

LINGUOCULTURAL ANALYSIS OF SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

Mirzamuradova Aziza Aktam qizi

Aniq va ijtimoy Fanlar universiteti

Xorijiy til va adabiyoti (magistratura)

Email: azizamirzamuradova@gmail.com

Scientific advisor: Erdanova Zebiniso Abulkasimovna (Phd)

Abstract. This research investigates the linguocultural traits of somatic phraseological units (SPUs) in English and Uzbek, emphasizing how these two cultures metaphorically represent the human body through idioms. SPUs involve references to body parts such as the heart, head, hand, and eye, functioning as significant linguistic elements that mirror the emotional, cognitive, and social values inherent in each culture. Employing a qualitative comparative method, the study examined 100 SPUs—50 from each language—drawn from phraseological dictionaries, literary works, language corpora, and surveys of native speakers. The results reveal both shared and culture-specific patterns, indicating that while some metaphors (e.g., heart symbolizing emotion, head representing intellect) are found in both languages, others differ considerably due to cultural, religious, and historical factors. Uzbek phraseology highlights values such as collectivism, respect, and emotional richness, whereas English phrases often reflect individualism and practicality. These findings underscore the significance of cultural awareness in language acquisition and translation, enhancing the overall understanding of metaphorical cognition in linguistics.

Keywords: somatic phraseological units, linguoculture, metaphor, idioms, English, Uzbek, cultural linguistics.

Abstrakt: Mazkur maqolada ingliz va o'zbek tillaridagi somatik frazeologik birliklarning (SFB) lingvomadaniy xususiyatlari tahlil qilinadi. Inson tanasining turli qismlariga (yurak, bosh, qo'l, ko'z) oid bo'lgan bunday iboralar har ikki tilda ham hissiy holat, tafakkur, ijtimoiy munosabat kabi madaniy qadriyatlarni ifodalovchi boy til vositalaridir. Tadqiqot sifatli solishtirma uslubda olib borilib, har bir tildan 50 tadan, jami 100 ta SFB frazeologik lug'atlar, badiiy asarlar, korpuslar va so'rovnomalar asosida o'rganildi. Natijalar ayrim umumiy metaforalar mavjudligini (masalan, yurak – his-tuyg'u, bosh – aql) ko'rsatgan bo'lsa-da, ko'plab iboralar madaniy, diniy va tarixiy omillar ta'sirida farq qiladi. O'zbekcha iboralarda ko'proq jamoaviylik, hurmat va hissiy samimiyat ustuvor bo'lsa, ingliz tilidagi iboralarda individuallik va amaliy yondashuv kuzatiladi. Tadqiqot til o'rgatish va tarjimada madaniy ongning ahamiyatini ko'rsatadi hamda lingvistik metafora tushunchasini chuqurroq anglashga hissa qo'shadi.

Kalit so'zlar: somatik frazeologik birliklar, lingvomadaniyat, metafora, idiomalar, ingliz tili, o'zbek tili, madaniy lingvistika.

Introduction. Somatic phraseological units (SPUs) are idiomatic phrases that refer to parts of the human body while conveying figurative meanings. These expressions often embody deep-seated cultural values, emotional connections, and perceptions of the world inherent in a language. In English and Uzbek, SPUs significantly contribute to everyday conversation, literature, and folklore, describing emotions (such as “heartbroken”), cognitive processes (like “rack one's brain”), and social interactions (for example, “give a hand”).

Studying SPUs is crucial in linguocultural research, as it sheds light on how various cultures metaphorically understand the human body. Although some bodily metaphors are universal, many are culture-specific, influenced by the unique historical, religious, and social contexts of each language community.

This research will compare and analyze SPUs in English and Uzbek to uncover both universal and culturally specific metaphors. It will examine how bodily elements are linguistically expressed and how these expressions mirror cultural values and norms.

Methods. The study utilizes a qualitative methodology that is both comparative and descriptive. It gathered a collection of 100 somatic phraseological units — 50 from English and 50 from Uzbek — sourced from:

- Phraseological and idiomatic dictionaries in each language.
- Literary works from both classical and contemporary authors.
- Online language databases (British National Corpus and Uzbek National Corpus).
- Surveys and interviews with 10 native speakers from each language.

The chosen phraseological units were organized based on:

- Somatic elements, such as head, heart, hand, eye, foot, and tongue.
 - Semantic categories, including emotion, cognition, social interaction, and moral values.
 - Cultural context, reflecting religious, historical, or sociocultural meanings.
- Each unit was examined for its literal meaning, metaphorical significance, cultural implications, and usage frequency.

Results. The comparative analysis highlighted both similarities and differences in the use of SPUs between English and Uzbek:

1. **Common Metaphors (Universal tendencies):** Both languages utilize the heart to signify emotions: English examples include: "have a heavy heart" and "learn by heart." In Uzbek, expressions like "ko'ngli og'rimoq" (to feel emotional pain) and "yod olish" (to memorize) convey similar meanings. The head is employed to convey intellect or decision-making: In English, phrases such as "rack one's brain" and "use your head" illustrate this. Uzbek counterparts include "boshini ishlatmoq" (to use one's head) and "bosh og'rig'i" (headache, figuratively indicating trouble).

