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**An Exploration of the Cultural Conceptualisations of Dil ‘Heart’
in the Balochi Language**



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Abstract

This research analyses the linguistic expression of the Balochi word Dil 'Heart' to explore the cultural conceptualisations that reflect the community's worldview. It seeks to determine the reasons and ways in which the heart is metaphorically or metonymically linked to emotions, character traits, and intellectual/mental faculties. For primary sources, data is collected from fifteen Balochi native speakers through interviews and dictionaries, books, and online sources are used for secondary data to gain insights into their attitude towards dil expressions and the cultural reasons behind them. A corpus of data is constructed and analyzed qualitatively through the lens of Sharifian's (2017) Cultural Linguistics framework and analytical tools (cultural schema, cultural category, and cultural metaphor). The findings reveal that the heart is conceptualized as a movable object, an object with different colors and weights, as a container of emotions and feelings, and perceived as the nucleus of thoughts and memories. These symbolic expressions embody both emotional and rational faculties, rooted in cultural beliefs that have been transmitted across generations. The study contributes to cultural and cognitive linguistics by highlighting Balochi cultural knowledge embedded in language. Furthermore, the findings support the language education embodiment hypothesis and raise awareness for marginalized voices within the Balochi language community.

Keywords: Balochi, Culture, Conceptualizations, Cognition, Language, Heart

Introduction

Human beings universally possess the same physical structure, but the terminology and ways of conceptualizing body parts vary across languages and shaped by the cultural context in which these languages are embedded (Tjuka et al., 2024). The metonymic and metaphorical connotations are incorporated into the cultural conceptualization of body parts. These linguistic strategies connect concrete experiences to abstract ideas through the use of body parts as primary sources (Su et al., 2020). The use of language to perceive and communicate the body differs from culture to culture, which reflects individual cognitions and also collective cultural understanding. Body component names and conceptualizations vary among societies, which illustrates the diversity of linguistic embodiment that is shaped by social roles, cultural values, and cognitive processes. (Brenzinger & Szlenk, 2014).

In Balochi language, the bodily organ heart is symbolically extended to convey various abstract concepts. The purpose of the research is to explore how cultural conceptualizations influence Baloch speakers' ideas through bodily expressions. A body of literature on cultural conceptualizations in cross-linguistic studies is available (Maalej & Yu, 2011); (Yu, 2007, (Sharifian, 2017, etc.). Cross-linguistic studies have explored various cultures and languages, including Chinese (Yu, 2009), English, Polish and Danish (Nissen, 2011), Persian (Sharifian, 2011), Hungarian (Kóczy, 2023), Kurdish (Nosrati, 2023), Tunisian Arabic (Maalej, 2023) and American varieties of English in terms of cultural conceptualizations. This nuance phenomenon needs researchers' attention in Indo-Iranian languages like Balochi, Being rich in Idioms, folklore and proverbs (Jahani, 2013). The exploration of cultural conceptualization in terms of embodiment in Balochi language will reveal new horizons to understand language and culture. The current study is designed to answer the following questions:

How is the concept of heart employed to conceptualize emotions, feelings, character traits, mental faculty, and cultural value in Balochi language?

What imaginative structures (metaphors, metonymies) are implemented in the conceptualizations of heart in Balochi language?

Balochi language has distinct dialects, namely Eastern, Western and Southern, spoken in areas like Balochistan, South Punjab and Sindh. Further, Southern Balochistan has three main dialects, Makurani, Kohi

Sulemani, and Rakshani. Makurani Balochi, spoken by people living near the coast, has its own words and sounds because of the influence of the sea. Kohi Sulemani Balochi, from the mountains, sounds different because of the terrain and its connections with Pashto-speaking people. Rakshani Balochi mixes features from both Eastern and Western because it's in the middle of those areas.

All these varieties show the richness and diversity of Baloch culture in different places (Badalkhan, 2012). The Baloch society often uses the body organ metaphorically, symbolizing them with various abstract concepts that are culturally constructed. Current research explores the cultural conceptualizations of heart in the Balochi language within the framework of cultural linguistics presented by (Sharifian (2017).

The article is organized in such a way that the next section presents the literature review, which synthesizes previous research and theoretical perspectives, establishing the academic foundation for the analysis. This part also describes the theoretical and analytical framework of the current study. Section 3 presents the methodology used for the data collection and analytical framework. The analysis and discussion section presents the findings in light of the research questions. The article is concluded in section 5.

