



COGNITIVE AND LINGUOCULTURAL FEATURES OF HUMAN INNER IMAGE REPRESENTATION IN ENGLISH AND UZBEK SOMATIC PHRASEOLOGY

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Abstract

Phraseological units constitute an important component of linguistic systems and reflect the cultural, cognitive, and emotional experiences of speech communities. Among them, somatic phraseological units, which contain names of body parts, are particularly significant because they reveal how people conceptualize emotions, character traits, mental states, and interpersonal relations. This article investigates the representation of the human inner image through somatic phraseological units in English and Uzbek. Employing comparative, cognitive, and linguocultural approaches, the study analyzes phraseological expressions containing somatic components such as heart, head, eye, hand, and their Uzbek equivalents *yurak*, *bosh*, *ko‘z*, *qo‘l*. The findings demonstrate that both languages share universal cognitive patterns rooted in human bodily experience while simultaneously reflecting culture-specific perceptions of personality and emotional life. The study contributes to comparative phraseology, cognitive linguistics, and intercultural communication by highlighting similarities and differences in the conceptualization of the human inner world.

Keywords: Somatic phraseology, phraseological units, cognitive linguistics, linguocultural studies, human inner image, English, Uzbek, conceptualization.



Introduction

Language serves not only as a means of communication but also as a repository of cultural values and cognitive experiences. Phraseological units are among the most expressive linguistic means through which speakers convey attitudes, emotions, and evaluations. Somatic phraseological units occupy a special place within phraseology because they employ names of body parts to represent abstract concepts related to human psychology and behavior.

The human body functions as a universal source of metaphorical thinking. Consequently, body-part terminology frequently becomes a basis for describing emotions, character traits, intellectual abilities, and moral qualities. The study of somatic phraseology has attracted considerable attention within cognitive linguistics because it demonstrates the interaction between bodily experience and conceptual structures.

This article focuses on the representation of the human inner image in English and Uzbek somatic phraseological units. The term human inner image refers to a complex of emotional, psychological, intellectual, and moral characteristics reflected in language. Through a comparative analysis of English and Uzbek phraseological expressions, the research aims to identify both universal and culture-specific patterns of conceptualization.

Literature Review: Phraseology has long been recognized as an important field of linguistic inquiry. Significant contributions to phraseological studies have been made by scholars such as Charles Bally, Viktor Vinogradov, and Alexander Kunin. Their works established the theoretical foundations for understanding phraseological meaning, stability, and semantic integrity.

Within cognitive linguistics, the role of metaphor and embodiment in language was extensively explored by George Lakoff and Mark Johnson. Their theory of conceptual metaphor demonstrates that abstract concepts are frequently understood through bodily experience.

Research on somatic phraseology has shown that body-part terms are among the most productive sources of figurative language. Scholars argue that somatic expressions reflect culturally shared models of emotional and cognitive experience. In Turkic linguistics, numerous studies have examined the cultural significance of body-part terminology in phraseological systems.



Despite the growing body of research, comparative studies focusing specifically on the representation of the human inner image in English and Uzbek somatic phraseology remain relatively limited. This study seeks to address that gap.

Research Methodology: The research employs the following methods:

Comparative Analysis – to identify similarities and differences between English and Uzbek somatic phraseological units.

Cognitive Analysis – to reveal conceptual mechanisms underlying phraseological meaning.

Linguocultural Analysis – to determine cultural values reflected in phraseological expressions.

Semantic Classification – to group phraseological units according to psychological and emotional categories.

The corpus includes phraseological units selected from English and Uzbek phraseological dictionaries and linguistic publications.

Somatic Phraseological Units as a Means of Conceptualizing the Human Inner World

Somatic phraseological units are based on body-part lexemes that acquire metaphorical meanings. These units provide insight into how speakers interpret internal states through bodily imagery.

Heart / Yurak

The heart is universally associated with emotions and courage.