2. **Cultural Variations:** Uzbek culture prioritizes social harmony and respect, as seen in its SPUs: For instance, "qo'l berish" (to offer a hand) denotes emotional and social support. Additionally, "ko'ngil qo'ymoq" (to place one's

heart on someone/something) indicates a profound emotional bond. Conversely, English SPUs tend to be more individualistic and action-focused: Examples include "keep an eye on" (to watch), "cold feet" (fear of proceeding), and "give someone the cold shoulder" (to ignore someone).

3. Symbolic Distinctions: In Uzbek, the eye (ko‘z) is associated with envy and blessings: "ko‘z tegmoq" refers to being cursed by the evil eye. In contrast, in English, the eye often signifies observation or awareness: Expressions like "in the public eye" and "a watchful eye" are prevalent.

4. Survey Findings: English audio system associated "heart" greater with non-public love and romantic emotions. Uzbek audio system associated "heart" with ethical character, respect, and emotional sincerity.

Discussion. The research indicates that while human anatomy serves as a common foundation for metaphorical thought, the conceptualization of body parts differs significantly between English and Uzbek. This difference is shaped by cultural values—such as individualism in English and collectivism in Uzbek—as well as historical and religious influences.

In Uzbek, many spiritually significant phrases related to body parts carry richer emotional and communal significance, embodying notions of respect, honor, and deep feelings. In contrast, English expressions related to body parts tend to be more straightforward and focused on tasks, reflecting Western ideals of efficiency and individuality.

Recognizing these distinctions is essential for successful cross-cultural communication, translation, and foreign language education. Educators and translators need to be aware of the cultural meanings behind these expressions to prevent misunderstandings. Additionally, the findings contribute to the broader field of cognitive linguistics, illustrating how metaphorical thought is shaped both by biological factors and cultural contexts.

Conclusion. Somatic phraseological devices provide a treasured attitude on how language and lifestyle intertwine. English and Uzbek percentage positive metaphorical systems because of the universality of human experience, but they fluctuate considerably in emotional tone, cultural symbolism, and usage. Further studies may want to discover SPUs in different languages or study their position in second language acquisition. The study of somatic phraseological units in English and Uzbek offers valuable insights into the respective cultures. By analyzing these expressions, we can better understand how language reflects cultural values and social norms. As globalization continues to influence language use, exploring these linguistic features can enhance cross-cultural communication and appreciation.

References:

1. Alimdjanovna, K. M. (2023). Methods of teaching English and other foreign languages. *International Journal of Pedagogics*, 3(05), 99-102.
2. Boboyorov, B. (2015). Culture and Identity in Uzbekistan: Social Dynamics and Local Realities. Springer.pp. 91-102.
3. British National Corpus (BNC) – <https://www.english-corpora.org/bnc>.
4. Erdanova, Z. (2021). THE PROBLEM OF THE NORMS OF PHRASEOLOGICAL UNITS. *Mental Enlightenment Scientific-Methodological Journal*, 2021(1), 74-81.
5. Gulomova, R. (2024). Embracing cultural classes: unveiling the significance of culture in EFL education. *O 'zbekiston davlat jahon tillari universiteti konferensiyalari*, 665-671.
6. Kholbutayeva, S., & Gulshoda, R. (2025). PEDAGOGICAL INNOVATIONS: HOW TO ENHANCE STUDENT ENGAGEMENT THROUGH KAHOOT?. *YANGI O 'ZBEKISTON, YANGI TADQIQOTLAR JURNALI*, 2(7), 141-145.
7. Kövecses, Z. (2002). Metaphor: A Practical Introduction. Oxford University Press.pp. 35-42, pp. 112-117.
8. Kunin, A.V. (1996). English Phraseology: A Course in English Idioms. Moscow: Vysshaya Shkola.pp34-35, pp. 102-110.
9. Kupaysinovna, S. G. (2019). Foreign language teaching strategies. *Наука и образование сегодня*, (6-1 (41)), 85-86.
10. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago Press.pp. 25-32.
11. Mamatov, M. (2002). O'zbek tilining frazeologik lug'ati [Phraseological Dictionary of the Uzbek Language]. Tashkent: Fan.pp57-72, pp. 145-158.
12. Moon, R. (1998). *Fixed Expressions and Idioms in English: A Corpus-Based Approach*. Oxford: Clarendon Press.pp78-91.
13. Proverbial and Idiomatic Expressions in English and Uzbek Languages (Bilingual Phraseology Studies), various academic articles from the Philology Faculty of the National University of Uzbekistan.
14. Rashidova, G. (2024). Scientific ethics and etiquette of uzbek students in writing. *Проблемы инновационного и интегративного развития иностранных языков в многоязычной среде*, 416-420.