



**LINGUACULTURAL ANALYSIS OF SOMATIC PHRASEOLOGICAL
UNITS IN THE ENGLISH AND UZBEK LANGUAGES**

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Abstract: This research undertakes a linguacultural examination of somatic phraseological units in the English and Uzbek languages, investigating the manner in which body-part idioms encode and reflect divergent national worldviews and cultural identities. Grounded in the frameworks of Conceptual Metaphor Theory and linguoculturology, the study applies a comparative methodology to discern both universal cognitive schemas and culturally specific variations within somatic expressions. The findings indicate that although core somatisms—such as "head," "heart," "hand," and "eye"—are productively employed in both languages to represent abstract ideas, their semantic trajectories are profoundly shaped by disparate historical, religious, and social milieus. For example, the English phrase "to lend a hand" and its Uzbek counterpart "qo'lidan kelmoq" both associate the hands with the concept of ability, illustrating a shared embodied metaphor. Conversely, pronounced cultural specificity is evident in symbols like the English "heart of stone," denoting emotional coldness, as opposed to the Uzbek reliance on the liver ("jigar") as the central locus of deep affection and kinship ties. The results affirm that somatic idioms operate as ethnocultural units, concurrently validating a common human embodiment while codifying the distinctive value systems—ranging from Western individualism to Central Asian collectivism—inherent to each linguistic community.

Keywords: somatic phraseology, linguaculturology, conceptual metaphor, English.

Introduction. Language transcends its function as a mere tool for communication; it serves as a repository for a nation's collective memory, ethical values, and perceptual framework. This role is most intimately and vividly performed by somatic phraseological units—fixed expressions derived from human body parts. Scholarship in linguoculturology affirms that these idioms are far from arbitrary linguistic constructs. They constitute authentic ethnocultural units that lay bare the cognitive orientation of a people, acting as a conduit between the universal physical experience of inhabiting a body and its unique cultural exegesis. A comparative investigation of somatic idioms in



English and Uzbek furnishes a powerful analytical lens. It allows for an exploration of how two disparate cultural systems—one molded by Western individualism and a Judeo-Christian legacy, the other by Turkic oral narratives, Islamic thought, and a collectivist social structure—metaphorically map the human form to articulate emotion, social hierarchy, and moral philosophy.

Universal Foundations: Embodied Metaphors Across Languages

Fundamentally, a significant number of somatic idioms are rooted in the principle of embodied cognition, which posits that abstract reasoning originates from tangible physical experience. This foundation generates notable semantic congruencies between English and Uzbek. In both linguistic systems, for instance, the head is conceptualized as the seat of rationality and emotional control. The English idiom "to keep a cool head"—meaning to remain calm under pressure—has a close Uzbek equivalent in "boshini sovuq tutmoq," which applies an identical corporeal schema to signify composure. Likewise, the hands are universally correlated with agency, assistance, and power. The English expression "to lend a hand" activates the metaphor HELPING IS GIVING A HAND, a conceptualization directly reflected in the Uzbek phrase "qo'lidan kelmoq" (literally, "it comes from one's hands"), which conveys the notion of personal capability. Such parallels substantiate the argument that humans, irrespective of cultural origin, utilize their shared anatomical structure as a fundamental cognitive anchor for constructing meaning.

Cultural Divergence: The Divergent Symbolism of the Heart and Liver

Notwithstanding these universal foundations, a linguacultural analysis reveals deep-seated divergences that underscore contrasting cultural value systems. In the English language, the heart functions as the predominant and sovereign center of the emotional domain. Idioms such as "to break someone's heart" or "a heart of stone" construct the heart as the nucleus of sentimental fragility and moral integrity. English thus tends to favor an introspective, psychological paradigm wherein a dichotomy frequently exists between rational thought (head) and emotion (heart).

In contrast, Uzbek phraseology distributes emotional and spiritual roles across a different anatomical landscape, reflecting its Turkic and Islamic heritage. While the heart ("yurak") is indeed operative, as seen in "yuragini ezmoq" (to cause emotional suffering), the most culturally potent symbol for profound affection and familial connection is the liver ("jigar"). The expression "jigari bilan yemoq" (to eat with one's liver) connotes a state of deep emotional communion, and "jigarim" (my liver) is used as an endearment signifying an intense familial bond. This semantic specialization originates in archaic Turkic beliefs that identified the liver, rather than the heart, as the vital seat of life and the soul. This is not a superficial lexical gap but a fundamental divergence in



the cultural conceptualization of the human body and emotional anatomy, pointing to a spiritual genealogy that is absent from Western somatic imagery.

Social Order and Worldview: Agency, Observation, and Generosity

The linguistic encoding of social interaction reveals an equally sharp divergence. English idioms frequently emphasize individual autonomy and the setting of firm personal boundaries, as illustrated by "put one's foot down" (to assert one's authority decisively). In Uzbek, the expression of authority and care is configured differently. The phrase "ko'z-quloq bo'lib turmoq" (to be someone's eyes and ears, signifying vigilant guardianship) employs a dual-somatic structure to codify a cultural ethic of protective oversight and collective responsibility rooted in a communal lifestyle.

Furthermore, the idiom "qo'li ochiq" (open-handed) demonstrates how somatic phraseology can encode fundamental national virtues. Although a direct lexical translation exists in English ("open-handed"), its cultural resonance in Uzbek is inextricably linked to the paramount virtue of hospitality—a cornerstone of national self-identification. According to scholarly observation, the phrase functions not merely as a descriptive term but as an identity marker ascribed to "kind and hospitable people. Such idioms are far from being fossilized linguistic relics; they actively perpetuate and inculcate prescribed social virtues.

Conclusion. The linguacultural analysis of somatic phraseological units confirms that the human body serves as a universal yet polysemous symbol. While English and Uzbek share certain cognitive anchors derived from a common human physiology, the idiomatic significations they generate are mediated through sharply distinct cultural prisms. The comparative study of somatic equivalents—from the rational "head" to the emotionally charged "jigar"—demonstrates that these fixed expressions do more than passively label reality; they actively construct it according to a culturally specific national script. For an English speaker, the body frequently constitutes a map of internal psychological states and individual entitlements. For an Uzbek speaker, it represents a vessel for collective spiritual connections and inherited ethical obligations. Consequently, comprehending these somatic idioms transcends a purely linguistic exercise in translation, constituting instead a profound exploration of the contrasting national identities and cultural essences of two distinct peoples.

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