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### LINGUOCULTURAL REPRESENTATION OF HUMAN EMOTIONS AND INNER EXPERIENCES IN ENGLISH AND UZBEK SOMATIC PHRASEOLOGICAL UNITS

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**Abstract:** *The present study examines the linguocultural representation of human emotions and inner experiences through somatic phraseological units in English and Uzbek languages. Somatic phraseological units constitute a significant part of phraseological systems because they reveal the anthropocentric nature of language and demonstrate the ways in which human beings conceptualize abstract notions through bodily experience. The research focuses on phraseological expressions containing body-part components such as heart, head, eye, hand, face, and tongue, which are actively used to describe emotional, psychological, moral, and cognitive states.*

*The findings reveal that somatic phraseological units function as important linguistic markers of national mentality and cultural identity. Furthermore, the study contributes to comparative phraseology, cognitive linguistics, intercultural communication, and linguocultural studies by highlighting the role of bodily imagery in the formation of conceptual systems.*

**Keywords:** *somatic phraseological units, phraseology, linguocultural studies, anthropocentrism, conceptual metaphor, human emotions, inner world, cognitive linguistics, English language, Uzbek language.*

**Introduction:** Language is one of the most significant means through which people perceive, conceptualize, and communicate their experience of the world. Beyond its communicative function, language serves as a repository of cultural values, social



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norms, historical experience, and collective knowledge. Among the various linguistic phenomena reflecting national mentality and cultural identity, phraseological units occupy a special position due to their figurative character, semantic complexity, and cultural specificity.

Modern linguistic research increasingly emphasizes anthropocentric approaches that place human beings at the center of linguistic investigation. According to the anthropocentric paradigm, language reflects human cognition, emotions, values, and perceptions. Within this framework, somatic phraseological units have become an important object of study because they illustrate how bodily experience shapes conceptual thinking and linguistic expression.

The term “somatic phraseological unit” refers to idiomatic expressions containing names of body parts and conveying figurative meanings beyond their literal interpretation. Such units are widespread across languages and cultures because human bodily experience represents one of the most universal domains of cognition. Nevertheless, despite their universal physiological basis, somatic phraseological units often exhibit considerable cultural variation in meaning and usage.

English and Uzbek languages possess rich inventories of somatic phraseological units that describe emotional states, psychological conditions, intellectual processes, and interpersonal relations. Expressions such as “heart of gold,” “lose one’s head,” “keep an eye on,” “ko‘ngli ochiq,” “boshi qotmoq,” and “ko‘zi yetmoq” demonstrate the important role of body-related imagery in conceptualizing human experience.

The present study aims to investigate the linguocultural characteristics of somatic phraseological units in English and Uzbek languages and to determine how these expressions reflect human emotions and inner experiences. Particular attention is paid to the semantic functions of the most productive somatic components and their role in shaping linguistic worldviews.



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### Literature Review

Phraseology has been one of the most actively researched fields of linguistics during the last century. Significant contributions to phraseological theory were made by Vinogradov, Kunin, Amosova, and other scholars who established the fundamental principles for the classification and interpretation of phraseological units.

In cognitive linguistics, Lakoff and Johnson (1980) demonstrated that metaphorical thinking is deeply rooted in bodily experience. Their Conceptual Metaphor Theory argues that abstract concepts are frequently understood through concrete physical experiences. This theoretical framework provides an important foundation for the study of somatic phraseology.

Research on somatic phraseological units has shown that body-part terminology serves as one of the most productive sources of figurative language. According to Kövecses (2000), emotions are often conceptualized through bodily metaphors because emotional experience is closely connected with physiological processes.

In Uzbek linguistics, scholars such as Qodirova, Sayqaliev, Mahmudov, and Safarov have examined the linguistic and cultural aspects of phraseological units. Their studies emphasize the importance of national mentality and cultural traditions in the formation of phraseological meanings.

Despite the considerable amount of research devoted to phraseology, comparative studies focusing specifically on the representation of human emotions and inner experiences in English and Uzbek somatic phraseological units remain relatively limited. Therefore, the present research seeks to fill this gap by providing a comprehensive linguocultural analysis of somatic phraseology in both languages.

**Research Methodology:** The present study employs a combination of descriptive, comparative, cognitive-semantic, and linguocultural methods. These approaches allow



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for a comprehensive examination of the semantic structure and cultural significance of somatic phraseological units in English and Uzbek languages.

The empirical material of the research consists of phraseological units collected from English and Uzbek phraseological dictionaries, linguistic studies, and authentic language sources. More than one hundred phraseological expressions containing body-part components were selected and analyzed.

The methodological framework of the study includes the following procedures:

**Descriptive analysis** was applied to identify the semantic and structural characteristics of phraseological units.

**Comparative analysis** enabled the identification of similarities and differences between English and Uzbek somatic phraseological systems.

**Cognitive-semantic analysis** was used to determine conceptual metaphors underlying somatic phraseological expressions.

**Linguocultural analysis** facilitated the interpretation of national and cultural values reflected in phraseological meanings.

The study focuses primarily on phraseological units containing the following somatic components:

Head / Bosh, Eye / Ko‘z, Hand / Qo‘l, Face / Yuz, Tongue / Til

These components were selected due to their high frequency and significant role in representing emotional and psychological experiences.

### **Theoretical Framework of Somatic Phraseology**

Somatic phraseological units represent one of the oldest and most productive layers of phraseology. The term “somatic” originates from the Greek word *soma*, meaning “body.” Consequently, somatic phraseological units are idiomatic expressions containing body-part terminology.



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Theoretical studies suggest that bodily experience constitutes the primary source of conceptualization in human cognition. Human beings perceive reality through their physical interaction with the world. As a result, body parts become symbolic representations of emotions, intellectual processes, moral values, and social relations.