Review of Literature

In literature, several studies are found on embodiment via body parts by different researchers like (Maalej & Yu, 2011), (Sharifian et al., 2008a), (Brenzinger & Kraska-Szlenk, 2014) and (Kraska-Szlenk, 2023) and many more that contributed to a new perspective of knowledge of Embodiment theory. These studies explain that embodiment is a shared human experience in the sense that all humans rely on their bodies as sources of understanding and conceptualizing abstract entities, and how body parts are used metaphorically is different across cultures (Baş & Kraska-Szlenk, 2021). Body part terms carry metonymic and metaphorical meanings that symbolize underlying emotions in different cultures, beyond the physical meaning. Language, culture and emotion are inextricably linked, as illustrated by the close association between body parts and emotional expression in certain cultural contexts (Maalej & Yu, 2011a). Embodiments act as windows to show how speakers connect their bodily experiences with abstract concepts, and how the connections differ from culture to culture (Škara, 2004).

This is similar to the broader concept of embodiment in that mental metaphors are based on lived experiences. Cultural models then provide individuals with common frames of world understanding and allow them to represent their emotions in terms consistent with their shared knowledge. Language commonly conceptualizes the heart, which is essential to human physiology, as the source of moral character and the center of our intellectual and emotional lives. The way that languages and civilizations define emotions like love, courage, and compassion and attribute them to the heart as a central point of human experience is reflected in their symbolic use (Sharifian et al., 2008b). The researcher, Abai (1845–1904) has acknowledged the significance of the heart in human experiences, and his studies have revealed that the heart shapes our thoughts and emotions and affects how we perceive the world.

Studies that compared metonymies and metaphors gave a better understanding of how various cultures perceive the heart. (Siahaan, 2008) analyzed the metaphorical use of the heart in English and Indonesian, while (Goddard, 2008) investigated how the heart is viewed as an "ethnopsychology construct" in Malay and English. Similarly, (Foolen, 2012) and (Csábi, 2006) investigated idioms that related to the heart in English, German, Dutch, and Hungarian. These parallels demonstrated how comprehending the expression of emotions and worldviews requires an understanding of the heart metaphor in its cultural context.

Almost in every language heart is figuratively used to elaborate the characteristics of emotion and personality traits with different connotations. For instance, a "thin heart" in Kurdish culture indicates both kindness and a propensity to become easily agitated or wounded (Nosrati, 2023). The metaphor of hair growing on the heart is used to symbolize emotional fortitude in many different languages (Berendt & Tanita, 2011). A "hairy heart" is seen as cruel or uncaring in Hungarian and Serbian (Kóczy, 2023), but in Kazakh culture, the heart is said to have "protecting hair", which signifies both bravery and sensitivity (Abdramanova, 2023). Additionally, this idea implies that showing kindness to others contributes to heart protection. distinct

cultures have distinct ideas about the heart.

In Western societies, a "warm heart" signifies generosity, while a "cold heart" usually denotes cruelty. However, a "cold heart" in Iraqi Arabic symbolizes satisfaction, whereas in Tunisian Arabic it denotes laziness or lack of energy (Maalej, 2008). Curiously, there are no words for a "hot heart" in Tunisian Arabic because people there don't like heat. Many cultures view the heart as weak and prone to injury, which is reflected in phrases like "broken heart" and "wounded heart." (Sheridan, 2018).

Heart (has a strong emotional and cultural connotation in Finnish culture. Similar to other Western civilizations, it is frequently seen as the central point of emotions, particularly romantic love. This is demonstrated by phrases such as "the heart is full of love" (sydän on täynnä rakkautta). As seen by phrases like "his/her heart is pure" (hänen sydämensä on puhdas) and "he/she has a big heart" (hänellä on suuri sydän), the heart also represents morality and benevolence. These heart metaphors emphasize how the heart reflects one's moral principles and character attributes in addition to emotions (Bíró & Orava, 2023). In both Chinese and English, the heart plays a key role in expressing emotions and thoughts, though each culture focuses on different aspects. English emphasizes the heart as a symbol of love, compassion, and sincerity, seen in expressions like "to have a heart" or "to wear one's heart on one's sleeve." (Zhu, 2023). Chinese culture views the heart (xīn) as more than just a physical organ; it is a symbol of morality, emotions and thought. In Chinese thought, the heart is the core of both mind and feeling, in contrast to Western conceptions that associate thinking with the brain. It is associated with sincerity, wisdom and decision-making. Phrases such as "with all one's heart" (quánxīnquányì) illustrate how the heart embodies comprehensive dedication, connecting emotion and intellect (Yu, 2008).

