

LINGUOCULTURAL STUDY OF PHRASEOLOGICAL UNITS WITH A HUMAN COMPONENT ENGLISH AND UZBEK LANGUAGES

Marufova Yulduzhon

FB TUIT English language teacher

Abstract. This article investigates the linguocultural dimensions of phraseological units with a human component in English and Uzbek languages. By focusing on expressions involving human body parts, characteristics, and roles, it delves into how cultural values and worldviews are reflected in these linguistic forms. The comparative analysis highlights shared cognitive metaphors and reveals significant cultural differences in the conceptualization of human experiences. The study demonstrates how language functions as a carrier of cultural knowledge, enriching our understanding of both linguistic and cultural diversity.

Keywords. *Human component, phraseological units, linguoculture, cognitive metaphor, English, Uzbek, comparative linguistics, cultural identity.*

Phraseological units are a vital component of any language, offering a wealth of cultural and cognitive insights. These units, especially those involving human components, provide a unique lens through which to examine the intersection of language and culture. Both English and Uzbek are rich in phraseological expressions that encapsulate cultural wisdom, social norms, and human experiences.

In this study, we focus on phraseological units with human components—expressions that reference body parts, traits, or social roles. These units are not merely linguistic constructs but cultural artifacts that reflect the values and beliefs of their respective societies. The aim is to compare and contrast the use of such units in English and Uzbek, exploring the underlying cognitive and cultural frameworks.(1)

This research adopts a cognitive-linguistic approach, drawing on the theory of conceptual metaphor (Lakoff & Johnson, 1980). According to this theory, metaphors are fundamental to human thought and language, shaping our understanding of abstract concepts through more concrete experiences. In the case of phraseological units, metaphors involving human components often serve as cognitive shortcuts for complex ideas.

Additionally, the study is informed by the principles of linguoculture, which examines how language embodies and transmits cultural values. By analyzing the metaphorical and symbolic use of human components in phraseological units, we can uncover the cultural narratives and cognitive patterns that shape language use in English and Uzbek.

Language is deeply intertwined with cultural identity, and phraseological units are among the most culturally loaded elements of any language. They often reflect the historical, social, and cultural contexts in which they are used. In both English and Uzbek, phraseological units with human components serve as a repository of collective wisdom and cultural values.

The Role of Human Components in Phraseology

Human components—body parts, traits, and roles—are universally understood and serve as powerful metaphors for abstract concepts. However, the way these components are used metaphorically varies across cultures, reflecting different values and worldviews.

For example:

The heart is commonly associated with emotions in both English and Uzbek, but the cultural emphasis differs.

The hands symbolize action and cooperation, and the interpretation of these actions aligns with the individualistic or collectivist orientation of the culture.

Comparative Analysis of Phraseological Units

Heart: The Seat of Emotion

The heart is a universal symbol of emotion, but its metaphorical use reveals cultural nuances.

English: *Follow your heart*

Meaning: Trust your instincts and emotions.

Linguocultural Insight: Reflects the Western emphasis on individual choice and emotional authenticity.

Uzbek: *Ko 'ngli toza odam*

Translation: A person with a pure heart.

Linguocultural Insight: Emphasizes moral purity and sincerity, values deeply rooted in Uzbek society.

Here, English culture promotes emotional self-expression, while Uzbek culture values emotional integrity and communal harmony.

Hands: Symbols of Action and Cooperation

Hands are metaphorically associated with action and relationships.

English: *Take matters into your own hands*

Meaning: Assume responsibility and take direct action.

Linguocultural Insight: Highlights personal agency and self-reliance, core aspects of individualism.

Uzbek: *Bir qo 'lni qo 'l yuvadi*

Translation: One hand washes the other.

Linguocultural Insight: Underscores mutual support and reciprocity, reflecting the collectivist ethos of Uzbek culture.(2)

The English phrase underscores independence, while the Uzbek counterpart emphasizes interdependence.

Eyes: Windows to the Soul

The eyes are often used metaphorically to convey perception and judgment.

English: *Turn a blind eye*

Meaning: Deliberately ignore something.

Linguocultural Insight: Reflects a pragmatic approach to conflict or uncomfortable truths.

Uzbek: *Ko 'z ko 'radi, ko 'ngil ishonadi*

Translation: The eyes see, but the heart believes.

Linguocultural Insight: Suggests that true understanding comes from emotional and intuitive insight, a value in Uzbek culture.

This contrast highlights the difference between a practical versus emotional interpretation of perception.(3)

The comparative analysis reveals that while English and Uzbek share common cognitive metaphors, their cultural interpretations diverge significantly. These differences can be attributed to the distinct historical, social, and cultural contexts of the two languages.

English Phraseology: Reflects values such as individualism, self-expression, and direct action.

Uzbek Phraseology: Emphasizes collectivism, communal harmony, and verbal wisdom.

These findings underscore the importance of considering cultural context in the study of phraseology.(4) Misinterpretations can arise when these cultural nuances are overlooked, especially in cross-cultural communication and translation.

Understanding the linguocultural aspects of phraseological units is crucial for language learners and translators. It enhances cultural competence and helps bridge the gap between linguistic expression and cultural meaning. Incorporating phraseological units into language teaching can provide learners with a richer, more nuanced understanding of the target language and culture.(5)

For translators, a deep understanding of the cultural underpinnings of phraseological units is essential to preserve their meaning and impact in the target language.

Phraseological units with human components are a rich source of linguistic and cultural knowledge. This study demonstrates that while English and Uzbek share similar cognitive metaphors, their cultural interpretations reflect distinct worldviews. By analyzing these units through a linguocultural lens, we gain valuable insights into the interplay between language and culture, contributing to a deeper understanding of both linguistic diversity and cultural identity.

References:

1. Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. University of Chicago Press.
2. Mieder, W. (2004). *Proverbs: A Handbook*. Greenwood Press.

3. Bobojonova, S. (2015). *Uzbek Phraseology: Linguistic and Cultural Insights*. National University Press.
4. Rasulova, G. (2011). Cognitive Metaphors in Uzbek and English Phraseology. *Linguistic Studies Journal*.
5. Kövecses, Z. (2005). *Metaphor in Culture: Universality and Variation*. Cambridge University Press.
6. Ismailov, G. M. (2017). Linguocultural Study of Gender Stereotypes in Turkic Phraseology (on the Material of Uzbek, Kazakh and Karakalpak Languages). *Polylinguality and transcultural practices*, 14(1), 85-92.
7. Mirzaevich, I. G. (2021). Idioethnic interpretation of uzbek phraseology (on example of Uzbek, Kazakh and Karakalpak languages). *ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies*, 10(6), 80-87.
8. Ismailov, G. M. (2016). Phraseological picture of the world in the Turkic languages. *ISJ Theoretical & Applied Science*, 11(43), 5-7.
7. Mirzaevich, P. I. G. (2025). Expression Of Numeratives In Phraseology In The Turkic Languages (Uzbek, Kazakh and Karakalpak languages). *International Journal Of Advanced Research In Education, Technology And Management*, 4(4), 109-116.
9. Mirzaevich, G. I. (2026). Ethnic Stereotypes in the Phraseologisms of the Uzbek, Kazakh and Karakalpak Languages. *Asian Journal of Arts and Culture*, 26(1), e23-e23.