

REFLECTION OF HUMAN EMOTIONS THROUGH SOMATIC PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK**Jumanazarov Samandar Urinovich**

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Abstract: Phraseological units play a significant role in expressing emotional, psychological, and cultural aspects of human experience. Among them, somatic phraseological units—idioms and fixed expressions containing names of body parts—are especially productive in reflecting human emotions and inner states. This article provides a comparative analysis of somatic phraseological units in English and Uzbek that convey human emotions and feelings. The study explores semantic, structural, and cultural similarities and differences between the two languages, revealing how emotions such as joy, anger, fear, sadness, and love are conceptualized through the human body. The findings demonstrate that while many emotions are universal, their linguistic representation through somatic imagery is shaped by national mentality, cultural values, and historical development. The research contributes to comparative linguistics, phraseology, and intercultural communication studies.

Keywords: somatic phraseology, emotions, idioms, English language, Uzbek language, comparative linguistics.

1. Introduction

Language is not only a means of communication but also a reflection of human cognition, emotions, and culture. One of the most expressive layers of any language is phraseology, which preserves centuries of cultural experience and collective worldview. Phraseological units often convey meanings that go beyond the literal interpretation of words, making them a valuable source for studying emotional and cultural concepts.

Somatic phraseological units, which include names of human body parts such as heart, head, eye, hand, and face, occupy a special place in expressing emotions and psychological states. Since emotions are closely connected with physical sensations, the human body becomes a natural source of metaphorical interpretation. This phenomenon can be observed across languages, including English and Uzbek.

The purpose of this article is to analyze how human emotions are reflected through somatic phraseological units in English and Uzbek, to identify similarities and differences, and to reveal the cultural specificity underlying these expressions. The study is relevant for linguistics, translation studies, and intercultural communication, as understanding emotional phraseology helps avoid pragmatic misunderstandings between speakers of different languages.

2. Theoretical Background and Literature Review

Phraseology has long been a subject of linguistic research. Scholars such as V. Vinogradov, A. Kunin, and I. Arnold emphasized the semantic integrity and stability of phraseological units. In Uzbek linguistics, researchers like Sh. Rahmatullayev and A. Hojiyev have contributed significantly to the study of phraseology and idiomatic expressions.

Somatic phraseology is often studied within the framework of cognitive linguistics. According to conceptual metaphor theory (Lakoff & Johnson), abstract concepts such as emotions are understood through concrete bodily experiences. For example, emotions are metaphorically linked to organs like the heart or head, which are culturally perceived as centers of feelings or thoughts.

Comparative studies show that while many somatic metaphors are universal due to shared human physiology, their figurative meanings and usage may differ from one language to another. This makes comparative analysis between English and Uzbek particularly valuable.

3. Somatic Phraseological Units as a Means of Expressing Emotions

Somatic phraseological units are idiomatic expressions that contain lexemes denoting parts of the human body. These units function as expressive tools to convey emotional states vividly and metaphorically.

In both English and Uzbek, emotions are frequently associated with the heart (yurak), which symbolizes feelings, sincerity, courage, and love. For example:

- **English:** to lose one's heart, heartbroken, from the bottom of one's heart
- **Uzbek:** yuragi ezilmoq, yuragidan o'tmoq, yurakdan gapirmoq

The head (bosh) is often linked to mental states, confusion, or emotional pressure:

- **English:** to lose one's head, to have a cool head
- **Uzbek:** boshi qotmoq, boshi osmonga yetmoq

These examples show that somatic phraseology serves as a bridge between physical experience and emotional expression.

4. Expression of Specific Emotions through Somatic Phraseology

4.1 Joy and Happiness

Positive emotions such as joy and happiness are often expressed through body-related imagery indicating lightness, warmth, or elevation.

- **English:** to be in high spirits, to have a warm heart
- **Uzbek:** boshi osmonga yetmoq, ko'ngli tog'dek ko'tarilmoq

In Uzbek, joy is frequently associated with the ko'ngil (soul/heart), reflecting a more spiritual and emotional worldview.

4.2 Anger and Rage

Anger is commonly conceptualized as heat, pressure, or loss of control.

- **English:** to make someone's blood boil, to fly off the handle
- **Uzbek:** qoni qaynamoq, jahli chiqmoq

Both languages use physiological reactions such as blood and temperature to depict anger, indicating universal bodily experience.

4.3 Fear and Anxiety

Fear is associated with weakness, coldness, or sudden bodily reactions.

- **English:** one's heart sank, to get cold feet
- **Uzbek:** yuragi orqasiga tortmoq, eti junjikmoq

Here, the heart again plays a central role, emphasizing its emotional significance.

4.4 Sadness and Grief

Sadness is often represented through heaviness or physical pain.

- **English:** to have a heavy heart, heartbroken
- **Uzbek:** yuragi ezilmoq, ko'ngli cho'kmoq

The similarity in imagery suggests a shared emotional perception across cultures.

5. Cultural and Linguistic Specificity

Despite many similarities, there are notable differences in how English and Uzbek employ somatic phraseology. English phraseological units tend to be more concise and metaphorically direct, while Uzbek expressions often carry poetic and emotionally rich nuances.

The Uzbek language frequently uses ko'ngil as a somatic-spiritual concept that has no exact equivalent in English. This reflects the cultural importance of inner harmony, sincerity, and moral values in Uzbek society.

Additionally, some English somatic idioms may lack direct equivalents in Uzbek and require descriptive translation, and vice versa. This highlights the importance of cultural competence in translation and language learning.

6. Conclusion

The comparative analysis of somatic phraseological units in English and Uzbek demonstrates that human emotions are deeply rooted in bodily experience and metaphorical thinking. While

many emotional concepts are universal, their linguistic realization is shaped by cultural, historical, and cognitive factors.

Somatic phraseology serves as a powerful linguistic tool for expressing emotions vividly and effectively. Understanding these units enhances cross-cultural communication and contributes to more accurate translation and interpretation.

Future research may focus on quantitative analysis, discourse-based studies, or the pedagogical application of somatic phraseology in foreign language teaching.

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