Moreover, In the Beja language, the heart is a metaphor for identification and psychological states that encompass both ideas and feelings. Metaphors like "the heart lengthened me" relate memory to the heart's movement, while "pleasure is a strong heart" relates emotional health to heart strength. The heart is seen to be a human-like organ, a reservoir of emotions, and something that is subject to influence. (Vanhove & Ahmed, 2022). This emphasizes its function in Beja culture for expressing nuanced feelings and individual identity.

The metaphor of the heart has an impact on economic discourse as well. According to a study of economic language in Arabic and English, metaphors involving the heart stand for three key concepts: vitality, affection, and central place. The vitality of economic institutions, the significance of relationships in transactions, and emotional investment are all connected to the heart through these metaphors. The study also identifies cultural differences in unity, depth, and cognitive ability, demonstrating that although the heart metaphor conveys universal principles, cultural differences can influence economic reasoning (Almaghlouth & Alotaibi, 2024).

In general, the heart metaphor illustrates how various cultural perspectives on identity, emotions, and personal values are expressed. The portrayal of the heart in various languages is examined in several studies by various Researchers; Foolen (2012), Csábi (2006), Nosrati (2023), Goddard (2008), Maalej (2008), Kóczy (2023) and Siahaan (2008). These studies highlight minute variations in the way emotions are conveyed through body-part analogies. The significance of interpreting heart-related expressions within their cultural context is emphasized by this research, which provides important insights into the worldviews and cultural models that influence human experiences.

Theoretical Framework

The systematic approach to Cultural Linguistics proposed by Sharifian in 2017 provides a theoretical framework for examining the mutual link between language and cultural conceptualization cognitions. By investigating linguistic components of the Balochi language, such as categories, metaphors and schemas, through this analytical approach, it became clear how language serves as a medium for transferring and preserving cultural meaning while also acting as a mirror reflecting norms, values, and beliefs.

Analytical Framework

The analytical framework is a well-structured and organized method, providing a systematic way of interpreting the data with evidence through offering concrete tools to examine underlying meaning, patterns, and cultural relevance. For the study of cultural conceptualizations of body parts, this framework can direct the investigation of the use of body parts in metaphorical and metonymic terms to describe emotions, personality traits, mental faculty, social norms, and cultural values. The analytical tools are cultural metaphors, cultural schemas, and cultural categories, which are discussed below.

Cultural schemas

Cultural schemas are the conceptual frameworks that societies construct over time. Cultural schemas are the building blocks for understanding and expressing cultural knowledge and experiences within a given cultural context (Preston et al., 2017). The cultural schema is a subset of schema that is not based on individual experiences but on collective cognitions within a cultural group (Yang, 2013). In Balochi, for instance, there are some body parts whose meaning is embedded in specific emotional and moral qualities that come with them. These cultural schemas guide speakers in referencing body parts to express values such as courage, kindness, or wisdom.

Sharifian's analytical models illustrated how body part names are interpreted both individually and collectively (Safari, 2024). This is relevant to the current research on Balochi body part conceptualization. Shared cultural experiences shape broader schemas, whereas particular interpretations represent individual differences. This perspective helped to analyze how Baloch bodily organs relate to personality traits, social roles and emotions.

Cultural Category

Cultural categories are cognitive classifications that influence the cultural context. Human naturally categorize experiences, objects and events based on differences and similarities, often unconsciously relying on these categories throughout their lives. without categorization (Kallens et al., 2018). Our daily lives would be disorganized. However, classifying includes more than just putting related items under a single heading; it also entails cultural norms and presumptions. conceptual categorization and culture are inextricably linked (Saunders, 2000). From this vantage point, the focus is on studying how people form and use common categories embedded in language and exist within a cultural context. In Balochi, body parts can be divided into categories relating to social roles, personality characteristics and emotions. Therefore, a culturally specific way through which Baloch speakers represent the mental classification and differentiation of the body parts with their related meanings in mind.

