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TIL, TARJIMA VA TA’LIM: GLOBAL KOMMUNIKATSIYA VA RAQAMLI INNOVATSIYALAR DAVRIDA YANGI YONDASHUVLAR

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ZAMONAVIY LINGVISTIKA VA GLOBAL KOMMUNIKATSIYA

O‘zbek va ingliz tillarida ruhiy holatni ifodalovchi somatik frazeologik birliklarning kognitiv-psixolingvistik tadqiqi.

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ANNOTATSIYA

Mazkur maqolada o’zbek va ingliz tillarida ruhiy holatlarni ifodalovchi somatik frazeologik birliklarning kognitiv-psixolingvistik xususiyatlari qiyosiy tahlil qilinadi. Ularning metaforik mazmuni, milliy-madaniy xususiyatlari hamda ruhiy holatlarni konseptuallashtirishdagi o’rni yoritiladi.

Kalit so‘zlar

somatik frazeologizmlar, ruhiy holat, kognitiv tilshunoslik, psixolingvistika, konseptual metafora, o’zbek tili, ingliz tili.

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Introduction

Language is not only a means of communication but also an important instrument through which people perceive, conceptualize, and interpret their experience. The relationship between language, cognition, emotion, and culture is particularly evident in phraseological units. Phraseological expressions often preserve culturally established ways of understanding the world and may convey meanings that cannot be fully derived from the literal meanings of their individual components [1].

Somatic phraseological units represent a particularly important group of phraseological expressions because they contain names of human body parts and frequently describe emotions, psychological conditions, interpersonal relations, and human behaviour. Human bodily experience is one of the most immediate sources of conceptualization; therefore, physical sensations can provide a basis for the linguistic representation of abstract mental states [2; 3].

The relevance of the present study is determined by the need to investigate how similar psychological experiences are conceptualized through bodily images in different languages. Uzbek and English provide valuable material for such comparison because both languages contain numerous somatic phraseological units expressing fear, anxiety, anger, sadness, happiness, affection, and loss of emotional control. At the same time, the selection of body parts and metaphorical images may differ according to linguistic and cultural conventions.

Cognitive linguistics considers conceptual metaphor to be one of the major mechanisms through which abstract experiences are understood in terms of more concrete domains [4]. Emotional states are particularly suitable for metaphorical conceptualization because they are accompanied by physiological reactions such as changes in heartbeat, body temperature, breathing, and muscular tension. Thus, bodily experience may serve as a source domain for the conceptualization of psychological states.

The aim of this study is to identify and compare the cognitive and psycholinguistic characteristics of somatic phraseological units expressing mental states in Uzbek and English. The study focuses on the metaphor-

ical meanings of somatic components, the conceptual patterns underlying these expressions, and the similarities and differences between the two languages.

Material and Methods

The object of the study comprises somatic phraseological units expressing mental and emotional states in Uzbek and English. The material includes phraseological expressions containing body-part components such as *heart, head, blood,* and *stomach* in English and *yurak, bosh, qon,* and *ko'ngil* in Uzbek.

The study employs a comparative qualitative approach. The selected phraseological units were analyzed according to their semantic meaning, somatic component, emotional or psychological state, metaphorical basis, and cross-linguistic correspondence. Cognitive-semantic analysis was used to identify conceptual metaphors underlying the phraseological expressions. The psycholinguistic perspective was applied theoretically to explain the relationship between bodily experience, emotional states, memory, and the interpretation of conventional figurative expressions.

The theoretical framework of the research is based primarily on studies of conceptual metaphor and figurative language [4; 5], emotion conceptualization [2], mental lexicon and phraseological processing [6; 7], and fixed expressions in English [8].

The analysis does not claim to provide experimental evidence of actual psycholinguistic processing. Rather, it identifies theoretical relationships between bodily imagery and the conceptualization of mental states. Experimental verification involving native speakers, comprehension tasks, reaction-time measurements, and corpus-based frequency analysis may constitute a direction for further research.

The phraseological material was classified according to several major mental and emotional states: fear and anxiety, anger, sadness and emotional suffering, loss of self-control, happiness, and affection.

Natijalar va muhokama / Results and Discussion / Результаты и обсуждение

The comparative analysis demonstrates that somatic phraseological units in Uzbek and English frequently use bodily experience as a conceptual basis for representing abstract psychological states. However, the same emotional experience may be represented through different body parts or metaphorical images.

Table 1. Comparative characteristics of selected somatic phraseological units

Mental state	English expression	Uzbek expression	Somatic component	Conceptual basis
Sadness	to have a heavy heart	yuragi siqilmoq	heart / yurak	sadness as physical burden or pressure
Emotional suffering	to break someone's heart	yuragi ezilmoq	heart / yurak	emotional suffering as physical pain
Fear	to have one's heart in one's mouth	yuragi orqasiga tortmoq	heart / yurak	fear as intense bodily reaction
Anxiety	to have butterflies in one's stomach	yuragi taka-puka bo'lmoq	stomach / heart	anxiety as unusual bodily sensation
Anger	to be boiling with anger	qoni qaynamoq	blood	anger as heat
Loss of control	to lose one's head	boshini yo'qotmoq	head / bosh	loss of control as loss of rationality
Happiness	to be over the moon	boshi osmonga yetmoq	head / bosh	happiness as upward movement
Affection	To warm someone's heart	ko'nglini ko'tarmoq	heart / ko'ngil	positive emotion as warmth or emotional elevation

Table 1. Comparative analysis of selected somatic phraseological units expressing mental and emotional states.