According to cognitive linguistics, conceptual metaphors arise when concrete bodily experiences are used to understand abstract phenomena. Thus, emotional states, psychological conditions, and moral characteristics are frequently expressed through references to body parts.

Several universal conceptual metaphors can be identified:

**THE HEART IS THE CENTER OF EMOTIONS**

**THE HEAD IS THE CENTER OF REASON**

**THE EYES ARE THE SOURCE OF PERCEPTION**

**THE HANDS REPRESENT ACTION**

These conceptual metaphors appear in many languages, including English and Uzbek. However, their linguistic realization is influenced by cultural traditions and national worldviews.

From a linguocultural perspective, phraseological units function as repositories of collective cultural knowledge. They preserve information about social values, moral norms, and cultural stereotypes. Therefore, the study of somatic phraseology contributes significantly to the understanding of linguistic worldviews.

### **Analysis of English Somatic Phraseological Units**

English phraseology contains a rich variety of somatic expressions reflecting human emotions, cognitive processes, and interpersonal relationships.

#### **Heart-Based Phraseological Units**

The heart is among the most productive somatic components in English phraseology. It primarily symbolizes emotions, affection, kindness, and moral character.



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### Heart of Gold

This expression refers to a kind, generous, and compassionate person.

Example: *She has a heart of gold and never refuses to help others.*

The heart symbolizes goodness and moral virtue.

### Comparative Linguocultural Analysis

The comparative analysis reveals both universal and culture-specific characteristics of somatic phraseological units.

#### Universal Features

The study demonstrates that certain conceptual metaphors are shared by both languages:

#### Somatic Component English Interpretation Uzbek Interpretation

Heart/Yurak	Emotions and feelings	Emotions and morality
Head/Bosh	Intellect and reason	Intellect and responsibility
Eye/Ko‘z	Perception and attention	Perception and understanding
Hand/Qo‘l	Action and assistance	Assistance and social support

The similarities can be explained by common human physiology and universal cognitive mechanisms.

#### Culture-Specific Features

Despite universal tendencies, significant differences emerge due to cultural influences.

English Linguistic Worldview. English somatic phraseology emphasizes:

Individual experience	Rational thinking
Personal responsibility	Behavioral control

For example:

*Keep one's head Use one's head Turn a blind eye*

These expressions focus on individual psychological processes and decision-making.



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### Uzbek Linguistic Worldview

Uzbek somatic phraseology emphasizes:

Collective values      Moral qualities

Spiritual experience      Social harmony

Expressions such as:

*Ko'ngli ochiq    Yuragi keng    Qo'li ochiq*

reflect ethical ideals highly valued within Uzbek culture.

### **The Concept of Ko'ngil as a National Cultural Phenomenon**

One of the most significant findings of this study concerns the concept of *ko'ngil*.

Unlike English, Uzbek possesses a unique cultural concept that combines emotional, spiritual, ethical, and psychological dimensions.

The concept of *ko'ngil* cannot be translated adequately by a single English equivalent such as *heart*, *mind*, or *soul*. Instead, it represents a culturally specific worldview reflecting the spiritual and moral orientation of Uzbek society.

Therefore, *ko'ngil* constitutes one of the most important linguocultural concepts in Uzbek phraseology.

### **Results and Discussion**

The research findings confirm the anthropocentric nature of phraseological systems in both English and Uzbek languages.

Several important conclusions can be drawn:

First, somatic phraseological units serve as effective linguistic tools for expressing complex emotional and psychological experiences.

Second, bodily imagery functions as a universal cognitive mechanism through which abstract concepts become understandable.

Third, cultural traditions significantly influence the semantic development of phraseological units.



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Fourth, English somatic phraseology primarily focuses on individual psychological states and behavioral patterns.

Fifth, Uzbek phraseological units emphasize spiritual values, social relations, and ethical qualities.

The results support the view that language reflects not only cognitive processes but also cultural identity and national mentality.

### **Scientific Novelty of the Research**

The scientific novelty of the present study can be summarized as follows:

1. English and Uzbek somatic phraseological units were examined from a comparative linguocultural perspective.
2. The relationship between bodily imagery and emotional conceptualization was systematically analyzed.
3. Universal and culture-specific features of somatic phraseology were identified.
4. The linguocultural significance of the concept *ko'ngil* was investigated as a unique element of Uzbek linguistic worldview.
5. The role of somatic phraseological units in representing human inner experiences was theoretically substantiated.

### **Conclusion**

The present research investigated the linguocultural representation of human emotions and inner experiences in English and Uzbek somatic phraseological units.

The analysis demonstrated that somatic phraseological units constitute an important component of phraseological systems in both languages. Through references to body parts such as the heart, head, eye, and hand, speakers conceptualize emotions, thoughts, moral values, and interpersonal relationships.



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The study confirmed that many somatic metaphors possess universal characteristics because they originate from common human bodily experience. Nevertheless, cultural traditions play a decisive role in shaping the semantic content of phraseological units. English phraseology tends to emphasize rationality, personal responsibility, and individual psychological experience. In contrast, Uzbek phraseology reflects collective values, ethical ideals, spiritual attitudes, and emotional sensitivity.

Particular attention was given to the concept of *ko'ngil*, which represents a culturally unique phenomenon in Uzbek linguistic consciousness. Its semantic richness demonstrates the close connection between language, culture, and national identity.

Overall, somatic phraseological units serve as a linguistic mirror reflecting human cognition, emotions, and cultural values. The findings contribute to the development of comparative linguistics, cognitive linguistics, phraseology, and intercultural communication studies.

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