Cultural metaphor

Cultural metaphors are conceptual mappings associated with the customs and beliefs of particular groups of people. These metaphors function as filters through which the social environment and language interact to shape our perceptions of reality and comprehension (Kóczy, 2022). Metaphors reflect fundamental aspects of human cognition rather than simply being ornamental language (Jin, 2024). Metaphors enable the speaker to talk about intangible concepts in terms of concrete images, often taken from the physical body in Balochi. The metaphors of the body part are frequently used in communicating complex ideas concerning emotion, character, and social role. For example, it could metaphorically suggest fear or hesitation to say that somebody "has cold feet"; one "has a hard heart" and is emotionally detached or insensitive.

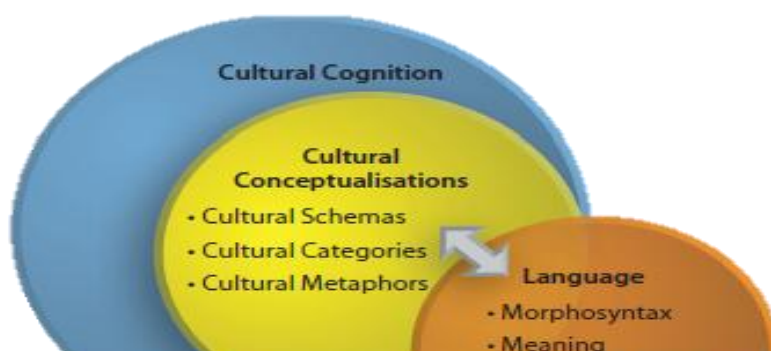


Figure 2.12: theoretical and analytical framework Cultural Linguistics Cultural Linguistics modified
by Sharifian.2017.

Justification of applying Analytical Tools

The use of analytical tools from the model of Cultural Linguistics (Sharifian 2017), in the study of cultural conceptualizations of heart in Balochi language, is crucial for exploring how language represents or mirrors the shared cultural understanding. The tools, cultural schemas, cultural metaphors, and cultural categories provide a systematic framework to investigate how body parts heart, is being used to conceptualize feelings, emotions, personal traits, cognitive faculty and social roles. Through metaphorical and metonymical expressions and cultural categories, the researcher explored how Baloch speakers use body organ names to express abstract concepts, such as love, anger, respect, or bravery, exploring underlying cultural values. This framework is very relevant to the researcher's qualitative data from observations and interviews, as it consents to a deep ethnographical analysis of language in its social values and cultural context, providing an understanding of the worldview rooted in the Balochi language.

Sharifian's Cultural Linguistics framework allowed for a nuanced exploration of the Balochi language, providing insight into how body parts and expressions function as carriers of cultural knowledge. By focusing on cultural schemas, categories, and metaphors, the current research demonstrated how linguistic expressions are deeply embedded in the cultural fabric of Baloch society, illustrating the reciprocal relationship between language and cultural conceptualizations.

Research Methodology

The nature of research is subjective; therefore, it was conducted in qualitative mode study.

Research Design

The design of this study is descriptive in that it functions to describe and interpret the collected data related to the subject.

Data Collections

The data of the study comes from two sources: primary and secondary. The Primary data is gathered from interviews with fifteen Balochi native speakers. The secondary data are obtained from a comprehensive analysis of existing literature, including academic journals, linguistic studies, ethnographic reports, and Balochi songs on YouTube and other social media platforms, as well as cultural analyses related to the Balochi language.

Selection of Native Speakers for Semi-structured Interview

For the reliability and authenticity of the collected data, native Balochi speakers were selected based on the following criteria:

Age: Older speakers were preferred, as they possess extensive cultural and historical knowledge of the Balochi language.

Language Proficiency: Monolingual Balochi speakers were chosen to minimize external linguistic influences.

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Education Level: Uneducated individuals were selected to ensure that the language data remained unaffected by formal education and second-language interference.

These standards ensured that the data collected reflected authentic, traditional linguistic expressions.

Interview Process

Interviews were conducted in the participants' homes to provide a comfortable environment. Each session lasted between 30 and 45 minutes. Face-to-face interviews allowed for natural interaction and the capture of nonverbal cues.

Interview Format: Open-ended questions encouraged participants to express their thoughts freely.

Probing Techniques: Additional questions were used to clarify and elaborate on cultural meanings associated with body-part expressions.

Recording & Transcription: With participants' consent, all interviews were audio-recorded to ensure accurate data transcription.

The outcomes revealed that body part expressions in Balochi carry out various meanings, including emotions, feelings, personality traits, mental faculty and authority, with each term acquiring different connotations based on context.

