

**LINGUOCOGNITIVE FEATURES OF SOMATIC
PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK**

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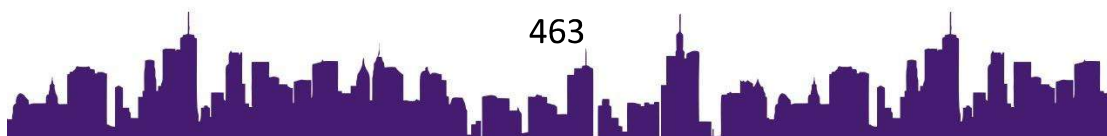
Abstract: This article examines the linguocognitive features of somatic phraseological units in English and Uzbek. Somatic phraseologisms, which include body-part terms, represent a significant layer of language reflecting both universal cognitive patterns and culture-specific conceptualizations. The study aims to identify the cognitive mechanisms and cultural models underlying the formation and functioning of somatic phraseological units in the two languages. The research is based on a comparative analysis integrating cognitive linguistics, phraseology, and linguoculturology. The findings reveal that somatic expressions in both languages are structured around shared embodied experiences, while also demonstrating culturally specific meanings and metaphorical extensions. The results highlight the role of the human body as a fundamental source domain in conceptualization and confirm the interaction between universal cognition and national-cultural specificity in phraseological systems.

Keywords: cognitive linguistics, phraseology, somatic units, conceptual metaphor, English language.

Introduction. The study of phraseological units has long been an important area of linguistic research, as these units reflect the interaction between language, cognition, and culture. Among them, somatic phraseological units—those containing names of body parts—occupy a special place due to their direct connection with human experience.

In cognitive linguistics, the human body is considered a primary source of conceptualization. Bodily experience provides the basis for understanding abstract concepts, which are often expressed through metaphorical and metonymic extensions. As a result, somatic phraseologisms serve as a bridge between physical experience and abstract thinking.

The relevance of this study lies in the need to explore how somatic phraseological units reflect both universal cognitive mechanisms and culture-specific meanings. The aim of this research is to analyze the linguocognitive



features of somatic phraseological units in English and Uzbek and to identify similarities and differences in their conceptual structures.

Literature Review. Somatic phraseology has been widely studied within the frameworks of cognitive linguistics and linguoculturology. Scholars emphasize that phraseological units are not arbitrary but are motivated by conceptual structures rooted in human experience.

The theory of conceptual metaphor, developed by Lakoff and Johnson, provides a key theoretical foundation for understanding somatic expressions. According to this theory, abstract concepts are structured in terms of more concrete domains, such as the human body. For example, emotions, thoughts, and social relations are often conceptualized through bodily terms.

In linguoculturology, phraseological units are viewed as carriers of cultural meanings. They reflect values, beliefs, and stereotypes characteristic of a particular linguistic community. Comparative studies show that while many somatic expressions are universal, their meanings and usage may vary across cultures.

Despite extensive research, there is still a need for comparative studies focusing on the interaction between cognitive and cultural factors in different languages, particularly in the case of English and Uzbek.

Methodology. The research employs a qualitative comparative approach combining cognitive and linguistic analysis. The data consist of somatic phraseological units extracted from phraseological dictionaries and literary texts in English and Uzbek.

The analysis focuses on identifying:

- the types of body parts involved (e.g., head, heart, hand, eye);
- the conceptual metaphors underlying the expressions;
- the semantic fields represented by the phraseological units;
- cultural and contextual factors influencing their meanings.

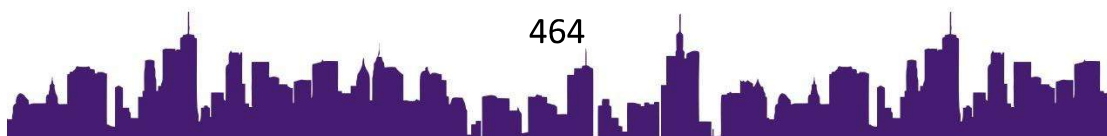
Comparative analysis is used to determine similarities and differences between the two languages. Cognitive interpretation is applied to reveal the underlying conceptual structures.

Results. The analysis reveals several key linguocognitive features of somatic phraseological units in English and Uzbek.

First, both languages demonstrate a high frequency of somatic expressions involving major body parts such as the head, heart, hand, and eye. These elements serve as central nodes in conceptual networks.

Second, many phraseological units are based on shared conceptual metaphors. For example, the metaphor MIND IS HEAD is reflected in expressions like to lose one's head, while the metaphor EMOTIONS ARE HEART appears in phrases such as kind-hearted or Uzbek equivalents referring to the heart as a center of feelings.

Third, somatic units often function as carriers of evaluative meaning. They are used to describe character traits, emotional states, and social behavior.



Fourth, cultural specificity is evident in the semantic nuances and usage patterns of phraseological units. While some expressions have direct equivalents, others are unique to each language and reflect different cultural models.

Finally, metonymy plays an important role, as body parts are used to represent broader concepts such as intelligence, courage, or responsibility.

Discussion. The findings confirm that somatic phraseological units are grounded in embodied cognition, which explains the presence of similar patterns across languages. The human body serves as a universal reference point for conceptualization, leading to the emergence of parallel expressions in different linguistic systems.

However, the differences observed between English and Uzbek highlight the role of culture in shaping meaning. Cultural values, traditions, and social norms influence how bodily experience is interpreted and encoded in language.

The interaction between metaphor and metonymy further demonstrates the complexity of cognitive processes involved in phraseological meaning. These mechanisms allow speakers to extend physical experience into abstract domains.

The study also shows that phraseological units play an important role in communication by providing expressive and culturally rich means of conveying meaning.

Conclusion. This study has explored the linguocognitive features of somatic phraseological units in English and Uzbek. The analysis has shown that these units are based on both universal cognitive mechanisms and culture-specific conceptualizations.

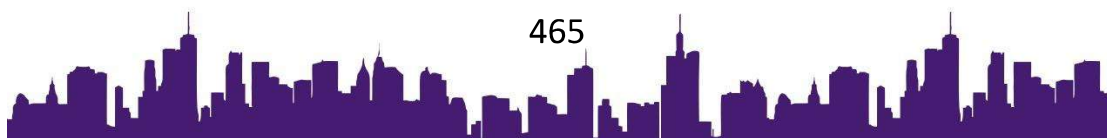
Somatic phraseologisms reflect the fundamental role of the human body in structuring thought and language. At the same time, they reveal the influence of cultural context on meaning and usage.

The results contribute to the fields of cognitive linguistics, phraseology, and linguoculturology by providing a comparative perspective on the interaction between language, cognition, and culture.

Future research may involve quantitative analysis or experimental methods to further investigate the cognitive processing of somatic expressions.

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