English Phraseological Unit	Meaning	Uzbek Equivalent
heart of gold	kindness	yuragi oltin
lose heart	become discouraged	yuragi cho‘kmoq
take heart	gain courage	yurak olmoq
from the bottom of one’s heart	sincerely	chin yurakdan

In both languages, the heart symbolizes emotional experience and moral qualities.

Head / Bosh

The head represents intellect, reasoning, and decision-making.

English	Meaning	Uzbek
keep one's head	remain calm	boshini yo‘qotmaslik
have a good head on one’s shoulders	be intelligent	boshi yaxshi ishlamoq
lose one’s head	panic	boshini yo‘qotmoq

The conceptual association between the head and rational thinking appears universal.

Representation of Emotional States through Somatic Phraseology



Emotions constitute one of the most productive domains represented through body-part imagery.

Positive Emotions

English expressions:

warm-hearted

open-hearted

one's heart leaps

Uzbek expressions:

ko'ngli ochiq

yuragi keng

yuragi yayramoq

These expressions emphasize generosity, happiness, and positive interpersonal attitudes.

Negative Emotions

English:

heavy-hearted

cold-hearted

sick at heart

Uzbek:

yuragi siqilmoq

yuragi ezilmoq

yuragi qon bo'lmoq

Both languages conceptualize emotional suffering through physical sensations affecting the heart.

Representation of Character Traits

Somatic phraseological units frequently evaluate personal qualities.

Courage

English:

brave heart

take heart

Uzbek:

yurakli odam

sher yurak

Kindness



English:

heart of gold

soft-hearted

Uzbek:

yuragi yumshoq

ko‘ngli pok

Cruelty

English:

hard-hearted

heartless

Uzbek:

bag‘ri tosh

yuraksiz

The heart serves as the primary symbolic center for moral evaluation in both linguistic cultures.

Representation of Mental and Cognitive Processes

The conceptualization of thinking is mainly associated with the head and brain.

English examples:

rack one’s brains

use one's head

have something in mind

Uzbek examples:

bosh qotirmoq

boshini ishlatmoq

miyasiga kelmoq

These expressions indicate a shared cognitive model in which intellectual activity is localized in the head.

Linguocultural Specificity of Somatic Phraseology

Despite universal tendencies, several culture-specific features can be observed.

In Uzbek culture, concepts such as ko‘ngil (heart, soul, inner feeling) occupy a central place in interpersonal relations and ethical evaluation. Many Uzbek phraseological units emphasize sincerity, hospitality, and respect.

Examples:

ko‘nglini olmoq



ko‘ngli yarim bo‘lmoq

ko‘ngli tog‘dek ko‘tarilmoq

English phraseology, by contrast, often reflects individual emotional states and personal autonomy.

Examples:

follow your heart

know by heart

wear one's heart on one's sleeve

These differences illustrate distinct cultural priorities while preserving common human experiences.

Discussion

The analysis demonstrates that somatic phraseological units constitute an important linguistic mechanism for representing the human inner image. The heart emerges as the dominant symbol of emotions and morality, while the head functions as the center of intellect and rationality.

The similarities observed between English and Uzbek phraseological systems support the cognitive linguistic claim that bodily experience provides a universal foundation for conceptualization. At the same time, differences in phraseological imagery reflect cultural values and social norms specific to each linguistic community.

The findings also confirm that phraseological units preserve collective cultural knowledge and contribute to the formation of national worldviews.

Conclusion

The study has examined the representation of the human inner image through somatic phraseological units in English and Uzbek. The results reveal significant parallels in the conceptualization of emotions, character traits, and cognitive processes due to shared human bodily experience. However, notable differences emerge from distinct cultural traditions and value systems.

Somatic phraseology serves as a bridge between language, cognition, and culture, allowing speakers to express complex psychological realities through familiar bodily imagery. Future research may expand the corpus and investigate somatic phraseological units from broader cognitive and cross-cultural perspectives.



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