Data Analysis

16 expressions were collected with both interviews and secondary sources and are analyzed using thematic analysis, a qualitative method for identifying recurring patterns and themes. This approach focuses on how body parts are conceptualized within Balochi culture to emotions, personalities, social roles, and moral values.

Results and Discussions

The Heart as the seat of Emotions

The heart is considered to be the source of human feelings in Balochi culture. Baloch individuals tend to use heart-related idioms to express various emotions and feelings, such as love, anger, sadness, tranquility, and even hatred. These terms are rooted in their language to express inner feelings and mental states, allowing them to express complex emotions in a simple but profound way. The heart serves as an abstract vessel through which the Baloch speakers can convey feelings of warmth, contention and peacefulness, enriching the emotional depth of their speech and enabling their words to resonate with individuals more deeply. The speaker's heart is the emotional reservoir from which feelings are released during interactions. Baloch speakers employ heart metaphors in their spoken word to convey a wide range of emotions that are not visible to the naked eye but may be felt through the usage of heart metaphors. Numerous expressions are used differently depending on the situation and are primarily emotional as given below.

Love

In Baloch culture, the heart is strongly associated with love, which holds affections and can be conveyed through different kinds of social connotations. In Baloch culture, love is represented by 'mehr, dosti, which includes the bond that one shares with family, friends and relatives, even with your loved one, which may be with parents, siblings, friends, or a partner.

(1)

Tho mana dil nabe.

You me heart not be.

You are dear to me (dil nabe symbolizes caring and emotion)

Eh mani dil a band en.

She my heart closed is.

She is close to my heart (dil a band signifies beloved).

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The Baloch people are emotionally very attached to their loved ones. They mostly express their unconditional love by using heart-related expressions. The expressions (a) *Tho mana del nabe*, describe the feeling of the speaker that he or she has for someone with whom he or she always remains safe from any sort of harm or tensions, or problems. Expressing that one should never face any sort of tensions, problems, or suffering; one does not want their beloved one to be annoyed or in tension. Though expression reflects the concern of the speaker about whom he or she is worried or cares.

The expression (b) *'e mani del a band en'* shows the speaker's strong emotional bond with the person with whom he or she is intimate. Mothers mostly use these types of expressions on their children, or sisters use them on their siblings. Such expressions illustrate that the Baloch speaker expresses their endless love through a heart metaphor. The heart can be labeled as the center of life and the speaker is putting their belongings inside their heart. Here, the heart metaphor acts as a mirror through which the speaker shows his unseen love and care

Emotional Pain

The heart metaphor serves as a bridge to connect the inner emotional world with external communications, allowing people to express their inner pain, jealousy, hopelessness, and sorrow. The heart metaphor acts as a mirror, enabling the speaker to express agonizing feelings through words that are unseen to the human eye. These metaphorical expressions are used in the Balochi language to show inner emotions, to confess something, to express oneself, to get sympathy, or to let people know their inner feelings.

(2)

Mani dil peskit pa eshi charaga.

My heart agony for her seeing

My heart is in agony over seeing her. (*Dil peskit* denotes emotional pain).

Eshi mani del resh datag.

She me heart wound gave.

She has injured my heart (*Dil resh* indicates emotional pain).

These phrases indicate the inner anguish that the speaker is conveying through the heart metaphor. The term "*peskit*" is employed for the cry a chick makes when they are very tiny and can be easily injured or killed. This cry is agonizing every time the chick is damaged or injured. It is a painful voice, which is referred to as '*peskag*', while in Balochi, this voice is used metaphorically with the heart to indicate the emotional pain and suffering of an individual. These words are used in contexts when one is remembering her deceased loved one, the speaker feels very missing and extremely wanting to see her or him who is no longer with them. So, the speaker uses these expressions to let the people understand their real conditions that how much she is agonizing from the emotional suffering.

Moreover, the heart is conceptualized as something that can be wounded, have rashes and injuries. The term '*resh*' is used in Balochi for outside wounds, and the Baloch speaker also applies this term along with the heart metaphor to symbolize emotional wounds, that might be any type of pain; mental disturbances, sorrow, misery, tensions of something. This all-emotional injury that affects someone's life.

As a blackened

The Baloch people primarily employ color with body organs to provide more metonymical and metaphorical meanings. In Baloch culture, the color black has a negative connotation. The Baloch speakers primarily employ the color black with a heart metaphor to indicate various sorts of emotional and social conditions.