The data presented in Table 1 demonstrate that the heart is one of the most productive somatic components in the representation of emotional experience. In English, expressions such as *to have a heavy heart, to break someone's heart,*

and *to take heart* represent sadness, emotional suffering, and courage. Similar semantic associations can be observed in Uzbek expressions such as *yuragi siqilmoq*, *yuragi ezilmoq*, and *yuragi orqasiga tortmoq*. These examples indicate that the heart functions as an important conceptual centre of emotional experience in both languages.

The expression *to have a heavy heart* conceptualizes sadness as a physical burden, whereas *yuragi siqilmoq* represents emotional distress through the image of pressure or compression. Similarly, *to break someone's heart* and *yuragi ezilmoq* associate emotional suffering with physical pain. Such examples correspond to conceptual patterns in which abstract emotional experience is understood through physical experience [2; 4].

Fear and anxiety constitute another important semantic group. The English expression *to have butterflies in one's stomach* represents nervousness through an unusual bodily sensation in the stomach. In Uzbek, *yuragi taka-puka bo'lmoq* expresses anxiety and nervous anticipation through the image of the heart. Thus, the psychological state is similar, but the somatic source differs. This difference demonstrates that phraseological conceptualization is influenced not only by universal bodily experience but also by conventional patterns specific to each language.

The relationship between bodily experience and anger is particularly evident in *to be boiling with anger* and the Uzbek expression *qoni qaynamoq*. Both expressions associate anger with heat and boiling. This correspondence may be explained through the physiological experience of increased bodily activation during intense anger. The conceptual metaphor anger is heat therefore provides a common cognitive basis for the two expressions [2; 4].

The head is another significant somatic component. In English, *to lose one's head* refers to losing emotional control or becoming confused, whereas *to keep one's head* refers to remaining calm and rational. The Uzbek expression *boshini yo'qotmoq* demonstrates a closely corresponding conceptual association. In both languages, the head is connected with rational thinking, self-control, and decision-making.

Positive emotional states also demonstrate interesting cross-linguistic correspondences. The English expression *to be over the moon* represents extreme happiness through upward spatial imagery. The Uzbek expression *boshi osmonga yetmoq* similarly expresses great happiness through the image of elevation. Although the lexical structures are different, both expressions conceptualize positive emotional experience through upward movement.

An important feature of Uzbek somatic phraseology is the lexical component *ko'ngil*. This component has a broad semantic range and may express feelings, mood, affection, desire, and inner psychological experience. For example, *ko'ngli joyiga tushmoq* may correspond to *to feel relieved* or *to feel reassured*, while *ko'ngli qolmoq* may be translated as *to become disappointed* or *to lose affection*. The semantic range of *ko'ngil* does not have one direct lexical equivalent in English. This demonstrates that cross-linguistic phraseological comparison requires attention to contextual and cultural meanings rather than simple word-for-word equivalence.

From a psycholinguistic perspective, conventional phraseological expressions can be understood as units whose figurative meanings are stored and recognized through linguistic experience. A speaker familiar with *to lose one's head*, for example, normally interprets the expression figuratively rather than literally. Similar processing can be expected for conventional Uzbek expressions such as *yuragi siqilmoq* and *qoni qaynamoq*. The interpretation of such expressions involves linguistic knowledge, memory, contextual information, and culturally established associations [6; 7].

The results indicate that somatic phraseological units in the two languages demonstrate both universal and language-specific characteristics. Universal tendencies are particularly visible in the association of the heart with emotions, the head with rationality, and heat with anger. Language-specific differences appear in the selection of particular body parts and metaphorical images. For example, English uses the stomach in *to have butterflies in one's stomach*, while Uzbek uses the heart in the semantically related expression *yuragi taka-puka bo'lmoq*.

The comparison also demonstrates that phraseological equivalence does not necessarily require identical lexical components. Expressions with different somatic components may represent similar psychological experiences, while expressions containing the same body-part component may have different meanings. Therefore, comparative phraseology should consider semantic, conceptual, contextual, and cultural dimensions simultaneously.

Conclusion.

Overall, the findings support the view that bodily experience plays an important role in the conceptualization of abstract mental states. Cognitive linguistic analysis helps explain the metaphorical motivation of somatic phraseological units, whereas the psycholinguistic perspective provides a theoretical basis for understanding their interpretation and mental representation. Further experimental research is required to determine how native speakers actually process these expressions and whether differences between Uzbek and English can be demonstrated through measurable processing indicators.

The comparative analysis of somatic phraseological units expressing mental states in Uzbek and English demonstrates a close relationship between bodily experience, cognition, emotion, and language. Body-part components such as *heart*, *head*, *blood*, and *stomach* in English and *yurak*, *bosh*, *qon*, and *ko'ngil* in Uzbek serve as important linguistic resources for representing psychological and emotional experiences.

The analysis identifies several common conceptual patterns, including the representation of anger through heat, sadness through physical burden or pain, and loss of emotional control through the image of losing the head. At the same time, differences in somatic components and metaphorical imagery demonstrate the influence of language-specific and cultural conventions.

The study shows that cognitive and psycholinguistic approaches provide complementary perspectives for the analysis of somatic phraseology. Cognitive analysis explains the conceptual motivation of figurative expressions, while psycholinguistic interpretation draws attention to their mental representation and comprehension.

The results may be useful for comparative phraseology, cognitive linguistics, translation studies, bilingual lexicography, and foreign language teaching. Further research should involve larger systematically compiled corpora and experimental psycholinguistic methods in order to determine the frequency, distribution, contextual variation, and actual processing characteristics of somatic phraseological units in Uzbek and English.

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Foydalanilgan adabiyotlar

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