

## LINGUISTIC AND EXTRALINGUISTIC ANALYSIS OF SOMATIC COMPONENT PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

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### Abstract

This paper explores the linguistic and extralinguistic aspects of somatic component phraseological units (SCPU) in English and Uzbek. Building upon the works of scholars such as Zoltán Kövecses (2002) and Uzbek linguist M. Shodmonov (2006), this study reveals structural, functional, and cultural dimensions of SCPUs. The analysis follows the IMRAD format and uses both qualitative data and theoretical frameworks to emphasize how somatic elements (e.g., body parts) in idioms reflect cultural cognition and socio-linguistic identity. This paper explores the linguistic and extralinguistic aspects of somatic component phraseological units (SCPU) in English and Uzbek. By drawing on examples from both languages, this study reveals similarities and differences in structure, usage, and cultural significance. The analysis is guided by the IMRAD format, focusing on methodology, comparative data, and interpretive insight. The paper emphasizes how somatic elements (e.g., body parts) are embedded in idiomatic expressions, serving as a window into cultural and conceptual cognition.

**Keywords:** Phraseology, somatic components, idioms, English, Uzbek, linguistic analysis, extralinguistics, culture.

### Introduction

Phraseological units, or idioms, are a core component of figurative language that encapsulate culture-specific meanings, historical context, and conceptual metaphors. They are linguistically stable expressions whose meanings cannot be directly inferred from their individual lexical components. Among these, somatic component phraseological units (SCPUs) — idioms that include references to body parts such as “hand,” “head,” or “heart” — are particularly rich in metaphorical and symbolic meaning. These expressions are not merely decorative language but serve as cognitive and cultural artifacts that reveal how different societies conceptualize the human body in relation to thought, emotion, and behavior.

The study of SCPUs is especially relevant in cross-cultural and comparative linguistic research because bodily experiences are universal, yet their metaphorical extensions can vary significantly between languages and cultures. For instance, while the English idiom “cold feet” signifies hesitation or fear, Uzbek may use expressions like “tizzasi qaltiramoq” (knees trembling) to evoke



a similar emotional state but through different bodily imagery. This suggests that even when emotions are shared across cultures, the bodily metaphors used to express them can differ.

Moreover, analyzing SCPUs offers valuable insight into the embodiment theory in cognitive linguistics, which posits that our bodily experiences shape the way we conceptualize the world (Lakoff & Johnson, 1980; Kövecses, 2005). In this regard, idioms become more than linguistic constructs; they serve as tools of cultural cognition. Uzbek and English, belonging to different language families and cultural spheres, provide a compelling case for comparative analysis, as both languages make frequent use of somatic imagery, though the metaphorical associations often diverge.

This paper aims to explore the linguistic and extralinguistic characteristics of SCPUs in English and Uzbek through qualitative analysis. Drawing upon phraseological dictionaries, scholarly literature, and real-world usage, the study highlights not only structural and semantic patterns but also the cultural narratives that give rise to them. By doing so, it contributes to a better understanding of how language encodes bodily experience and reflects broader socio-cultural worldviews.

## Methods

The research is based on a comparative linguistic analysis of phraseological dictionaries, literary texts, and corpora in both languages. Data were collected from the "Oxford Dictionary of English Idioms" [2] and "O'zbek tilining frazeologik lug'ati" [3]. Each SCPU was categorized based on the somatic component involved (e.g., head, hand, heart), and its meaning, usage, and contextual function were analyzed. Extralinguistic factors considered include cultural norms, traditions, historical events, and social practices relevant to the idiom's origin and current usage. The methodology follows qualitative analysis with selected examples supported by contextual interpretation.

## Results

### Linguistic Patterns

Both English and Uzbek demonstrate common patterns in the syntactic and semantic construction of somatic component phraseological units. For example, the English idiom "keep an eye on" and its Uzbek equivalent "ko'z quloq bo'lmoq" both imply close attention, though literally referencing eye and ear. This observation aligns with Sharifov (2015), who points out that parallel structures in idioms across languages often reflect shared human experiences shaped by different cultural narratives.

Table 1: Examples of somatic component phraseological units in English and Uzbek

Body Part	English Idiom	Meaning	Uzbek Idiom
Head	lose one's head	panic	boshi berk ko'cha
Hand	give a hand	help	qo'l uzatmoq
Heart	have a big heart	kind, generous	yuragi keng
Eye	in the public eye	under public attention	ko'z o'ngida

### Semantic Parallels and Divergences



While some somatic component phraseological units show cross-linguistic parallels (e.g., involving heart for emotions), others differ based on cultural metaphors. The English "cold feet" meaning fear or hesitation before an important decision has no direct Uzbek equivalent, though fear may be expressed somatically in other ways (e.g., "tizzasi qaltiramoq" – knees trembling).

### Extralinguistic Factors

The conceptualization of somatic elements is heavily influenced by cultural beliefs. In Uzbek culture, the heart is central to expressions of morality and emotion, while in English, the head often signifies logic and intellect. These differences highlight distinct cultural attitudes toward bodily symbolism [4].

### Discussion

This analysis confirms that somatic component phraseological units (SCPUs) are deeply rooted in both language and culture. The comparative approach demonstrates that while the human body serves as a universal experiential source, the way body parts are metaphorically employed diverges significantly across cultures. These differences underscore the notion that language not only reflects but also constructs cultural perception.

One of the key observations is that English idioms tend to prioritize individualistic and cognitively oriented metaphors. Expressions such as "wrap your head around something" or "use your head" are examples of idioms where mental faculties, particularly associated with the head, are emphasized. These idioms reinforce the cultural value placed on logic, problem-solving, and autonomy.

In contrast, Uzbek SCPUs more frequently highlight emotional resonance and collectivist values. Idioms such as "yuragi keng" (broad-hearted) or "yuragi yorilmoq" (heart bursting) illustrate how emotions are conceptualized through somatic imagery, particularly the heart. This reflects a cultural emphasis on emotional depth, community ties, and shared experience.

The analysis also reveals that some idioms have direct or near-equivalent counterparts in both languages, suggesting areas of universal cognition. For instance, both English and Uzbek associate the eye with awareness and vigilance—seen in idioms like "in the public eye" (English) and "ko'z o'ngida" (Uzbek). These parallels support the idea that while expressions may be linguistically distinct, the underlying conceptual metaphors may align due to shared human experiences.

From a pedagogical and translational standpoint, understanding these linguistic-cultural differences is critical. Direct translations of SCPUs without consideration of cultural context often result in misinterpretation. Thus, cultural competence must accompany linguistic knowledge in translation and language teaching. Scholars like Madrahimov (2018) emphasize this point, arguing that somatic idioms are cognitive tools that must be interpreted within their cultural frame.

Ultimately, this discussion affirms the dual role of SCPUs: they are not only linguistic devices but also repositories of cultural knowledge. Their study enables deeper insights into how people perceive their bodies, emotions, and interactions with the world through the lens of language.

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## Conclusion

Somatic component phraseological units in English and Uzbek offer rich ground for linguistic and extralinguistic analysis. While the human body serves as a common conceptual source, the way it is linguistically and metaphorically represented varies by culture. The study affirms that somatic phraseology reflects deeper cultural values and cognitive models that govern language use.

Further research may expand this analysis to other languages or focus on corpus-based frequency studies for a broader understanding of idiom usage in contemporary contexts.

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