(3)

Tho mani del siya kutag

You me heart black made

You made my heart black (blackness of heart indicates emotional pain).

Man tara siya del kutag.

I you black heart made.

I made you heart black (indicating bothering).

The phrase (a) "tho mana del siya kutag", literal meaning you made my heart black, is full of emotion, in which the speaker expresses her deep feelings and complains about the person who has ruined her life and left her miserable. Here, the speaker is declaring the condition created by that person by using the heart in black color. The heart symbolizes the emotional center, and the black color indicates the negativity and disruptions caused by someone. And also the same word is used in another context to provide a different meaning. The expression (b) conveys a positive meaning, in which the speaker apologizes for disturbing the concerned person. In this case, the word black represents a sense of social responsibility and understanding, where the speaker acknowledges that they are bothering and disturbing the other person. This expression is a form of apology.

Dil is the of Personality Traits

In the Balochi language, the heart is also conceptualized with numerous personality traits, which are described through the heart. The heart metaphor is extensively employed in the Balochi language to describe one's character. It is employed to describe the quality or the nature of individuals; it can be utilized positively as well as negatively. It reveals the actual nature of human beings. The metaphor of the heart functions as a window through which one can observe another's personality. Different metaphorical expressions of the heart are used to describe traits, like moral conscience, courage, cruelty, inner strength, or weakness.

Bravery

In Baloch culture, courage is always linked with the heart, and those individuals who are fearless and embrace challenges, willing to meet any severe conditions, are considered to be courageous. The heart metaphor is employed to depict an individual's inner power. The idiom of a strong or bold heart is employed in the language to signify the capacity to withstand challenges, hardships, or danger without any hesitation. A "brave-hearted" individual is greatly valued in Baloch society, particularly in light of the cultural importance placed on honor and courage. The protector and fighters are complimented in Baloch culture for their brave hearts.

(4)

Eh sakke mazan del e

She very strong heart is

Her heart is very strong (mazan del represents a strong person).

Eh del wala mardum e

He has a big heart.

He is a heart person (a heart person indicates bravery).

These expressions are symbolically used to show someone who is strong and daring enough to bear any kind of pain or difficulty. This type of phrase is commonly used in the Balochi language to describe someone's inner strength. The expression (a) is mostly used to praise someone who is emotionally very strong and can deal with any kind of serious situation. Moreover, (b) is mostly used to represent someone who is generous and has a big heart, can share their things with someone easily and is ready to help someone financially. Both these expressions are used to give positive connotations. In the Balochi language, heart-related metaphors are mostly used to define personality traits. discusses courage and bravery as in Baloch culture, a real man will be defined by his bravery and courage; a man cannot be considered a true man without courage and bravery.

Cowardice

The term coward is being used in everyday language to refer to a person who is emotionally very weak and lacks the courage to meet any problem and challenge. Cowardice is a bad notion in Baloch culture; it is

extremely shameful for a person to be referred to as a coward. In Balochi language, such expressions have been used that refer to cowardice, as 'kokkad del', i.e., having like a chicken heart, a person who has a weak-hearted personality and the strength to neither suffer any wound nor to challenge problems. "Be del' is used to describe those persons who lack courage and are weak and frightened. The hen is conceptualized as a cowardly bird in the Balochi culture. This conceptualization has been extended to the expression coward. In Balochi, by using Kokkad, the hen is a metaphor to symbolize cowards.

(5)

Kokkad dil

Chicken heart

Has a heart like a chicken. (Chicken heart indicates coward).

E be dil e

He has no heart. (No heart indicates cowardice).

In Baloch society, courage and bravery are highly respected and valued. Someone being called, kokkad del or be del is a true insult for him or her. This conveys that he/she has no courage to face challenges and is not able to meet the community expectations of being strong enough to protect his or her belongings. In Baloch culture, the most important trait is bravery, which is the sign of a true Baloch. Those who are brave are highly respected and praised, and cowardice leads to social shame and exclusion. These heart-related expressions highlight how much bravery is attached to honor and respect, and they represent how deeply people in Baloch culture value the ability to face any kind of challenge and hardship.

Cruelty

In Baloch society, cruelty is perceived as emotional hardness—an absence of sympathy or compassion. A person who is indifferent to others' pain and feels no hesitation in causing harm is considered cruel. Cruel people cause pain to others both mentally and physically without regretting or caring for their inner feelings. Many words are utilized in the Balochi language to depict cruelty. Terms associated with the heart, such as kapir del or seng del, are used to refer to an individual whose heart has no pity.

