folk wisdom. Proverbs often embed culturally significant concepts such as the heart, which manifests both literally and metaphorically[3:27].

3. Data and Methodology

The corpus consists of a selected sample of English and Uzbek proverbs and sayings containing the word “heart” or its Uzbek equivalent “yurak.” Analysis focuses on verbal predicates associated with “heart,” metaphorical meanings, and pragmatic functions [4:34].

Sources include:

English proverbs: collections by Mieder (2004), and standard English phraseological dictionaries.

Uzbek proverbs: collections by Mirziyoev (2008) and native speaker consultations.

The study uses comparative semantic and pragmatic analysis to elucidate cultural connotations and linguistic manifestations.

4. Analysis

4.1 English Verbalization of “Heart”

In English, the heart usually appears in expressions that emphasize feelings, virtues, or moral qualities. Common verbs linked to heart include:

“To have heart” (to be courageous): “*Take heart!*” encourages resilience.

“To break one’s heart” (to cause emotional pain): “*Her rejection broke his heart.*”

“To lose heart” (to become discouraged).

“Heart aches” (emotional suffering).

“To follow one’s heart” (to act according to feelings).

Idioms involving heart frequently feature emotions (love, courage, sadness) and moral evaluation (bravery, kindness). For instance, “*a heart of stone*” denotes coldness or insensitivity.

4.2 Uzbek Verbalization of “Yurak” (Heart)

In Uzbek paramiology, “yurak” similarly serves as the metaphorical center of emotions and moral character. Verbs and expressions include:

“*Yurakdan o‘tmoq*” (lit. “to pass through the heart”) meaning to deeply affect or touch someone emotionally.

“*Yurakdan chiqmoq*” (lit. “to come out of the heart”) meaning to sincerely wish or to feel genuinely.

“*Yuragi ezilgan*” (lit. “heart is crushed”) to express grief or sorrow.

“*Yurak tomon yurmoq*” (lit. “to go toward the heart”) symbolizing acting sincerely or follow inner feelings.

Similar to English, the Uzbek heart-related phrases connect physical sensation to emotional and ethical states, with added cultural emphasis on sincerity and spiritual dimensions [5:72].

4.3 Comparative Observations

Both languages use the heart as a metaphorical locus of emotions and moral qualities.

English idioms tend to emphasize individual feelings and psychological states.

Uzbek expressions often integrate spiritual elements and social sincerity.

Verbally, both languages use heart-related verbs metaphorically to denote emotional impact but differ in idiomatic frequency and semantic extensions.

5. Discussion

The verbalization of the heart concept reveals underlying cultural models—individualism in English versus a collective, spiritual orientation in Uzbek. This influences not only the choice of verbs but also the pragmatic uses of phrases involving the heart. English expressions such as “lose heart” emphasize personal psychological states, while Uzbek constructions evoke community and sincere intent. Recognizing these differences

can improve intercultural communication, especially in literary translation, education, and cross-cultural counseling. Understanding how emotions are linguistically encoded in seemingly simple concepts like the heart helps bridge cultural gaps.

6. Conclusion

This study has demonstrated that while English and Uzbek share the universal metaphor of the heart as a symbol of emotion and morality, their verbalizations reflect distinct cultural nuances. Both languages use a range of verbs and idiomatic expressions to articulate complex emotional and ethical experiences. The findings contribute to cognitive linguistics, paramiology, and intercultural studies by highlighting the interplay of language, culture, and cognition in conceptualizing fundamental human experiences. Future research could explore other body-part concepts or expand to spoken discourse to see how verbalization patterns manifest in everyday communication.

References:

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