(6)

Eh seng del e

She stone heart is

She doesn't have pity heart (seng dil show cruel).

Eh kapir del hy

She kapir heart is

She has an atheist heart (kapir del symbolizes those people who are cruel).

These expressions are commonly used in the Balochi language to describe someone who does not have empathy and care for others and is thus called cruel. The "seng del" phrase refers to a character whose heart is hard like a rock, having no feelings and emotions; his/her heart does not allow emotion to penetrate the heart and hit. which is emotionally quite tough and has no sympathy for anyone that nothing can affect him and no kind of emotions can enter his heart and hit it. which is emotionally very strong and has no feeling of pity for anyone. Moreover, another expression, "kapir del," is mostly used to represent that personality whose heart has no fear of God, who harms others easily without thinking that there is a God, who is watching me and will be punished for his actions.

Dil as the Mirror of Moral Conscience

In the Balochi language, metaphors related to the heart are commonly used to express a human's feelings, characteristics, and social ethics. Heart metaphors are very effective in expressing virtues like integrity, purity, and righteousness. The heart is considered the very center of one's morals in Baloch culture. There are such expressions that are frequently employed to define a person who is morally good and honest. These

metaphorical expressions not only highlight the external conduct of an individual but also their inner cleanness and honesty, making the heart an integral symbol of moral conduct and true character in the Balochi society.

(7)

Narm dil

Soft heart

kind-hearted person (softness of heart symbolizes kind people).

Dil sapa

Heart clean

The virtuous person (dil sapa means honest).

In the Balochi language, the metaphorical phrase 'saaf dil' symbolizes people who are sincere, truthful, honest and have pure intentions in their hearts. To be saaf dil in Balochi society is a show of good character because they are truthful and straightforward. They are valued as good people who can be relied upon because they do everything with honesty and integrity, illustrating the importance accorded to honesty and honor by the Balochi people.

The expression 'narm dil' is metaphorically being used to describe a person who is compassionate, kind, and easily affected by the needs and feelings of others. In Balochi culture, 'narm dil' implies that a person is understanding and caring, forgiving, and ready to assist others. Strength may be necessary, but a 'narm dil' is cherished for her/his kindness and empathy.

Dil as a representative of mental process

Metonymy is a linguistic device where a part is used to represent the whole, or vice versa. In the Balochi language, there are such body organ-related expressions that are metonymically used to indicate the person. The heart is metonymically used to represent someone's level of intelligence and mental functions. The heart is considered the real seat of intelligence and mental functions. The Baloch people use the heart metonymically to authorize the heart to be the central role of mental faculty. The heart is believed to hold a central role in governing the intellect and the mind's operation. This idea runs deep in metaphors of culture and linguistic imagery in the Balochi language. Linguistically, this intellectual function of the heart is reflected in various expressions, proverbs, and idiomatic phrases in Balochi, where the heart symbolizes cognitive processes, such as understanding, memory, and decision-making. The metaphorical use of the heart to represent these mental functions is deeply rooted in the culture, which views intellect, wisdom, thought, and reflection as originating from the heart rather than the brain.

Dil act as a memory

The Baloch community regards the heart as the repository of memory. and they consider the heart to be performing the function of remembering and recalling. This idea portrays the heart as the focal point of psychological activities, and it is seen in their words that symbolically represent the heart as the repository of memory.

(8)

Man, del ha burtag

I heart is that I have forgotten

My heart is forgotten (Del ha burtag, indicates minds that do not remember something).

Del ha kate, dapa naite

Heart is come, mouth in not come

Something that is in the mind, but not being spoken. (Here, dil indicates mental processes).

These phrases indicate that the heart is the keeper of memories, and to forget something means the heart has lost these memories. The phrase (a), man dela burtag, indicates that the heart has lost the memories of the incidents, experiences, a secret, or any information that were stored in it. This expression reflects the cultural

belief of Baloch that the heart is the storage of memories and is responsible for processing thoughts. Moreover, expressions ‘dela kate dapa naite’ means, the information or any things which is present in the heart and being remember but not coming out from mouth, articulators can generate it, these expressions are metaphorically being use to indicate the cultural believe of baloch, that heart is the container of memories not the brain, and all the information are stored in heart.

The following figure 4.1 shows the cultural conceptualizations of the heart in the Balochi language.

These expressions act as a mirror to demonstrate Baloch's cultural perception of the heart.

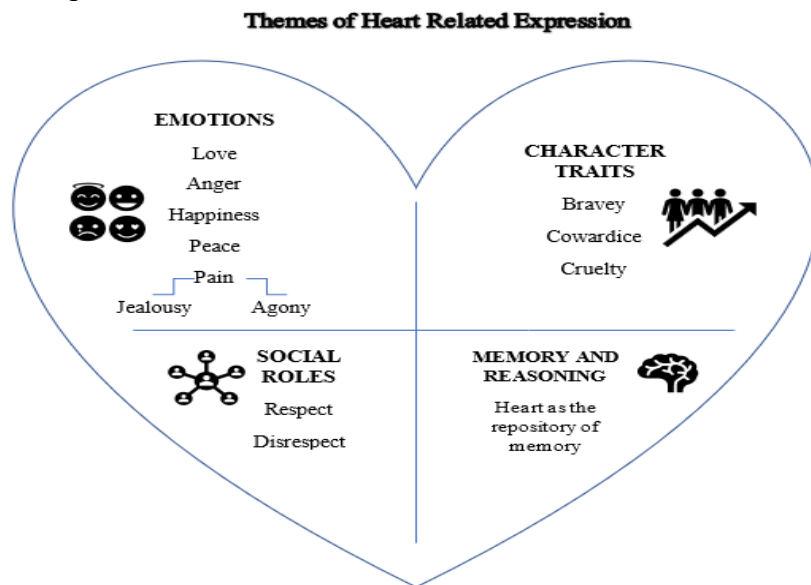


Figure 4.1 : Different expressions and meanings in the Balochi language accordingly.

In the Balochi language, the heart is figuratively used in daily conversations to signify emotions, character traits and cognitive faculties. The expressions gathered from Baloch native speakers tended to label emotions such as peace, satisfaction, love , and personality traits as cruelty, cowardice, bravery and moral science, furthermore expressions linked to cognitive faculties like memory and mental reasoning. Through this thematic analysis, it can be observed that in Balochi conceptualizations of culture, the heart acts as a container of emotions, a seat of character, and a center of mental power.

Conclusion

This study investigated the relationship between language and culture through the context of cultural linguistics. The work focused on the cultural conceptualizations of the heart in the Balochi language. The key analytical tools are cultural metaphors, categories, and schemas. The research examined how the heart is implemented symbolically to express personality behaviors, emotions, and cognitive states. The outcomes indicated how Balochi speakers use body-related expressions.

The study followed the qualitative explorative method, where data were collected through interviews with Balochi native speakers and textual analysis of Balochi literature, poetry, and proverbs. obtained an accurate and authentic finding that reveals multifaceted interpretations and abstract meaning given to the body part. The finding reveals that Heart, figuratively in the Balochi language, has distinct significance and unique interpretations. It has its symbolic analysis explored various themes that carry cultural beliefs, perceptions, and worldviews of the Baloch community.

The heart is identified as the most important organ that is symbolically used to carry cultural beliefs that the heart is a storehouse of emotions, filling the house with love, pain, and jealousy. It has also been perceived as the mirror of traits through its related expressions an individual's personality can be depicted. It is perceived as the center of mental cognitions, which work as an adviser and as a container for keeping memories.

Generally, these figurative uses reflect abstract concepts that are deeply rooted in cultural beliefs passed

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down through generations. However, the research contributes to cultural linguistics by expand perception into cultural models rooted in language, assist cross-cultural estimation and indicated the similarities with neighboring languages. It supports language teaching and curriculum development, benefit for both students and educators while promote and preserve the underrepresented Balochi language.

Future Recommendation

Expand the Scope of Organ Symbolism

Future research should include additional symbolic body organs such as the liver, lungs, mouth, and feet, to broaden the understanding of bodily symbolism in Balochi culture.

Conduct Comparative Dialectal Analysis

Comparative studies across various Balochi dialects are recommended to reveal regional and cultural variations in the symbolic meanings of body organs. Moreover, comparative studies could be conducted on the Balochi language with its neighboring languages, including Pashto, Brahui and Sindhi.

Related Prepositions: Explore Body

Investigating body-related prepositional structures may offer deeper insights into the cognitive and spatial conceptualizations in the Balochi language.

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